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The Morning Star.

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The Morning Star.

WEDNESDAY, MARCH 14, 1877.

MARCH.

Month which the warring ancients strangely styled

The month of war,—as if in their fierce ways

Were any month of peace!—in thy rough days,

I find no war in nature, though the wild

Winds clash and clang, and broken boughs are piled

At feet of writhing trees. The violets raise

Their heads without affright, or look of

And sleep through all the din, as sleeps a

And he who watches well, will well discern

Sweet expectation in each living thing.

Like pregnant mother, the sweet earth doth

Announce the year.

—H. H. in Scribner for March.

THE JEWISH SABBATH.

BY REV. A. J. KIRKLAND.

I know not that there ever was a time

In the history of the Jews when the Sabbath

day was more strictly observed than

in the time of Christ. However greatly

they may have erred in their notions of

what went to make up the peculiar sanctity

of that day, it can not be said that they

neglected it.

When men are conscious of wrong

either in themselves or others, and ex-

perience or behold calamity of any kind,

it seems natural for them to attribute the

one to the other in some way. And this

of course will lead to a stricter observance,

at least for a time, of that particu-

lar rite or law or duty whose violation

is supposed to have resulted in the evil

suffered. Thus we learn from the prop-

hets and from their general history the

looseness of the Jews respecting the Sab-

bath, and many other things indeed that

went to make up their ideal of right and

goodness. We know, too, how check-

ered and disastrous their history had been

before the time of Christ. Again and

again they had been scourged and scat-

tered by surrounding nations. How nat-

ural it was that the later Jews, looking

back through the mists and clouds of

their national record, should, with their

peculiar religious education, trace the

repeated misfortunes and sufferings of

their fathers to their idolatries and sins.

And what would be the legitimate out-

come of such an idea? If they believed

that the violation of God's laws and in-

stitutions had resulted in dispersions and

captivities and the like, how rigid would

they be likely to become in their observance.

No doubt the strictness of the

better classes in the time of Christ was a

virtuous reaction from the looseness of

former times, brought about by the dread-

ful lessons which the apostasies of their

fathers had taught them.

But in the strictness of their observance

of institutions and rites they had come to

neglect utterly the spirit, the truth and

life, that lay beneath them, and to lose

sight of the prime object of their great

founder. The supreme end of all was

lost sight of in the means, and the whole

thing resulted either in a cold, aristocratic

formalism or a blind and unmeaning

superstition. Thus the Sabbath was its

own end and the keeping it a matter of

the merest form, out of which the spirit

had gone. The purpose of one who per-

formed an act on the Sabbath, no matter

how noble and pure that purpose, did

not change the fact that it was a viola-

tion of the sanctity of the day, if the act

were one involving anything akin to com-

mon labor and activity. Not only did

they look upon the plucking of the grain

by the disciples as violating their hunger

as they were passing, as a violation of the

er, is the best and truest observance of

this holy day. Here is the test of all

true sacredness in this world. Only the

good is sacred, and only that is good

that produces good. A thought or sym-

bol or institution is sacred only so long

as it does something to better the condi-

tion and ennoble the soul of man. Thus

it comes that a thing that is good and no-

ble in one age may be fit only to be cut

down and cast into the fire in another.

If we speak in a general and true way,

I think we will say that systems of

thought and institutions have, in great

part, only a temporary value. They are

necessarily imperfect, and so but step-

ping stones to a higher good. We may

be pretty sure that wherever we see a

movement in which men are honest and

earnest, there is somewhat of truth in it,

and in its own day it is sacred to the in-

terests of men and society. But by and

by, when, in the course of progress, its

harm becomes greater than its good, if it

should be so; when, instead of bettering

man, it holds him back from grasping a

greater good; to whose threshold itself

has led, it may be; then it is no longer

sacred or holy, and must be set aside or

modified. Thus the whole Jewish sys-

tem, while it prepared men for the higher

truth and good that half unconsciously it

indicated, was a grand and sacred thing

in the midst of humanity. But when its

own peculiar work of teaching the world

was done, and it refused to recognize and

give way to the consummation that it

had heralded, it became a hindrance rather

than a helper to men, and, as an active

system, its sacredness was a thing of the

past. So much did Christ teach when he

said, "The Sabbath was made for man,

and not man for the Sabbath."

If we look at the original institution of

the Jewish Sabbath, I think we will find

three things lying at its base:

1. It was probably understood as the

joyful celebration of the work of creation.

"For in six days the Lord made heaven

and earth, the sea, and all that therein is,

and rested the seventh day; wherefore

the Lord blessed the Sabbath day and

hallowed it."

2. It was a day of special worship. It

is understood that every day with the

Jews was a day of worship to some ex-

tent. It was a part of their national life.

But the Sabbath was a special day in

the sanctuary. The morning and evening

sacrifices were doubled, and the shew-

bread was renewed in the Holy Place.

3. But the idea most fundamental in

the Sabbath was that of rest. "And

God rested the seventh day from all the

work which he had made," indicating the

universal need of refreshing rest. The

universal need, of rich and poor, of mas-

ter and slave, alike, nay, for the beasts of

the field; further still, for the very fields

themselves.

The Sabbath day did not, by any

means, exhaust the Sabbath idea. It was

the key note to a Sabbath system so elab-

orate that it could be completed but once

in a half century.

Next to the Sabbath day came the Sab-

bath month, the seventh in the Jewish

calendar and the beginning of their civil

year. It opened with the feast of trump-

ets, when, as the psalmist exhorted, they

blew up their trumpet in the new moon,

in the time appointed, on their solemn

feast day. It also contained that high,

solemn Sabbath, the Day of Atonement,

when the high priest entered the holy of

holies alone, and sprinkled seven times

eastward before the mercy seat, the blood

of his own sin offering, and the scape-

goat bore the sins of the people away in

to a land not inhabited. In this month,

too, was celebrated that most joyous of

all the Jewish feasts, the Feast of the

Tabernacles; when the chief fruits of the

fields had been gathered in, and (when

the city was turned into a tented field,

and the green boughs waving on the

tents by day, and the lighted lamps and

without doubt a consummate piece of

legislative skill. Such is its wisdom and

completeness that a knowledge of it must

greatly exalt our notions of the intellec-

tual strength and insight of the ancients,

to say the very least that can be said. It

is impossible to overestimate its benefi-

cent influence, whether it be regarded in

relation to individual vigor and happi-

ness, or to the social, moral and intellec-

tual interests of society.

Now the Christian Sabbath is to all in-

terests and purposes the Jewish Sabbath

Christianized, and without doubt exerts

over our modern way of living and think-

ing as did the institution from which it

springs over the conduct of the Hebrews.

I hope to say something about the

Christian Sabbath in a future paper.

NEW YORK CORRESPONDENCE.

NEW YORK, March 8, 1877.

THE STRUGGLE FOR HAYES.

The business men of New York without

distinction of party, held a meeting this

afternoon in Wall St. to support the

President in his contest with the Senate

for the prerogative of naming his advisers

and subordinates, subject only to the

rejection of unfit nominations. The un-

precedented obstruction offered to the

whole list of Cabinet nominations is un-

derstood to have a view not so much to

the rejection or sifting of these nomi-

inations on their own account, as to the

immediate coercion of the new President,

at the outset, to fall into the old rut and

leave the control of the appointments in

every State where it has long been, in

the hands of the two Senators from such

State, or to the uppermost Senator where

the two can not agree. This is the cen-

tral ganglion of the whole system of civil

service corruption, and it is this that

must be cut out and extirpated before

any reform of the civil service can be

really begun. In resistance to such a

curtailment of their now monstrous and

absorbing executive powers, all the Sen-

ators, of whatever section or party, are

a unit. The exceptions, if any, are too

insignificant in number to make a mino-

riety party in the Senate. Now, what are

you going to do about it?

If the New York merchants had done

as much for President Grant as they do

to-day for President Hayes, when he be-

gan precisely the same contest, eight

years ago, its end might not have been

so speedy and ignominious as it proved,

and its recommendation now might be

much more auspicious. Save a few

scattered voices of approval, President

Grant met with no public support; and

after a stubborn conflict, was forced back,

inch by inch, with his corporal's guard

covering only a few fortunate points like

the New York post-office, and the Indian

agencies, to the last. The history of his

bravely begun but unsupported protection

of Southern Union men and colored

citizens is substantially the same. That

of his unparalleled Christian Indian policy

is a little better.

The Union League Club—a conservative

patriotic organization of leading, inde-

pendent men, mostly Republican,—also

met to-night to support, no doubt un-

animously, the President's policy, so far as

foreshadowed.

The speakers at the Wall St. meeting

will be of diverse ulterior aims. There

are those who expect of Mr. Hayes a

Southern policy like that of Grant's last

day in office, leaving the union and col-

ored people naked to their enemies, and

who are desirous to support him in such

a policy. There are also those who like

civil service reform, especially when it

divides and cripples the Republican party

in politics, and who are eager to support

Mr. Hayes in that. The alarm sounded

in the Senate by Mr. Blaine's ringing

"fire bell in the night," is the index of a

suspicion or more, in the inner circles of

politics, that Mr. Hayes is falling into the

hands of the dough-faces and will be drifted

into playing into the hands of the opposi-

MISCELLANEOUS.

The great fire in Bond street destroying

the costly silver and jewelry headquarters

of the metropolis, with all their costly

contents, is a sort of quintessence of

calamity. The immense stock of the

Graham Silver Ware Company, near half

S. S. Department.

GENERAL NOTES.

