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Religious Intelligencer.

SAINT JOHN, N. B., JULY 8, 1864.

OUR CONFERENCE.

All we can say about our General Conference this week is, that it has been up to the time we write (Wednesday noon), one of the most harmonious, interesting, and important that it has ever been our lot to attend. We expect it to close this evening. Among the measures inaugurated has been the formation of a FOREIGN MISSIONARY SOCIETY for the purpose of sustaining the Rev. J. L. Phillips in the Mission field in India, for which place he is expected to sail in a few weeks. We shall give the particulars of this movement next week. Arrangements have been made for Bro. Phillips to visit a number of our Churches immediately, and address them on the subject of Foreign Missions. The sum of about FOUR HUNDRED DOLLARS was raised in the Conference in an hour, for the Foreign Mission Fund. The Home Mission cause will not be neglected in consequence of the former.

APPOINTMENTS FOR REV. J. L. PHILLIPS.

Friday, July 8th, Douglas, at 6 o'clock, P. M.;
 Sunday, 10th, Victoria, at 10 A. M.;
 do, Woodstock, 3 P. M.;
 Monday, 11th, 3d Tier, Jacksonville, 3 P. M.;
 Tuesday, 12th, Southampton, 2 P. M.;
 Wednesday, 13th, Fredericton, 8 P. M.;
 Thursday, 14th, North Branch, Oromocto, 3 P. M.;
 Friday, 15th, South Branch, Oromocto, 3 P. M.;
 Sunday, 17th, Waterloo St. Church, St. John, at 11 A. M.;
 do, Charlottetown, Free B. Church, 3 P. M.;
 Monday, 18th, Millstream, 8 P. M.;
 Tuesday, 19th, Upper Sussex, 3 P. M.

Brother Phillips will leave the Province on the 20th, to attend engagements already made in the States. Unless a passage is immediately obtained for him to India, he will return and spend a few more weeks in visiting more Free B. Baptist churches in New Brunswick and Nova Scotia.

A collection will be taken up in each meeting in aid of the Foreign Missionary Society.

HOW TO MAKE A CHURCH PROSPER.

The book of Nehemiah is not yet obsolete, if the members of churches and ministers will study it, they will find much valuable instruction and suggestion in it. Nehemiah built up dilapidated Jerusalem. But his success depended on his obedience to several important principles; one was, that "the people had a mind," or a purpose about it; and that purpose was, not to the walls ought to be built, but they "had a mind to work." And another principle was, that every one "repared over against his house," or attended to his own duty.

What true Christian would not wish for the prosperity of his own church?
 Every one likes a good dwelling house, with such surroundings of comfort and taste as indicate thrift. So all who attend public worship like to have a good church, and to see it well filled on the Sabbath. Self-interest, indeed, prompts to this. An empty church is a lonely place, and unoccupied pews pay no rents. There is a kind of commendable pride and pleasure in worshipping in a house that is always thronged with intent hearers of the gospel message. The sun shines on no object of deeper interest to good men and to angels, than a prosperous church. And your church may prosper, if you will use the means necessary to secure such a result.

1. A church can never prosper unless the members feel a personal interest in it. What is everybody's business is to be nobody's. The walls of Jerusalem were raised when every man built over against his own house. A church that prospers internally will pour forth the most abundant streams to bless the world. An expansive benevolence flows out just in proportion to the central power; the stronger the fountain, the broader will be the sweep. Every church must be strong in its own resources before it can bless the world around. To this end there must be among its members that *esprit de corps* which has always been the power of all efficient organizations. You must feel that the church is *your* church. You must improve every opportunity to increase it in numbers and influence. You must not try to build it up at the expense of others,—but you must look after strangers, invite them to go with you, and make your house of worship a pleasant and hospitable home for all who visit it. *Your minister can do something, but you can do more.* The most prosperous churches are not always those which have the most eminent preachers for pastors. If the body itself is imbued with this oneness of life and spirit, it cannot but prosper. If every soldier waits for some other one to move first, they will all die in the trenches. But if each strives to be the first to scale the walls, victory is sure.

