Ariginal Communications.

THE RESULT OF A SINGLE EFFORT. By C. D. Herbert, M. D.

In the autumn of 1844, a young missionary of the Maine Missionary Society, laboring in the north-east part of that State, proposed going to a neighboring township, where there had risen up a cluster of houses around a mill. Having incidentally mentioned his purpose to different individuals, he was interested in the fact that they severally spoke of a violent infidel in that settlement, who had from the first exerted a most baneful influence there, and who would surely insult the preacher, if he should presume to call at his house.

On reaching the little colony, with his pockets full of tracts, and with books for the children, a sober-minded woman, at the first house, spoke to the young preacher of the infidel, Dr. Fiske, pointing out his house, and saying,

"Of course, sir, you will not call there." "But who is this Dr. Fiske?"

"He was once a successful physician in the city of Boston, but becoming an infidel and a misanthrope, and getting into seme trouble, I know not what, he plunged into the very heart of the forest with the first settlers here. His wife, a devoted and most intelligent member of Dr. Stow's church, leaving their fine city society, accompanied him, strange to say, for he has actually abused her most shamefully, and has never allowed her to see any religious people or to go to the neighboring township to church for years. But the man will not trouble her long, for he is now sick; he says, for the last time."

"But ought not a minister to call and see him and seek to win him to Christ?"

"You may do as you please, if you think you can bear with one who reviles both God and men," was her reply."

"If he abuse my Divine Master and is borne with, I will not take personal offence if he abuse me," responded the preacher.

In due time he approached the house, and found the wife at the back door, and introduced himself as a minister of Christ. Tears rolled down the good woman's cheeks, as she told of early days of delightful Christian fellowship with confiding and beloved disciples, and of her fifteen long years of utter seclusion in the wild forest, where even the little Christian intercourse which she might have had, had been denied her by her husband, who was accustomed to drive all religious people from the house.

"Shall I see your sick husband?" said the

"Pardon me, but I do not dare to take you into his room," was her reply. He has always been very much excited when Christians have come into his presence, and would be very angry with me, if I should introduce you. If you could go round to the front door and find your way in, you might do it. Dear sir, if you could be gentle and faithful, you might, with the blessing of God, do him good even now; for, poor man, he has not much time to live, having a cancer in his stomach, which will, doubtless, in a few short weeks, consume the very fountains of nourishment and life. I have prayed years for him and endured patiently his contradictions and even abuse, and if God is ever to answer my prayers, as I have hoped, it seems as if it must a considerable number of persons interested be presently."

The young man went as directed and found the sick man and told him that he had come in to tender his sympathies and Christian salutations. Having patiently heard the story of his sufferings and of the fatal nature of the disease, the preacher remarked that many had looked away from themselves and found the needed comfort and support. He told him of one man in particular, afflicted much like himself, who gloried in his tribulations, as having led him to lay hold on the hopes of the Gospel. These Divine provisions had thus met just such a case as his, and enabled one who was almost literally devoured alive to praise and glorify God in his last days, which were radiant with the light of immortality.

The doctor being interested in the symptoms of the case referred to, an opportunity was afforded to explain the ground of his hope of salvation. The young missionary told the inquiring infidel, how God sent his Son to seek and to save that which was lost; how the Redeemer came from heaven to die instead of those who were justly condemned to death, but who would now renounce their sins and accept of pardon at His hands; how He was so earnest for our salvation as to bear our sins in His own body on the tree, being wounded for our transgressions and bruised for our iniquities, that we

by His stripes might be healed. In making a more direct application of the truth, the preacher informed him how a sinner could avail himself of all this grace. He must confess his sins with self condemnation and renounce them with full purpose of heart; he that there were not wanting to the assemblage must fly to Christ for refuge; and, relying upon what He has done, accept pardon at His hands. Thus Paul, the persecutor, turned from his rebellion and received Christ as his atoning sacrifice and as the sovereign of his heart and life; thus could we believe in Christ, as required in the inspiring words which he read to the sick man from the third chapter of John; thus had ings was such as to gratify the most orthodox. and colder after the sunny days of summer. ten thousand times ten thousands of the greatest | Several women took part in the daily proceedings | Thou hast no charms for me. I sit me down to

sinners turned from their sins to their Saviour, who were now rejoicing in a world where they no more say I am sick.