We take the following from the *Baptist Teacher*. It will refresh the memory on many points in the last quarter's lesson:

Israel's form of government before it was consolidated into a national government was patriarchal, which is a government according to families by the heads of families. Some degree of this government was evidently kept up throughout the Egyptian bondage. The different families were united closely together according to tribes, which followed the headship given in the twelve sons of Jacob, and this tribal division was maintained through all subsequent changes. There was an intimate association of the tribes from the first.

The tribes were consolidated into a nation proper at and after the events at Sinai. The law there given was the national code. Of that law God was sole Author. Moses was the medium of its communication. He was active in framing and fixing it, but he acted with such divine revelation and inspiration as to constitute the law properly God's. And as God gave the law, so also he continued to communicate by revelation with the people in administering this law, and in general their government. He took and kept the place of ruler. This was therefore God rule, and that is the meaning of Theocracy, the name given to the form of government extending through the period of the Judges. The judges were not kings, but merely special agents raised up and put forward by Jehovah in emergencies, to direct and lead the people under God's supervision.

Afterward the nation became a kingdom. The people wished a man to be king, not having sufficient faith in the unseen God to recognize him as a present and active Sovereign. Still in this choice and change they did not either in purpose or in fact renounce utterly the authority and sovereignty of Jehovah. Instead, they formally and respectfully applied to Samuel as God's prophet to act as a prophet in effecting the change under and according to the divine direction. They lacked faith, and sinned in choosing an arrangement other than that given them, but yet their sin was not that of utter abandonment of God. Hence God, though displeased with their course, yet owned their reverence and answered their prayer. They retained the old law as the national law, and Jehovah directed in the choice of a king, and graciously kept his connection with both king and people, showing favor, and giving guidance. Hence was "the monarchical subordinate to the theocratic."

"The undivided monarchy" continued through the successive reigns of Saul, David and Solomon, a period of one hundred and twenty years, unless, as is probable, in the "forty years" of Saul we are to include the undivided judgeship of Samuel which would, of course, reduce the period by several years. Under David the kingdom became what it remained under Solomon, an empire, that is, extended its dominion over other surrounding nations, making them subject and tributary. Its dominion extended from the Mediterranean to the Euphrates.

The break and division of sovereignty came after Solomon's death, on the succession of his son Rehoboam, who refused to relax the severities and extravagances of his father's rule. The break occurred at Shechem, or Shechem, whither he had gone to receive recognition as king, especially by the disaffected tribes, of which Ephraim was the most influential. Shechem was the natural capital of Ephraim, and Jeroboam was the leading spirit in Ephraim, and had been most prominent, no doubt, in shaping the course of events against Rehoboam.

This sin of revolt on Jeroboam's part was, however, eclipsed by his greater sin of publicly and persistently corrupting God's worship in defiance of the express commands of the original divine law of the land, and for purely political ends. His choice of Bethel and Dan instead of Jerusalem; of the calves instead of God's ark, with its attending cherubim; of his own instead of the described festivals, and of a general instead of the consecrated Levitical priesthood, was gross rebellion, and was all to strengthen his power against Rehoboam. This was impolitic policy, inexpedient expediency. He had wondrous sagacity, but not enough to do right in defiance of appearances, and seeming self-interest.

Ahab belonged to the third dynasty of the new kingdom, and his son differed from and over-topped Jeroboam, because while Jeroboam stopped with a change and corruption of the worship of Jehovah, he tried to stamp out all worship of Jehovah, and introduce instead Baal's worship. He would substitute Baal for Jehovah as the God of Israel. Thus Jeroboam violated the second commandment; Ahab both the second and the first. His instigator was his wife, Jezebel, the daughter of a priest of Ashtoreth and king of Phoenicia. Baal was regarded as the male principle in nature, and Ashtoreth the female—or Baal as the sun and Ashtoreth as the moon.

The penalty for such as Ahab's sin according to the Levitical law, which was still in a manner owned as the national law of both kingdoms, was death, and Jehovah took the infliction of this into his own hands. He gave space for repentance and reformation; however, sending Elijah to announce and denounce the im-

pending penalty upon himself and his house or dynasty.

In nothing does Ahab's sin more impressively and painfully manifest itself than in his persecution of Elijah, who stood forth as specially, if not solely, Jehovah's representative, and the vindicator of his law, honor, and worship, as against the royal and prevalent idolatry and apostasy.

The contest at Carmel between Elijah and the four hundred, successful most splendidly and overwhelmingly, filled Elijah with hope which was soon exchanged for despair. Courage and hope at Carmel, timidity and despondency at Horeb, a change sudden, extreme and sad. His faith lacked steadiness, in consequence partly of his intense and impulsive nature. But like Peter, he received the precise grace needed, and in rich abundance.

Samaria continued to be the capital of the kingdom of Israel after Ahab had built his palace at Jezreel. The latter city, on the eastern border of the plain of Esdraelon and at the western foot of Mount Gilboa, was twenty-five miles north of Samaria, a little east of north. Naboth was clearly one of God's hidden ones, and heroic in his faith in God as being more than the king. True, he lost his head for his faith, but he saved his soul, which was a thousand times more valuable than his head. A good bargain, but a bad business—bad for Naboth, for to be stoned to death, and that by your own neighbors, is not just the pleasantest and most desirable experience. But perhaps this point does not need to be argued.

Elijah, according to the account in 2 Kings 2, started with Elisha on his last journey from Gilgal, which was a town on the mountains or high lands of Ephraim, went by Bethel and Jericho, and in through the Jordan bed at the same place and in the same way that the Israelites first crossed it into Palestine. They proceeded still further eastward until separated by a storm, in which clouds with a fiery splendor, in appearance like horses and chariots, separated the two friends. Elisha saw it, and this was the designated sign that God would clothe him with all needed power to fill the office of head prophet in Israel not less successfully than Elijah had done. The falling mantle was a further evidence, and Elisha returned in new power, retracing his way quite across Palestine from the extreme east beyond the Jordan, to the extreme west at Carmel. He thus took possession of the land in the home of his God.

The re-appearance of Elijah with Moses on the mount of transfiguration, is a special evidence that his removal was not his annihilation or the end of his conscious life. Their converse there with Christ, amid the visible manifestations of heavenly glory and all concerning the death of Jesus Christ, shows not only that the departed commune in bliss, but that they regard all their bliss as the purchase of Christ's precious blood.

Elijah is unquestionably one of the greatest characters in Old Testament history. In person he was stalwart and commanding, his face, neck, chest, arms, and legs deeply bronzed by exposure to the sun and weather, and covered with hair. Trained amid the mountains of Gilead, from boyhood inured to toil and fatigue, roaming free with his semi-nomadic brethren in the forest and over the vast plains of Gilead and Moab—Elijah felt at home amid the fastnesses of Carmel, in the wilderness of Sinai, and bounding across the plain of Esdraelon by the side of Ahab's chariot. His only robe was the shaggy sheep-skin mantle, such as is worn to this day by his countrymen, and it was bound round the waist, after the Arab style, by a leathern girdle. His language like that of a modern Bedouin poet, was abrupt, pointed and eloquent, occasionally seasoned with a cutting irony. His movements were rapid, and his visits sudden and startling as those of an Arab of the desert. His courage, when in the way of duty, no danger, no human threats, could daunt. His warnings and rebukes were delivered with a boldness and daring unequalled even in sacred history.

Of Elisha, "we gather that his dress was the ordinary garment of an Israelite, that his hair was worn trimmed behind, . . . and that he used a walking-staff, of the kind ordinarily carried by grave aged persons." He was a man of social and civilized life, tolerant "toward the person and religion of foreigners, for example, with Nauman or Hazeel; sometimes giving vent to the feeling of holy indignation at iniquities, but usually not dealing in invectives. The record presents him rather as a worker of miracles than in his proper character of the prophet, and the materials for forming a conception of his personal character are consequently scanty."

Rev. F. M. Edwards, in the *S. S. Magazine*, says that it is "the little neglects" that do the most to spoil a school. The neglect to be promptly on time, the postponing the preparation of the lesson for just a little, the failing to give little words of encouragement, not doing things just at the right time, not keeping things and persons in their places, etc. Small faults, like downy thistle seeds, may do a great deal of damage. From them spring a great crop of annoyances which prevent the growth of the good seed.

It is hard to keep up a Sunday-school in the winter in country districts, for the good reason that there is a lack of ordinary comfort, such as the children and teachers are used to at home every day throughout the winter—tight houses and cheerful warmth.

Communications.

THE TIME FOR SADNESS.

BY REV. GEORGE S. RICKER.

When Nehemiah, after hearing of the desolation in Jerusalem, appeared before Artaxerxes with saddened face, the king said, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart." The king's cup-bearer had not lost the national spirit, and when the sad news reached him that the city of his fathers' sepulchres was lying waste, he was filled with "sorrow of heart."

Is it not fitting that the faces of God's people should now be sad? Though it may be well with them, have they not sufficient cause for "sorrow of heart?"

There are different standpoints from which to view the Christian life. On its heavenward side, it is unquestionably boundlessly joyous. It were idle to discuss this truth further than to make it clear. The peace and joy of the soul, that is one with God, can not be measured by the inadequate symbols of human speech. The Bible and Christian experience clearly and emphatically reach that spiritual revelations are unutterably satisfying and joyous. Paul heard "unspeakable words and saw unspeakable things" so much so, that he was pricked by the thorn in the flesh, "lest he should be exalted above measure." Even Christ was the better enabled to endure the cross by visions of "the joy that was set before him." On this side, then, looking heavenward, the Christian life is inexpressibly peaceful, radiant and joyful.