2. Your church cannot prosper unless you attend your own meetings. As well might the stockholders of corporations neglect their own meetings and attend others. This is no selfish spirit. That city will be the richest in which each citizen strives the hardest to be rich. So the religious interests of a city will prosper just as the members of each society strive in all proper ways to make their own the most prosperous. Another society may have a minister of more ability than yours—that only makes it the more imperative that you keep your minister and your brethren in good heart by being always seen in your pew. If a stranger comes in and sees the empty pews, he will say, "This is no place for me." If you would prosper, then, be always at your own church. If disinterested, find another; but have one home only, and stick to that.

3. Of like importance is the habit of attending church the whole day. Some are accustomed to remain at home in the morning, but no surer way could be devised to stop the growth and blast the prosperity of the church. If you attend church but half the day, others will do the same. And if all do so, to whom shall the minister preach? If you have ever seen such a sight, you must have resolved that, unless absent from home, you will be at the church with your family, in the morning as well as in the afternoon, whether the sky is clear or cloudy, unless sickness or death renders it impossible.

Another important habit is that of punctuality. You understand perfectly well that this is necessary in business matters. It is no less so in the affairs of a church or a parish. You say you are punctual on the Sabbath. You cannot well be otherwise. The bell calls, and the services will go on whether you are there or not. You are a little ashamed to go late.

But there are church meetings, and prayer meetings, and teachers' meetings, and Sabbath schools, where, unless you are there at the appointed hour,

others must wait for you. While waiting, some will leave, and others will conclude the business is of little importance. There will be little time and much haste, and the business will be half done, or not done at all. The next meeting will be still more poorly attended, and those who do come, will come later, so as not to wait. A church where the meetings have to be appointed a quarter of an hour earlier than it is expected they will begin, is on the high road to ruin. The habit of punctuality is important to individuals, and is generally the secret of success—the source of what is called "luck." But this habit is far more important in societies. The individual may succeed without it, the society never. An indolent man may, by some chance, slip into a fortune; but an indolent corporation is sure to slip out of one. A merchant who imprudently neglects to insure his cargoes may succeed. There are possible exceptions even to that. But an insurance company takes the average of risks; and if its business is done indolently, it is sure to become bankrupt. It is just so in religious societies. God is not the patron of idleness. He will no more bless a lazy church than a lazy bank. He is punctual in all his ways. The sun rises at the precise moment assigned to it, and when an eclipse is appointed for seven o'clock, he does not have to wait five minutes for the moon to come. And there is no reason why we may not be as punctual. God has given us skill to make clocks, eyes to see stars to hear, and legs to walk. And when an hour is appointed for us to meet, expecting him to bless us, we cannot expect him to wait for us if we are not waiting for him.

5. One thing more. If you would prosper as a church, collect your subscriptions, and pay your current expenses promptly. If one collector fails to do it, try another. The work that is delayed will never be more than half done; the chances are, that much of it will not be done at all. And slackness in the financial affairs of the society will beget slackness in other things. If the church is behind at the end of the year—the pew-holders owing the church, and the church owing the minister—the minister will be behind too. There will be but a sorry account of spiritual increase to be set up to the recording angel, and the trial balance will foot heaviest on the wrong side. Not that God is slack concerning his promise. He has promised nothing to those who are slack. It is "the diligent hand that maketh rich," while "he becometh poor that sleeth with a slack hand." This is as true of a church as of a railroad company. You will not trust a man who does not collect what is due to him, and pay what he owes. No more will God trust an indolent church; it cannot prosper. No man, if he knows it, will go to sea in a leaky ship, or invest money in a bankrupt corporation. Nor does any man want to join a church that is in debt; if yours is so, he will go elsewhere. If you are behind, then run till you overtake. A stern chase is a hard one, but it is none the easier for waiting. Make a lesson of it. Remember Lot, as well as Lot's wife. It is the train that is behind that has the road. If you are up, keep up. If you are behind, catch up.

