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## The Morning Star - volume 42 number 46 - February 5, 1868

Freewill Baptist printers

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**PUBLISHED WEEKLY**  
BY THE FREDERICK BAPTIST PUBLISHING ESTABLISHMENT  
AT No. 13 Washington St., Dover, N. H.  
**LUTHER R. BURLINGAME, Agent.**

All letters on business, remittances of money, &c., should be addressed to the Agent, and all communications designed for publication should be addressed to the Editor.

TERMS: For one year \$5.00; or if paid strictly in advance, \$2.50.

Subscribers in Canada and the other British Provinces, will be charged 20 cents a year in addition to the price of the paper, to prepay the postage to the issue.

All Ministers (Ordained and Licensed), in good standing in the Freewill Baptist Convention are authorized and requested to act as Agents in obtaining subscribers, and in collecting and forwarding money. Agents are allowed 10 per cent. on all money collected and remitted by them.

Agents not otherwise specified are to give the Post Office (County and State) of subscribers for whom they make remittances, &c. Remember, it is not the name of the town where they reside that we want, but the name of the Post Office at which they receive their papers.

All arrears, accounts of arrears, and other matters involving faith, must be accompanied with the proper names of the writers.

The Law of Newspapers.

1. All subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscription.

2. Subscribers who desire the discontinuance of their papers must give notice to the publisher at least ten days in advance.

3. Subscribers who neglect or refuse to take their papers from the post office to which they are sent, they are held responsible for the same.

4. The courts have decided that refusing to take a newspaper or periodical from the post office, or order, is not a breach of contract, and is not a forfeiture of the right to sue for the same.

5. It is held that a subscriber who neglects to take his paper from the post office, is not a breach of contract, and is not a forfeiture of the right to sue for the same.

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schools in a short time will be sustained principally by the colored people, if we furnish the teachers. We now have two teachers at Lexington, Va., whose board is wholly paid by the Freedmen. In other places they are doing all they can to assist in paying expenses of teachers and missionaries.

**FUNDS RAISED BY SABBATH SCHOOL CHILDREN.**

One of the most beneficial and successful agencies employed in collecting funds for the Freedmen's Mission is the effort of Sabbath school children. Cards for the purpose have been prepared by our Society, and ministers and superintendents present the subject of the mission to the S. S., and then call for volunteers among the scholars to take cards and go out in their neighborhoods and obtain subscriptions, collect the money and pay it to the superintendent, who will send it to our treasury. Scarcely any person will refuse to give to a child for such an object as this. One little girl in Dover, N. H., who took a card, went into the shops, stores, offices, &c., and soon obtained sixteen dollars.

For the encouragement of Sabbath schools which will engage in this work, the Home Mission Society will give a copy of the colored Child at Home, a very beautiful and excellent monthly Sabbath school paper, for one year to every scholar who collects three dollars for the Freedmen's Mission and sends the same to our treasury. Or the Treasurer will send a copy of the above paper for one year for every three dollars which may be sent to him from any Sabbath school for the Freedmen's Mission.

The postage on a package of seven papers, sent to one address, is only three cents per quarter, or 12 cents per year. The postage on any less number will be the same—3 cents per quarter. This must be paid at the office of delivery. Sabbath schools will be supplied with cards free from expense by applying to the subscriber.

"We are now sending over one hundred copies of this paper as premiums to children who have collected three dollars or more for the Freedmen, and we hope to have the number greatly increased immediately. The new volume commences with January, and we will supply orders for the first number if received soon.

The advantages of this juvenile agency in raising funds for the Freedmen is fourfold. 1. It is a benefit to the children. It inspires them with a missionary spirit and teaches them to be benevolent and to labor for the good of others.

2. It will be a blessing to the contributors, many of whom will give when asked by a child, who would not if asked by an adult; and such persons will be likely to become interested in the cause by seeing the zeal of the children.

3. It will bring funds into the treasury of the Lord which otherwise would not have been collected.

4. It saves expense. The expense of collecting funds in this way is only ten per cent., the price we pay for the Child at Home, and the children have the benefit of it; while money collected by adult agencies costs twice or three times that percentage in many cases, without any prospect of such future benefits as will be received by the children.

**AGENTS FROM OTHER DENOMINATIONS.**  
We have learned that agents of other denominations have recently visited many of our Sabbath schools and offered premiums to scholars who would raise funds for Orphan Asylums, the Freedmen and other good objects, and raised considerable sums of money; but if this practice is continued, where shall we obtain funds to carry forward our own mission work? We send no agents to Sabbath schools of other denominations to raise funds for our missions, and we certainly need all that can be raised in our schools for work which we must do ourselves, for others will not do it for us. It is most earnestly desired that all money raised for the Freedmen in our Sabbath schools and congregations be applied to aid our mission work; and we will give good premiums to children for collecting funds as any others will give them.

**SILAS CURTIS, Sec. & Treas.**  
Concord, N. H., Jan. 1868.

**FOR THE MORNING STAR.**  
**THE UNION OF CHRISTIAN SECTS.**  
It has been recently discovered that the chief obstacle to the success of the church lies in its various creeds, and that church union and the propagation of the gospel must be delayed so long as these are asserted with dogmatic assurance. The spelling-book that we studied in the school house on the hill declared that "a parenthesis enclosed a sentence that might have been omitted without injuring the sense, and that it must be read in an altered and lower tone of voice."

The lynx-eyed teachers who have ferreted out the causes that embarrass the progress of the church, would fence in between the bars of a parenthesis all articles of religious belief, as something that either "might have been omitted without injuring the sense," or that should be read "in an altered and lower tone of voice."

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of substitutes for piety. Now it needs and asks for religion itself. Unanimity of belief on all the details of truth, and one opinion on all the methods of its operation, can never bind the believers of Christ together. Their unity lies in something deeper. The nose detects what the eye does not see, nor the ear hear, nor the hands feel. Yet each bears its volume of knowledge on to the common mind. The mind recognizes the value of the senses that serve it, and thinks no less of them because they are five instead of one.

Nor need there be a war among them; but in love and union they may fill up the measure of their usefulness, giving a higher beauty and a more varied happiness to man than either of them could alone, even though, like Moses' rod, one should swallow all the rest. Who will say that there is not an essential unity in the face, lying back of, and blending the features to produce one fair result? And who will say that it would contribute more to the glory of our Maker, or our own worth and harmony, were the face all eye, all nose, all mouth, cheek or chin?

The agreement of the disciples for which the Master prayed, and for which many are now laboring, is not secured by the amalgamation of the sects into one body held together by one creed. Any symbol of Christian faith to which the universal church would subscribe, must ignore details, be comprehensive in its statements, and contain no more than is found in the creeds of all evangelical Christians of this day. In matters of belief essential to salvation these do even now agree.

