

Correspondence.

NOTES ON HYMNS AND TUNES,
WITH SPECIAL REGARD TO THE SO-
CIAL HYMN AND TUNE BOOK.

ART. II.

The proper conduct of church singing in this country is a subject beset with many difficulties. It is the prevailing opinion that we need more of the element of congregational singing in our public worship, and yet in many places it seems next to impossible to introduce it, and at best it is looked upon as only a partial success. The primary cause is the want of general musical cultivation.

It is thought, by close observers, that nine out of ten in a population, are capable of learning to sing well enough to unite with others in congregational singing. But in many places the population of singers is not more than one in ten. Outside of cities and large towns, for the masses, the evening "singing-school" is all the means of learning to sing that is provided. Here and there a district school that happens to have a musical teacher, presents an exception. These singing-schools usually comprise a course of from fifteen to twenty lessons, and meet during the winter season, one or two evenings in a week, according to circumstances. On account of the numbers that attend, it is difficult to receive thorough and progressive training. A few, who have a deep love for music, will, with the assistance thus rendered, go on and become independent singers; but only a few. These secure their education rather independent of the established means of instruction, than by the aid of it. All who choose to be indolent and careless can remain so, without any of that shame which would meet them in the pursuit of any other study. If the art of reading the English language were taught in the shiftless manner in which vocal music is, but few in the community would be able to read, and of those who made any pretensions to it, a large proportion would, for want of practice and instruction, be hesitating and incorrect readers. We observe that those who learn to read our language after the period of childhood, are rarely able to do it fluently. It requires four times as much pains for an adult as it does for a child. So it is in singing. It is not commenced early enough. When we shall see the children in our common schools taught, the elements of vocal music, as they are taught arithmetic and grammar; when there shall be class recitations, one by one, and this system shall be continued from year to year; when, in fine, the art of singing shall be taught as it is in the schools of Germany, we shall have a foundation for congregational singing. At present we build upon the sand, and the structure is, at best, temporary, and liable at any time to be overthrown.

We hear it often said that there was much better general knowledge of church music forty or fifty years ago than there is now. Doubtless it is true, and that, too, while the old fugue tunes are much more difficult to sing than our common tunes. There is a reason for it. The number of available tunes in the possession of the church then amounted to only a few hundred. They used the same tune book in the annual singing-school for many years in succession. They had but one in the choir. Their collection of hymns was smaller, and there was a greater familiarity with them. And, above all, every one was encouraged to sing. The whole mass learned the tunes by rote, if not from the notes. But at present, with about the same amount of singing-school instruction, instead of one tune book in the choir, there are from four to six. Every singing-school must procure a new one. The choristers and leading singers are seized with a passion for novelties, so that the congregation rarely hears a tune repeated till it becomes familiar, and no pains are taken to associate it with a particular hymn. It is claimed, and it is not contrary to the facts, that this system promotes interest on the part of the choir. But it is most manifestly destructive to the general interest of the body of the congregation in this part of the worship. We must decide which is of the most value, and act accordingly.

But this subject of church music brings to notice the vicious practice of publishing the same tunes, year after year, in each new book that appears. It comes from aiming at the unattainable end of making each book a complete collection for the use of the choir. A certain amount of new matter is necessary in order to make it sell, while a selection of the old is also republished as indispensable, it being taken for granted that the old books are to be discarded. Consequently, individuals who have kept up with the age, have bought a certain round of old tunes a dozen or a score of times. The thing is absurd. Suppose our living poets, for example, Longfellow, Bryant, Tennyson, should each put forth, from time to time, a volume two-thirds filled with extracts from standard classical English and foreign authors, and the remainder composed of original poetry,—how ridiculous to hear them express, in their preface, in the stereotyped phrase, the hope that the public would appreciate the old favorites, while it is modestly suggested that the new may not be found without interest! How would we like to have our libraries filled with such senseless repetitions? We would not abide it. Rather let some publisher of church music employ competent editors to make a collection of

choice standard tunes, in three, four, or six volumes. Let those of recent date be excluded, and have pains taken to inquire whether these tunes are favorites. Have these volumes printed on good paper, bound in durable style, and arranged so that each shall comprise a sufficient variety of metres for the use of a choir. There might be certain principles followed in the arrangement of the volumes, e. g., one representing the old English school, one the German, one the American, one the classical; or they might be graded somewhat according to difficulty. One of them might contain a large selection of the most popular tunes for social singing. Only one should contain a manual for instruction in singing. One of these volumes would be an acquisition for any choir. Many would have two, four, or all of them, according to their enterprise and ability, and being in a durable form, they would be bought; as it were, once for all.

