

Use the soil as sweet with fruit and rose,
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THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD.

PUBLISHED BY GEORGE B. UTTER. WESTERLY, R. I., FIFTH-DAY, JUNE 24, 1869. TERMS—\$2 50 A YEAR, IN ADVANCE. WHOLE NO. 1274.

denist from the work and give themselves up exclusively to praying and...
A great deal of pains to make a hand...
O, the blessed proverb, given on the hills of Galilee.

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part of Christians, should give way to free intercourse and affectionate confidence and hope; for all Israel is as surely to be saved as the fullness of the Gentiles to be brought in.

SOME ANCIENT "MORAL IDEAS."
Appleton's Journal, in "Sketches of Early Boston," relates the following, respecting the powers and peculiarities of the General Court of Massachusetts:

The range of its functions was marvelous. It decided questions of church polity, determined the validity of sacraments, and settled points of theological casuistry; it regulated the details of domestic economy, told men what they should eat, and how much they should drink; it was the arbiter of fashion, as well as the censor of morals, prescribed the style of dress, the mode of living, the degree of finery, the length of hair which one should allow to grow upon his head; it watched over the private as well as the public talk of men and women, took most exact measures to restrain the garrulity of the latter; it forbade the concoction of healing drinks, and the spreading of plasters by female hands, as well as unlicensed freedom of speech; it called to the bar those who lived viciously; it prohibited travel beyond the precincts of the colony without special leave; and it did some other things which we are not content to pass over in this summary way, because they have certain peculiar features, so characteristic of the times as to demand special attention.

THE PRESERVATION OF THE JEWISH NATION.
The preservation of Jewish nationality is one of the miracles of modern history. God is reserving them for the fulfillment of his great plans as a distinct people. Meanwhile they are exerting a mighty influence among the leading nations of the world, and filling high positions in every department of life. The Congregational Quarterly gives some information worthy to be remembered:

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God will return to our hearts—the desolations of Zion—to our land and to the world.
"ALL THREE."
I am almost there!
I am almost there!
I am almost there!

THE LOST AND FOUND CHAPTER.
"Read the 'lost and found chapter' to me if you please," was the request made by an invalid with whom I loved to read and pray and offer my few weak words of consolation.

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men! Men in their day were orphans. Their orsle was taken from them by their guardian, and all their property was withheld. It was a poor exchange for their rights that they were invited, as a gracious favor to those men, the trees which aliens withheld from their control, and fed upon victuals doled as a charity out of their own kitchen. And yet this was really the role that pleasure was expected to play.

THE WORDS OF AN ASS FOR A TEXT.
I heard a preacher take for his text: "Am not I thine ass, upon which thou hast ridden ever since I was thine until this day? I ever loved to do so unto thee?" (Numbers 22:30) I wondered what he would make thereof, fearing he would state his anxiety for want of matter. But hence he overcame, and I, the silliest and simplest, being wronged, may justly speak in their own defense.

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apron," said he, pointing to the butler. The butler fell on his knees, confessed his fault, and begged to be forgiven; but the Duke indignantly ordered him to give the boy the sovereign, and quit his service immediately.

"You have lost," said the Duke, "your money, your situation, and your character, by your deceitfulness; learn for the future, that honesty is the best policy."

The boy now found out who it was that helped him drive the butler, and the Duke was so pleased with the manliness and honesty of the boy, that he sent him to school, and provided for him at his own expense. —The Children's Friend.

"SIMPLICITY IN THE PULPIT."
Ministers of the gospel cannot be too careful in the selection of simple language when they are addressing promiscuous assemblies. When a man is speaking to a band of college students or graduates, there is some excuse for getting upon stilts, but there is no excuse for doing so in any assembly to which it is only amusing to hear some man rattle off big words, and it is more amusing to see men ignorant, but fastidious, try to swallow those big words with the idea that the speaker is a very learned man. A New York contemporary gives an illustration of the stilted style, and also the common-sense style, as illustrated in the eminent clergyman of Brooklyn. At a meeting of the Brooklyn City Mission Society, in Plymouth church a few years ago, Rev. Dr. Storrs exclaimed: "I am almost there! I am almost there! I am almost there!"

How fruitful are the remaining barren places of Scripture. Bad ploughmen, which make balks of such ground. Wherever the surface of God's Word do not laugh and sing with corn, there the heart thereof withereth with many thorns, affording, where not plain matter, hidden mysteries.—Thomas Fuller.