To suppose that any real gain would come to Christian unity by simply dropping out of the creeds all controverted articles, or that the conflicting views of the sects would thus be secured from the public eye, is to deceive ourselves. For what actual change would such an appearance of improvement and of better harmony have to record? Disagreements would exist as before. Sentiments now in collision would not then harmonize.

In the surrender of sectarian names while there is no surrender of sectarian beliefs, are still embraced, the bond of holy union is made no more coherent.

Union in the brotherhood of disciples must come through, rather than by the extinction of, the sects. A diversity of opinion in the fold of Christ is certain to continue, and so are the denominations who express that diversity. Instead of bewailing their existence as a hindrance to the mutual love of disciples, ought not their continuance to be regarded as furnishing an opportunity for better illustrating the strength of the sympathy and the marvellousness of the love by which Christians of every land and name and condition are bound together as one? The vivifying power that mingles all the features of the face into one beautiful and intelligent expression, that subdues and blends the individuality of each, to help light up the common effect, has an attraction about it, and furnishes an example of that mystic union which the Christians of every church, the churches of every sect, and the sects that compose the true believers in Christ, should pray and labor to possess. Courtesy, charity and love cannot prevail among the denominations without manifesting a spirit of union higher, fairer and more scriptural than would be revealed by their absorption into one body. The sects, grasping each other warmly by the hand, working together for the extension of the gospel, regarding each other as the separate organs of the sacramental host, standing on an equality, interchanging offices of kindness, good will and co-operation, admitting that they are alike brothers of the Lord and under the jurisdiction of the golden rule, would present to the world a picture beautiful in its harmony, and one striking in its effect. What the radicals in Congress are seeking to bring about—equality before the law—radicals in the church, who pray for a closer union of God's people, should teach the sects. In the favor of Christ which the denominations stand highest, the sects would cease their dogmatism without yielding up their creeds—narrowness and bigotry would disappear, and into closer fellowship and agreement the disciples of Christ would come.

For this union, by which the sects shall be more completely blended and existence not be lost, with good hope of success we may labor and pray. For that union which comes from demolishing the present symbols of faith, and which requires the gathering of all sects into one, what are the signs of promise? or who can have the heart to work? Certainly not I.

**J. A. H.**

**FOR THE MORNING STAR.**  
**EXPOSITION OF 1 COR. 15:10-18.**  
In the Star of Jan. 22, an exposition of these passages is called for; because an Adventist preacher had argued from them, and quoted Dr. Clarke as interpreting them in a way that made them teach that annihilation was escaped only by the resurrection. The best possible vindication of Dr. Clarke is found in his own words. Dr. Clarke remarks:

"If Christ has not risen from the dead, there is no proof that he has justly been put to death. If he were a malefactor, God would not work a miracle to raise him from the dead. If he had not been raised from the dead, there is a presumption that he has been put to death justly; and if so, consequently he has made no atonement; and you are yet in your sins, under the power, guilt and condemnation of them. All this reasoning of the apostle goes to prove that, at Corinth, even among those false teachers, the innocency of our Lord was allowed, and the reality of his resurrection not questioned."

Verse 18. *They also which are fallen asleep.* All those who, either by martyrdom or natural death, have departed in the faith of our Lord Jesus Christ, are perished, their hope was without foundation, and their faith had not reason and truth for its object. Their bodies are dissolved in the earth, finally decomposed and destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day. See John 6: 25, 28, 29; 11: 25, 26, &c.

No knowing in what manner our Advent brother construed either the text or the Dr. as to make them teach annihilation, we may not remove the difficulty of the inquiry. But the gist of the text seems to be this: our Saviour stated his reputation for truthfulness upon his resurrection from the dead. A faith at this point would have been the destruction of the whole scheme; it would have vitiated every promise made in his lifetime, and destroyed all confidence in him as the Saviour of the world; it would have blotted out the New Testament with all that it contains; it would have branded Christ as an impostor, and, by consequence, all who looked to him for salvation looked in vain; they all perished.

in the same manner as others who follow after impostors. The other sentence is as follows: "There occur two sentences in the quotation from Dr. Clarke, which, taken from the connections in which they stand, and viewed through the glasses of a certain school of Adventists, might be made to appear to favor their views." 1. "If he were a malefactor, God would not work a miracle to raise him from the dead."

There are those who teach that none but the good are raised from the dead. Such might generalize upon the statement and make the Dr. say, that God would not work a miracle to raise any wicked man from the dead. Such is not the purport of the language. He has Christ only in mind; he italicizes the word "he." "If he had been a malefactor, God would not have raised him up;" that is, would not have given confirmation to his teachings by raising him up according to his predictions. Their bodies are dissolved in the earth, finally destroyed, notwithstanding the promise of Christ to such, that he would raise them up at the last day.

The Corinthians based their hope of a bodily resurrection upon the teachings of the apostles, and they in turn upon the words of Christ; to prove that Christ was an impostor was tantamount to proving that they had based their hopes of a bodily resurrection upon a lie.

It is freely admitted that nothing is here said either by the apostles or by Dr. Clarke concerning the resurrection of the wicked. Why should we expect to find a whole system of theology in a single text of Scripture, or in the comments upon it by an expositor?

**S. D. C.**

**FOR THE MORNING STAR.**  
**MISSIONARY WORK IN N. Y.**

By invitation of brethren, we attended the Seaboard Q. M. at Odesa, N. Y. A warm welcome was given both to the Missionary and the cause represented.

The meeting was opened with favorable auspices. A prayer was offered for the success of the Seaboard Q. M. which had already secured the presence of the Holy Spirit. The business was harmoniously dispatched in the evening, and the meeting closed with singing and prayer to the purpose, earnest, spiritual, evidently inspired by the Holy Spirit.

On Saturday evening a number to their feet in humble acknowledgment of their sins and their need of Christ and the prayers of saints. The interest on the Sabbath deepened, widened and strengthened, so that, at the Sacrament of the Lord's Supper, the hands, head, heart, all in the service of God and his fellow men. O when shall we have his like again? May God give the church and world more such men and more of Jesus in our hearts!

On the ground of a fair of sixteen children, twelve sons and four daughters, have been reared. Eight of these sons served their country heroically during the late war. One fell in the deadly fight, seven wounded and crippled, returned to their homes in the East. All honor to the parents of such a household! O how infinitely above families of high social standing, wealth and literary culture, without moral force, loyalty, or genuine goodness, does such a household, though poor and uneducated, rise in moral grandeur and worth!

Bro. Hogg is the pastor of the church at Odesa. The house of worship has been lately refitted and made attractive. The church is united, working for the Lord, sustaining the pastor, with a flourishing Sabbath school, and well conducted for religious improvement. It will be remembered that Bro. Hogg successfully labored five years with our church at Chesterfield, Mass., and is now a pillar of strength in the Christian community. Numerous towns along the line of the Erie Railway present promising fields for churches of our name. Who will occupy?