In conclusion, the writer would express the hope that this Social Hymn and Tune Book, so beautiful in its appearance and admirable in its selections, revealing as it does the richness of our Church Psalmist, may find a ready reception in our churches. He would recommend to pastors and elders, that they procure copies of this work with a view to their sale. Each attendant upon the prayer-meeting should have it, and also, if possible, each family in the Church. It would be well if a sufficient number of copies could be provided for the use of the Sabbath-school for a few months. It would greatly contribute to the success of social singing, both in the present and in the future. The fact that our Sabbath-school hymn book is also generally a tune book, and that the singing there is congregational, has taught many churches more tunes than all other means used. Very many of the new tunes for social singing are drawn from the Sabbath-school hymn books. A knowledge of these would also give the children and youth a greater interest in the prayer and conference meeting.

There is too little attention paid to the value of hymns as a means of instruction. The children ought to be encouraged to commit them to memory. They are better for this purpose than catechisms. There are no formulae of religious truths more briefly and strikingly expressed, and none are retained longer. There could be no better means of cultivating a taste for poetry. Nowhere can we find higher displays of the beauty and power of the English language, than in our hymnology. There are many of them that would shine as gems in our anthological collections of poetry, from which they are generally excluded. It seems strange how this fact is overlooked. The famous Edward Irving, in his sermon on Preparation of Heart for consulting the Oracles of God, lamenting the want of affection in man towards his Maker, and alluding to the favorite themes of our poets asks, "But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme?" How could he forget Watts! If the Psalms of Moses and of Asaph and of David are to be taken as models, then certainly he more accorded with the true idea than Milton. There is in his work a more manifest design to sing the praises of our God and of His ways. These hymns show none of the vain attempts that disfigure many parts of Paradise Lost. He never intrudes into things which he should not, blasphemously putting words into the mouth of God; but he reverentially receives God's word into his own mouth. He does not aspire to fly above the region of the air, and so fall for want of a supporting medium adapted to his powers; but he evinces a deeper love and a more thorough knowledge of that which may be known. How many and how precious must have been his thoughts of God, while writing some of those precious lyrics of heaven! One would suppose that he often composed after finishing a sermon, so deep, and suggestive, and practical are they. Sometimes the single stanzas appear to indicate the divisions of a discourse. It would be hard to find a more clear, as well as concise, statement of the different bearings of a truth, than is often presented in a hymn by Watts. Yet it is all in the frame of devotional poetry. Though reliance upon devotional works is rather to be discountenanced than encouraged, yet it is no doubt true, that Christians may be greatly edified by the reading of good hymns. Of these, our Social Hymn and Tune Book contains an admirable selection.

PURITAN.

STATISTICS OF THE COLORED POPULATION.

REV. MR. MEARS—MY DEAR SIR—Recently, at a meeting held in Doctor Adams' Church, in behalf of the Freedmen, you expressed an interest in some statistical facts stated by me, which are highly important in themselves, and which might be used advantageously for these much abused and suffering people. These facts are the following, viz:—

There are in the Southern States four millions of Freedmen (formerly slaves); besides half a million, formerly known as Free Colored. In these four and a half millions, we find 113,364 little babes not one year old; 540,000 little children over one year, but under five; 615,400 children over five years and under ten; making a grand total of 1,268,764 children under ten years of age. We also find scattered among the four millions of Freedmen, about 143,

250 aged and decrepid men and women over sixty years; say 83,000 in the Atlantic slave States, and 60,256 in the Gulf and Western and Southwestern States. Besides these, there are to be found about 1500 who are blind; 808 of them deaf and dumb mutes; 400 of them insane, and some 1600 idiotic. From the Census report for 1860, we find that about 75,000 of these (slaves), now Freedmen, die annually; and that from 150,000 to 200,000 are constantly sick, needing care and nursing.