But there is an antipodal outlook, from which it appears utterly different. Nehemiah held a pleasant and lucrative office; but the walls of Jerusalem were broken down, and his brethren were in great affliction. As we stand and look away towards the rising sun, our faces are luminous and our hearts are full of joy; but when we face about, and look down into the darkness, and misery, and sorrow of earth, do we not experience "sorrow of heart," are not our faces filled with sadness? How many things there are to grieve us! The disciples of Christ have in many cases grown cold. The churches are in that benumbed state which precedes death; or are rent and broken with dissension and strife. How many times we find ourselves fleeing away into the wilderness, and wishing that we might die! How many times we should die, were it not that ministering spirits come and revive our drooping spirits with angels' food! We plead, we pray, we toil, but, to all human appearances, in vain. Our friends are careless of our tears, and heedless of our warnings. Years succeed each other and vanish into the past; yet those for whom we have pleaded again and again, at the mercy-seat only grow more hardened. Is it strange that we should wear saddened faces, or that we should experience the deepest and most poignant "sorrow of heart?"

These words are not written in any spirit of despondency, that were unmanly and unchristian! Elijah on Carmel was nobler and wiser than Elijah in the wilderness! If any one is tainted with the spirit of despondency, let him go up to the top of Carmel and put his face between his knees, not until "seven times," but until "seventy times seven." Doubtless the cloud, though not bigger than a man's hand, will appear. God does not play us any tricks. Though all things fail, it is still wise to so trust in Him.

But is there not a time for sadness, and has not that time come? Sadness not tinged with despondency, but sadness breathed upon and transfigured by the divine Spirit; and so be the natural expression of earnest endeavor for the salvation of lost souls.

We are not unmindful of the fact that most earnest souls have been more or less sad of face. It was eminently true of Lincoln, of Robertson, of our own Day, was it not unspeakably true of Him who came to be our Example and our Sacrifice? How could it have been otherwise! The nature of things—only another name, as Joseph Cook says, for God's nature—the man who seeks for lost souls must wear a saddened face. Gen. Newton and his associates waited with pale faces, as the electrical circuit was completed, and the slumbering Titans beneath the waters of Hell Gate were aroused to their Herculean task. Shall not he who stands face to face with an immortal soul whose destiny is certain to be shaped, if not fixed for the better or worse, by the completion of the circuit of helpful or hurtful influences now being woven about him, wear pale cheeks and a sad face, since it is possible that his influence—like Newton's child—may complete the circuit and send the soul to ruin or into eternal peace? What if his words and his influence shall prove to some soul "a savor of death unto death?"

The very air teems with spiritual influences. The heavens seem bending to touch and bless and save the earth. The omens are auspicious. The press has joined forces with the pulpit and is preaching the gospel in New England, with a vigor and cogency hitherto unequalled. The avenues to lost and dying souls are opening on every hand. The weary watcher for the coming day cries with glad voice, "Lo, the morning dawneth!" All about us are fields of bending, ripening grain. Toil now will tell. We must not be gleaners of handbills now; for it is our unspeakably great and glorious privilege to gather sheaves! Oh, Christian toiler, go forth to the fields; go with face

transfigured with sadness and earnestness "thrust in thy sickle and reap: for the harvest of the earth is ripe!"

FEW THOUGHTS.

BY STANLEY.

It is a point of much interest to both church and pastor, to know in what sense the pastor shall be considered a leader. Our people are accustomed to speak of their pastors as under shepherds. The shepherd not only guides the sheep to the best feeding and watering places, but he keeps a lookout for danger, and in every way seeks the best welfare of the sheep. Under the care of a good shepherd the sheep thrive and are happy.

Rev. Mr. Able becomes pastor of the church in Growtown. He takes the position with the determination to be a true shepherd and do real work for the Master. He is young and enthusiastic. The church is composed of persons of all ages, of different grades of culture, and of the usual variety in temperament and taste.

It takes this shepherd but a short time to find out that there are some among his sheep, who have always fed on the same few feet of pasture that afforded them their first delicious bits of nourishment after they sprang into spiritual life. And as the supply has since been quite insufficient for spiritual growth, they always look back to that time as the brightest spot in their existence. Hence the shepherd finds that these sheep are always afraid of anything new. It is impossible to lead them to better pastures. That first grass that they tasted was so sweet, they can't conceive that up the mountain, where the shepherd is trying to lead them, any thing half so good can grow. This shepherd learns also, that others of his sheep have fed in green pastures, and their spiritual life has been a steady growth. They are not only willing, but eager to be led onward.

The Rev. Mr. Able sits in his study and looks over his field. Two years experience in it has left him a much less enthusiastic man. There is so much that might be done and ought to be done! But how? Some of the brethren are so well satisfied with the hundred fold they have already got, it is impossible to inspire them to do anything more. There are ability and means in the church to start a mission Sunday school, in a growing suburb. But brethren A. and W. think that nothing of the kind ought to be thought of until the store pipe and hymn books are paid for. He wants them to organize a more thorough system for collecting money for missions and other benevolent objects. But the sheep that have always fed on one bit of pasture, don't see any advantage in these new ways. And brother Small says decidedly, "We didn't never have no such new-fangled notions about nothing when Elder Easem preached here."

Every other Baptist church in the city has a baptistry, while his congregation have to go more than a mile to reach a suitable spot for baptizing purposes. Many of his people feel with him the urgent need of such an improvement, but a few are decidedly opposed to it. As Mr. Able looks over the year's deficits in various efforts for the church's growth and progress, he feels, almost bitterly, that he is the servant of the church in a sense different from any intended by his Master. As a shepherd he seems to himself a complete failure, having been defeated in nearly every attempt at leading. It is true he has the sympathy and help of a good majority of his people, but it is wonderful how much influence is exerted by a few persons in a church, who spend their whole lives in pulling backward with all their might, apparently feeling that they are keeping said church from rushing on to destruction.

Deacon Sloane and Brother Firmley met at the shop of the former.

"Well, Deacon, what d'ye think of this new notion of the minister's about a baptistry?"

"I think!" says the Deacon sharply. "I think if he wants to preach to our church, he'd better not expect he's going to have everything just fixed to suit him. If he can't go to the river to baptize, there are enough who can. Then there's his idea about a mission school. For my part, I think we had better build up our 'own.'"

"Most too full of new notions to suit me," says Firmley, shaking his head dubiously. "I like the old way best. Then his sermons seem to run in new tracks. They don't sound at all like Elder Easem's. I have my suspicion,—this is said in a hollow undertone,—that he isn't quite orthodox."

"I'm about of the same opinion," chimes in the Deacon. "We'd better keep a pretty close watch of him, and be ready to strangle these new notions of his at their birth."

"Now, see here, brethren," Alfred Smartley, an active, earnest member of the same church is working in the shop and has heard the conversation. "When you voted to give Mr. Able a call, did you expect him in coming here to leave his manhood behind him? Did you expect him to cease to think for himself? Did you suppose that our church had reached such a point of perfection that there is now nothing more to be done but to sail on smooth waters right into the port of heaven?"

"Oh, no!" says the Deacon, with dignity. "It is my opinion that the best thing Bro. Able could do would be to preach a series of sermons on the delinquencies of the church."

"And drive away from the work two herds of those whom he tried to drive into it," said Smartley, in a tone of slight sarcasm. "I don't believe in trying to drive people. The shepherds in sheep-growing countries don't drive their sheep. They lead them. The shepherds search out the best and safest places for the sheep, then go ahead and the sheep follow their call. That is just what our pastor is trying to do. You, Deacon, are an agent for the company who own this machine-shop. You look over your business day after day, and give to each workman such work as he is best adapted to do. You are frequently introducing new machinery, and plan to do your work in the most advantageous manner. You wouldn't think of doing work just as you did it ten years ago."

"But you don't mean to imply that the gospel of Christ changes from year to year," says the Deacon, elevating his eyebrows.

"No. But I do mean to say that the methods of working for Christ change or ought to change. Mr. Able is full of enthusiasm for his work. He sits in his study and looks over the church. He sees a great deal of unemployed talent, that ought to be used in this way or that. So he plans a mission school. He arranges a more efficient plan for mission work of all kinds, he thinks of changes in the S. school, that would increase its efficiency. He looks at the modern churches about us, and longs for changes in our unpretentious house that will help our influence. He plans for a baptistry. Not for his own benefit. He cares little for that, but because he sees that in these minor conveniences churches must keep pace with others about them, or work at a disadvantage. But, when at different times these plans are proposed, he is quietly given to understand that he is not expected to suggest new things to this wise church. It is broadly hinted that it is his own popularity that he is seeking. And two prominent members have agreed to do their best to strangle such propositions at once."

The Deacon and Mr. Firmley are so taken by surprise at this plainness of speech, that neither speak at once, and Mr. Smartley continues:

"As to his preaching, it is true he does not use the set phrases that Elder Easem used to, but the truth is none the less truth because it is dressed in Spring attire and sometimes garlanded with flowers. I am sure that the increasing number of young people in our congregation shows that the truth is presented in such a way as to arrest their attention, and we surely can not benefit people until we do fix their attention."