**Harrisburg, Pa., Jan., 1867.**

**FOR THE MORNING STAR.**  
**THE PROFESSION OF FAITH.**

The profession of Christ involves obedience to his ordinances and commands. No one can be a good soldier who disobeys the instructions of the principal commander. If we are ashamed of Christ he will be ashamed of us. The consequences of disobeying the commands of Christ and of neglecting his ordinances are fearful, but by complying with them we have great peace and the assurance of life. To profess faith in Christ and not live up to his requirements has the semblance of hypocrisy. A heartless profession is worse than no profession at all. The forms and ceremonies of religion alone are not sufficient. The heart must be right. The inward disposition of the heart must be right in the sight of God, and then to profess Christ will be an act of duty, an absolute requirement. The inner life must correspond with the outward profession, or we have no well grounded hope in Christ.

An open profession of Christ is one part of religion itself. "If a man will be my disciple," says Christ, "let him take up his cross and follow me." To profess faith in Christ and to make a public avowal of faith in Christ; to be scoffed at by former companions in sin; to be looked upon with ridicule by the unbelieving world. Though it is a good thing to be the Lord's slave, yet, to what the natural man is averse, and his reluctance to embrace publicly the Lord Jesus, and to follow him through evil as well as good report. There is often a lack of confidence to comply with the full letter of the law. These difficulties must be overcome, and God, by his all-sufficient grace, promises to assist, removing the most formidable obstacles. So victory after victory is achieved, until the fearful and doubting soul is made strong in the might of God.

This profession, holy and honorable as it is, does not exempt from difficulties and sufferings. So long as we live in this sinful world these must be expected. If this were a perfect state of bliss, a different state of things might be looked for. But there are many outward foes with which to contend. There are the assaults of Satan, who will sit as he did Peter, if his fiery darts are not resisted. Worshipping maxims and influences will be brought to bear against the Christian. The flesh, the world, and the devil will be ever ready to betray us. The natural disposition of the heart will betray us, if not especially guarded, into many secret sins, which, upon seasons of reflection, will be sources of unpeppering sorrow. The weakness to perform and carry out religious duties, a practical and abiding religion will often manifest itself. Indolence,

with its withering and blighting effects, will tend to mar all that is lovely in the Christian character. Self-love to exalt itself in the love of the heart as to exalt itself in the love of Christ. Unbelief is liable to bring doubts and fears. Through neglect of duty we are liable to be led into snares and temptations. These and many other things beset the pathway of the Christian, which shows, as stated in the Scriptures, that the Christian course is a warfare. None should, however, be discouraged from enlisting in the cause; if we do not run the race we cannot obtain the prize nor wear the crown. But to profess religion and honorably maintain that profession, requires more exertion than many suppose. The way to heaven, although straight, is not always smooth, and the path to glory is not always clear. To keep in the way, we shall have need of all the grace and wisdom that we possess.

**Rutland, O. SEAN H. BARRETT.**

**FOR THE MORNING STAR.**  
**THE POWER OF PURPOSE.**

All men have or should have some controlling purpose; some goal to reach, some point to attain, to which all their energies should be directed, to which all other matters should be subordinate. Like Solomon, intent on the great work of his life, they should not allow minor matters to divert them. A mind thus directed becomes like the mighty sea, swelling onward to the sea. Although it is a long and arduous journey, and the banks and gives motion to machinery as it rolls onward, it rests not until it reaches its goal. Restless activity, the law of its being, as it hurls its waters on to the ocean, forcing its way over rocks and shoals, well illustrates what we mean by purpose and motive-power in man.

Too many lead an aimless life and become like stagnant pools, the home of filthy reptiles, and their influence is but moral miasma. Whatever may be a man's calling or position in society, without single-mindedness and strength of purpose, however great his faculties, they will be like the vine without its prop, a tangled, fruitless mass.

Especially is this true of the minister. The church in its efforts to obtain ministers, should educate a class of persons who have not only power enough to help themselves, but they will be an encumbrance to their benefactors, they will be like the vine without its prop, a tangled, fruitless mass.

The main purpose of the true minister of Christ is to save sinners. To this point his mind is always bent, and in attaining this he achieves all good things of minor importance. Every moral reform, the growth and instruction of the church, and even his own support, are secured through this than by any other means.

If the minister would do his utmost to reconstruct our wicked country, let him preach Jesus. If he would promote temperance, let him preach Jesus. If he would empty our jails and fill our churches, let him preach Jesus. If he would be sure of a support, let him preach Jesus. The man of God will not reproach in all its forms and will fully declare the whole duty of man, yet the leading purpose of his soul will naturally mold and direct all his ministrations. If Christ fills his soul, Christ will fill his sermons. If he is impressed with the solemn truth that his mission is to save souls for whom Christ died, for this he will labor, nor will he labor in vain.

He that preaches and labors, bearing precious seed, shall doubtless come again rejoicing bringing his sheaves with him."

**J. HAYDEN.**

**FOR THE MORNING STAR.**  
**PRAYING IN SPIRIT.**

"But when you pray, enter into thy closet, and shut the door, and pray to thy Father in secret; and thy Father will reward thee openly." "To fold my palms in a secret prayer, Within the close-shut closet door."</



## MORNING STAR.

WEDNESDAY, FEBRUARY 5, 1868.

GEO. T. DAY, Editor.  
J. M. BREWSTER, Junior Editor.

All communications designed for publication should be addressed to the Editor, and all letters on business, remittances of money, &c., should be addressed to the Agent.

## TERMS OF THE STAR.

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## "PERFECT THROUGH SUFFERINGS."

One stands awe-struck before the almost audacious but still sublime and reverent utterance of Paul, when he speaks of the need of suffering as an element of discipline, which even Christ could not spare. Even he is in some sense incomplete till he has borne burdens, and been pressed with griefs, and wrestled with temptations, and become the Man of sorrows. The apostle does not stop to tell us whether for any reason the Messiah himself needed the ministry of suffering on account of the work which it would directly accomplish in and for him, or whether it is simply needful that we perceive him to be a sharer and thus an interpreter of our sufferings before our faith in him is complete, whether suffering actually perfects him as a Saviour, or simply serves to bring out his perfections clearly into human view.