The Freedmen are not a hardy people, but are peculiarly susceptible to disease and death.

Whilst the ratio of deaths in the whole population of the United States is as one to forty-five, it has been ascertained that the free colored population in the Northern States die one to twenty-four, or nearly double; and this would be a criterion to judge the slave population scattered through the South, and especially through the Gulf and Southwestern States.

These people have been held as slaves, and under oppression, for more than two hundred years; treated as cattle; deprived of education; kept in ignorance; without moral restraints; without property, or rights of any kind, under the law.

Suddenly made free, in the midst of civil war, bloodshed, and vindictive passions; without instructors, homes, employment, or money, for nearly three years, is it wonderful that there should be ignorance, suffering, want, nakedness and death among them?

Please to use these statements in your valuable paper, for the benefit of the Freedmen, and greatly oblige

Your old friend and ob'dt serv't,
J. MARSHALL PAUL.

THE REVIVAL IN BINGHAMTON, N. Y.
SOME OF ITS FRUITS.

We had long been praying and waiting for Mr. Hammond's coming to Binghamton; and when at last he did come, a few weeks ago, the general exclamation was, "We are not ready for him." But to us it seemed as if God said: "It is my time." "I am coming according to my promise." "The Lord whom ye seek shall suddenly come to his temple." And so it has proved. God has graciously poured out his Spirit upon us. Christians have been greatly strengthened to come up to the help of the Lord, and in this village alone, between three and four hundred have expressed hope in Christ. A marked element in the work is the personal effort of Christians and young converts, together with the responsibility the churches seem to feel as to the future progress of the work, so that we confidently hope for still greater results than we have ever yet seen.

The work among the children has been truly wonderful, and, from personal observation, I believe a much larger number have given their little hearts to Jesus than is generally estimated. A teacher in one of the day-schools told me yesterday that out of eighty pupils, fifty gave evidence of having come to Christ. In one mission school, a week ago, those children who had really given their hearts to Jesus, and only such, were asked to hold up their hands, and nearly every one in over a hundred raised their hands. Last Sabbath, in the same school, eleven strange boys were gathered into one class, and every one of them said they had not only enlisted in Christ's army, but had enlisted for life. And so in the regular Sabbath-schools, nearly all of the children have not only attended the meetings, but profess to have found Christ. It is with them, however, as it is with lambs, and because they are lambs, they will need much nurture and care, lacking which many of them may die. Thank God, Christians seem to realize they have a great work to do in folding these lambs of Jesus.

Among the many very interesting instances of the work among the children, we must mention that of a contraband, aged about twelve, who came home last summer with a returning army officer. When he came here, he was little more than an animal—had never been to church or Sabbath-school, and was so ignorant, that it seemed hopeless, except in faith, to do anything for him. He attended the children's meetings, and came home from the second one, saying, "Me happy. Me got a new heart. Jesus come and said he would give it to me and me must keep it, and so me will." The next morning we found him kneeling in the kitchen with a little girl four years old, both of them praying his favorite prayer, "that their souls might be washed white in the blood of Jesus." That day, as we were sitting down to dinner, little four-years cried because he had to wait. "Never mind," said he, "when we get to heaven we won't have to wait there. We can sit down to Christ's table side o' you." We met him yesterday on the street, followed by a little colored boy, who said Harry, the contraband, had struck him. "Why," said he, "I had to strike him, him swear so dreadfully." Upon understanding that he must not strike, but tell the boy how wicked he was, and pray for him, he went home and asked Jesus not only to forgive him, but to forgive the boy; and said, "He done it." Last night he said, "Jesus laugh so in me heart, me so happy." He is literally a new creature, and gives increasingly strong evidence of the genuineness of his conversion.

My own three little daughters have attended the meetings, and though I think they had all previously given their hearts to Jesus, they have been greatly strengthened and advanced. The youngest, four years old, has always given

sweet evidence of love and faith in Jesus. Not long ago she said to me, as I came in after a few hours' absence, "I'm very lonely when you are gone, till I ask Jesus to come and stay with me, then I don't want you." She wakes me every morning with her little song of love to Jesus—often climbing over my pillow to the window, to call Jesus down into her heart. Her simple faith in him is very touching. A few days ago she was playing about the room with a pin—"Mamma," said she, "I lost my pin, and I asked Jesus to take hold of my hand and lead me to it, and he did." Again she lost it, and came with tearful eyes to say, "Jesus don't bear me this time when I ask him." I left my work to find it, and as I handed it to her she exclaimed, "He didn't tell me, but he showed mamma." Oh what sweet, simple faith! "Except ye become as little children" often rings in my ears, and how much it means to me.

