

in worse repute by many Christians than the Unitarians and open infidels. It must be undergone by every one who loves the truth for its own sake beyond all other things."

These words of S. T. Coleridge, written nearly sixty years ago, have been much in our thoughts of late. How true they were, and how true they are to-day. True in politics, true in social life, true in the church. The bitterest vituperation is heaped, not upon the avowed enemies of any movement, but upon those who, claiming to be friends, yet differ as to the methods by which it is to be carried out. The staunch Republican and Democrat can get along with each other far better than with the unfortunate Mugwump who happens to differ from both. Not less rigid are the rules of "our set" in the arrangements of society. "Mrs. Grundy" has retired in person before the storm raised against her, but is too potent still in her influence behind the scenes. It is, however, in the church that we find this party spirit most severe and most unfortunate. Thank God, it is not as bitter as it was. Such gatherings as those of the Evangelical Alliance in Boston are doing a world of good in the line of helping men to emphasize their agreements rather than their disagreements, and this is the one essential to cordial co-working. It is not that we are to yield our own opinions, simply to recognize that those who differ from us have as good a right to theirs, and that it is after all far better and wiser to unite our forces than to scatter them. The last year has shown a marvelous advance in

this respect, yet there is much still to be done. The questions before the church in every branch are burning questions, such as take hold on the deepest things in our natures. To some it seems as if the very foundations were loosening, while others feel as if they were being covered by a fall that threatens to smother all advance. Neither is true. Christian life was never stronger than it is to-day; freedom of thought and research never more assured to the most daring investigator. Only, neither must be too sure that his friend is right, ready to admit that his friend may perhaps be right, too; at any rate seek out the agreements rather than the disagreements.

#### Concerning Tobacco.

THE daily papers have been discussing somewhat the use of tobacco by clergymen, and the comments have been quoted far and wide. Into the merits of the case we cannot enter. We do not smoke and do not believe in smoking, still less in chewing, yet we do not desire to condemn unreservedly those who do. When such men as Dr. R. S. Storrs, Dr. W. M. Taylor, and a good many others scarcely less known, honored and loved, do smoke, it is not well to be too positive, except for ourselves. Yet it is an undoubted fact, that for a minister to be known as a user of tobacco is so far forth a detriment to him in his relations with a large number of people whom he would like to influence, and no help to him with anybody. A young man starting out on his ministerial service will undoubtedly do well to keep aloof from it.

#### BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

By J. M. SHERWOOD.

*Funk & Wagnalls.*—"Life Work of the Author of 'Uncle Tom's Cabin.'" By Florine Thayer McCray. Second edition, revised. It gives us pleasure to announce so soon another edition of this highly interesting book. The serious typographical errors which marred the

first edition, have, with a few slight exceptions, been corrected.

We have already paid our respects to Mrs. McCray's "Life Work," so far as it respects the question of her relation to the Stowe family and a full authorization on their part to write