PARABLE OF THE PRODIGAL SON.
Choy Awah, a young Chinaman, is a scholar at the Five Points House of Industry. He reads the Testament in English, and then gives the sense in a dialect of his own. The following is given in the Monthly Record for May. It is the parable of the prodigal son.

When I was about six years old, one morning, going to school, a ground squirrel ran into its hole in the road before me, as they like to do now, and I saw it put out its head to see if any danger is near. I thought, Now I just now give you half. He give him half; he go long way—like me come China to New York. No be careful of my money, I see too much; I want to go home, I want to see my father. He want to work, he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk, "My father he rich man—too rich for me, he want to see me here hungry? I want go back and see my father. I say to him I very bad. He knows I bad. Emperor (God) see I bad. No be son, me say, "He go back; long way, I want to see my father. He want to work, he say; all right; he tell him to feed pigs. He give pigs beans; he eat with pigs himself. He just now talk, "My father he rich man—too rich for me, he want to see me here hungry? I want go back and see my father. 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Tract Society Department.

EDITED BY A. H. LEWIS, AGENT OF THE AMERICAN SABBATH TRACT SOCIETY.

MARRIAGE AND THE SABBATH.

Marriage with those who do not observe the Sabbath, is a somewhat fruitful cause of apostasy from the truth.

The difficulty arises from failing to understand what we owe to God, or else from a criminal indifference to his requirements.

Seventh-day Baptists feel these loosening influences, and are often ready to accept a trivial excuse for disobeying God.

Marriage does not change our relations to God. It does not free us from our obligation to serve him.

No one becomes a better husband or wife by disobeying God; neither is such a course necessary to the harmony of a fitting marriage.

morrow he votes to expel the same person from membership in the church, because of their Sabbath-breaking.

We earnestly protest, therefore, against all union in marriage which shall alienate one from the path of duty, and obedience to God's law.

CORRESPONDENCE. DEAR BROTHER,—Some of the experiences of a "tract peddler" may not be entirely uninteresting to your readers.

During a somewhat extensive experience among "first-day people," I have seldom found any difficulty in convincing those outside of church relations that the seventh day is the Sabbath.

One to whom a tract is given, glances at the title, and tears it in shreds; another throws it down;

SEVENTH-DAY ADVENTISTS. The following preamble and resolution we clip from the proceedings of the Seventh-day Adventist General Conference, lately held at Battle Creek, Michigan.

"Believing that we ought to cultivate fraternal feelings with all those who keep the commandments of God and teach men so, and believing that some of our brethren have not pursued the most judicious course in regard to them, therefore,

"Resolved, That Bro. Cottrell, Andrews, and Fuller, be a committee to address the Seventh-day Baptists, and open such correspondence with them as they may deem fit."

Amid roars of laughter from the legal fraternity we dispersed for the night. The next day, during the intermissions of the court, the discussion was renewed several times, and the chief occupation with several was reading Sabbath tracts, which were in such demand that the clerk came to me and requested that I would leave "some of those papers" with him, there were so many demands for them in my absence.

train time, and after some winking among the fraternity, some one attacked him. He made a few answers, when some one said to him, "The Rev. Mr. H., of D., a learned member of your church, sir, pronounced the theory to which you referred last evening, only a low subterfuge, without a shadow of foundation in fact."

ANOTHER CONSECRATED GIFT. The readers of the Recorder will remember a letter from the Superintendent of the Pawtucket Sabbath School, which appeared in our columns a few weeks since, and its account of the dying gift of little Mary Potter, of Westley, R. I. A few days since, we received a letter from a little boy in Pennsylvania, asking for tracts.

While the letter and tracts lay upon our table, waiting for the mail, another similar gift came, at the hand of Bro. Ezra Potter, of Alfred, N. Y. It consisted of gold, silver, copper, and scrip, to the amount of two dollars and fifty cents, money which his little boy, Thomas Emory Potter, who died April, 1867, in his eighth year, gathered during life, and at his death requested should be "given to some good cause."

A QUESTION AND ANSWER. Our correspondent, whose letter on "Cutting wood for Sunday stoves," was published a few weeks since, sends us another, which we copy, as follows:

Dear Sir,—Please accept my thanks for the answer you gave to my questions in the Recorder of April 23rd, and allow me to ask another—one that I think must have escaped notice in one of the many folds of that "shawl." It is this: Is it Sabbath where the financial affairs of any society are ventilated, and money collected, to carry on the business of said society? Is the command broad enough, to cover the business transactions of a religious society, as well as the business relations of the individual members?