Having thus for a few minutes preached Christ to the attentive infidel, the youthful missionary isked permission to offer prayer, which being granted, he poured out his heart for the present and eternal well being of the suffering man, and went his way to other dwellings and returned o his temporary home.

Soon leaving that region he heard nothing from the sick man for many weeks; but then learned that from that hour he was changed :-Changed, for instance, in his treatment of his wife. The haughty lord was gentle as a lamb, confessing his past sins against her and asking, her pardon and her prayers daily at his bedside.

He was changed as to his estimate of his past life and character. He called all the neighbors one by one to his bedside, to confess the folly and madness of his former course, entreating them to regard his infidelity as an insane illusion, without the semblance of candid, en lightened reason. He sent to Christians far and near to come that he might confess the nature of his opposition and ask their forgiveness.

He was changed as to his views of the realities of religion. He declared to all that he realized n his inmost soul, that the Scriptures were the Word of God, and that they truly taught the guilt of the human heart and the ruin of every one who would not receive Christ as his atoning sacrifice and personal Saviour. So strong were his appeals that wicked men dared not visit him, though be sent urgent and repeated requests.

In short, his whole spirit and temper were changed, he knew not how. The themes of religion occupied all his thoughts. Especially was he filled with amazement that he had not been sent to Hell long ago as he justly deserved; and in the light of his sins, the work of Christ seemed. infinitely glorious. If he could be saved, the Lord was a great Saviour for great sinners, able to save unto the uttermost. He was often heard saying to himself,

"Was it for crimes that I have done, He groaned upon the tree : Amazing pity, grace unknown And love beyond degree!"

This man loved much because he had much forgiven. He claimed no righteousness and could attain none whatever. He was a dreadful sinner, and Christ died even for such. He could think of nothing else and rested in Him alone in the hour of death.

These facts are given as testimony to the grace which abounds to sinners, and as an encouragement to all God's co-workers.

Who can tell the effects of that dying testimony for Christ in that unbelieving community, or measure the consequences which eternity shall reveal as resulting from that single courageous effort?

LETTER FROM CHICAGO. Our city has this week beeen favored with the first sitting of the Western Social Science Association. Pursuant to a call issued some months since over the signatures of the Governor and Secretary of State, as well as a large number of distinguished citizens in public and private life, in the objects proposed by such an association, convened in the Music Hall of Crosby's Opera House, on Tuesday evening last, and have continued in session for something more than two days. An organization was formed, in character Association, as also to the American Social Science Association, formed in Boston in 1865. Its declared object is to collect and disseminate information upon the organic laws of society. It will seek to deal with all the great problems affecting social life. Education, Public Health, Finance, Art, Jurisprudence, and Moral Reforms, are some of the important subjects which will engage its attention.

Among those in attendance were several of the ablest and most earnest men of this and contiguous States-public officials, presidents, and Place and work, in Society, Licentiousness, Divorce, Domestic Service, Population, Taxation, &c., &c.

Many of these showed much research, and conveyed much valuable information. Especially was a paper on Female Reformatories, by Rev. great favor by the body.

On the whole, the new Society seems to have started forth under favorable auspices and with prospects of usefulness. "It was, indeed, evident some of those professional reformers, whose ac- days I have been robbed of those objects that tive co-operation is enough to cast a shadow of would bind my soul in sweet accord to the scenes suspicion on almost any project, nor others who of this life. Thy chilly winds seem laden with would gladly promote under the name of science sorrow to me; thy hoar frosts have blighted my anything that seemed to discredit evangelical re- sweet hopes; they have withered the sweet buds ligion as the grand ultimate force in all social re- of promise that spring and summer have put forms. But the prevailing tone of the proceed forth. Thy days have been dark and cold : darker

its objects.

Chicago, Nov. 13, 1868.

