

BY H. P. HALL.

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ST. PAUL, SUNDAY, NOVEMBER 17, 1878.

In the present rivalry for passenger traffic between the Eastern lines continues much longer, we may expect not only to receive free transportation to New York and Philadelphia, but be paid liberally for taking the trip.

SCHOVALOFF, according to cable dispatches, has inaugurated a new policy towards England, and the outlook is therefore more pacific. Russia will not strain her rights under the treaty of Berlin, and England will give her a fair chance. The dogs of war may well be chained again.

"MORE MONEY" is the watchword of Postmaster General Key. He wants Congress to appropriate considerable more this year than ever before for the use of his subordinates, and threatens to delay the mails in case of a refusal. A man who makes such a threat deserves to be kicked unceremoniously out of office.

ENGLAND is experiencing her season of commercial disaster, which bids promise of exceeding in extent that which so recently passed over this country. Here, according to the philosophers, paper money was the cause. As England is a hard money country, some other cause will have to be discovered. Of course the cause for the American goose is not the sauce for the English gander.

The shot-gun policy, as pursued by William P. Andrews, of Alexandria, Missouri, towards a couple of body-snatchers whom he caught in the act, meets our cordial approval. One of the fellows died from the effects of a charge of buckshot, but the other escaped with a slight peppering. The grand jury refused to indict Andrews, and he has loaded his gun for another shot at the fellows.

ST. PAUL is largely interested in the purposes of the commercial convention to be held in New Orleans on the 3d prox.—the improvement of the navigation of the Mississippi river. We ought to have an influential delegation present who will see to it that our interests are duly cared for and urged upon that body. Our chamber of commerce should act in the matter to-morrow.

EVERY day we hear from New York that the police have got a clue to the robbers of Stewart's grave, and will have the miscreants in custody before another day passes. But somehow or other these promises are never made good, and although ten days have elapsed since the sacrilege, the police seem to be wholly at sea. The only means that seems to afford a hope of the recovery is the offer of a large reward "and no questions asked."

The recommendation of the yellow fever commission in favor of a national quarantine to guard against the importation of the disease may be a good one, but the report is incomplete unless it shall suggest measures for a better drainage of the cities where the disease has prevailed so fatally. With good sanitary conditions where the fever may make its appearance, there is no reason for such great mortality as has marked the epidemic this year.

The Baptist ministers of New York last Monday discussed the subject of "imagination in the pulpit," and came to the conclusion that while imagination was not to be wholly depreciated, it would be well to hold a stiff rein upon it. There is little danger, however, if we may judge by the tenor of the discussion, that any of these ministers will give a too free license to imagination, for the simple reason that they haven't got any to speak of.

The friends of Senator Conkling admit that he is seeking a reconciliation with Mr. Hayes with an eye to the Presidential nomination in 1880. Harmony has become his watchword, and he will not be apt to make any further trouble in the matter of the New York custom house nominations. He will not seek the reappointment of Arthur, and will allow Cornell to shift for himself. Movements, the purpose of which are to secure reconciliation with the President, it is said, will become manifest at an early day. It is fitting that in this era of good feeling Roscoe and Rutherford should kiss and make up. Bless you my children, bless you. Receive our benediction.

BILL KING raps his St. Paul subordinates over the knuckles sharply. The St. Paul end had the temerity on Friday to state that "we are inclined to think the Minneapolis department of the Pioneer Press is mistaken." This was in reference to an attack made on St. Paul by Bill King. Yesterday morning Bill comes back at his subordinates, but he does not "incline to think." He plumps it out that there is "no mistake at this (Minneapolis) end," and adds "we (Bill King) boldly venture the assertion that the patronage furnished the Milwaukee & St. Paul railroad by St. Paul is not one quarter in amount that which the same company receives from Minneapolis." Of course this assertion is utterly and absolutely false, but Bill King holds the whip

now, and the little St. Paul end did not even dare to "incline to think," he was mistaken the second time. Perhaps the business men of St. Paul will wake up some morning and conclude that Bill King diet is not very nutritious to this city. They can have it as long as they choose to pay for it, but ordinarily, men of common sense do not care to pay for the privilege of having their business damaged.

CHURCH MUSIC.

Make a joyful noise unto God, all ye lands: Sing forth the honor of his name: Make his praise glorious.—PSALM LXVI:1-2.