We have formerly spoken upon this point, and need say but little to cover the ground in reply to the above. Any work of benevolence, or any work in the interests of religion, which must, of necessity, be done, or which can be done better upon the Sabbath than on any other day, ought then to be done. Such we believe is not the case, with the general business of religious societies. Their business affairs, and the collection of moneys for their use, can be done better in other ways, and at other times, than by collections on the Sabbath.

But of all councils of this nature, an Association, Conference, or any other standing body holding yearly or stated sessions, is the most objectionable. For not only does the custom of appealing to such a body for advice in matters of discipline, or doctrine, grow insensibly into an impression that the decisions thus obtained are authoritative, so that in the long run the independence of the churches is damaged, but there is, for the most part, a lack of competence in such bodies to furnish the advice needed. For while it is a very pretty theory that the Conference embodies the wisdom of the denomination, it is a well-understood fact, that the delegates are chosen, not for any skill or discrimination of judgment they are supposed to have in questions of doctrine or discipline, but simply because they are good-hearted well-meaning brethren, who rather wish to go. They are brethren who have devoted but little thought to such subjects; consequently, when their action is called for, they find themselves upon ground which is not familiar. The result is, that all such cases are managed by the ministers, and the very few others who happen to have had their minds trained in that direction. It is notorious, that the ministers, with a few talented and sagacious brethren, lead the business of all our denominational meetings; and as "great men are not always wise," our safety lies in not intrusting them with a power that may be abused to our hurt. If we must have "advisory councils" let them be summoned into existence only when specially necessary, and let them consist of competent brethren, whether ministers or others, who shall give their whole and undivided attention to the points submitted to them. And when the council has finished the particular business for which it was called, let it be adjourned sine die. The decisions of such a council would be worth more than those of any Conference, or Association, whose time is limited, and necessary.

public rights, does any one suppose they would so readily yield? If Christian and Temperance Republicans would protect with their ballots wherever their leaders proposed to sell out the interests of religion and morality to larger beer and Sunday desecration, does any one suppose that it would be done with as great facility as it now is? Politicians are "Christian" and "Temperance" men, to sustain them in all infamy on the strength of their partizanship; while they know, from experience, that Romanists and the liquor fraternity will vote in the direction of their interests, party or no party. Herein lies the difficulty. Here is to be found the principal source of the corruption, the existence of which our New York contemporary so feelingly laments, and seeks a remedy in the organization of the honest men of the country.

THE BREWERS HAVE BEEN HOLDING A Convention at Newark, N. J., and adopting resolutions declaring that beer is a friend of temperance, and that puritanic legislation must be stopped. The city votes to let the street cars run on Sunday, by 1200 majority.

THE SABBATH RECORDER. WESTLEY, R. I., FIFTH-DAY, JUNE 24, 1869. GEORGE B. UTTER, EDITOR.

THE PROPOSED REORGANIZATION. I have but little faith in what are called advisory councils. If two parties are at variance, it seldom does good to call in a third party to settle the difficulty. As far as my observation goes, it makes the matter worse. What may have been our denominational experience in an early day, I cannot say; but of all the "advisory councils" that we have had for the last quarter of a century, whether in the Conference, in the Associations, or in brethren especially chosen for the purpose, I can hardly remember one that was of any real service as to the points submitted to its judgment.

EDITORIAL JOTTINGS. ONE does not need to stop long in this place to be reminded that it is a railroad center. The ringing of locomotive bells, the screaming of steam whistles, and the everlasting rattle of moving trains of cars, will be pretty sure to impress him with the fact, whether he has or has not read about it in the papers. Nor does one need to pass many times over the line of the Erie Railway, to be impressed with the extent of the "institution," and the vast outlay necessary to establish and maintain it. We are glad to be able to say, that there are evidences all along the line of steady improvement in the management of this company, so far as relates to the safety and comfort of passengers, and the general condition of the road. Nearly a year ago the public were shocked with the details of a lamentable accident which occurred upon it; much censure was freely elicited, and public indignation was very unfavorable. But since that time the entire corps of officers have been stimulated with a desire to remove all the old disabilities and faults in the working of the line, and have really accomplished wonders within so short a period. The entire track and road-bed have been renovated, steel rails have been used by thousands of tons, dangerous places have been made more safe, the trains are run with more caution and with a judicious eye as well as speed; wherever possible, the double track has been rapidly extended, and superior day and night coaches have been placed on the line, and everything possible or reasonable provided for the comfort, pleasure and convenience of the traveling public. The renovation in the entire road has been admirable and complete, while the additional improvements which have been made by acquisition of the Atlantic & Great Western Railway to Cincinnati, the Ohio & Mississippi Railroad to St. Louis, the new and excellent depot accommodations both at Cleveland and Jersey City, the new ferry at 23d street, New York, the projected lines and connections to Niagara Falls, Newburgh and