That it does the last thing we know. We confide the more readily in one who comprehends us through the sympathy begotten by a common experience. He, who has been tempted in all points like as we are, will surely estimate us aright. But for this, his sinlessness might repel us with fear and shame; with this, his sinlessness draws us with a trustful gratitude, a deep longing for a like purity, and an assurance that he who has kept all evil at bay when it made an assault upon himself, can use the same victorious power for our preservation. Each of his human sorrows is a bond, wedding our torn hearts to his. His tears at the grave of Lazarus beckon every believing mourner to his side. His fierce contact with Satan in the wilderness is a pledge of fellow feeling to every tempted soul. His bloody sweat in the garden offers a sort of relief to the woe that wears out the night with watching, and is dumb because it is too deep for speech. His cry of bereavement on the cross saves many a heart from despair when God has seemed to retire behind the clouds and left it to silence or to the echoes of its own plea for deliverance. His sufferings assert his brotherhood, assure us of appreciation, constitute so many points of contact between his nature and ours, and give us confidence that his power will be directed by a complete knowledge and an unfeigned sympathy. It is thus that his sufferings incarnate his qualities and make his perfection as a Saviour appear in full proportions.

Suffering, rightly interpreted and used, is one of the highest elements of human discipline. It serves directly and in the most important ways. A nature knowing nothing of this is obviously defective. It is likely to lack mellowness and meekness: its self-reliance wants both humility and faith in God. Its very prayers, though possibly loyal, grateful and adoring, are apt to lack depth and persistence, hearty self-abandonment and a pleading pathos. It may sing Coronation with a glad voice; it will be hard for it to put a submissive and thoroughly intelligent fervor into the hymn: "Nearer, my God, to thee." It does not know how to deal with the many mourners that go through the streets to bury their hearts in the grave that receives their dead; much less does it understand how to minister to those who grieve over the burial of a spiritual joy. The sick know, as if by instinct, whether the attendant is merely a professional nurse, whose chief merit is muscular vigor and nervous endurance, or whether the hand that touches them has been made soft and skillfully suffering, and the voice has been rendered mellow and soothing through the ministry of endured pain. A quick eye and sympathetic spirit detect the fruit of affliction at once; and when burdens press with the threat of crushing, the sufferer flies for human help to those who have staggered under similar loads, and learned how to lay them down at his feet who call the heavy laden to him with a voice that fills the air of Christendom, and goes on gathering strength and sweetness from every century.

A healthy and complete life cannot be evolved in the perpetual glare of the sun, either in the world of nature or of grace. The darkness and the dew aid in giving the fragrance and sweetness to the rose; the gloom and grief of the soul contribute to its true development. Only on the sky where the light of sun and moon is lacking does God spread out the glory of the constellations, and write the story of his love and care with a lettering of golden stars; and it is also the spirit made sombre by great griefs which he chooses as a canvas for the portraiture of the choicest spiritual graces. Not David only may say, "It is good for me that I have been afflicted." Multitudes there are who can gratefully echo his words. And even when the subject of affliction fails to see the high work it is accomplishing within himself, others can distinctly trace the gracious influence which is operating. The coming of a grief is always a dread; but it not rarely proves an angel, veiling his brightness with a sable robe, from whom we shrink. The Providence that bears a child away from the bosom of its mother to the embrace of the grave often hallows over the house which it saddens, and lifts up into a sacred strength and peace the soul which at first it smites and tosses into agitation. The great trial which we cannot bear alone creates a sense of need that cries out for God's aid, and that aid comes to ennoble the seeker. Bewildered amid the earthly shadows, the eye learns to turn upward for light; and henceforth the feet are put down upon a path lighted by the glory of the divine countenance, and so the step is both reverent and firm. The choicest of all the promises are made to sufferers, and their fulfillment enriches the spirit and renders it fruitful in precious graces. Trial purifies a right character as fire separates the alloy from the gold. It is the starred warrior who has fought the

good fight, that triumphantly exclaims, "I am ready to be offered;" and they whom John saw in holy vision wearing the white robes that distinguished them from the rest of the saved company were those that had "come out of great tribulation."

Let no Christian be terrified at trial, nor be cast down even when called to encounter "a great fight of afflictions." Through these he shall learn the highest lessons, grow fast into the divine strength and likeness, master and unfold the secret of living by faith, find the way to the heart of the sorrowful and be able to help them in the highest ways, and go up to the truest and surest victory.

## OUR BENEVOLENT OPERATIONS.

Scarcely second in denominational interest and importance to the Free Will Baptist Register is the pamphlet now before us. Replete with facts and statistics pertaining to three great departments of our work, it will receive, as it richly deserves, an extensive circulation and a thorough perusal; and many, on being made acquainted with what has been accomplished, will be induced to join in these works of benevolence.

Almost the first thing with which one is likely to be impressed, on examining these Reports, is the multiplicity and diversity of our operations. Our statement of these is more general than particular. A complete system of humanizing and evangelizing agencies in India is supplemented by a vigorous home organization, each acting upon and strengthening the other. It will not be forgotten that what is sent to India in men and means returns in twofold blessings upon the churches. Broad and comprehensive as is our Foreign Mission work, our Home Mission work is equally so. It aims to plant churches, to aid feeble ones in sustaining the stated means of grace, build houses of worship, and, in every possible way, to invigorate our Zion. Not content with operating within its former circumscribed limits, it seeks to have its share in educating and Christianizing the freedmen of the south, a work which promises to be one of the chief glories of our age. Work, however, cannot be performed without workers, and our educational system, co-operating with the churches, is wisely adapted to meet the exigencies of the case. Thus, the three departments of our benevolent operations mutually dependent parts of one grand system, in itself symmetrical and complete.

Having thus examined the character of our operations, the next thing which claims our attention is the progress made. The year covered by the reports was one of more than ordinary prosperity. Our noble band of missionaries in India was re-inforced; new methods of labor were devised; the number of converts increased; and additional evidence was afforded that the institutions of heathenism are crumbling before the assaults of Christianity. Passing by the numerous features of interest with which the work in the home department proper were marked, we turn with special gratification to the revival of the freedmen. In some localities revivals of religion were enjoyed, churches were organized and churches previously existing strengthened. In other localities the work was more exclusively educational, and that foundation was being laid, upon which, we trust, a grand superstructure is to be reared. The establishment of normal schools at strategic points east and west must be regarded as an important step in advance. Turning from our mission to our educational work, we see much ground for encouragement. Some of our institutions of learning enjoyed steady prosperity, others made marked progress, while a definite and decided course of action in reference to our Theological school was determined upon. We cannot in justice omit to add that, while all our benevolent operations were well sustained with funds, as compared with previous years, the educational funds of the denomination were largely increased.

But what of the future? In connection with the reports, facts, with which many of our readers are acquainted, indicate that the watchword of all our benevolent movements is to be "forward." Efforts to establish our Theological school, with increased facilities, at Haverhill, have thus far met the expectations of the most sanguine. Our Home and Foreign Mission Societies have each commenced operations upon a larger scale, and with the blessing of the Master, they promise to do great things. The news that comes to us from the Shenandoah Valley is truly inspiring, and the day may not be distant when we shall receive similar intelligence from distant India. There need to be open hands as well as praying hearts.

