

**MUSICAL MINISTRIES IN THE
CHURCH: STUDIES IN THE
HISTORY, THEORY AND
ADMINISTRATION OF SACRED
MUSIC**

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Musical Ministries in the Church: Studies in the History, Theory and Administration of Sacred Music by Waldo Selden Pratt

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WALDO SELDEN PRATT

**MUSICAL MINISTRIES IN THE
CHURCH: STUDIES IN THE
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ADMINISTRATION
OF SACRED MUSIC**

Musical Ministries in the Church

*Studies in the History, Theory and Administration
of Sacred Music*

BY

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INTRODUCTORY NOTE

THE matter in the following pages was originally brought together as a short series of lectures before the faculty and students of McCormick (Presbyterian) Theological Seminary in Chicago in the spring of 1900. The selection of topics, their arrangement, and the form of presentation were all determined by the particular use then in view. They were lectures to ministerial candidates rather than to musicians, and were therefore intended to treat of principles of thought and action rather than of musical technicalities.

In preparing them for publication it has seemed best to adhere closely to the original plan and even to retain in many cases the direct manner of address, but they have been rewritten throughout and considerably expanded at certain points. One or two appendices have also been added, furnishing information about books upon church music in general or upon hymns and hymn-writers for which inquiry is often made.

Introductory Note

This volume, then, makes no pretension to be an elaborate or comprehensive treatise. It is rather a series of popular studies on selected aspects of a great and fertile subject, growing out of the experience of a church musician and a teacher in a theological seminary for many years, which are now set forth simply in the hope that the lines of thought that have proved of some interest to those who have been met as students may be not without suggestiveness to a wider circle in the ministry and among church musicians generally.

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RELIGION *and the* ART OF MUSIC

THE word "religion" is constantly used in two senses that sometimes need to be somewhat carefully distinguished. On the one hand, it denotes certain inner states of the heart toward God and toward godliness. In this usage it is applied to the description of beliefs, moral sentiments, and such purely spiritual qualities as make up personal experience and character. On the other hand, it also denotes certain bodies of formulated statements and practices in which such inner religious life comes to social manifestation, including many details of embodied thought or concrete action that are so distinct from a genuine soul-experience that they may sometimes be unwittingly substituted for it or thrown into a kind of opposition to it. The one sense of the word is subjective, the other objective. The one belongs to the sphere of private individuality, the other to that of social institutions. However much harm may result from using this distinction as a means of evading practical spiritual obligations, it is still necessary and valuable for clear thinking. Religion