In making this subject so practical, I have not forgotten that all our hope is in God. He only can bless. But He blesses diligence, not idleness. Prayer without effort is abomination. God works no vain, unnecessary miracles. So far as human effort can be employed in the regeneration of men, it is indispensable. Religion is not to be spiritualized until there is no substance left; nor is it a mere set of rules and doctrines. An abstract belief in the multiplication table never made a man rich. The church must go into the world, and work out its rules and doctrines. It is designed for a better world—but not yet. Deborah did not stop to sing her song till the battle was fought and the victory won. The world is not so good as it might be;—it is the business of the church to make it better, by feeding the hungry, clothing the naked, visiting the sick, and delivering the oppressed. For this purpose is the church in the world. It is not a mere railroad to heaven, with first and second class cars, and a through ticket. They who take such a train—whether in cushioned seats, or on the half-price benches, praying never so often—will find themselves on the same route with the Pharisees, with no difference but that of eighteen hundred years in the starting-time. For such is the church which Christ is redeeming from among men. It has a hope of reward, but only for present toll and trial. Its field of labor is here and now. In all its points of contact with the world, it succeeds or fails upon just the same principles as other organizations. Its weapons are not carnal, the fountain of its life is spiritual; and these weapons act upon men, and this fountain pours forth healing waters. Religion, in its outward manifestations, grasps the world on every hand. The spirit acts in conformity with the laws of the human mind. Earnest labor secures its harvest, as surely in the spiritual kingdom as in the natural, without God's aid, but with it,—as certainly promised for the one as for the other. There is no secret about the prosperity of any church. The Lord of the vineyard is able and willing. Work and you shall be paid; your vine shall take deep root and flourish; room shall be prepared before it; and the hills shall be covered with the shadow of it.

For the Religious Intelligencer.

THE RAINBOW.

The storm is over. The leaf-clad trees and the earth's green grassy carpet are spangled with pearls of dew, and the brooks overflow their channels. To the South and East are yet seen the darkening storm clouds, rising like the stern battlements of some rock-built fortress, and from whose dark embrasures bursts the grand discharge of heaven's artillery, shaking the mountains to their bases. From the clear western sky the sun looks out with majestic brightness, pleased to gain another glance at this beautiful valley—hidden for hours from his beneficent gaze by the cumulous form of the storm—king;—a last look ere he seeks his kingly repose behind the amber cloud curtains of the west.

And so it is that massive pile of mountain clouds, gray and black with sunlight and shadow, is traced a glorious arch, its key-stone high in azure heaven, its bases resting amid the glistening verdure of the valley. In it we see combined in beautiful proportions all the colors yet lent to earth by heaven. Too fair it seems to dwell among earthly scenes, nor will it long—its native home is beyond the skies. One who was privileged to gaze from earth upon it, through the gates of the Golden City on high, informs us that there he saw "a rainbow round about the throne." (Rev. iv. 3). Yes, it is God's bow, for, saith the Eternal, "I do set my bow in the cloud." (Gen. ix. 13). Thoughts go backward quickly through the centuries to the time when first his fair world was erected on earth.

God's anger had overwhelmed the world with a flood. The earth which before was watered with a mist which went up from its surface (Gen. i. 6), had seen for the first time the windows of heaven opened and rain descending in torrents, while the mountains of the great deep were revealed. Higher and higher rose the waters, till one shoreless deluge covered the mountains and engulfed all that had life or being save the favored few whom God had preserved in the ark. The waters, having accomplished their work of destruction, were assuaged, and Noah, now the father of all the living race of man, went forth with his family upon the mountain side and descended to the plain below. The earth had risen purified from the

deep deluge, baptism, the air was pure and balmy, and the yet unpeopled plains and hills were basking silently in the sunlight. Above him towered the majestic heights of Ararat, and there the Ark was resting, a monument of his preservation. His heart swelled with gratitude. He was old; the vicissitudes of six hundred years had seen his locks grow silvery, and had traced their lines of care upon his brow. His sons could count the years of their lives in centuries as we count ours by tens. Yet God had not forsaken him, nor had he forgotten God.