Copies of the Reports will be forwarded from this office to any address, on receipt of the postage, which is two cents per copy.

"Annual Reports of the Free Will Baptist Benevolent Societies, for 1867. Dover: Free Will Baptist Printing Establishment, 120 pp. Pamphlet."

## LOWER ENGLISH SOCIETY.

A writer in the *North British Review* for December deals with the necessities existing in English social life in a very plain and unequivocal style of speech. He takes as the title of his essay, "The Social Sore of Britain," and he exhibits these as the victims of the goitre parasite their hideous glandular swellings in order to secure commiseration and coppers. He seems intent on getting and stating the facts as they really are, without any attempt to varnish them over on one hand, and without any indulgence of bitterness or cynicism on the other. He confines his attention to the evils which exist in the midst of the noble Christian civilization, and so gives us a picture whose shadows are very dark and whose general effect is scarcely less than shocking. If a foreigner had taken such liberties with the evils that abound in the United Kingdom, there would probably have been little less than a tempest of protest and denial and report. As it is, the paper in question will perhaps hardly arrest public attention so far as to induce any decided effort for relief; though it would seem that such an exposure must stir the heart of the empire.

In several respects the condition of the lower classes in Great Britain is represented as worse than that of the same classes in Europe—a concession which an Englishman must find it a serious humiliation to make. There are Social Sore in abundance in this country, and their significance is as sad as their appearance is shocking; but they do not seem to have struck their roots so deeply, nor poisoned the blood so thoroughly, nor blossomed out on the surface so extensively, on this side of the Atlantic as on the other. There they are largely the result of old abuses and the accepted ways of life which were as false as they were settled. English

philanthropy is at work nobly in its endeavor to relieve these necessities, and its success is real and reliable even when they are not rapid. Through Parliamentary reform, and the unification in spirit of the Christian denominations, and the overthrow of ritualism, and the preaching of Christ to the ignorant masses by men who will follow till they find them and who know how to reach their hearts, the work of healing these grievous sores may go on more rapidly in the future than in the past. Over the evils beyond the sea, as over those on the higher side, we have only regrets to indulge, not a taunt to fling nor a Pharisaic sentence of complacency to utter; and over the work of true-hearted men whose prayer and effort are steadily working to effect a cure, we have nothing but a sentiment of gratitude and a fervent God-Speed. If our burdens are lighter, it is only a reason for yielding a larger service; if our life is encumbered by great advantages, it is fitting to remember that where much is given much is also required.

But we only intended to introduce the closing paragraphs of the article in question, which will suggest both the seriousness of the evils which are portrayed and the plain-spoken vigor with which the writer deals with his topic. Thus he writes:

Burke said, only a century ago, that he could not draw up an indictment against a whole nation. We, it will be thought, have done so, and the nation is our own; and on every count in the indictment a verdict of guilty must be recorded. If we have not done so, we have passed over even more. We have not said a word of Army and Navy mismanagement, of the misadministration and incapacity which, especially in the former case, wastes so much money, sacrifices so many lives, blunders over so many enterprises, fails in so many efforts, incurs so much ridicule and reproach, and does all this annually, repeatedly, perennially, with impunity and apparently without shame. We have not even touched upon the wide and disgusting field of workhouse abuses, of the brutality of officials, the cold, vulgar, parsimonious cruelty of guardians, the languid apathy and frequent inefficiency of the central inspectors. We have not said a word of the delicate and wretched affection which insists upon shutting its eyes to some of the most eating cancers that prey upon the public morals and the public health, while they spread and deepen and grow inveterate under our fostering neglect. We have not said a word of the prevalence of drunkenness, which is known to lie at the root of half the misery, and more than half the crime of the lower classes, and which, as we do so much to encourage, and so little to check, we have not even alluded to our frivolous literature, our feeble and divided Churches playing feebly with the greatest problems of the age or shirking their cowardly, our sham religion and our false piety, the false gods we follow after, the miserable creeds we impose upon others and half faintly believe ourselves.

But we have enumerated evils, wrongs and grievances enough to give work to our legislators, moralists, and philanthropists for long years to come, and one could hope, to cure us forever of our incredible propensity to self-acquittal and self-glorification. *Paronaggi*, as the Italians phrase it, we express it, ought to be our national vice no longer. We have seen that our boasted piety, in its administration of justice succeeds neither in righting wrong, nor in deciding disputes, nor in repressing crime, nor in protecting property and life; that we neither educate our people, nor govern our cities with even ordinary decency or skill; that our vast associated enterprises are as gigantic in their blunders and their failures as in their aims, and are not free from a terrible stain of immorality; that our most brilliant national industries display a grievous lack of that organization and internal harmony without which nothing can flourish long; that the largest section of our working class is the most hopeless, in its condition and its prospects, the most helpless and the least helped; that, in a word, the habitual life of both upper and lower ranks is in its true essence neither happy, respectable, nor worthy, and that society, in what may be termed the very cities and towns of England, is tainted with a new and growing evil, of which no eye can measure the full mischief or trace the ultimate ramifications. In short, while careful to avoid not merely any statement that could be questioned, but any indication of unquestioned facts which could be charged with over coloring or exaggeration, we have drawn a picture of a nation unsound in many of its vital parts, yet almost unconscious of its diseases, and even proud of its fancied health.

## THE GOSPEL MINISTRY.

The ministry of the word is the great instrumentally appointed of God for the conversion of the world. Other means are important and essential, but this is foremost. "Go into all the world and preach the gospel to every creature," is the commission of Christ, as imperative now as ever. To make any substitute for it, or in any way to lessen its estimate or diminish its power is a fatal error. Yet this is often done.

There are numerous obstacles and hindrances in the way of obeying the divine requirement in this particular. Many an unconverted young man knows that if he submits to God, he will have to preach, and so shrinks from duty. There is often a like shrinking on the part of converts, who can wander in the background. Who can keep them in view of the responsibility of the work? Moses wished to be excused, pleading that he was not eloquent. Isaiah dared not approach the sacred altar while a man of unclean lips. And Paul did not obey the divine mandate until he felt that woe was to him if he preached not the gospel.

The difficulty is increased by circumstances. The struggles which many of our best young men have to endure in entering the ministry are appalling. If the early hardships of some of our most successful ministers were generally known, many checks they would be manifold with shame. Do not say they are all the better for those hardships. It may be so of some, but others are conscious of having been crippled thereby for life; and who can tell what numbers by like adversity were broken down and driven back? We need not speak of the trials incidental to the duties of the sacred office, persecutions, privations, frequent removals, poverty, inability to educate children or procure the common blessings of life, widows and orphans left to suffer in the midst of opulence. Ministers are human, and can be affected by such experience and observation. It is useless to point to the case of Christ and the apostles, which affords no excuse for neglect of duty by churches and people now in circumstances so different from theirs in primitive times. We may also be referred to unworthy aspirants; but shall the good be punished for their faults?