SUNDAY SCHOOL WORK IN MISSOURI.

Dr. Post, of Sulphur Springs, Jefferson county, Mo., writes to Philadelphia under date of October 7th, 1868:

DEAR BROTHER DULLES: The Rev. A. T. Norton visited my field of labor a few weeks ago. I told him that brother Jenkins and I were again greatly in need of Sabbath-school books. He says, "write to brother Dulles and get them." I told him, "brother Dulles can't supply the whole West, without more money than he obtains." I said farther, "We would be satisfied with second-hand books." "No," he answered, " the outside appearance is as much for children as the inside contents.". He says, "Get new books that will please the children." Now, I like the books of the Publication Committee better than any other that I have seen. I should be glad to obtain a box of them. It would make many children jump for joy to receive them. I don't want them for Sulphur Springs. We can take care of ourselves now on this question. Dr. Norton remarked to me, "You have a finer library in proportion to your school than we have in Alton." We have as good a library as there is in this county, it I think it is the best. But Island near Sulphur Springs a large island in the Mississippi river, we greatly need a library. There is quite a good school commenced there. The books of our Publication Committee are better liked by the children and read with more interest by them than any other Sabbath-school books we can find I have not received any books for a long time, I wish them for entirely new schools. Those that have been for some time established are very well supplied with books and appliances for conducting them. I hope it will be in the power of some Eastern church or Sabbath-school to send us a box of books through Fraternally, W. S. Post.

Will not some of our Sunday-schools send me the means of meeting this call? How can our schools better bestow their missionary funds than in thus helping the new schools of the West? Donations for this purpose will be gladly received by our Publication Committee, and acknowledged by its Secretary. JOHN W. DULLES.

NOVEMBER.

And thou art come again, November? Come again with thine autumnal winds to destroy the once more with thy gloomy days and dreary nights.

coming. Thou hast faded the charming colors of spring, summer, and early autumn; and thou WESTERN SOCIAL SCIENCE ASSOCIATION. art fast stripping all nature of its loveliness, leaving gloomy each spot.

The wandering herd fed no longer from the green hills, have sought a shelter from thy chilling breath; the merry warblers are driven away; they seek a summer clime; their song is heard no more, except that now and then from the sighing wood comes the sad moan of the the Form of Government and Book of Discipwidowed dove or the wild hoot of the owl.

Why with November comes melancholy? Why gloomy thoughts should come with autumn? we often ask, but cannot answer; for we love the of members, for uniform use among our churches other seasons of the year. Our gayest hours may come in the icy winter. Around the fireand design similar to the British Social Science side within on a winter's evening, our genial souls unite in perfect happiness; and without, the jingling of the merry, merry bells chords exactly with the ringing laugh of the jubilant band of pleasure-seekers. The smooth sheets of ice present a fair picture of the happy souls of youthful swains that gather there. As the moon glides on past the unclad trees, its merry beams flutter and quiver on the glossy surface beneath. The blue canopy above, strewn with its starry diamonds, can draw forth never so great admiration as in winter. Then spring comes to unloose the prisoned stream, and send it rippling professors of colleges, heads of benevolent and on again, to fling open the doors and let in the reformatory institutions, clergymen, editors, &c. warm, sunlight to spread its downy carpet of Papers were read on a variety of themes, such as green, and clothe again the naked trees, and Prison Reform, Compulsory Education, Woman's awaken the sleeping plants. Who does not love spring? Summer delights can better be realized than described. Its calm, soft perfume-laden breeze whispers eloquently of its charms, but chilly autumn comes to blast and wither all that spring and summer have made perfect. The woods assume every variety of color, from the E. C. Wines, of Springfield, Ill., (who, by the delicate green to the yellow, the scarlet, and the way, appears to have been the most active agent | dark brown; then, November comes at last, and and promoter of this organization) received with | with his cold fingers | plucks | off the trembling leaves, making bare those boughs for the cold,

bleak storms of winter. Oh November! thou hast no charms for me. I cannot love thee. Thou art a gloomy month : and to me thou hast been doubly so; for in thy

-a fact which will not increase favor to the as-i dream of the treasures of which thou, cruel monsociation in the minds of many who wish well to ster, has bereft me. I think of that innocent one, whose days were numbered with thine: and I ask why was not that elder brother permitted to walk through the broad fields of this life with me? Why his life so short? And in thy cheerless'days a sweet blue-eyed sister, the light and joy of our circle, left our grieving band forever. That lisping voice, so often mingled with ours in songs of praise, was hushed in death.