The Deacon is just here called to another part of the shop. Mr. Smartley goes on with his work. Mr. Firmley says, "Good morning," a trifle coolly, and leaves. And we, who have heard the conversation agree with Mr. Firmley, and venture the following suggestions:

No church should call a pastor unless it has enough respect for his age and judgment, to be willing to take into candid and respectful consideration all propositions made by such pastor for the growth and prosperity of the church. This should be the case even when such propositions on first thought seem unreasonable and impracticable. The pastor, in his position of watchman, where he endeavors to keep in view the whole field, and in his intercourse with neighboring pastors, by which he learns the working of methods in other churches, occupies a position to judge of the needs, capabilities and obligations of his church, such as is not occupied by any individual members. And, consequently, his propositions should be received with a consideration not given to those of individual members. Should any proposition of the pastor's be declined, after due consideration, it should be done in a way that will assure him that although the church can not agree with him, it appreciates the interest in its prosperity that led him to make the proposition. No cause would thus be given for the depressing influence on the pastor's mind of feeling that the church oppose his plans because they are afraid he is seeking to rule over them, or gain popularity for himself.

On the other hand, the pastor should not only feel it to be a right, but a duty, to plan for the growth of the church and for enough church work to bring into action every available talent. He should do this, however, with the consciousness that it is much easier to plan than to execute, and always avoid presenting any proposition with an air of authority. Should he find his plans opposed by the best judgment of the church, he should remember that he is not infallible, and feel that there are good reasons why he should reconsider them, being careful not to injure his influence by showing irritability under the disappointment. If, however, he finds his carefully considered plans almost constantly opposed, he has good reason to feel, that he is in a church where he can do little good, and one which may injure him should he remain in it. For an enthusiastic, earnest worker, who thinks for himself, can not afford to waste his energies in a treadmill that was built for somebody else and to suit the needs of former times.

HEAVEN AND HELL.

BY E. M.

In conversation with a lady, who had lost her only son, on this subject, she said, "Christians always avoid this subject in some way. They do not really believe that their friends who die unconverted are in hell. They tell me that I do not know what passed between my son and his God

during his sickness. But I tell them that I have no faith in such death-bed repentances, that my child made no profession of religion while he lived, was unconscious during his short illness, and apparently died as he had lived. But what had my kind, generous-hearted boy done that he should suffer all eternity? and how could I be happy in heaven knowing that he was in misery?" I thought of words I once read, "You tell me my friend was not a Christian; then do not talk to me, for I had rather suffer in hell with him than dwell in heaven without him," and was silent.

Christian parent, is your boy a Christian? If not, and if he were to be taken suddenly away, could you dare believe that he was in heaven? Would you say, "God's mercy is great, we will trust in his love." Yes, his mercy doth outstretch the universe, and his love was so great that he gave his only begotten son to die for us, but it was the Son of God that said, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

Ah, if our loved ones were in bodily danger, how quickly we would warn them if they were suffering, how eagerly we would do all that lay in our power to alleviate their pain, and when we know that, unless they trust in Christ as their Saviour an eternity of suffering will be theirs, yet day by day utter no word of warning, no message of entreaty, how inconsistent our life with our belief. Surely we should labor diligently and "pray without ceasing" for the salvation of our loved ones.

A PRAYER.

BY A. J. K.

O Thou, whose presence everywhere is imminent, hear now my prayer. Cast me not from Thy side away, But let my spirit with thee stay, Thy love to share.

In the crushed heart's still hiding place Of Thy dear breast, allay my grief; From the dim visions of the light, Lead me into Thy perfect light, And give relief.

For oh, my spirit cries most true, In accents dead: There is no rest, Save in the bosom of our God.— That bower which Discord's foot ne'er trod— But there the best.

Thither I turn my sleepless eyes And restless heart. Hear me, great Friend! Bid Thou the clouds of doubt be gone, And, changing grief to holy song, My sorrows end.
New Bedford, Mass. Feb., 17, 1877.

WORDS ABOUT JESUS.

BY L. E. THOMAS.

There is no time in the life of a Christian so sweet to memory as the time when God spoke forgiveness and peace to the soul. It is a star whose light shines far through the darkness of earth into the very dawn of the eternal day. How dear are the friends who rejoiced with you then,—how dear the place and every circumstance connected with the glorious event. What a privilege it is to every cleansed heart to "tell the old, old story," and how many have been convinced of the truth of God by the sweet, simple story of somebody's experience. We are his witnesses! The Spirit has many ways of performing the work of arousing the soul to a sense of its danger. I love to hear Bro. F. relate his experience. He got religion when a boy of sixteen. It was bitter cold winter weather and a protracted effort was in progress for the salvation of souls. Bro. F.'s folks began to think he was taking more than a proper interest, and remonstrated with him. He acknowledged his conviction of sin, and his determination to find pardon and to live a Christian life, which surprised and offended them very much, and every effort possible was made to detain and hinder his attendance at the services. But he was obstinate, too, and would and did go. Although he sought earnestly, the meetings closed before he could "feel the blood applied;" nevertheless he continued a humble penitent at the Cross, resting on the promise to those that diligently seek. One evening he was particularly anxious to attend a prayer meeting, but was informed that he must first cut a large pile of wood. Bro. F. knew it would take him till long after the hour of service to finish the work, and bitter feelings began to rise in his heart against the imposition, but he crushed them down and went to work. And how he did work! How the chips flew! It was incredible! His older brother hearing him chopping, went within a safe distance from the flying chips and watched him. Such chopping! As he afterwards said, the power of God seemed to be in his arms, and the ax seemed to fly without any exertion of his own. To his own and every one's surprise the task was entirely finished before the hour of prayer,—and throwing down his ax he went to meeting, where all the joy and peace of reconciliation was poured into his soul, and he went home "walking and leaping and praising God." But that wasn't the end of it;—that older brother came to the next meeting, a humble seeker, to the altar, where he received the atonement, and with tears of joy testified that it was the way his brother made the chips fly, that convinced him of the reality of religion, and everybody praised God for helping Bro. F. "make the chips fly." Bro. F.'s head is beginning to silver with age, but whenever he rises to preach or testify, every one knows that the "chips will soon begin to fly" with power.

If thou seekest thyself, then shall also find thyself, but to thine own destruction.—Thomas a Kempis.

The Morning Star.

WEDNESDAY, MARCH 14, 1877.

G. F. MOSHER, Editor.

A. H. HULLING, Western 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 Publisher, Dover, N.H.

"There was a poor fellow saved yesterday from an appetite for strong drink," said Mr. Moody, "and that of itself pays for all the time, and labor, and money expended here. Any of you parents suppose it was your own son, and see if you don't think so." That is one of the best tests of the value of this work. Not that we should undertake it selfishly, thinking chiefly of our own and our friends' welfare. But that we should undertake it in the spirit of that best rule of conduct ever given, that of doing for others as we would be done by. There is hardly a person that we meet, however degraded, but is dear to some heart—at least to God's. And He, of all others, knows how we feel towards such persons. Are we considering any effort for the welfare of any person, whatever his social or moral standing, as irksome or distasteful? Suppose that we realize for an instant that those very persons are especially dear to God, whom we profess to serve, and then see how we feel about it.

THE TIME OF REFRESHING.

God is at work among the people, and many are turning their feet to his sanctuary. This is the triumph of the gospel. Not to build up a sect or denomination, to erect splendid churches, and draw great assemblies, but to carry the glad tidings to the desponding, to rescue the perishing, to save the lost, is to fulfill the mission of Christ. Here a vast work is yet to be accomplished. Many we fear do not realize its magnitude and importance.

How can the present season of spiritual refreshing be turned to the best account? Only by giving free course to the Holy Spirit. Christians must co-operate, at least not be in the way of others. In too many instances they attend the churches and assembly halls for mere enjoyment, much as the votaries of pleasure go to the theater. If Christians attend the meetings only to enjoy themselves, they may be really obstacles. If they will go not merely to learn and enjoy, but to practice the divine requirements, to be more fully imbued with the spirit of their mission, and work for souls as those who must give an account, then indeed may they contribute essentially in gathering sheaves for the Master.

God works by means. He has commissioned his disciples to carry the tidings of grace to every sinner on earth. It is well for these disciples to meet as of old, to speak often one to another, to exhort, comfort and strengthen each other, that they may be the more successful. But these meetings should be regarded not as the end, but the means. The inspiration, instruction and edification there obtained are to qualify and prepare them the better to take hold on the impenitent and win them to the Saviour.

God is not limited to one or another set of means. He can work without means, as he often has done. We have witnessed instances where, in a large assembly, a request being made that Christians would manifest their hope, seven-eighths of those present would respond by rising. When the same result is seen time after time with no apparent fruit, it is a serious ground for discouragement. All around are multitudes of sinners—those Christians doing their duty to them, trying to bring them in? If not, what do the meetings profit? Might it not be better if the professed Christians were not there? Sometimes the people nominally in the Lord's army are too many. He can save by few as well as by many, even by those who have no power. He can work by an Elijah alone, or a John Baptist, or a few fisher men. The excellency of the power is, and must be felt to be, of God, and not of man. Be careful, Christian, that you are not a hindrance, but count it a privilege to work for and with God.

The responsibility is not altogether with Christians or with ministers. Each one must give an account of himself to God. Every sinner is responsible for the course he takes. What an opportunity is now open to the people of this country. These colonies were founded in faith and prayer. All through the centuries since, the gospel has been faithfully preached in all our borders. The house of worship is in every town, village and hamlet, the Bible in every house, the Holy Spirit whispering to every heart. Again and again have rich revival seasons been enjoyed, a time of spiritual refreshing from the presence of the Lord. Yet how many, how large a proportion are indifferent, unbelieving, pressing on the broad way to ruin. Would that the present awakening might be an exception, more pervading, more general, more permanent. It is a precious opportunity, which if lost may not soon be repeated; if turned to the best account, may exceed in power and grace all that have gone before.

Mr. Moody is telling people that if they profess religion, but do not pay their washerwoman, and bills of that sort, they have need to be converted. There is need of just such preaching as that.