If God call men to preach, he calls the people to co-operate with them in every way, especially in providing for their temporal wants. Ministers must indeed have faith, and young men called of God must have faith, and so be ready to endure hardness as the soldiers of Christ; but they are to be of all men. Who can show that they are to be special exceptions? No, there are no equalities in the gospel than that. We are all to be bearers of one another's burdens, and so fulfill the law of Christ.

We say to ministers and to those preparing for the ministry; go on trusting in God and be faithful to duty. Though hard and trying, the ministry is a glorious work. We have precious blessings as we go along, but not the consumption till we reach the better land. But it is also the duty and privilege of the church and people to stay up our hands and encourage our hearts, that the bounteous harvest of souls may be gathered, and all rejoice together at last.

Let us see that we put the ministry where God has put it. There is a vast moral destitution. How earnest are the demands of the whitened fields of the immortal harvest, and how few the laborers! Death is fast thinning their ranks. Who shall take their places, who come forward to meet the increasing calls on every hand at home and abroad? Do not neglect this pressing want! However important and needful are other undertakings, this must be regarded as paramount, and others in a great measure auxiliary to it. The more efficient our ministry is made, the greater will be the prosperity of all our various moral enterprises. It is all a common work, but let not that which is most essential receive the least attention.—J. J. N.

## THE CHRISTIAN'S WEIGHTS AND WAREFARE.

We should think it very strange to see a man running a race, clogged and weighed down by unnecessary burdens, with a pack on his back, or with hawks in his hat or in his pockets. We should say at once that it was a very foolish operation; and yet there are many professed Christians doing this very thing. While running the Christian race, they take upon them much unnecessary luggage. Instead of "laying aside every weight," as commanded, they attempt the impossibility of carrying the world, in some form, with them. This will eventually drag them down to destruction, unless they obey the injunction of the apostle and lay it aside.

The Christian's warfare is a warfare of earnestness, boldness and decision; and what is better still, of final victory. In every other warfare there is an uncertainty about the result. Many a general, expecting victory, has been vanquished. But the Christian may "be valiant in the good fight of faith," knowing that victory is certain. "I therefore so run not as uncertainly; so fight I, not as one that beateh the air."—J. J. N.

## PASSING EVENTS.

The proceedings of Congress during the week have been unusually interesting. The debate on the reconstruction bill, by far the most important feature, still continues. Able speeches are being made on both sides, and if no other good comes from the debate, it will evidently result in demonstrating that the position occupied by the great Union party of the country is a tenable one. For a somewhat detailed account of the debate our readers are referred to our Washington letter. Apart from this subject, other matters of no ordinary interest have engaged the attention of both Houses. Among these are the enfranchisement of Ex-Gov. Patton, of Alabama, who is regarded as a good Union man, the question of the forfeiture of public lands granted to southern railroads, Gen. Banks' bill relating to the rights of American citizens abroad, and the proposition to inquire into the conduct of Judge Field at the Supreme Court, who is reported to have recently used language respecting the reconstruction laws far more becoming to a partisan than a Judge.

## RECONSTRUCTION AT THE SOUTH.

We are able to state the action of the reconstruction conventions only in brief. The Virginia convention has been aiming to make provision for general education and the non-payment of debts contracted in the cause of the rebellion. The feeling between the radical and conservative members continues bitter. The Carolina Conventions are busily occupied in doing their preliminary work, one of them having provided for the future government of the state and the other fixed the pay of its members, but how it is to obtain funds with which this pay is to be drawn has not been determined. Gen. Meade reports to the Georgia convention that he hopes that he has raised money from the state railroad fund sufficient to pay its bills. Gov. Jenkins is seeking reinstatement in his office through the Supreme Court. In the Mississippi Convention a resolution has been adopted, instructing a committee to annul all laws passed since the enactment of the secession ordinance; and the Louisiana Convention has decided to petition Congress for the removal of Gen. Hancock, on the ground that he is an impediment to reconstruction, a very proper procedure.

## THE ELECTION IN ALABAMA.

For the adoption of the new constitution and the choice of state officers and members of Congress, is held the present week. As this is the first election of the kind which has occurred, and as it will have an important bearing upon the fate of the reconstruction policy of Congress, much interest is felt in the result. It was at first announced that the conservatives would array themselves to a man against the new constitution, but more recently a different course has been determined upon, and they now hope to carry their point by abstaining themselves from the polls. There is good reason to believe that they will fail in their endeavors.

## PRESIDENT-MAKING.

Being prosecuted vigorously. Judging from present indications, it is highly probable that Gen. Grant will receive the Republican nomination, but it is very evident that many of the more thoughtful men of the party would prefer Chief Justice Chase. It is possible that important changes may be wrought in public sentiment, in reference to this subject, during the next few months. For the Republican nomination for Vice-President there are nearly as many candidates as states. Among the more prominent names mentioned are Fessenden, Hamlin and Howard of Maine, Wilson, of Massachusetts, Buckingham, of Connecticut, Fenton, of New York, Grow, of Pennsylvania, Wade, of Ohio and Colfax, of Indiana, either of whom would fill the office acceptably. Among the Democrats, Mr. Pendleton seems, at present, to distance all other presidential candidates. Hancock's luck is declining. Mr. Johnson does not seem to have relinquished all hope.

## FOREIGN.

Destitution and suffering are not confined to the southern states of our Union. Apalling accounts have reached us from abroad. It is stated that in Nova Scotia fishermen are starving, and the government has just appropriated \$40,000 for their relief; that in the large towns of England and France the people are in the same condition; that in Algeria 100,000 Arabs have died of starvation during

the last three months; and that there is great destitution and suffering in nearly all the countries of Europe. The severity of a new conscription law just enacted in France is terrible. In accordance with its provisions, one hundred thousand active young men, just entering upon the pleasures and responsibilities of life, are annually to be torn from all prospects of peaceful success and domestic happiness, to be placed in camps, and there kept for nine long years. As might be expected, the people are indignant, and the Emperor is likely to have trouble at any hour. The British Expedition in Abyssinia has commenced a forward movement, and a battle must necessarily be the result, unless Theodore chooses to withdraw and establish his camp further back among the mountains. Meanwhile, the captives are reported to be alive and well, but there is no little anxiety felt the near approach of Sir Robert Napier's troops shall induce Theodore to take the lives of the unfortunate captives of the war.

THE THEOLOGICAL SCHOOL. A correspondent sends us an anxious communication, inquiring whether any efficient and adequate work is being done in the way of raising the funds that are needful in order to meet the condition upon which the friends at Haverhill guaranteed the land and the twenty thousand dollars. He pleads for prompt and energetic action, that alone which will save our honor and credit, and meet in any proper way the necessities that are pressing upon us. He is sure that the money can be obtained only through resolute and persistent work, promptly undertaken and animated by faith and zeal. He is eager to hear of plans and progress, and fears that we are becoming indifferent over the necessities or are perilously presuming upon success because we need it instead of providing for its coming by earning it. Can any one answer his question and allay his anxieties?