And 'twas thou, November, who didst silence forever the voice of our Mother. Thy cold ungenerous hands have taken the innocent and lovely, but couldst thou not have spared her upon whom we leaned? her who was our guide and counsellor? her upon whom, in a great measure, depended our characters? Yet in thy days she suffered and died! left motherless the little flock whose feet she had watched, and whose wants she had supplied; left them alone in this wide world, to go unwatched, uncared for, and unloved for a long weary time ! Then, too, in thy days a loved one left home and friends at the beating of the drum, and for his country gave up his life upon the bloody field of battle. Task again, why hast thou thus taken away our idols, and borne away our treasures? I can not love thy days for this; they will ever bring sadness to my stricken heart. ा र्कारी भाषि

Methinks I hear a voice, calling me to awaken from this sinful reverie. At tells me of one who there are other destitute fields. localities where lifefy the bright realms of light above, and upon we desire to start Sunday schools. On Foster's ithis earth suffered, bled, and died for me, to save me from the wrath to come. It, whispers, that He is my Elder Brother, and tells me, that if I am his I shall one day go and dwell with him in the skies with those dear ones gone before; that, I shall there love with a purer love, that sister who was carried away from the toils and trials of this world, to that "Celestial City," and, in a sweet voice, asks me if the counsels and examples of lesus are not beyond those of a mother; and if He should not be the "friend above all others?"

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I see my folly, November: I will complain, so. bitterly, no more. Though thy cold, cheerless days may bring sad thoughts, I rejoice that when freed from this world, we may enjoy that perfect bliss that remaineth for the people of A. C. G.

OREEDS IN INDIVIDUAL CHURCHES.

The most new and engaging matter, says a correspondent, before the Synod of Utica, was a discussion of the "Place of Creeds in our Church System." This was introduced by an essay from Rev. Dr. Vincent. He argued against the use of an extended and detailed confession of faith, as a condition of admission to general church membership; on the ground of its being exclusive, beyond the law of Christ in its operation,-of its having very often but a partial and unintelligent assent, and of its being contrary to the theory, rule, and best usage of Presbyterianism. The full acceptance of the Westminster Confession by all the officers of the Church, Adl things lovely vanish or wither away at thy upon their ordination, would be a guarantee of its orthodoxy. The education of the baptized children in the same doctrines and principles, would be farther security. But the introduction to church-fellowship should be without any other theological affirmation, except of the great cardinal truths held in common by all Evangelical Christians; it being understood that personal piety was proven by credible evidence upon careful examination. It was also shown that the numerous and various Confessions in use among the churches, are an innovation, unauthorized by line, the judgment of the Assembly, and the precedents in our Church. A motion to over ture the Assembly for the preparation of a brief, comprehensive, and unexclusive form of admission was not conclusively acted upon for want of time. But was quite plain that the majority, and nearly all of the Synod were in sympathy with the position of the essay.

MINISTERIAL RELIEF FUND. Received in August, September and October, 1868:

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Rev. CHARLES BROWN, Secretary.	~ I
WM. E. TENBROOK, Treasurer.	- 1
1334 Chestnut St., Philadelphia.	- 1
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Editor's Table.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

PUBLICATION COMMITTEE.

DR. BUSH has done a good service in writing, and the Committee in publishing the admirable little book, entitled "WORK FOR ALL AND WAYS OF WORKING." In brief compass and in fresh readable style, it sets before Christians in every position in life, the need, the duty, the blessedness, the practicability and the methods of laboring aggressively for the Master. The latter points, especially, are insisted upon and illustrated by actual examples, so that the book is a book of fact, rather than of dry argument and exhortation. Greatly promotive of the spiritual life and activity of any church would be the free distribution of copies among the members. The price is but ten cents. It is printed with great beauty.