In that grand temple whose spacious courts are the broad fields of earth—whose dome the lofty firmament, he erected an altar and offered sacrifice to the God of his mercies. "And the Lord smelled a sweet savor. . . . And God spake unto Noah, and to his sons with him, saying, I, I behold I, establish my covenant with you, and with your seed after you. . . . I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth, and it shall come to pass, when I bring a cloud over the earth, that my bow shall be seen in the cloud; and I will remember my covenant. . . . and the waters shall no more bring a flood to destroy all flesh." (Gen. vii. 21; ix. 8, 9, 10, 11, 12). Instantly a light cloud sent coursing down to earth a shower of glittering pearls; brightly the sunbeams embraced them, and quickly, as if erected by unseen angel hands, arose the glorious bow, spanning the verdant plains and arching upward to the skies. Angels admiring gazed upon a sight which before was seen alone in heaven, and Noah, as he heard the covenant proclaimed, and saw the heavenly token, unknown to Eden, bowed and worshipped.

Forty-two centuries have passed away since that illustrious day, and earth has grown as vile as in years before the flood. Covetousness has hardened and estranged men's hearts into a madidatory world of gold. Drunkenness has swept its desolating waves across the world. Lust, with its lewd fire, has burned and withered man's moral and physical powers, and set his damning seal upon his intellect. Infidelity has preached the stupendous lie that there is no God, and death is an eternal sleep; while war is even now gathering its harvest of death, mangled and gory, from fields where brothers are imbruing their hands in fratricidal blood. Yet amid all this wickedness and pollution, and carnage, God hath not forgotten or annulled his promise. Most merciful of beings! The contemplation of his goodness adds a seven-fold beauty to the resplendent token of his covenant!

Dear reader, let us reflect for a moment upon the sublime scenes amidst which we shall gaze upon the last Rainbow that shall ever be erected upon earth. The world shall be destroyed, and the bright bow that spanned it as it rose new and beautiful from beneath the flood, will be the herald of its final destruction by fire. In presence of earth's assembled myriads a mighty angel shall descend and stand beneath a rainbow, with one foot on the sea, the other on the land. He shall be clothed with a cloud—his face brilliant as the sun, his feet as pillars of fire. He shall cry with a loud voice as when a lion roars; seven thunders utter their voices; then, lifting his hand to Heaven, he swears by the Eternal that time shall be no more! (Rev. x. 1-7). A rare and terrible significance is attached to the resplendent symbol as it over-arches the dread messenger whose thunder tones proclaim the knell of time. The righteous shall see it, and hail with joy the period when they shall enter into that rest that remaineth for them in the presence of the covenant-keeping God; and there amid eternal pleasures they shall gaze with fulness of joy upon the Divine Mediator of the "new and better covenant, established upon better promises" than those given to Noah, and see his eternal throne enshrouded with an emerald bow. The covenants are fulfilled, and the token is removed forever from earth to its native heaven! The wicked shall gaze upon the scene and hear in that stern proclamation, not alone the knell of time, but the death of hope and the eternal flight of mercy! And as earth's last day-light fades from the sky, they shall sink to their knees and realize, where no bow of promise ever rears its beautiful form, and where hope can never come—where all is mantled with the eternal shades of—

"That dark night that hath no more beyond."

Reader, hast thou a share in the mercies of the new and better covenant? If not, reflect that time is bearing thee onward with electric swiftness to a place where hope and mercy can never come. "Be ye also ready, for in an hour that ye think not of the Son of Man cometh." E. E.