PROMPT RESPONSES. The call for an exposition of a passage of Scripture, and the query respecting the propriety of calling the doctrines of the Adventists "Infidelity," bring quite a number of articles. We give the week the first exposition that came to hand; we select for publication next week the reply of the writer whose use of the term "Infidelity" raised the question. We are grateful for the interest taken in both topics, and not less so because some of the manuscript goes into the waste-drawer.

LOCAL PICTURES OF THE WEST. Several communications have been recently sent us by brethren in the west, setting forth the agricultural and other natural advantages of their respective sections, and presenting chiefly the pecuniary reasons why families in the east who propose to emigrate, should go into their neighborhood to find homes. All that may be of real and substantial interest to those contemplating an exodus, but private letters or advertising mediums would seem to suggest the more fitting method of giving information of this kind. Besides, when there are so many different Canaans portrayed, the picture-gallery might chiefly perplex instead of aiding the seekers; unless, indeed, they were to infer that all parts of the west are included in the Land of Promise—an opinion which may have an element of truth in it.

ANTI-MASONIC. A pamphlet of 56 pages, containing a full report of the proceedings of the Christian Convention, held at Aurora, Ill., has been laid on our table. It contains, in *extenso*, the addresses delivered by Rev. Messrs. Hart, Smith and Travis, and the long and able argument of Pres. Blandford against Secret Societies in general, but especially against Masonry. This last, like every thing emanating from the same author, is clear, logical, forcible, abundant in its facts and vigorous in its reasonings. The movement which resulted in calling this Convention seems to be quite general among the religious men who have heretofore been connected with the Order, and to be gathering momentum as it goes onward. Strong statements are made in the plainest terms touching its mischievous tendencies, and the protest is decided in proportion to the prevalence and influence of the Order. It appears as though there was a determination to sift its claims thoroughly, and to compel it to justify itself on moral and Christian grounds in order to secure immunity and deference. Claiming so much in its own behalf, Masonry cannot consistently object to any fair examination, however rigid it may be. Its very position challenges scrutiny; the only proper thing is to welcome and aid this scrutiny in finding the exact truth.

## FACTS AND OBSERVATIONS.

PROSPECTS OF A GENERAL REVIVAL. Several of our exchanges speak hopefully of the prospects of a general revival of religion in our country. A New York exchange, referring to the subject, says,—"There is an unusual degree of religious interest in the churches in this city. It existed before the week of prayer. But that service seemed to concentrate and intensify the feeling. The ordinary meetings of the churches are fully attended, and are very interesting. Nothing like a general revival prevails, but conversions are reported in connection with the regular ministrations of the house of God, and extra meetings are held." The same paper traces a connection between revivals and business and financial reverses. It says,—"Once in ten years commercial reverses have visited this city. It was so in 1837, '47, '57, and '67. Each of these years of embarrassment has been signalized by the outpourings of the Holy Spirit. The present season seems to be no exception." *Zion's Herald*, taking a similar view of the subject, says, "Every ten years financial prosperity seems to give way to religion." Our factories glow with our markets, our soil teems beyond the capacity of our appetites, our people get feverish with the hope and hunger of wealth. Then comes stringency, collapse, poverty, misery. With in ten years this law regularly repeats itself. In '37, '48, '57, we suffered from general prostration of trade. We are entering upon the same path again. After enlarging upon this last statement, it continues, "Strangely analogous also is the awakening of the religious spirit with the financial depression. . . . All evangelical churches partake of the holy influence. Great revivals are noted east and west. For the first time in half a century, the south holds not back in this glorious work. In '57 it had no share in the harvest. . . . To-day our missionaries, preachers and teachers are gathering great harvests of grace." If these statements are to be relied upon, there is much ground for encouragement. It seems to us, however, that the generalization is carried too far. We are aware that in '37 and '57, there were financial depressions and extensive revivals, but we are

not so clear that such was the case in '47. Is it not possible also for us to have revivals without financial depressions, or often than once in ten years?

WHY ABOLISH IT? The Massachusetts State Constabulary, as it appears, is a valuable as well as useful institution. Major Jones, the State Constable, says in his annual report that the total prosecutions by the Constabulary force have been 5331, and the fines and costs paid into the various courts, \$225,000. The expense of the Constabulary system has been \$125,430, and the receipts \$246,027; and the net receipts to the state for two years past \$93,329. Over \$10,000 worth of gambling implements are now in the constable's hands. Independent of the liquor question, the Constabulary has proved exceedingly useful in breaking up gambling houses, arresting burglars and executing the laws generally. In view of these facts, the proposition now before the Legislature to abolish the Constabulary appears the height of folly. Will the virtue and intelligence of the state countenance such action?

SUGGESTIVE STATISTICS. The January number of the *Congregationalist Quarterly* contains an article, entitled "The Methods of the Spirit," in which the writer presents some very interesting and suggestive statistics. Of 380 persons admitted to the church during the writer's ministry of twenty years, 193 had pious parents, 117 others had pious mothers, 11 others had pious fathers, and but 59 had an entirely irreligious parentage. Of the 380, 305 made their profession of religion under thirty years of age, and 163 under twenty years. The males were 128 and the females 252. As to knowledge of the time of their conversion, 318 could tell it within a week, and 276 knew the day and hour. Before conversion 186 had been in the regular habit of secret prayer and 73 of occasional prayer, while 121 neglected it wholly. While these facts speak for the influence of pious parents, they also present a solemn warning against procrastination.

A NOBLE POSITION. The editor of *Putnam's Magazine*, one of the ablest and best monthlies in the land, the republication of which commenced with January, announces that the Magazine is to be conducted on broad Christian principles, and promises that "nothing derogatory to the claims of Christianity as a Divine revelation, nothing justly offensive to the Christian world on the score of infidelity or immorality, will knowingly be suffered in its pages." At a time when much of our periodical literature is infected with the spirit of infidelity, such a position is truly a noble one, and the publication that takes it is especially deserving of patronage. The Christian public will see that *Putnam* is sustained.