THE DO GOOD LIBRARY is made up of nine original books, of a size and character admirably adapted for the quite little ones, who dare not be neglected in the literary provision made by the Church. Each volume has two pleasing illustrations, and the typography and paper are of the best. Price, in a box, \$3.

AMERICAN TRACT SOCIETY

"THE DEVOTIONAL THOUGHTS OF EMINENT DIVINES from Joseph Hall to William Day," selected and edited by D. A. HARSHA, M:A., is a volume of uncommon value; a casket filled with the very choicest gems of English sacred literature, from the Reformation to recent times. The works of forty different authors have been searched for these treasures, comprising such mames as Hall, Jeremy Taylor, Leighton, Baxter, John Owen, Flavel, Bunyan, Tillotson, Charnock, Barrow, John Howe, Robert Hall, Thomas Chalmers and others from the roll of eminent British writers; while Edwards, Dwight, John M. Mason. and Samuel Davies, worthily represent the living piety of our own land. The book is exactly suited for any one who would throw into the course of his secular thinking, five, ten or fifteen minutes of the choicest thoughts of God and divine things. which sanctified intellect has produced. It is ad mirably printed, in fine, clear legible type, and handsome paper, with a frontispiece of elegant design and execution, representing seven of the leading divines whose works are quoted by the compiler. We learn from the preface, that the work is incidental to a far greater undertaking in which Mr. Harsha has been engaged, for more than ten years, and which is still incomplete. This is to be "A Library of Christian Authors, -embracing memoirs of Eminent Divines and their choice works." We cannot see that either Dr. Sprague's Introduction, or the latter half of Mr. Harsha's preface are of any advantage to the volume, unless serving, as foils, to set off the superior richness and excellence of the extracts.

The graceful, genial and evangelical pastor of Madison Square church, N. Y., the Irving of Sacred Literature in America, Dr. WM. ADAMS. has furnished for the Society a series of discour ses on the Conversations of Christ WITH REPRESENTATIVE MEN. They present an important part of the Divine Teacher's activity, in a familiar attractive aspect, removing it from the conventional sphere of exhortation to that of conversation. They attempt to give a living impression of the conversations as a real interchange of thought and language, and they penetrate with all the ease of polished, unostentatious criticism to many a striking and valuable, but less obvious truth. Beautiful in language, tasteful, chaste and correct in style, instructive and fresh in matter and devout in tone, we are glad to see these essays among the issues of a great Christian Institution.

MR. BEECHER'S SERMONS.

For a number of years, one or both of Mr HENRY WARD BEECHER'S sermons in Plymouth hurch have been regularly given to the public hiefly through the weekly religious press soon fter their delivery. Mr. Beecher himself now appears for the first time, as taking part in the work of publication. Out of five hundred of his sermons, some of which have been previously reported and some not, Mr. Beecher, in connection with REV. LYMAN ABBOTT, has selected forty-six, believed to be fair specimens of the regular Sabbath preaching of the author, and has issued them, through the press of MESSRS. HAR-PER & Bros., in two handsome 8vo. volumes, the first being embellished with a very fine and accurate steel engraved portrait. In this edition, much as Mr. Beecher himself felt inclined to recast and improve, the sermons, with one or two exceptions, appear as they were delivered, some obvious errors and imperfections only being corrected. Mr. Beecher, in the preface, tells us that he is accustomed to prepare copious notes of his discourses beforehand, but to rely upon the inspiration of the moment to clothe his thoughts with appropriate language.

The utterances of the most popular preacher in America, who has retained his popularity certainly for a sufficient time to test its quality, and who, with his church, makes up one of the most remarkable of the religious phenomena of the country, are worthy of universal regard. In their printed form, they do not convey the magnetism and geniality of the man, but they embody some of the choicest jewels of current literature. they are not models, they are masterly in their

[Continued on Page 379.]