

was felt by a limited class. Tennyson's earlier poems were read, though they seemed to come as a voice from a strange world. Carlyle's Hero-worship made a goodly number of young men think that they might be heroes. The essays of Carlyle and Macaulay furnished material for the open debates of students and inspired many of their essays. But the essays of Foster were supposed to have special merits and were most frequently commended by our teachers. Of course there were other books—books of the day that circulated for a time and were dropped. Some of these probably had as much influence on the young as works that have had a longer life.

Certain religious books were recommended to the young—David Brainerd's *Life*, the *Life and Sermons of Payson*, *Wilberforce Practical View*, *Doddridge's Rise and Progress*, *Bunyan's Works*, some of the works of *Jonathan Edwards*, the *Sermons of Griffin*, *Finney* and *Lyman Beecher*. The *Sermons of Chalmers* and of *Hall* were frequently mentioned. It was afterwards said that *Hall's Sermons* had spoiled many of the young preachers. Probably the same could be said of very few, if any, of the young preachers of the present day. Sabbath School teachers depended on *Barnes's Notes*. *Bush's Notes on the Pentateuch* were highly commended. These volumes, I presume, are seldom opened in these days. The congregations on the Sabbath day were accustomed to listen to carefully prepared written sermons. Anything like levity and flippancy in the pulpit made good people shudder. *Foreign Missions* always proved to be a popular subject. The *Lives of the heroes of the first generation in missionary service* were on the tables in parlors and in Sabbath School libraries. The names of those men are seldom heard now.

Times change. The lesson from it all is that each generation will do its work in its own way. New life will make for itself new expression. New books will supplant the old because men think that they are coming to clearer views of nature and because the experience of the present, as it never repeats the experience of the past, must find utterance in forms that do not repeat the forms of the past.

A. W. S.