LETTER FROM SOUTH CAROLINA.

MY DEAR BROTHER—The present rebellion in America, inaugurated for the extension and perpetuity of slavery, is working out exactly the opposite result. The present day is furnishing a vivid illustration of the language of inspiration. "Suriy the wrath of man shall praise thee; and the remainder of wrath thou shalt restrain," Ps. lxx. 10. Never were more wrathful billows permitted to roll upon a nation's citadel, and never did human wrath work out a result more foreign to its design. Often has the same truth been before illustrated, as in the incarceration of John Bunyan in Bedford jail; but never, perhaps, on a more magnificent scale.

Thousands of slaves have now drank the cup of freedom; thousands are gathered into our armies, and well trained in military tactics; thousands are now gathered into our schools, and under efficient teachers, are making rapid progress in the rudiments of knowledge. Often are these schools composed of grand parents, parents, and children of all hues, from an inky blackness to a comparative whiteness—a disgraceful comment upon the morals of the slave-driving oligarchy of the South. The freedmen generally have an idea of religious subjects, and very generally profess faith in Christ; but their religion is little more than a sentiment finding hardly an outward manifestation. While they profess to be Christians they often live in the most shameful adultery, and appear not to think it wrong. If what I have seen since I have been laboring with them is a fair exponent of the christianizing effect of Southern institutions, it would take a long time to elevate the race under those institutions. At the various Mission stations large congregations are easily gathered, and they are very attentive to hear. They often meet for social worship in their little cabins, but their worship is rude in the extreme, and but a little removed from barbarism. A mighty work is opening upon the church to furnish the gospel to these benighted souls—to the American church especially.

Not one in a hundred who comes in from slavery know even the alphabet, and not one in a thousand can read and write, and none are educated above this. Such is the condition of those whom the South were to christianize by taking them beneath its fostering care. It is no uncommon thing to see quadroon mothers, twelve or fifteen years old, with children almost perfectly white. No one who believes in the existence of God can become conversant with these abominations, and not be impressed with his long suffering—his long suffering alone has saved us from swift and awful destruction. But the power of slavery is broken. God is giving us the second exodus on American soil, not through the Red Sea, but through the stygian gulf of Secession.

Beaufort, S. C., June 20, 1864.

W. F. EXTON.

Mr. Burpee, C. E., was in town last week, and is getting on rapidly and satisfactorily with his survey. There are fully 2,400 shares of \$20 taken in the stock of the company.—P. R.

RECEIPTS OF THE RELIGIOUS SOCIETIES IN ENGLAND FOR 1863-4.

PRINCIPAL FOREIGN MISSIONARY SOCIETIES.