When the Rev. Rowland Hill was taken to task for profaning the sanctuary by substituting some of the popular airs of the day for the solemn old psalm tunes then in vogue, he retorted with warmth that he didn't propose to give the devil monopoly of the best music of the world. He carried his point, and succeeded in a measure in introducing into churches a class of music to which they had long been strangers, and in popularizing the words and sentiments of religious hymns of thanksgiving and praise. In later times Mr. Eradbury, Mr. Bliss and Mr. Sankey have performed a missionary work of the same nature, but far more thorough than that attempted by Mr. Hill, and we today hear the tunes to which they have adapted the words of sacred hymns, whistled, and sung, and hummed from one end of the country to the other. They contest for popularity with arias from the operas and opera bouffe, or negro minstrel melodies. "The sweet Bye-and-Bye," "Hold the Fort," and other of the airs made popular by the singing evangelists have become as familiar to the public as "Old Black Joe," "Way down upon the Swane river," or any of the delightful solos of "The Bohemian Girl."

But within the past month a movement has been inaugurated among some of the ministerial bodies of this country and England to drive from the church and the Sabbath school all of this class of music. The fact that it is popular and has been adapted to sectarian and perhaps profane uses, is urged as an argument against it. It is further argued that these popular tunes are too emotional, and tend to excite the congregations to an unhealthy and insincere religious fervor. Neither argument is of any potency. The whole structure of religion is built upon emotion. Without emotion—and that to a great extent unreasoning—religion would have no existence. Wherever the emotions are strongest and are stimulated and given the fullest play, there religion is the strongest and most aggressive. Wherever the attempt has been made to make of religion a study, appealing to the reason, there it has drooped, withered and died. To make a man religious his emotions must be excited, his nature stimulated, his reasoning faculties repressed or allowed only sufficient latitude to back up his emotional nature. In the work of religion these inspiring, soul-stirring hymns bear a prominent part, which those engaged in its spread cannot afford to ignore, and no greater blow could be struck at the progress of religious work than the exclusion from the choir-loft or the Sunday school of these inspiring and emotional hymns.

We would go still further. We would adapt to the words of some sacred hymn the choicest musical gems from every new and every old opera. From a song from an opera bouffe or from a minstrel show struck the fancy of the public, we would associate the air with a Sabbath school hymn or some grand old psalm. We would not permit the concert saloon to become more popular than the Sunday school by reason of the superiority of its music. We would make the enchanting, rollicking song of the bonfire artist the vehicle of conveying some religious truth or sentiment. We agree fully with Rowland Hill that the devil should not be allowed to monopolize all the best music of the day, and good common sense will bear us out in our position.

The man who proposes a reform in church music which contemplates the exclusion of those most attractive songs which have forced themselves into popularity among the masses, has but a poor conception of human nature. If the ministers shall become so short-sighted as to work a return to the old style of church music, they will soon find nothing but empty pews before them, and a dull apathy and utter want of enthusiasm among those who may still nominally adhere to the organization. Music is as important a factor in religion as preaching. It is certainly the most attractive feature of the two, and draws more people to the sanctuary than the most eloquent discourses ever spoken from the pulpit. Without good music, of a popular and inspiring description, the modern church would be tenantless on the Sabbath. People might go there to mourn; they would never enter for purposes of thanksgiving and praise. If we are to have a reform in church music let us make it in the right direction. Make the temple of the Lord as attractive as the places devoted to the works of the devil. Use the weapons of sin, if need be, to make the church and the Sabbath school more attractive, but do not take anything away that will keep any single person away from the place of religious instruction and moral benefit. "Make a joyful noise unto God: Sing forth the honor of his name: Make his praise glorious."

OVERLIN SCANDALIZED.

We very much fear that the perfectionist theory upon which the founders of Oberlin and Oberlin college established their town, and their institution will come to an untimely end. It is but a few months since that the whole community was agitated to its very base by the attempt of some ungodly wretches to establish a billiard room in the town. After a prolonged siege, during which the dames and damsels of the town took turns in guarding the doors of the place where damnation was dispersed on a green cloth through the agency of four ivory balls and a leather-tipped cue, to see that none entered the infamous den, these shameless men were obliged to pack up their tables and take themselves away. Scarcely had the excitement and horror of this attempt to ruin the morals of the community died out ere a new sensation arose. It was discovered that a young lady of the town had actually pur-

chased a croquet set, and on a fine summer evening was detected in whacking the balls about her father's back yard with a modern mallet. An indignation meeting was promptly called, and was attended en masse by the population. Resolutions were passed condemning in the strongest terms this attempt to introduce the devil in disguise into a God-fearing community. The offender finally professed repentance, and surrendered her balls and her mallets to the indignant populace, by whom they were burned on the public square, and as the last vestiges of the wicked implements went up in flame and smoke a psalm of praise arose from the assembled multitude, and was recorded on high, we presume, as another triumph over Satan and his works.