The second one, six years old, on being asked yesterday when she gave her heart to Jesus, said, "Why, I always gave it to him." She says since Mr. Hammond has been here, God has given her a singing heart. Her grandmother asked her to stop singing one day. Said she, with burning eyes and heart, "What shall I do? Jesus has given me a singing heart, and grandma don't want me to sing. What will he say?"

The eldest is nine years old, and for several years has loved Jesus and tried to please and serve him. I did not know how to bring her up in Christ, however, as I have the younger ones. They were talking a few mornings ago. Little four-years says, "I know Jesus is in my heart." "So I know he is in mine," replied the eldest; then, turning suddenly to me, she added: "But, mamma, you didn't love Jesus when I was little like her, as you do now, did you? If you had, I should have given him my heart then." Oh, hear that, mothers, whose very babes can see you are not wholly consecrated to Him.

Among striking adult cases, may be mentioned three prisoners confined in jail here. They had been visited during the summer, and God honored the labor by early sending down His Spirit upon them. Mr. Hammond held a meeting there, taking with him several of the children. Said one of these prisoners, "when I heard those children sing, and saw how happy they were, I thought it is for me, too, and I will have it." He commenced praying; and though he has been, in his own words, a notorious thief and burglar, serving one term in State prison, he came that night to Jesus, and gives clear, undoubted evidence of entire conversion. His case is remarkable, also, as an answer to prayer. Last summer, a lady interested in him prayed for him with such faith in God's promise, that she was able to feel assured of his conversion. The day of Mr. Hammond's visit there, she resolved to hold on to God, that he might come to Christ that day. All day she prayed, and when at last she retired, almost exhausted, she could not sleep, and was obliged to get up and continue her prayer. About midnight, God brought to her that story of the nobleman, who said to Christ, "Come down, ere my child die." Go thy way, said Christ, thy son liveth. She caught that promise, determined to rest on it believing; and on visiting the jail the next morning, the first sight that met her eyes was the tearful, rejoicing face of the dead restored to life.

Another prisoner, a very wicked, hardened young man, whose whole life had been most dissolute, was led to Jesus; and on being discharged, a few mornings since, went to the morning prayer-meeting. He said the last time he went into a church was when he was eight years old; then he swore if ever he went again, he hoped God would strike him dead; but he stood up that morning and declared that Christ had forgiven his sins, even his. He has gone into a neighboring town where the revival work has spread, and is a most active, effective laborer, wielding a mighty influence for Jesus among the hardened ones and the young. The work is still going on in the jail; only to-day another prisoner resolved to "let go that stern line," his besetting sin, and go to Christ. Christians, pray for them; there are three more.

Mr. Hammond has held meetings in three neighboring villages, where the work has commenced with great power. Little children have come flocking to Jesus, and God's Spirit has fallen mightily, both upon Christians and the impenitent.

Nothing has ever so encouraged me in God's work as Mr. Hammond's labor here. Oh, parents, Sabbath-school teachers, Christians, let us be faithful in sowing seed. God's command is: "In the morning sow thy seed, in the evening withhold not thy hand." The promise is: "He that goeth forth bearing precious fruit shall come rejoicing, bringing his sheaves with him." The seed that is faithfully sown, with trust in the Holy Spirit, God will abundantly reap, and though ours may not be the gathering hand, He will provide a reaper. The Lord is a God of Faithfulness and Truth. Oh, we don't half trust him; we are not half consecrated to Him. Christ said, in that last prayer: "As thou hast sent me into the world, so have I sent them into the world." But do we realize this awful trust—Christ's agents. His promise is: "If ye believe on me, the works that I do shall ye do also." As I, believing on the Father, did His work, so shall ye, believing on me, do my work.