THE PRESIDENT'S POLICY.

One of the things that surprised the country, so accustomed had it become to office-seekers' failing, after election, to keep the promises of reform that they had made in the preceding campaign, was Mr. Chamberlain's honest attempt to carry out, as Governor of South Carolina, the reform policy to which he had previously committed himself. A good many of our fellow citizens seem to be experiencing the same surprise with reference to President Hayes's inaugural. "Why, the man actually meant what he said in his letter of acceptance," they say; "and unless something prevents, we shall all lose our offices."

But we trust that nothing will prevent. We have heard no opinion from those who personally know Mr. Hayes but that he is a true man, not given to temporizing, and likely to pursue a course that seems to him, on the highest considerations, fairest and best. Every word and act, since he has been before the people, in connection with the Presidential office, has harmonized with that opinion. That is certainly true of his inaugural. It shows as clear a grasp of the situation, and as honest an intention to carry out a wise, conciliatory, and progressive policy as any similar paper that has emanated from the executive office.

The two features prominent in the inaugural are the Southern question in its relation to the pacification of the country, and civil service reform especially in appointments to office.

His proposed course towards the South is dignified and fair. He wants a state of union and peace there that shall not be maintained by military force. He will recognize the claims of Southern citizens to appointment to office, and also their right to manage their own internal political and social affairs. At the same time, the rights of every person, whatever his color or nationality, are to be impartially secured to him—a matter that he insists upon equally with those features of a more popular character. He has already called a Southerner to his cabinet, and a man who didn't vote for him, at that. His course in this respect is already highly appreciated by true citizens north and south.

The President's idea of civil service reform can best be conveyed in his reply to a delegation of Michigan politicians who had called to ask him to appoint Senator Christianity to Judge Davis's place on the supreme bench, so that Secretary Chandler might be elected to Christianity's place in the Senate. His reply was to the effect that Senators and Representatives should not look upon the public offices as their personal property, to be bestowed upon their friends and favorites. In considering applications for appointments the recommendation of members of Congress would have due weight, but if for good reasons he thought it best to appoint some one else they must not feel that they had been deprived of any of their rights.

This policy of course goes counter to the opinion of some of the men who consider themselves especially commissioned to preserve the supremacy of the Republican party. Some of the fiercest partisans have already sounded their warning notes in the Senate. They denounce the Louisiana policy, and make querulous and discourteous objections to some of the cabinet appointments. But the better classes of citizens everywhere approve of the new policy, and are hopeful of the result. They see in it a return to the true principles of Republican government, and expect it to succeed and bless the country in proportion to the consistency and impartiality with which the President adheres to and enforces it. Let him feel that he is upheld by all right thinking people, and this perplexing problem of reconstruction will be rightly solved.

For the inaugural itself we refer our readers to the last page of this paper. They will find in it many excellent suggestions and recommendations that we have not touched upon, and may gather from it an estimate of the ability and sterling good sense of the man who has been called to the helm of State at a very trying hour.

ILLOGICAL LOGIC.

The National Baptist comments on the union communion service recently held in connection with the dedication of the new Trinity Episcopal church, Boston, of which Rev. Phillips Brooks is the rector, and designates the event as "The Logical Issue." The special point made is that several eminent Unitarian clergymen participated in the service, of whom, though representing the more nearly Evangelical wing, it is said, "All of them we presume, would unite in denying the divinity of our Lord Jesus, and in setting at naught his atonement." This is doubtless correct, and the incident is evidently cited to show the necessity of having barriers at the Lord's table, something after the manner of the seven rail fence which our close communion brethren delight in. Our contemporary condenses its logic into the following:

But we may, without offense, remark that this is the legitimate issue of open communion; or rather, this is one of its issues. We see nothing to prevent its going much further. We see no particular stopping place.

We think we do. The stopping place of the church, as the administrator of the ordinance, is the starting place of Christ's founder. The limitation in both is Christian character. The determination of the character is referred to the self-consciousness of the individual. "Let every man

examine himself and so eat and drink."

Now, were the doctrine of our Baptist brethren that the church should determine the fitness of the individual correct, we may ask what better safeguard is thus afforded to prevent some from partaking "unworthily," since it will not be denied that individuals may here and there be found "in good and regular standing" in Baptist as well as in all other evangelical churches who are found "denying the divinity of our Lord Jesus," and other equally important doctrines, and whose lives are not an adornment to the Christian profession?

If it be urged that these cases are exceptional, we reply that cases of the kind cited by the Baptist are also exceptional. Radical Unitarians and Universalists and Spiritualists do not often seek the atmosphere of the Christian's communion table whatever may be the right of some of them to a place there. At all events, as between Christian character and Baptist church membership, the former test must prove at least quite as effectual in guarding the sacredness of the ordinance as the latter, since the character test requires unqualified Christliness while the latter may halt the communicant at mere churchliness.

So, in all kindness, we are compelled to ask our contemporary: How does exclusion exclude, after all?

POINTS IN TEMPERANCE WORK.

It was said by a member of the Reform Club that he was glad that he did not have to use such foul language in advocating temperance as he heard in the streets used by men in defense of rum-selling. Nor are rum-drinkers to be excepted. Out of the fullness of the heart the mouth speaketh. No one can claim that the atmosphere of the rum-shop is productive of cleanness of thought, or benevolence of action.

At another time the remark was made by a member that it was not necessary for him to go to the temperance meeting to get the sentiments of the community on this subject. Let the liquor-sellers seem to have the advantage, and the news will be hooted through all the streets, but the march of the temperance army is quiet and subdued. This may not be literally true in all cases, but it is only another revelation of a hidden truth. One can not see the grass grow.

Another point advanced by a man of consequence, was that in his efforts to fight this monster evil, he had found some making loud professions for temperance, who were at heart with the rum-seller. They speak for temperance in public, they work for intemperance in private.

These are simply three thoughts coming directly from men who are in the thick of the fight, who have not found them in books, but who have read them in life.

We are glad to see the opinion gaining ground that moral suasion and legal suasion must go hand in hand. In the words of Rev. Joseph Cook: "We have power to put down by moral suasion a great amount of this evil, and our responsibility is proportionate to our power. Let moral suasion once have free course, and legal suasion will follow of the right sort. Whenever Temperance has tried to fly on one wing, that is, either with legal suasion alone on the one hand, or with moral suasion alone on the other, her flight has been a sorry spool. She never will ascend to God, or even make the circuit of the globe, until she strikes the air with majestic equal vans, keeping rhythm with each other—moral suasion and legal suasion—acting side by side, to bear her on, and to winnow the earth of both the tempters and the temptable."

CURRENT TOPICS.

FROM present indications, the Christian public in this country and in Great Britain is quite likely to be agitated somewhat by a revival of that kind of Bible interpretation which literalizes the sayings of the New Testament concerning Christ's return and personal reign on earth. It seems almost as hard now for some very good Christians to realize that Christ came only to set up a spiritual kingdom as it was for the anti-Christian Jews of old to realize it. Rev. S. Gilbert, one of the editors of the *Advance*, has recently dealt with this subject and its tendencies in a most masterly article in that paper. After the peculiar views on this subject held by Mr. Moody, and which many of his best friends feel he can unwisely sought to make prominent, we can appreciate this statement from the article alluded to: "The belief is, we are informed, pretty commonly held just now by a large group of lay evangelists, all trained under similar influences. The world (to them) is only a 'poor old stranded hull,' and rapidly growing worse and worse at that—liable to sink at any moment." The tendency of such a view is to do violence to Christ's own interpretation of his kingdom which he carefully presented by figures conveying the idea of constant growth, such as the parables of the mustard seed and of the leaven in the meal, so unequivocally teach. By the continuous, quiet operation of spiritual forces, born of Heaven, the entire lump of this wicked world is to be Christianized. The whole is to be "leavened." Another unfortunate tendency of the doctrine is well stated in the *Advance* article as follows:

But, who would go on struggling to found a college; who would give his life to the task of translating the Scriptures into the Chinese; who would have any heart to undertake far-reaching plans of philanthropic enterprise after he has succeeded in persuading himself that it is highly probable that the new existing plan and process of the divine government and education of the world may, before another year, come to an end?

What with the Miss Oliver case among the Methodists, the Mrs. Hanford of the Universalists and the offense of Rev. Mr. See of the Presbyterians, to say nothing of several other cases, the question as to woman's place in the pulpit bids fair to become a lively one, to say the least. The evangelistic movement of the time brings to the front fresh aspirants for recognition as public teachers from the ranks of woman. The probabilities all point to a considerable agitation of this question at

the approaching General Assembly of the Presbyterian church in Chicago. As bearing on this impending discussion we quote the following as a definition of the position of the Interior, which doubtless reflects the predominant sentiment of Western Presbyterians on the subject. It says:

We do not believe that women should be ordained as ministers of the gospel, and we do believe that they should be permitted to speak in an unofficial way whenever an assembled company desire to hear them.

By this we may presume that such public labors as the "Bible readings" of the past few days in Chicago by Miss Smiley, or the temperance work of Miss Willard in Boston, would be sanctioned by the Interior.

The perplexity and difficulty of the task before President Hayes of carrying out his reform and pacification policy are the more fully appreciated by the public as the bearing which prominent men and newspapers assume towards it becomes apparent. The most of newspapers of character, both secular and religious, we are glad to observe are heartily endorsing his policy, and trying to help him apply it. Of the prominent men we can not say as much. But this can be said, that the persons most likely to oppose and perplex the President are more noted for their partisanship than their statesmanship, although this with several of them is of a high order. So long as they are honest in their opposition, and with high and worthy motives, no objections can be raised. But in proportion as their opposition appears to be for party reasons and for no higher, we trust that it may not prevail. We have tried eight years of coercion in the South, and have failed. Let us try President Hayes's better policy now. The best portion of the country upholds him. Let him be strong and go forward.