But now another scandal has arisen, deeper and more damning than either of the others. During morning prayers a few days ago a young lady was conscience-stricken and confessed her procreptress that she, with other of the young ladies of the institution, had been committing a heinous crime. The rules of the institution require that all the young ladies of the college must be in their rooms by 7 o'clock every evening, and remain there all night, and that the young gentlemen shall seek repose upon their downy pillows at an hour not later than 10. The idea never seems to have entered the minds of those who framed these rules that life would be "a d—d barren idleness" to a young lady who was forbidden to indulge in a little spooning with her lover at the front gate on a pleasant moonlight evening. So they insisted upon a strict obedience to this iron-clad rule. Perhaps it was a touch of human nature, perhaps it was at the instigation of the devil, but whichever it was the young lady with a quickened conscience confessed that she and other young pupils of the feminine gender had been in the habit of leaving their rooms, after the faculty was locked in slumber, by means of ropeladders or sheets tied together, and repairing with an equal number of male students to a wood near by, where they indulged in those affectionate endearments so natural to the youthful breast. Nothing more hurtful than a few endearing words and an occasional parting kiss had occurred at these clandestine meetings, but the faculty were almost paralyzed with horror at the revelations made. The transgressors were summoned before the dean, and responded tremblingly. They confessed their indiscretions, and were even willing to admit that they had sinned, if thereby they could avert the awful consequences. But no palliation of such grievous transgressions could be heard, and the entire lot, male and female, were driven from the college in disgrace. They went, for they had no other alternative, but judging from their looks and the low mutterings of discontent, it was evident that quickened consciences were at a discount among them.

It will be many a long day before Oberlin will recover from the deep damnation of this latest scandal. We worldly people can hardly conceive of the humiliation this incident has brought upon them. We are not sufficiently sanctified to appreciate how grievous a sin the clandestine meetings of a few love-sick "spoons" is esteemed among a people so righteous as those of Oberlin. We can only extend them our sympathy and express the hope that their straight-jacket policy will never again be violated so long as Oberlin has a name and a being.

"The Demoralization of the Church." To the Editor of the Globe. In your issue of last Sabbath morning there was an editorial on the above subject, which I judge not only reflects your personal feelings, but also those of a large number of non-church-goers, who for that reason have but a superficial knowledge of the church. Believing that those who are possessed with the spirit reflected in your article are doing themselves more harm than the church, I am moved by no other than a spirit of good will to all men, to make a few comments to show that you are mistaken in your logic, and in many of your statements. I have no disposition to either palliate or deny the demoralization which exists both within and without the church, nor to lower the standard of practical godliness to accommodate the theory that the church is not declining in its power for good. It is sadly true, that, in many local societies, there is a lack of spirituality, a neglect of worship, an increase of worldliness, and a laxity in morals, which gives occasion for true men to sorrow and cynical men to croak. But it is not just to make sweeping conclusions from limited premises, as you do when you assume that a distinguished minister, concerning whose character there is an honest difference of opinion, is guilty of criminality, and thereon infer the general corruption of the clergy, because they cannot act as if the assumption were clearly proved. This shows more passion than reason.

You assume that the church is demoralized and support your position by the summarized conclusions of a ministerial association held at Pittsburgh, which are, in effect, that there are fewer additions to the church, less attendance at prayer meetings than formerly, etc. If true, this would seem rather to indicate the demoralization of the world. For if it be a good thing to be a loyal and consistent member of the church, as your article implies, it does not speak very well for the people who stay out of it. If the members are not what they ought to be, there is so much more the need of good men and bold reformers like yourself coming in to make the church what it ought to be: a light in the world for those who walk in darkness.

As a further support of your assumption the condition of affairs "outside of the pale of the church" is presented, where it is admitted that Sabbath desecration, profanity, licentiousness and business defalcations are on the increase. This is making out a very strong case against the world of human nature. But for this state of things you make the "clergyman themselves the most to blame." How so? They are either corrupt themselves or they uphold men whom you believe to be corrupt. You cite the instance of a bishop who, when he was discovered guilty of grave offenses against morality, was, by the mem-

bers of his own communion, compelled to desist at once from the exercise of his ministerial office, and was shortly after deposed from the ministry. Would the church have shown itself less demoralized if it had retained him? You cite the case of another who has been tried and acquitted by a civil court. Did the court acquit a guilty man? If so, how does that prove the demoralization of the church? But, if he is innocent, according to the verdict, what about the demoralization of the press, which persists in repeating and republishing the slander?

Let the secular press and its managers be tested in the same balances in which you weigh the church, and you will more clearly see the injustice of your method. There are thousands of voters in this Congressional district who honestly believe that certain editors and politicians supported for Congress at the last election a man whom they knew to be a demagogue of the most untrustworthy type. I do not affirm that it is true. They may have believed the candidate an honest man, and the candidate might have been what they believed him to be, but still the majority of the people believe otherwise. Whether they are right or wrong, they are as honest in their estimate of character as you are in pronouncing a certain minister guilty, and all others who do not agree with you as in league with corruption, and therefore most to blame for what you style the demoralization of the church. If this be the right method of forming judgment, the conclusion would follow that the political editors of the country are sadly demoralized, since they uphold men who are believed to be the servants of political corruption.