other places, manifest a spirit of enterprise to accommodate the passenger and business public which cannot be present among men of great credit. The business of the road has been immensely increased, far beyond its carrying capacity; and we can hardly see why, if its stock were only as judiciously managed, it should not become the most successful, profitable and popular railroad in the entire country. Its broad gauge and wide, roomy, comfortable cars, have always made it popular with passengers, and statistics show that its through travel is far larger than that of any competing line. The new passenger coaches are by far the most elegant in the country, and where such luxurious accommodations are so liberally supplied there is little doubt that the popularity of the road for passenger traffic will continue undiminished.

Writing from this place reminds us of a paragraph in relation to the scenery and peculiarities of this section of country, occurring in a late letter of Albert D. Richardson, which may have interest to some of our readers, and which we therefore copy:

"The breakfast table at Horncastle, and our train divided, the head glides off one way and the tail another, as bad boys say snakes will do when they are cut in two. The head disappears Dunkirkward; the tail whisks us toward Buffalo. All around us are cold hills, whose bold sweeps remind one of a little of the Rocky Mountains; mists of mountain side and crest, with great expanses of dark pine and spruce, broken here by a few hundred acres blackened and charred by fire—mottled there with the cheerier hues of poplar and maple—streaked downward with narrow pavements of polished logs lying lengthwise—trays upon which little streams of water are turned, and huge tree trunks, stripped of bark, come shooting down like lightning to grow saw mills and shingling ponds in the valleys, shining clear fields with stumps waiting high and white trunks of cut poles and ghostly, more prone and scattered; memorial stones and bleaching bones of old battle between men and nature; other fields with stumps extracted, and lying rot up to the fence, where they stand assembled in mass, and white trunks of cut poles as bare as the tombstones on the hillside, and that overlook them; farmers just beginning to glow; apple and cherry blossoms in the orchard, violets and hepaticas in the woods, yellow cowslips in the meadows, and white clover in the pastures all peeping out timidly to inquire into the rumor whispered to them by the winds, that spring is climbing up toward their mountain retreat."

THOUGHTS. Suggested in reading from Dartmouth on Denominational Reorganization. DARTMOUTH, above all our northern Colleges, obtained the inevitable notoriety as the chief apologist of southern institutions and southern rights, and opposed all national union, in any proper sense of the term. Matters went on from bad to worse, till owls and bats began to hover about rooms and halls deserted by students. At length, the Trustees were compelled to retire its guiding spirits, and make room for men of progressive ideas and union sentiments. Then students flocked again to its deserted halls, and scathed off the owls and bats.

The thought has been repeatedly suggested to me, on reading recent articles in the Recorder over the signature of "Dartmouth"—is it possible that Dr. Lord, late President of Dartmouth, is again speaking from his enforced retirement? It sounds so very like him. They are his old articles on national affairs over again—only changing nation to denomination, and politics to religion—thus slightly revamped, and they are ready for the Recorder. At least, if it is not Dr. Lord himself, the Pseudonym is well and appropriately chosen, significant and symbolic; for his articles are but the doctrine of Southern Rights gone to seed, and regerminated under religious and denominational forms—a doctrine that has cost the nation hard on a million of lives and billions of treasures, and which will cost our denomination hundreds of sons and daughters, who, undriven to other denominations, as many have already been. The best reply I know of to Dartmouth is Webster's reply to Hayne. If that splendid defense of the Union could have its national and political terms changed to religion, it would meet most of the conditions.