## WASHINGTON CORRESPONDENCE.

WASHINGTON, D. C., Jan. 29, 1868. "If thou art he; but O, how fallen!" Such were our reflections while listening to the speech of Senator Doolittle on Thursday last. Take it all in all, there has been no more case of apostasy in modern times than his. Andrew Johnson occupies a position more potent for evil than does the Senator from Wisconsin, but Andrew Johnson never made any special profession of morality, to say nothing of religion. Mr. Doolittle professes to be not merely a moral, but a Christian man. He professed also to be an Anti-slavery man, and throughout the war gave his support to the measures adopted for suppressing the rebellion and freeing the slaves. To-day he is harked hand in hand with unrepentant rebels, and wallowing in the mire of pro-slavery prejudice. He talks of the ability of the superior of the Caucasian, the barbarism and inferiority of the negro, the civilizing effects of slavery, and the impending war of races, if the negro be not kept beneath the heel of his former master, as the historic rebel or Copperhead in the land. The demagogue of the defeated rebels, either to keep the negro in his "normal" sphere, of subjection to his former master, or to exterminate him, finds both encouragement and incitement in his speech. In his new-born reactionary zeal, as Senator Nye reminded him, he takes his position in the skirmish line of pro-secession. His speech was a carefully prepared attempt to lay down the platform of "live issues on which they must place live men to insure success," which was proclaimed as necessary in his speech at the Jackson Banquet, on the 8th of January, and we are now enabled to see the entertainment to which we are invited. The speech was delivered somewhat out of the ordinary sphere, and with an eye to the approaching elections in New Hampshire and Connecticut. The Republicans were not expecting a deliberate assault upon their lines, nevertheless they promptly met the attack, and the result has been one of the most instructive and important debates of the year. If anybody has been in doubt over the ability of the Republicans to maintain their positions on the basis of the Constitution, they need only examine "this debate in order to be satisfied. Senators Trumbull, Morton, Nye, Wilson, Frelinghuysen, Cragin, and others have been heard in the debate on the Republican side, and it is still going on.

The speech of Senator Morton was especially clear, forcible, able and convincing. Its immediate effect was remarkable, considering that the "physical" debility of the Senator was such that he was compelled to deliver his speech sitting, in his chair. Notwithstanding this disadvantage, he received the closest attention throughout, not only of the full Senate, but also of the crowded galleries. At its close he received quite an ovation from his fellow Senators, including even some of the opposition members, who cried out, "Bravo, Mr. Morton!" in such numbers to congratulate him as to interrupt, for a brief period, the business of the Senate. Senator Morton completely unhorsed Mr. Doolittle, during the delivery of his (Doolittle's) speech by a simple question. Mr. Doolittle was denouncing the northern radicals, declaring that they were the real danger to the southern radicals or secessionists, and that they stood upon the same platform. Mr. Morton at this point inquired, "If the men whom he calls the radicals of the south, who he says are secessionists, are not now acting with the Democratic party?" This was a home thrust, that the Wisconsin Senator was wholly unprepared to parry. He did not even attempt an answer, but declared that "these interruptions were evidently out of order." The sharp thrust evidently threw Mr. Doolittle into disorder. The course of the debate thus far has greatly strengthened the confidence of the Republicans in the imprudence of the Union party, and as corroborative of this, I may notice the statement put forth that Senator Trumbull and Judge Hughes will ask for an earlier consideration of the case of McAdams, now before the Supreme Court, than the time now assigned, in order that they may move to discontinue the case on the ground that the whole subject of reconstruction is political and not judicial, and therefore belongs to Congress and not to the courts.

In the House, the most noticeable feature has been the reduction effected in the estimates of the venerable Secretary of the Navy. His estimates, as sent in at the commencement of the session, were, in round numbers, \$47,000,000. When the House committee intimated to Mr. Wells that that was excessive, he reviewed his estimates and cut them down to \$21,000,000. The House committee have examined this estimate and recommend an appropriation of \$19,000,000, a reduction of \$28,000,000 upon this item alone. Mr. Benton of New Hampshire introduced a bill subjecting the bonds and other securities of the United States to local taxation by state authority. In the Senate on Monday, during the consideration of the bill for removing political disabilities from Gov. Patton, of Ala., Senators Sumner and Frelinghuysen, in a hearty denunciation of rebels and traitors as unfit to possess political franchises, by Mr. Garrett Davis. He seemed to have completely changed sides, and so fervid and hearty were his denunciations, that, at the close of his remarks, Senator Nye went over and shook hands with him, and congratulated him.

THE CONGREGATIONAL QUARTERLY for Jan. is filled, as usual, with interesting religious discussions, criticism, biography and statistics, such as, though having primary reference to the approval of the denomination, are valuable for the information and the stimulus which they offer to readers generally. Boston and New York.

PUTNAM'S MONTHLY MAGAZINE for Feb. is able, dignified and well written, and contains some of the best material in its issue, but still an earnest of many good things to come. New York: G. P. Putnam & Son.

LIPPINCOTT'S MAGAZINE has gained in excellence upon the issue for Jan., and is really one of the most beautiful monthlies in appearance, as it promises to stand in the front rank of the score of merit.

THE ATLANTIC MONTHLY, devoted to literature, Science, Art and Politics. Feb., 1868. Boston: Ticknor & Fields.

HARTER'S NEW MONTHLY MAGAZINE, Feb., 1868. New York: Harper & Bros.

THE GALAXY, Feb., 1868. New York: W. C. F. & P. Church.

THE SABBATH AT HOME. An Illustrated Religious Magazine for the Family. Feb., 1868. Boston: American Tract Society.

on his accession to the Radical party. It was a curious spectacle to see, Hendricks, Washburn, Davis and others voting against removing the disabilities imposed by acts of Congress, after denouncing Congress for imposing them.

During the discussion of spirit measures yesterday, Roscoe Conkling repeated the charge heretofore made, that the Administration kept in power revenue officers known to be in league with the "key-ribs" of the country, for the sake of their support in carrying out "my policy." The evidence to establish the charge is complete and abundant. The Republicans here are jubilant over the handsome majority received by the Democrats in the House of Hamilton, Ohio, and over the favorable news they are receiving from the unreconstructed states.

## LITERARY NOTICES.

RENE'S COMMON SENSE. By Alice A. Dodge, author of "Jerry and his Friends," etc. Boston: Am. Tract Soc. 16mo. pp. 320.

LITTLE SHARERS. By Christine Pearl. Same Publisher, etc. 18mo. pp. 224. Sold by E. J. Lane. The first of these volumes is one of the very best among the many excellent books sent out by this House. Its title suggests nothing respecting its aim and character. While there is the thread of a story running through the pages, and some very fine character-drawing appears, the book is really set forth the method in which the Bible may be properly and advantageously studied by a class of young ladies, so that it shall always be fresh, suggestive, tend to definite results and serve the highest objects. No intelligent and reflective teacher of adult pupils can open through the volume without becoming deeply interested both in the method of study which is presented and in the results to which it leads. We commend it to the special attention of Bible-class teachers, who are anxious to find the way in which the Scriptures may be made the source of real and valuable knowledge and a stimulant to the heart of intelligent and inquisitive pupils. As a narrative it is highly interesting. It is the find of the earth of the writer, who laid down her pen on earth that she might take up her harp in heaven.

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