THE total number of members reported in the last Baptist "Year Book" is 1,932,385, with 22,924 churches, and 13,779 ministers. Their greatest strength is in the South, where Georgia leads with a membership of 199,870. Kentucky comes next, with 166,749; then Virginia, with 176,286; then North Carolina, with 136,036; and South Carolina, with 103,820. According to the *Independent* the last year's increase of six of the denominations in this country is as follows: Baptists (estimated by number of baptisms), 109,684; Episcopal Methodists (members), 12,768; Congregationalists, 12,345; United Brethren, 7,800; Protestant Episcopal, 7,334; Universalists, 1,876.

We are hardly prepared in this country to appreciate the reasons which induce the English courts to order the arrest and imprisonment of a clergyman who fails to conduct church service according to the rule laid down in the Ritual. The recent treatment of Rev. Mr. Tooth in this way has turned a good deal of attention to the subject, and is likely to help along more than it will hinder the cause of disestablishment. So long as there is a civil law that applies to clergymen who do as Mr. Tooth did, of course the courts can do no less than to enforce it. And the "irregular" clergyman ought to expect no less than that it should be enforced. The thing to do is to repeal the law—probably will not be done very soon. It should be added that Mr. Tooth is released from prison, but that a new clergyman has been installed in his pulpit.

"THE great lesson," says Dr. Sansom in the *Observer*, "of Varley's Bible expositions and of Moody's experimental illustrations is the idea of a return to the simple but effective method of Christ, and of Paul's recorded sermons as distinct from his epistles. There can be no question that much of the efficiency of the Baptist ministry, cultured or uncultured, is to be found in this: that from Bunyan to Spurgeon, in both England and America, they have had an 'apostolic succession' of preachers of the class thus characterized." We trust that the succession may prove to be an unlimited one.

THE plan of publishing the sermons of eminent preachers, and thus bringing them within reach of the people, is an excellent one in many respects. This is especially true of the publication, in pamphlet form, of Rev. Dr. Tyng's sermons. Dr. Tyng generally has something to say that people ought to become acquainted with in some way, and this is a good way. The work is undertaken by Mr. Wm. B. Mucklow, New York city, and the success of the January number of the work, which is called the *People's Pulpit*, was so great that a second edition rapidly followed the first. It is something worth considering whether one should reject the opportunity of metropolitan preaching or not for only three dollars a year.

Denominational News.

CORRECTION.—In the last paragraph of the article on "Gleaning," two weeks ago, "ninety-two" should have read nine hundred and ninety-two, which error, of course, spoils the illustration. The Dakota Presbytery raised more than one dollar per member.

Bowdoin Quarterly Meeting.

WOMAN'S MISSIONARY MEETING. One of the most interesting and profitable services enjoyed in the Bowdoin Q. M. for a long time, was conducted by the "Woman's Mission Society," at the session in Auburn last week.

The meeting was presided over by Mrs. G. W. Bean. Bro. Spooner of the Theological School offered prayer. A brief report of several societies connected with the Q. M. was read by the District Secretary, Mrs. E. N. Fernald. Prof. Howe followed with a very timely and felicitous speech on the work and its methods, at the close of which Mrs. Prof. Hayes read selections of missionary correspondence. A missionary duet was then sung with inspiring effect. This was followed by Mrs. Dr. Bowen's essay on "Our Foreign Mission," in which, with the aid of Bro. Phillips's map, she gave us what was almost as good as a visit to India, and a personal call on our brave band of workers there. The closing exercise was a valuable essay by Miss Perkins on the Spirit and Motives of missions, with a vivid sketch of mission fields and mission service.

The services continued an hour and a half. The audience was large and the interest deep and inspiring. One of the most cheering things, was the welcoming

of the Woman's Mission Society of forty-five members—just organized with real enthusiasm in the Pine St. church, Lewiston.

It is to be hoped that the ladies in other Q. M.'s will take this hint from their sisters in the Bowdoin and go and do likewise.

March 13.

Ministers and Churches.

REV. J. J. HOAG has resigned the pastorate of the church in Odessa, N. Y., to take effect the first of April.

We understand there is a good revival interest in Brownfield, Me., under the labors of Rev. J. Granville.

REV. E. C. COOK closes his labors with the Rochester Village church the last Sabbath in March. Any church so desiring can correspond with him at Rochester, N. H.

Nor long ago, attention was called to the fact that numerous favors had been shown to the church and Sabbath school in Kennebunkport, Me. We learn that the labors of Rev. F. Morrison with that people continue to be blessed of God to the conversion of souls.

THE Sherman (N. Y.) church has been blessed by a refreshing from the hand of the Lord. A number of backsliders have returned to Christ and sinners have been converted, under the labors of Rev. W. U. Edwards.

WE have seen a bit of good news about the 2nd Buxton (Me.) church. Protracted meetings are being held, and the pastor, Rev. Samuel N. Brooks, is recognized as an earnest worker, and one who is doing much good.

REV. A. L. GERRISH, of Olneyville, R. I., writes: The Master's favor is resting upon us. Since Jan. 1, at least a score have found Christ precious. Ten have been received to the church within two months, and eight are received as candidates for baptism.

CHERRY CREEK, N. Y. The union meetings held in this place for over six weeks have now closed and much good has been accomplished in the name of the Lord.

WE learn that Rev. N. C. Lothrop has resigned the pastorate of the Candia (N. H.) church, to take effect at an early day.

REV. J. J. ALLEN has resigned the pastorate of the Free Baptist church in Byron, N. Y., to take effect the first Sabbath in April. The church will then need an able and efficient minister. May the good Shepherd send such an one to this pleasant field of labor, where there are warm hearts and a large congregation ready to welcome him.

DURING the term just closing at Whites-town Seminary, a marked interest in religious matters was exhibited, several of the young men having avowed their desire and determination to live Christian lives. The usual term collection for mission purposes amounted to \$15.78. Interest in oratorical exercises, always a marked feature of the students, has been increased by the success of Laird at the Inter-collegiate contest, inasmuch as he is a graduate from this institution, class of 1873.

WE learn that an interesting work of grace has been going on in New Sharon, Me., commencing with a visit paid to that place by the Lynn Praying Band. One of the results of this movement has been the formation of a Young Men's Christian Union, numbering about thirty members. Members of this association have visited a number of surrounding towns, and have actively engaged in spreading the good word. Both the churches in New Sharon have been blessed, especially the Free Baptist.

THE following resolutions were unanimously adopted by the S. S. Convention in connection with the last session of the Bowdoin Q. M., with a request that they be published in the *Morning Star*:

Resolved, 1. That Christian growth and usefulness require an understanding of the word of God, and it therefore becomes the duty of the members of our churches to apply themselves to the study of that word, with special intent to acquaint themselves with its matter and spirit.

2. That it is the duty of church members to interest themselves in Sunday school work as a vital part of church work, and necessarily including it. For we believe Sunday school work should not be a side work carried on at the pleasure and choice of a few, but that eminently and particularly it should be the whole church working.

BANGOR, ME. The present week is one of great religious interest to Bangor churches. Rev. Mr. Pentecost of Boston, is with us, holding union meetings, preaching and giving Bible readings, which are delighting us, and now promise to move the churches to an earnest effort for the salvation of sinners. Indeed, the good work has already commenced. Many Christians are seeking an entire consecration, and many others are asking prayers that they may find Christ precious. Bro. Pentecost is a marked leader in religious thought. His readings as well as his sermons are packed with comfort for believers, but full of power to move the masses. How he thrills us with his ringing words, so full of spirit and power against all forms of sin, while the next moment the most precious promises of the Bible are fairly leaping into your bosom to bless you. His appeals to the unconverted and unsanctified membership in the churches ought to move us all to a more earnest effort for the Master. Mrs. Fenner of Providence, R. I., is spending a few weeks with us, visiting in the families and holding meetings in the houses, which are much enjoyed and promise good results. Sister F. is well adapted to this kind of work so much needed in our churches, and has decided to give herself wholly to it as to the Master's call. I have not got my voice or strength yet so as to resume my labors, but hope to soon. I may add that there is an increased activity in the membership since my sickness, and we all hope for good the coming weeks.

March 5.

DONATIONS. Rev. Wm. U. Edwards, of Sherman, N. Y., acknowledges the receipt of a donation of \$76, and also \$25 at Christmas. Rev. Robert Martin acknowledges gifts and a donation amounting in all to \$115.00.

WESTERN.

REV. A. CURTIS, of Salem, Neb., departed this life at Walla-Walla, Washington Territory, Dec. 9. His obituary will soon be sent for publication.

REV. A. LOSER writes that there has been an interesting work of grace in the Methodist

and F. Baptist churches, of Salem, Pa., and a very apparent characteristic of this glorious work was the strong bond of Christian union which prevailed between these two churches. It is said that one hundred and fifty have professed to be reclaimed or converted.

REV. R. COOLEY writes that he held a series of meetings in Bethel, Mich., assisted by Bro. A. N. Woodward, of Coldwater, which resulted in the reclaiming of several, and the hopeful conversion of quite a number of the youth. He had for two weeks been holding meetings with the Kinderhook church in the same Q. M., which have resulted in the reclaiming of some who had long been backslidden and the hopeful conversion already of seven or eight. He expects to continue the meetings in the latter place. He has been preaching to both of these churches for a few months past.