In proof of which, let us notice some of the leading characteristics and statements of these articles. As to the general animus and spirit pervading them, for they have progressed far enough to manifest their type and genus. They are characteristically, and negatively, conservative, somber, stultified, fault-finding, repellant, disintegrating, destructive—all these qualities blended in equal and harmonious proportions. Every thing is dark and gloomy. The denominational skies are ominous and threatening. We are never allowed to amount to much as a denomination, and if we do, that much will be bad, very bad. The way is full of lions. Then advises us take the shortest way to disintegration, destruction—draws a dark pall over all our prospects, and pins it down with a prophesy of evil. He paints with a heavy brush, dirt in blacks and cold grays. If Dartmouth was a painter, carrying the same spirit into his art that he does into his writing, his favorite palette are night scenes, shipwrecks, and fires at sea. If a Wall-street operator, he is a bear operator, constantly deprecating the

stocks. If a farmer, each fair day is a weather-breeder. If a preacher, his chief delight is in rattling the dry bones of dead theologies.

Now, I submit, is this the spirit that is to be the guiding genius of the denomination? Where, in all history have these negative, conservative, repellant, destructive spirits, ever lifted the world to higher planes of living; ever led on in the van of progress? But have rather ever hung as dead weights at the heels of advancement. If everything is so wrong and threatening, why does he not lead off in the right; why spend all his energies demolishing; why not try to build up? No one has made the proposed reorganization an ultimatum. I am confident that the friends of the measure would, to a man, hail any improvement, any alteration for the better. I am confident they are animated by a common desire to secure union and efficiency, and everything that will promote this desirable result will be gladly accepted by them. Then do not, I pray you, spend all of your time and energies in negative, destructive criticisms. Lend us a helping hand and wise counsel to build up.

But, just here is the rub; for, judging by the opening sentences of article No. 3, that is just the thing he does not want to do. He says "Some among us have for a long time felt that, under its present organization, the Conference is of no benefit to the denomination, nor to the cause of our common Christianity. But knowing the tenacity with which certain of the older brethren cling to it, they have refrained from making war upon it," &c. In the opening sentence he says: "Perhaps it is possible to reach the Conference, so as to make it worth something to the cause of religion; and in that case, it might be well to meet as often as once a year." Here Dartmouth reveals, the spirit that animates—unmitigated animosity to the General Conference; and only from considerations of the feelings of certain older brethren has he refrained with his caditators from long ago letting loose the dogs of war, hurling all his thunderbolts at it. Most magnanimous condescension! Then what excess of modesty in pronouncing the Conference good for nothing, in the face of repeated and emphatic pronouncement of the denomination, that it was good for something, and that it should be preserved.

A bit of history may be salutary here. In 1861, after the old Boards of the various societies had gone down amid the tramp of contending forces, the Societies and the then triennial session of the Conference had to beg for a place to hold their sessions. At that session there were but fourteen churches represented. After long discussion, and persistent opposition, the following resolution was adopted:

Resolved, That the interests of religion, and the welfare of the denomination, demand the change of the Conference from a triennial to an annual gathering.

The Conference accordingly held a session next year. Its opponents again rallied, and the whole ground had to be fought over again. The subject was referred to the churches, and at the next session it was unanimously resolved to hold annual sessions of the Conference, in view of the majority vote of the churches in its favor. Yearly sessions have been held since, and the number of churches represented has increased from fourteen to thirty-eight at its last session, and the interest and enthusiasm in about the same ratio. Let me ask Dartmouth, is it the pitiable minority that was left after that persistent three-years fight, that is now so magnanimously refraining to make war upon the Conference, out of consideration for the feelings of certain of the older brethren? Or are there reserved forces lying back? It was manifest then, I think, that the enemies of the Conference rallied all their forces, and they were overwhelmingly defeated. And it is encouraging to know, that while "certain of the older brethren cling to it," brethren who have been the builders of the denomination, and who are now its pillars and glory, the younger brethren, those on whom the responsibility will rest for the next thirty years in carrying forward the mission of the denomination, have always, and uphold their hands. They see very clearly, that if we are to achieve success as a denomination, we must be united. "Victory must be organized." We cannot spend all our time and energies in efforts and discussions how not to be united, how not to do anything. They see very clearly, that the General Conference, and the denomination, are not what they should be; but instead of trying to crush out what little life there is left in the Conference, they are striving to cherish and culture that life; instead of staring back, and throwing cold water, they are trying to fan the little spark that remains into a brighter flame; instead of heaping snow-banks of cold criticism and fault-finding upon the little warmth remaining, they are striving to cherish and increase the warmth; instead of exciting, repellant, antagonistic forces, they are anxious to cultivate the attractive, the harmonizing. Now, can not its enemies, for the time being, cease their wall of despair, their fault-finds, and all manner of antagonisms, and come out and help us cherish, and prune, and culture? Having thus referred to the pervasive spirit running as a virus through all of Dartmouth's articles, we may hereafter look at some of his particular points of difficulty.