Suppose it was a proved fact that a member of your profession was guilty of fraud and falsehood, how could his sphere be purged? Is it not a well known fact that there is no human tribunal which can take cognizance of such offenses as you charge upon each other? You may appeal to the people, but still they persist in upholding the men whom you believe to be the most persistently and cloak their fraud the most artfully. Therefore for lack of authority in civil tribunals, and through a corrupt use of influence upon the part of editors and politicians the world is very badly demoralized according to your own showing. May it not be true that this demoralization originating thus in the world, contaminates the church, and therefore those who profess to teach the world better things, and even assume to teach the churches and the clergy their duty, are themselves seriously involved in the accusations they make against the church and its ministry? Ecclesiastical courts have power to take cognizance of offences beyond the jurisdiction of civil courts, and they often do. In my own church an editor of any of our papers would lose his place if even the suspicion of bribery or fraud prevailed against him. He could not command the suffrages of the general conference. Every year the character and standing of every minister is reviewed. Sometimes offenders escape conviction, since even church government is administered by fallible authority. Suspicions are not always satisfactorily proved, and though they may often interfere with a man's efficiency so as to compel his voluntary withdrawal, yet no principle of righteousness requires the body to which he belongs to expel him on the ground of suspicion, which in the honest judgment of a majority are not proved. How could you justify yourself, Mr. Editor, if you were a member or minister in the church? 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I have mingled freely with other denominations than my own, and have heard nearly all the representative clergy of the day preach, and from actual observation I have to report that a mountebank in the pulpit is a rare exception; that sensational preaching, in the bad sense of sensational, does not draw for any length of time, and that prayer meetings, though not always what they should be, are most generally means of rest, cheer and religious refreshing to those who attend them regularly. As to the gas light I cannot tell why it should be any more 'flickering and uncertain' in a prayer room than in an editorial sanctum. The charge of singing 'melancholy hymns' is hardly true, for there are no such hymns to be found in any Christian hymnal. There are hymns appropriate to funerals, but these are adapted to console the sorrowing and hopeless, and warn the sinful, and are never sung at prayer meetings. 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But it is really complementary to the church that a rogue is more clearly and easily seen inside of the church than out of it. They are like dark spots on a white background. I sincerely believe that if the light of Christ, which the church so imperfectly reflects, were put on the world would be so dark that the distinction between bad men and good men could not be discerned. C. M. HEARD.

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But it is really complementary to the church that a rogue is more clearly and easily seen inside of the church than out of it. They are like dark spots on a white background. I sincerely believe that if the light of Christ, which the church so imperfectly reflects, were put on the world would be so dark that the distinction between bad men and good men could not be discerned. C. M. HEARD.

Suppose it was a proved fact that a member of your profession was guilty of fraud and falsehood, how could his sphere be purged? Is it not a well known fact that there is no human tribunal which can take cognizance of such offenses as you charge upon each other? You may appeal to the people, but still they persist in upholding the men whom you believe to be the most persistently and cloak their fraud the most artfully. Therefore for lack of authority in civil tribunals, and through a corrupt use of influence upon the part of editors and politicians the world is very badly demoralized according to your own showing. May it not be true that this demoralization originating thus in the world, contaminates the church, and therefore those who profess to teach the world better things, and even assume to teach the churches and the clergy their duty, are themselves seriously involved in the accusations they make against the church and its ministry? Ecclesiastical courts have power to take cognizance of offences beyond the jurisdiction of civil courts, and they often do. In my own church an editor of any of our papers would lose his place if even the suspicion of bribery or fraud prevailed against him. He could not command the suffrages of the general conference. Every year the character and standing of every minister is reviewed. Sometimes offenders escape conviction, since even church government is administered by fallible authority. Suspicions are not always satisfactorily proved, and though they may often interfere with a man's efficiency so as to compel his voluntary withdrawal, yet no principle of righteousness requires the body to which he belongs to expel him on the ground of suspicion, which in the honest judgment of a majority are not proved. How could you justify yourself, Mr. Editor, if you were a member or minister in the church? 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I have mingled freely with other denominations than my own, and have heard nearly all the representative clergy of the day preach, and from actual observation I have to report that a mountebank in the pulpit is a rare exception; that sensational preaching, in the bad sense of sensational, does not draw for any length of time, and that prayer meetings, though not always what they should be, are most generally means of rest, cheer and religious refreshing to those who attend them regularly. As to the gas light I cannot tell why it should be any more 'flickering and uncertain' in a prayer room than in an editorial sanctum. The charge of singing 'melancholy hymns' is hardly true, for there are no such hymns to be found in any Christian hymnal. There are hymns appropriate to funerals, but these are adapted to console the sorrowing and hopeless, and warn the sinful, and are never sung at prayer meetings. 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