We learn that Rev. W. W. Lee expects to close his labors with the Nekimi and Rosendale churches, Wis., about April 1, and will then be at liberty to engage with any church needing a pastor. Bro. L. has been three years in his present field.

WE learn, through the kindness of Prof. Haynes, that a general revival has been for some time in progress, at Hillsdale, the various churches uniting. Major Cole, John V. Farwell and others assisted the home pastors a part of the time. Bro. Smith, pastor of the F. Baptist church, recently baptized nine, and a score or more are awaiting the administration of the ordinance. Most of the converts are from the ranks of the students.

REV. J. P. HEWES soon closes his pastorate of the Hortonville, Wis., church, and will then be at liberty to enter another field.

A private letter from Hillsdale, says: "The winter term closed last Friday. It was the most pleasant in many respects that I have ever seen at H. The Lord has blessed us much during the term past in bringing many of our talented young men and women to Christ. 'Griffin Hall' is enclosed and the work of finishing inside going on. Prof. Fisk is still at his home in N. H., but it is our sincere hope that he may return at the opening of the spring term and resume his work."

Quarterly Meetings.

WHITE CO. Q. M.—Held its last session with the Francesville church. Next session with the Indian Creek church, April 6, 7. B. F. FERGUSON, Clerk.

NOBLE CO. Q. M.—Held its last session with the Deane church, Jan. 19-21. Owing to the severe cold weather the churches were poorly represented. Next session with the Wolf Lake church, commencing Friday, April 20. J. R. MYERS, Clerk.

CHEMUNG CO. Q. M.—Held its January term with the church in Veteran. The attendance was small on account of the severe weather, but an interesting season was enjoyed by those present. Next session with the church in Elmira, commencing April 20, at 2 P. M. Let all the churches be well represented by delegates and letters preparatory for the report for the Register. S. ALDRICH, Clerk.

MOUND CITY, ILL. Q. M.—Held its Feb. term with the 2nd Mound City church, Feb. 9 and 10. Most of the churches were represented by letter and delegation. Two of our little churches disbanded to unite with other bodies, owing to being so near sister churches. Our meeting was spiritual, and we were favored with the presence of our beloved brethren, Rev. N. Hicks and R. Haze, from the Cairo Q. M., who preached the word with good effect. The next session of the Q. M. will be held with the Villa Ridge church, May 11 and 12, at which time we hope to see some of our Northern brethren present, for we yet feel to be children, and need much instruction. We hope some brother is ready to say, "Send me." We would be glad to see our old missionary, Bro. Manning, or Bro. Chase or Dunn at our Q. M. and our Y. M. A. J. JOHNSON, Clerk.

GIRSON CO. Q. M.—Held its last session with the West Lenox church, Feb. 2-4. The weather was unfavorable and but few delegates were present. The sessions of conference were harmonious and somewhat enlivened by remarks upon the Conference question. An interesting covenant meeting was enjoyed in which the spirit of revival was manifest. We were cheered by the presence of Rev. I. J. Hoag, from Odessa, N. Y., and Rev. Bela Cogswell, from Tuscarora, Pa. Altogether the Q. M. was one of more than usual interest and much benefit might have been gained had a full delegation been present to carry home to the churches the spirit there manifested. The conference appointed a Com. to draft and present a new Q. M. constitution for adoption at the next session.

Next session with the Jackson church; Rev. W. A. Sargent to preach the opening sermon. O. C. WHITNEY, Clerk.

MEigs CO. Q. M.—Held its last session with the First Midport church, commencing on Friday, March 2. Nine of our fifteen churches were present. Two of our older churches, which have had no voice in our Q. M. for so long time that some had considered them virtually dead, reported at this session and gave evidences of vitality, with earnest desires for the prayers of the church. Other churches, which formerly were the life of the Q. M., are still praying for them. The prospects at this session were more encouraging than for some time past, still war against draw back is the want of ministers. Rev. W. J. Fulton being the only ordained minister holding membership with us who is physically able to do the work required by the churches which are largely dependent upon pastors of adjoining Q. M.'s. Elder Ira Z. Hanning, of Athens Q. M., our "Bishop" of this region, and Rev. T. E. Peden, of Jackson Q. M., were present as corresponding messengers, who in connection with the pastor, Bro. W. J. Fulton, conducted the religious exercises.

Next session with Cheshire church, commencing on Friday, June 1st, at 2 P. M. L. O. SMITH, Clerk pro tem.

Religious Miscellany.

A Scandinavian Y. M. C. A. was organized at Chicago, Feb. 6.

The New Jerusalem church in this country has ten associations with 101 ministers. Ministers are called for life to the Collegiate Church, in New York, and when by reason of age or ill health they are unable to preach longer, are placed upon the retired list at a salary of \$5,000 per annum.

The wife of Maharajah Dhuleep Singh, of India, was educated in a school of the United Presbyterian mission in Egypt, and on each anniversary of his wedding the Maharajah contributes \$5,000 to the mission. This he has done, it is said, for eleven years, making the total sum contributed \$55,000.

The Rev. Dr. Philip Schaff, of the Union Theological Seminary, recently left New York for a visit to Palestine and the East. On his way home he will attend the Pan-Presbyterian Council, which meets in Edinburgh next July.

The Colored Baptist Convention of Ala-

Poetry.

TWO KINDS OF CANT.

"I do hate cant, that's a fact," said Smith, as, returning home from labor, He talked of conference meetings with Brown, His fellow-workman and neighbor. "Just what do you mean?" said Brown; his hand On the arm of the other laying; "Why, what we hear in the lecture room, When brethren are speaking and praying; A always asks for a hearing ear; B begs for a holy boldness; C comes on the bended knees of his soul; Confessing the church's coldness; D deprecates his deadness."

"Enough, friend Smith, There's truth in all you're saying; But what are you doing to bring about A change in this style of praying?" "I doing? pray, what would you have me do? Don't you know, without my repeating, I never speak in a public way? Of course I can't pray in meeting." "You can't, friend Smith—did I hear aright? It may be the Master in heaven Finds your sort of cant more offensive to Him, And harder to be forgiven."

—Selected.

A FOOT-HOLD.

Hardly a steamer that crosses the sea But carries one traveler more, For a little time, out on the shoreless sea, Than she counted when leaving the shore. Blown far away from his mate where she sings, By the pitiless sea-bound gale, Lost, and plying his patient wings Till heart and courage fail;

Lost on the shoreless, unknown main, Blinded with salt white spray, Dazed with the endless, waving plain, Scared by the lengthening way;

Lost on the sea, and no land in sight; Through the heavy and misty air Struggling on through the dark and the light To terror and mute despair;

Till on the horizon a cloudy speck Clears to the mast, like a tree, Clears to the solid and ground-like deck, And he follows it wearily,

And clings and crouches, a welcome guest, An eager and tremulous bird, With the green and blue on his neck and breast

By his heart's hard panting stirred, Then comes pity, and food and drink to the brim, And shelter from wave and cold; But the quick head droops, and the bright eyes dim, And the story all is told!

Pitiful comfort, yet comfort still Not to drop in the hungry sea, Reeling down out of the empty night To that terrible agony.

Bitter and hard to be driven to roam Between the sea and the sky, To find a foot-hold and warmth and home, And then—only to die!

Yet it was harder, God he knows, Who counts the sparrows that fall, For the birds that were lost when the wild winds rose, When the sea and the sky were all;

When the sky bent down to fold the sea, And the sea reached up to the sky, And between them only the wind blew free, And never a ship went by!

—Harper's Magazine.

Family Circle.

THE SOLAR SYSTEM.

BY JOSEPH FULLERTON.

II.

Having given some account of the sun, planets and the number of moons some of the planets have, it is next in place to notice comets. There was great mystery in regard to them to astronomers when they first noticed them; there are some still and ever may be. They are evidently composed of light matter, are not large, although a very few have been determined about the size of our moon. They evidently are a part of the Solar System, as they move in orbits around the sun, as do the planets. But they differ from the planets. The principal planets move in a plane of eight degrees on each side of the ecliptic, and from west to east. On the contrary, comets appear in every quarter of the heavens, and move in every possible direction. Planets move in orbits nearly circular, comets in orbits very elliptical. An iron hoop gives a near idea of a planet's path around the sun. Press in two of its sides opposite to each, so that it will be longer one way than the other, and it represents the form of a comet's orbit. Its form is called an ellipse. They come up and go around the sun, some of them within the orbit of Mercury. When passing around the sun we see them. Then they pass off, some towards the orbit of Jupiter, and some evidently beyond Neptune, the most distant planet known in the Solar System. Whither do they go? Some of them, as will be seen farther on, are gone hundreds of years, others thousands, and then return. Farish, in his Geography, published about 1810, says they may be connecting chains with other systems. A plausible idea, but if it is so, the certainty can not be known. What is their use? The planets so nearly resemble the earth, that no doubt they are inhabited. We have read much of comets, but never knew an astronomer to give any supposition that comets are kind. Yet we have no doubt there is some kind of animal life on them.

Comets, too, are distinguished by luminous trains or tails, some of them very long, and always extending opposite to the sun. For about two thousand years and till the time within the recollection of

some now living, comets were looked upon with dread and alarm, being considered harbingers of war or some direful calamity. But the light of science and the true relations of these bodies to the Solar System, have dissipated such fears.

Comets are many. About six hundred have been seen since the Christian Era commenced. Probably there are very many more. Some idea of these bodies may be obtained by an account of some of them best known.