DE BUYER AFFAIRS. DE BUYER, June 16th, 1869. To the Editor of the Sabbath Recorder: The commencing of labor upon the Norwich and DeRuyter branch of the Midland Railroad, was celebrated by the citizens of DeRuyter and the neighboring towns, June 15, by appropriate ceremonies. A large procession of teams (about three hundred) accompanied by the three hands of the town, started for the place about one o'clock P. M., and arrived there about two o'clock, where a deep cut is to be made. The grating back of Mr. Benj. Cramb's, where a deep cut is to be made. The chairman, Rev. A. G. Clarke, of DeRuyter, called the assembly to order, and after electing vice presidents, from the different towns represented, and a secretary, the exercises were opened by prayer by Rev. L. E. Livernore. A. V. Bentley made a speech well adapted to the occasion, which was followed by speeches from L. E. Kern, Esq., D. Q. Mitchell, Esq., and Eld. L. E. Livernore, of DeRuyter; B. Gage Berry, Esq., of Norwich, secretary of the road, and Col. C. H. Sage, one of the contractors. These spoke of the past history of the road and its future prospects as continuing on to Auburn and the Great West. The work, which is to go on with all possible speed until completed, was commenced by J. W. Merchant, the resident director, assisted by both gentlemen and ladies. The exercises were interspersed with music by two bands from DeRuyter. The road is to be completed in eighteen months. Some three hundred hands will be released from the other branch of the road and put upon Crum Hill to work by the first of July. Much praise is due to J. W. Merchant for his untiring efforts to secure the road where now laid. DeRuyter made the first move for the Midland, held the first meeting and I believe was the first to hope for her reward. There were between two and three thousand people present, and every thing passed off very pleasantly. The town was illuminated during the evening, the Institute shining with its many windows a welcome to the progress of the day.

By the way, the closing exercises of this term of DeRuyter Institute take place on Tuesday, the 29th of June; address by Rev. A. B. Prentice, of Adams Centre. The proposition for the removal of the school is now abandoned, and the prospects for the next year, commencing August 25th, are quite flattering. DeRuyter, with the coming railroad, is bound to be a centre of business, enterprise and intelligence.

H. C. COOK. A TALK ABOUT MUSIC.—III. The mind is so constituted, that the same object does not at all times produce in it an invariable effect. That which is pleasing at one time is repulsive at another, and that which at one time is without interest or meaning at another is full of inspiration. The same is true of words which represent thoughts, whether written or spoken, and also of those sounds which are not in the ordinary sense mediums of specific thought. We are not hastily to conclude, from this; that there is a want of adaptation in the nature of things. All external agents were made for the mind, and we shall find that they may be classified to correspond to the various frames of mind. Such classification is nothing more nor less than adaptation. If now we go further, and combine objects into groups, words into discourse, and sounds into musical harmonies, the effect in each case will be equally variable, and there is the same capability of adaptation; and not only are these combinations capable of classification to correspond to the different frames of mind, but they are, to a greater or less extent, capable of developing that frame of mind to which they are suited. Thus we find ourselves the object of divine care, not only in the adaptation of external agencies to our varying moods, but in that higher sense in which we may, if we will, choose for ourselves and for society those agencies which God has specially appointed to sustain the spirit of true devotion in his subjects.

If we let painting, literature, and music, represent these combinations, the nature and extent of adaptation is more readily seen. There is no emotion, or passion of the soul, which is not stirred by them, or to which they do not minister. Some one has said, that music has no power in the direction which is not given it by association. If this were true, we should find opposite passions with the same expression in different parts of the world, and there could be no such thing as adaptation in a general sense. It must be from a study of the education of different places, of the expression or cultivation of mental dispositions. But such is not the case. Joy and sorrow, hope and fear, love and serenity, find like expression the world over. And so with every other emotion, so far as the mental capacity to analyze and comprehend them extends. Music is therefore a language, unlike spoken language in that it is universal, and capable of expressing or awakening those subtle shades of emotion which otherwise could never "play upon the ivory keys of the soul." So a recent writer, in giving an account of an imaginary visit to another world, inhabited by a superior race

represents them as conversing by musical expression. It is little question, in the opinion of this writer, whether the progress of existence are thus made up of ancient to know, that in the wide range of its possible of adaptation to emotion, and culture of each nation, should these frames all, then, should these frames in which God is felt to be the soul, find appropriate expression and cultivation.