Oh, Christians, are we doing it? As a body, are not our eyes closed, not only to our own danger, but to the destruction of others? God help us to waken out of sleep, for the night cometh, and unless our lights are trimmed and burning, the door will be shut on us. For Christ's sake, let us consecrate ourselves wholly to Him—a living sacrifice. Let us take Him to be our all in all, and go forth to His battles girded with His whole armor, resolved to do His work and abide in Him, even as He lived to do His Father's work, and lived in Him. God grant it.

Yours,
ORA ET LABORA.

THE COLLEGE SOCIETY.

The twenty-second annual meeting of the Society for the Promotion of Collegiate and Theological Education at the West was held at Norwich, Conn., on the 14th and 15th insts. The annual sermon was preached by Ray Palmer, D.D., of Albany, the alternate of Dr. Brainerd of this city, who had been obliged, by the imperfect state of his health, to decline the service to which he had been appointed.

The sessions of the Board of Directors were continued during the entire day and evening of Wednesday. Information of great interest was received from several of the institutions under the care of the Society. The College of California, which for several years has not asked pecuniary assistance from the East, sent its grateful acknowledgment of the reception of a valuable addition to its library, secured for it through the influence of the Society. Pacific University, in Oregon, is increasingly useful, and well deserves the appropriation voted in aid of its annual expenses. The same may be said of Iowa College, where the zeal and self-denial of the professors is equalled by the earnestness of many of those who resort to the institution, willing to toil hard for the attainment of their education.

Olivet College, in Michigan, was received into connection with the Society last year, upon the cordial commendation of both Presbyterian and Congregational ministers in its vicinity, and after careful examination upon the ground by a commission from the Directors. Its condition is flourishing, its prospects of usefulness are bright; and the liberal provision made for it, with great sacrifice, by the community in which it is located, is among the best arguments for granting it assistance from abroad.

An application from Wheaton College, Illinois, to be taken under the care of the Society, was presented and advocated by President Blanchard, upon distinctly denominational grounds. The Directors, after full consideration, voted with entire unanimity that, as at present advised, they did not consider it expedient to grant the application.

At the election of officers, Drs. Adams and March of this city were chosen directors, in place of Rev. Albert Barnes and Dr. Brainerd, who, after many years of faithful and valued service, had felt obliged to resign in consequence of impaired health.

The next annual meeting was appointed to be held at Salem, Mass. President Fisher, of Hamilton College, was chosen to preach the sermon, with President Hopkins, of Williams, as his alternate.

OUR EX-PASTOR.

NORRISTOWN, Nov., 1865.

The notice of the dissolution of the pastoral relation between Rev. ROBERT ADAIR and the Norristown Church, reminds me of some incidents in the life of this excellent man during his former pastorate. He was pastor of the Presbyterian Church in Norristown, from 1834 to 1837. He took an active part in securing to the Church its proper connection with the New School General Assembly, in the exciting times of 1837. When he came here temperance was at a low point, and he at once entered ungloried into the contest. For awhile he fought single-handed. As he was on the side of truth, he knew he should be victorious. As an intended mark of contempt, the rumsellers and their toadies elected him constable. Of course, he could not be compelled to serve, but we have often heard him told that he was wrong in not serving, for if he had acted as constable one year, even under the laws we then had, he would have given the courts something to do, and the rumsellers something to pay in the way of fines.

I have special reason for remembering him, for in his first charge he required us Sabbath-school scholars to come to Church, and after service stand up in the "great congregation," and answer questions from the Catechism. We had a particular dislike to such a duty then, but we can see the advantage now. If the Church had not been demolished, I could even now point out the spot where we stood trembling, telling him and the congregation what is "the chief end of man."

We were also required to attend Church regularly. One night, when the oil lamps were in fashion, the pulpit lights, first one and then the other, went out. The sexton came up to light the lamps, but Mr. Adair had gotten pretty well along in his sermon, and being well fired up, motioned the sexton away, and the way he laid down the Gospel that night was more than sufficient to keep his hearers awake; manuscript was thrown aside and the Spirit had full possession.

These three incidents illustrate the man. Taking hold of the evil of intem-

perance, he never stopped to calculate the cost, or the persecution it might bring upon him; he knew he was right, and he "went ahead." The second proved his interest in the young of his congregation, and his views of the necessity for thorough and early instruction. The last exhibits his complete absorption in his subject, and the intensity and energy he brought to bear on all questions of importance.