| | Receipts reported in 1864. | Increase, Dec. |
|---|----------------------------|----------------|
| Church Missionary Society..... | £134,347 | £2,029 |
| Wesleyan "..... | 134,358 | 27,890 |
| London "..... | 81,073 | 881 |
| Baptist "..... | 34,419 | 7,820 |
| Colonial Missionary Society..... | £403,997 | £10,259 |
| British Society for Propagation of the Gospel in Foreign Parts..... | 287,882 | 25,494 |
| London Socy for Promoting Christ. among the Jews..... | 32,881 | 2147 |
| Colonial and Continental Socy..... | 13,457 | 452 |
| Prim. Methodist (H. & F.) Missions..... | 11,891 | — |
| Un. Methodist Free Ch. Missions..... | 11,853 | 4,208 |
| Evangelical Alliance Society..... | 7,718 | 1,497 |
| British Society for Propagation of Christianity among the Jews..... | 6,553 | 113 |
| Foreign-Aid Society..... | 2,418 | 369 |
| Evangelical Continental Society..... | 1,955 | 171 |
| Trayer Socy..... | 1,093,487 | 26,443 |
| Home Missions..... | £44,545 | £2,852 |
| Church Pastoral Aid Society..... | 42,476 | 7,718 |
| London City Mission..... | 26,119 | 1,110 |
| Additional Curates Society..... | 26,119 | 1,110 |
| Irish Ch. Missions to L. Catholics..... | 26,075 | 1,233 |
| Ch. of Eng. Script. Readers' Assoc..... | 11,198 | 409 |
| Home Miss. Socy (Congregational)..... | 10,181 | — |
| Incorporated Ch. Building Society..... | 9,832 | 846 |
| Army Scripture Readers' Socy..... | 9,831 | 357 |
| Missions to Seamen..... | 9,831 | 357 |
| Testament Reformation Socy..... | 4,619 | 1,451 |
| Irish Evangelical Socy..... | 3,575 | — |
| London Diocesan Home Mission..... | 2,519 | 489 |
| Day's Home Mission..... | 1,716 | 83 |
| Midnight Mission..... | 1,471 | 16 |
| Lord's Day Observance Socy..... | 1,471 | 16 |
| Ch. of Eng. Christian Aid Socy..... | 940 | — |
| Church Home Mission..... | 739 | 868 |
| Systematic Benevolence Socy..... | 739 | 868 |
| Trayer Socy..... | £109,487 | £18,876 |
| Home Missions..... | £106,769 | £15,710 |

| | | | |
|---|----------|---------|--------|
| | £408,997 | £10,359 | £8,251 |
| COLONIAL, CONTINENTAL, AND OTHER MISSIONS. | | | |
| Society for the Propagation of the Gospel in Foreign Parts | £57,582 | .... | £5,454 |
| London Soc'y for Promoting Christianity among the Jews | 32,681 | £147 | .... |
| London Soc'y for Promoting Christianity among the Chinese | 29,810 | .... | 558 |
| Prim. Methodist (H. F.) Missions | 21,910 | .... | 1,000 |
| Un. Methodist Free Ch. Missions | 11,653 | 4,208 | .... |
| Colonial Missionary Society | 6,718 | 1,457 | .... |
| British Society for Propagating Christianity among the Jews | 6,585 | 113 | .... |
| Trinitarian Missions-Aid Society | 2,976 | .... | .... |
| Foreign-Aid Society | 2,413 | 869 | .... |
| Evangelical Continental Society | 1,985 | 171 | .... |

| | £19,487. | £12,410. | £20,340. |
|---|----------|----------|----------|
| HOME MISSIONS. | | | |
| Church Pastoral Aid Society..... | £44,545. | 28,532. | |
| London City Mission..... | 23,476. | 15,714. | |
| Additional Curates Society..... | | 1,110. | |
| Church of England in U. S. Catholics..... | 26,073. | 1,333. | |
| Ch. of Eng. Script. R. Soc. (Congregational)..... | 10,131. | | |
| Home Miss. Soc. (Congregational)..... | | 846. | |
| Home Miss. Soc. (Episcopal)..... | 9,852. | | |
| Army Scripture Readers' Society..... | 4,127. | 597. | |
| Missions to Seamen..... | 9,852. | | |
| Trinitarian Bible Society..... | 451. | 215. | |
| Religious Book Society..... | 451. | 215. | |
| Irish Evangelical Society..... | 4,015. | 296. | |
| London Bazaar Home Mission..... | 2,510. | 490. | |
| London Bazaar Foreign Mission..... | 2,510. | 490. | |
| Midnight Mission..... | 1,309. | 153. | |
| Lord's Day Observance Society..... | 1,171. | 16. | |
| Seamen's Church Friend Socy..... | 930. | | |
| Church Home Mission..... | 925. | | |
| Systematic Benevolence Society..... | 730. | 969. | |