A London street preacher recently fined for singing the hymn, "Come to God," "Tommy Dodd." Verily, he was sincere, and the just proceeding was at least more to be lamented than good sense on the part of the preacher. Those who have camp and revival meetings, have doubtless occasions quite as little in which the true spirit of worship, camp and revival have come into wide use, the best hymns of the age, the music of trivial songs counterpart of this is the uttering trifling songs in sacred music; with this, however, in favor of the is ignorantly well in interchange of dress is without violence to the notion, which in each case is a private expression. It is an extreme. It is quite another matter.

In perfect adaptation of music, there is a power which has made itself felt. Reverence for the Zion is a marked feature in its history. I know of no literature more beautiful than that in which the scribes the Jewish sacred to sing their acrobatic demand of their captives. There is nothing in the which would lead us to music was a more mechanical performance of the song Paul enjoins the songs 14: 15; Eph. 5: 10. ing the matter, I am content after all, that the Bible best text-book of sacred music may become by of both words and music of devotion, is found in the singer of the present Phillips. His singing, with a great Christian the words flow out upon the current of his voice, comes grand and inspiring commonplace. I once sang the song which characterized note of the Hall of Representatives.

"Near the close, let us be repeated by Mr. Phillips, for it.

A hundred sermons bring "your mission" by to the minds and hgregation. It is said that and Represented greatly moved by the of Mr. Phillips' powerful sacred song is needed. Matthew Hale Smith scribble him as having sent by the work, I hearted Christian music stands before Mr. Phillips brings forth of sacred music through what is more important than believing for it there can be and than its own, no higher aim than medium of true, strict We see readily a highest culture is with the spirit of de among the things m are found igno spir of insubordin orial laws of adap the clamor for po often wall high det. The conclusion is o. But, as they are any talk an hour, or the patience at least, more" on the subj as music, as some service. About o wants there is no many songs of pi that they have su the most favored history in such us ions arising and therefore, such as along-questions take it for granted ment which is ca to the touch of i does not follow these instruments the accompanie ers, comparative respect that they an instrument wh dies or parent he the touch of dev fr who play th have come to b ever dream that, the mechanical required to fit th organ. The res purely devotions church. That a his, no one quer table "in a y by the incey while away, o tude for the ble and the first and the part is i of the organ. The organ of vocal

represent them as conversing by musical expression. It is little question, in the opinion of this writer, whether the progress of existence are thus made up of ancient to know, that in the wide range of its possible of adaptation to emotion, and culture of each nation, should these frames all, then, should these frames in which God is felt to be the soul, find appropriate expression and cultivation.

A London street preacher recently fined for singing the hymn, "Come to God," "Tommy Dodd." Verily, he was sincere, and the just proceeding was at least more to be lamented than good sense on the part of the preacher. Those who have camp and revival meetings, have doubtless occasions quite as little in which the true spirit of worship, camp and revival have come into wide use, the best hymns of the age, the music of trivial songs counterpart of this is the uttering trifling songs in sacred music; with this, however, in favor of the is ignorantly well in interchange of dress is without violence to the notion, which in each case is a private expression. It is an extreme. It is quite another matter.

In perfect adaptation of music, there is a power which has made itself felt. Reverence for the Zion is a marked feature in its history. I know of no literature more beautiful than that in which the scribes the Jewish sacred to sing their acrobatic demand of their captives. There is nothing in the which would lead us to music was a more mechanical performance of the song Paul enjoins the songs 14: 15; Eph. 5: 10. ing the matter, I am content after all, that the Bible best text-book of sacred music may become by of both words and music of devotion, is found in the singer of the present Phillips. His singing, with a great Christian the words flow out upon the current of his voice, comes grand and inspiring commonplace. I once sang the song which characterized note of the Hall of Representatives.

"Near the close, let us be repeated by Mr. Phillips, for it.

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