Leaving Norristown in 1837, he was in 1862, after the lapse of a quarter of a century, recalled. Rare compliment! Rarer yet, we have found the same zeal and spirit as ever. He is to-day fully up to the demands of the times in every particular, and his spirit is just as much a leading one in the generation of today, as when he was amongst us in 1837. "Though grey locks do his temples adorn," yet his "eye is undimmed," and his "natural force unabated."

With the past generation, when our fathers were the members and supporters of the Church here below, he was, with young and old, a congenial companion; he came with the comforts and joys of the Gospel to the sick and distressed, with hope to the dying, and with the light and merry heart of the Christian to those in happy circumstances. Now they have gone to the rewards of the blessed, and we, their children, find the same elements in his character for us in all the conditions of life. May the Lord add many years to his usefulness, and give him yet very many souls for his hire that shall shine in his crown of rejoicing forever and ever.

AMERICAN MISSIONARY ASSOCIATION.

This Society held its nineteenth annual meeting in Brooklyn, N. Y., recently. The receipts of the year have been \$139,431, and the expenditures \$139,166. Rev. George Whipple, the Corresponding Secretary, presented the report of the Executive Committee, which was mainly devoted to a statement of the Society's work among the freedmen, among whom it has employed, during the past year 320 ministers and teachers, and distributed cash and goods to the amount of \$157,459. The reports from the Southern States were generally of a very encouraging character, but the necessities of the approaching winter are very urgent, and unless vigorous and effective measures are taken, the suffering among the blacks, and also among the "poor whites," will be terrible. The withdrawal of troops in many instances and sections leaves the freedmen exposed to the cruelties and oppressions of their former masters, while the restoration of lands now occupied by the freedmen, by authority of Government, to their late owners, will deprive the negro of shelter and support just as winter comes upon them.

On Wednesday evening, the annual sermon was preached by Rev. Dr. Kirk. It was an able defence and exposition of the unity of the human race, and a clear statement of our duties to the freedmen. Thursday, day and evening, was devoted to discussion and action on the practical duties of the Association.

The meeting was unexpectedly small in numbers. But, says the *Congregationalist*, though not large, it was earnest and spirited, and its results were significant and weighty. Having taken in charge the physical, mental, and spiritual welfare of the freedmen, the Association recognized the necessity of that effectual protection of their personal and civil rights which can be secured only through impartial suffrage. This feeling found expression in the following resolution:—

Resolved, That the idea of emancipation, which carries with it no protection of person and property, no advantage of the laws and institutions of the land, equal and impartial, is delusive and pernicious. In this age and in this nation, there can be no meaning to liberty which leaves a man stripped of all civil rights, and free only as the beasts of the forests are free. Emancipation and liberty are but empty and mocking words, if they do not convey the idea and rights of citizenship; and we protest against excluding men from the rights of citizenship, civil or political, on account of their color.

To this declaration the Association added its "protest against excluding citizens, on account of the color of their skin, from the privileges of citizens, either civil or political." Thus the whole moral weight of the Association is thrown into the scale of justice and equality for the negro.

A measure of immediate practical utility in this direction was embodied in the following resolution:

"That the National Government, by freeing the slaves, lays itself under the highest civil as well as moral obligation to protect them from the violence or wrongs that may be practiced upon them by their masters or others; to give them attainable access to the use of the soil; and to guarantee to them most fully all the rights implied in the use of lands abandoned by the rebel owners, including the produce of the cultivation of those lands."

To give effect to this resolution, Dr. Patton, Mr. Beecher, and others, were appointed to visit Washington and endeavor to secure from the President, a suspension or relaxation of the order under which lands reputed to have been confiscated, and which, as such, have been improved by freedmen, are now being restored to amnestied rebels.

Rev. E. N. Kirk, D.D., was elected President of the Association, in place of Rev. David Thurston, deceased.

This is the wisdom of a Christian when he can solace himself with the comfortable assurance of the love of God—that He hath called him unto holiness—given him some measure of it and an endeavor after more; and by this way may he conclude that He hath ordained him unto salvation.—*Archbishop Leighton.*