| £204,198 | | | £18,576 | £1,740 |
|---|----------|--|---------|--------|
| BIBLE, BOOK, AND TRACT SOCIETIES. | | | | |
| British and Foreign Bible Society..... | £28,937 | | £3,634 | |
| Religious Tract Society..... | 10,572 | | | £1,517 |
| Navy and Military Book Society..... | 1,753 | | | |
| Bible Translation Society..... | 1,707 | | | 119 |
| Ch. of Eng. Script. Readers' Assoc..... | 1,699 | | | 103 |
| Trinitarian Bible Society..... | 451 | | 78 | 199 |
| Religious Book Society..... | 451 | | | 215 |
| | £106,769 | | £26,715 | £1,815 |
| RELIGIOUS EDUCATIONAL SOCIETIES. | | | | |
| British and For. School Society..... | £14,935 | | | £1,267 |
| Westlan. Education Committee..... | 1,918 | | | |
| Traged School Union..... | 9,994 | | 8,656 | |
| Ch. of Eng. Educ. Soc. for India..... | 9,718 | | | |
| Ch. of Eng. Educ. Soc. for Africa..... | 9,718 | | | |
| Malta Co. for East. Evangelizati..... | 2,900 | | | |
| Organizational Soc. of Educ'n..... | 2,500 | | | |
| Sunday-school Union..... | 2,474 | | | |
| Ch. of Eng. Sunday-school Inst't..... | 503 | | | £57 |
| | £26,445 | | £26,483 | £1,324 |

| SUMMARY. | | Net |
|---|-----------|-----------|
| | Receipts, | Increase. |
| Principal Foreign Missionary Societies..... | £403,997 | £2,028 |
| Colonial, Central, and other Missions..... | 193,487 | 99 |
| Home Missions..... | 204,192 | 12,156 |
| Bible, Book, and Tract Societies..... | 106,769 | 4,580 |
| Religious Educational Societies..... | 55,445 | 4,052 |
| | £964,911 | £22,895 |

UNSEEMINGLY EXTRAVAGANCE.

The lavish expenditure and love of display which is becoming prevalent among a portion of our people has called forth many remonstrances; and there are voices—not crying in the wilderness, but strong in their utterances, among men that cannot let the folly pass unrebuked. Nor should they. We reproduce herewith an article upon this subject which recently appeared in the *Evening Post* :

"A man builds a marble stable on the rear of his lot, at a cost of eighty thousand dollars, and fits up a private theatre over it. Another pays eight thousand dollars for a pair of horses to drive on the road for his pleasure; and many give from fifteen hundred to three thousand for the same object. Another provides a dinner for a dozen friends—rejecting the old superstition of the unlucky thirteenth—and this simple dinner costs one thousand dollars. A children's party is given, in an up-town house, where every child is invited, and the cost is five hundred dollars."

child is clad entirely in dresses imported from Paris. An American citizen purchases a house for over one hundred thousand dollars, and tears it down, to re-build upon its site one yet more costly. These are signs of the times—are they not evidences of a state of things unhealthy, feverish, threatening to the honest simplicity of our political life, and threatening

test simplicity of our political life; and threatening not less evil to the ideas and the principles of which that life has hitherto been a fair exponent? What business have Americans, at any time, with such vain show, such useless magnificence? But, especially, how can they justify it to themselves in this time of war? Some men have gained great fortunes

during the last two or three years ; but that does not excuse their extravagance. Is there nothing worthier than personal adornment in which to invest their means ? Are there no enterprises open to these men of fortune which would benefit the country and their fellows as well as themselves ? One man spends two hundred thousand dollars upon a dwelling-house,

thousand dollars upon a dwelling-house; but he might build with this sum a long row of decent cottages, to rent to people in moderate circumstances; he might enable fifty or a hundred families of workmen to live cleanly and respectfully in New York, and thus make himself a public benefactor—and that without sinking his money where he

can never recover it. Or, instead of dressing a few children in silks and jewels, and robbing them of the freshness and charm of youth by these vanities, why not spend the money in sending the homeless children of the city to comfortable farm-houses in the West, where they will be trained to industry and virtuous conduct, and grow up good citizens? The