Encke's comet, so called because Professor Encke, of Germany, calculated its year in 1819, finding it to move through its orbit in 3 years and 4 months. It has been seen, with the telescope at least, once in that space of time ever since, in all 17 times. The last appearance was in 1874.

The next to be noticed is Biela's, as a gentleman of that name, of Austria, calculated its elements in 1826, finding its year about 6 years and 8 months. This comet when coming up around the sun, comes within the orbit of the earth, then flies off beyond that of Jupiter. It is well known that if a comet passes through the orbit of the earth, it has been thought there was danger of a collision? In 1832, there was alarm for fear of such a collision by this comet. But it came and went, and there was no harm. It passed the earth's path Oct. 29, and the earth was there 82 days later. Again, in 1873, some newspapers, more fond of sensation than science, got up some alarm. It was due that year, but we told some afraid that it would destroy the world, we did not believe it would be seen, and it was not. Nearly seven years before it was due, and did not come. When it came in 1846, and again in 1852, it appeared divided into two parts. It was known to pass at some time through the November meteors. That may have caused the division. It may have been subdivided after. Our evidence is, that in some way it has been lost, and will not be seen again.

The next of great note is Halley's. It was seen, in 1682, by Dr. Halley. Sir Isaac Newton was living at that time, had studied comets and written of them, and Halley was so much benefited by his labors, that he was enabled to calculate the elements of this comet. He believed it was the same that had appeared in 1531, again in 1607, so its revolution in its orbit required about 75 years. Seventy-five and a half years is nearly its exact time. He predicted its return to the view of mortals in 1758, and astronomers at that time saw it and had no doubt that it was the one of 1682. In 1833 it came again. It will be due next in 1911.

We have named that Halley believed this comet was seen in 1531. Go back 75 years or so and we have 1456 for the date of its previous appearance. Well, one was seen then. It was large and its tail long. Ignorance and superstition prevailed, and perhaps no one comet ever caused such alarm as this at that time. It was believed the world was about to end, and the day of judgment come. The Turks were making aggressive wars, and the Pope of Rome, Calixtus III., in terrible consternation, ordered prayer, that they be saved from the Turks, the comet and the devil. The comet, after a time, went off, injuring no one. The Turks troubled the Romish church in spite of their prayers, the devil much more.

A comet of some note appeared in 1770. It was calculated that its orbit was completed in a very few years, that it had been seen in 1767, &c. It is called Lexell's, as that astronomer studied it. At its appearance in 1770, it seemed for about four months entangled in Jupiter's four moons, yet there was no disturbance, showing, as is believed of all comets, that they are composed of very light substances. This comet moved off, and what is remarkable, has not been seen since.

In 1811 a large comet appeared. It was calculated that it was about the size of the moon, that is, 2100 miles in diameter. Its train was about thirty-three millions of miles. Its supposed period in its orbit was 3,000 years. So late as that, comets were looked upon with some superstitious fear. The next year the second war of our country with England commenced, and some thought it had been the harbinger of that.

The comet of 1843, some may remember. Its train or tail was amazing. It was considered 150 millions of miles in length. In Feb. and March the comet went down in the evening in the west, but its train would be seen long after. It was calculated that its period was about 170 years.

We have mentioned the supposed period of the comet of 1811 as 3,000 years. One appeared in 1858, the period of which was calculated at 2,000 years. None of these last periods are given as a certainty. What astronomers know, and that is a great deal, they put down. They hazard nothing at guessing. One more remarkable comet will be named, the elements of which, though not absolutely certain, appear to be nearly so. In fact, there is very little if any doubt. We have not any. It is one that appears, to go through its orbit once in 575 years.

This blazing orb appeared in 1680. Sir Isaac Newton was living, saw it and studied it. Whiston lived soon after. He gave it his attention, and it is hence called Whiston's comet.

Newton considered that this comet when nearest the sun was 2,000 times hotter than red hot-iron, and would require a million years to become cool. Newton was wise and learned, but the nature of comets was then but little understood. Newton thought comets might be fuel for

the sun, and that this comet, after five or six revolutions more, would fall into the sun and thus replenish its fires. He did not know its period, but if we take its elements as now believed, its fifth revolution from 1680 will be completed 2875 years hence, or A. D. 4555.

On this same subject, it has been pretty well demonstrated that Encke's comet, as coming once in three and one-third years, as already named, has an orbit growing slightly less. It is a sort of spiral, as if that might ultimately reach the sun.

The writer of this has not attached any importance to this idea of comets, but while preparing this article, an account comes in the papers that Prof. Proctor, learned in astronomy, and an able lecturer on the science, has written in the *London Echo* within a few weeks, that the fires of the sun appear to be diminishing, and that they may be increased by comets or some other bodies falling into that source of heat. He mentions the fact that the comet of 1680 came near the sun, and that of 1843 was but 60,000 miles from it on the 27th of Feb. of that year.

Whiston was the friend and successor of Newton. He was the first to calculate that this comet went around its orbit once in 575 years. The learned Dr. Landner in his Lectures, notices this, but does not express himself favorably to it. But Gibbon, in the Decline and Fall of the Roman Empire, does. He mentions a remarkable comet that appeared in the fifth year of the reign of Justinian, A. D. 531, and says it has been found to revisit the earth in seven revolutions of 575 years. If this was the comet in the reign of Justinian, that was two revolutions before 1680, when Newton saw it. There is also a record of a comet 44 years before Christ, about the time of the death of Julius Caesar. The time of that agrees well with one revolution before that in the fifth year of Justinian.

We lay no great stress on what has been stated as the period of this comet, yet there is some probability of its correctness. If it is correct, it has been gone 195 years since Newton saw it, and may appear next A. D. 2255. Gibbon names this. The idea is overpowering to the mind. What regions do comets, that go far off beyond the orbit of the most distant planet, Neptune, traverse? Upon what errands do they go and come? What great ends do they accomplish in the economy of the vast universe? We must be content not to know. Suffice it, that in all we do know of the works of the Creator, they show his goodness, mercy and power. And the knowledge is calculated to lead to love, reverence and adoration of Him who created and upholds all.

AT MIDNIGHT.

There was a great hush upon the earth. It seemed as if everything and everyone stood still to listen. And yet the people were not listening, but praying; for always when a year passes away, the multitudes of those who fear they need help and mercy of the Lord Jesus Christ take the opportunity of pleading with him for them.

The sound of the organ had quite died away, the preacher's voice was silent, and all the congregation knelt as if in the presence of God. Not a sound was heard, excepting now and then a sigh which came from some heart that was burdened with sin and sorrow; and no one moved, lest the spell should be broken.

What were the people asking for? No one knew but themselves and God. Most likely their desires were for more holiness, more love, more Christ-likeness. The minister had recommended spending the last few moments of the passing year in silent prayer and intercession; and especially to resolve then, in those silent seconds, to give up any sin of which they were conscious, with a full determination to live better and truer lives than before.

"We are in God's presence," he said. "Let no one try to deceive Him who can read the thoughts of the heart."

And then the silence began. Among those who bowed their heads was a girl who was thirteen years old, and whose face bore witness to her earnestness. Her lips moved, and her eyes filled with tears; and then, just as the time had almost gone, she buried her face in her hands and almost groaned.

"One, two, three!" The great clock struck the hour, and the sound of the first stroke almost made the people start and shiver. But as soon as the twelfth stroke had rung out on the air, the merry bells poured forth such showers of joyous music, that the world awoke to enjoy them.

"Friends, I wish you a happy New Year! May He who led his flock in olden times guide and bless you still until time is over and eternity has begun." So said the minister, and then everybody wished everybody else "good morning," and soon the streets were filled with people, all going in a homeward direction.

Among the rest was our young friend. She hastened by the side of her father, for she longed to gain her own room, and lose herself again in thought. She wished people had not so pertinaciously uttered their congratulations, but had allowed her to pursue her course; and she was both glad and grateful when at last the door of her home closed, and she found herself within.

"I hope you have not taken cold, Ethel. Let me see if you are warm, and have been really well wrapped up. You must take something before you go up stairs," said her mother, tenderly.

"Oh, I am quite comfortable, mamma, dear, and I should be very glad if I might retire at once," the girl replied.

"Really? But you must first drink a cup of coffee, and then you shall go."

There was no help for it, and she stayed a few minutes, then gladly entered her own room and closed the door.

"I have promised, and I must do it, O God, give me strength," so she cried, and she fell upon her knees, and lifted up her eyes to heaven.

Then a thought came into her mind, which drove the color from her face, and made her heart beat quickly.

"Why not do it at once? It will be as hard to-morrow. I had better not lose time."

She opened the door, and went down stairs again. Her father and mother had not yet retired, and they looked surprised to see her.

"Why, Ethel? What is the matter?" "Mamma, I must tell you something, because I have promised God that I would. I have been wicked and deceitful; and I do not deserve to be forgiven."

"Hush, Ethel, do not distress yourself. We have always found you a dutiful and loving child; and you know we rejoice in the good abilities which—"

"O mamma, pray do not talk so, or it will be harder than ever to tell you. I have been deceiving you both. You have thought me clever, and I let you think so. You have admired the pieces that I have shown you, and I have allowed you to think they were my own, but—how shall I ever tell you?—they were not mine, but some that I copied and altered from a book. I have known that I was wrong, but you were so proud of me, and your tenderness and love made me so happy, that I could not bear to deceive you. But I never saw my conduct in its true light until in the silence of to-night I knelt to ask God to bless me this year."

Ethel's sobs almost choked her, and she could not go on. Her father and mother stood looking at her in amazement. They could scarcely believe that which she told them, and yet they feared that it must be true, for she appeared so covered with humiliation and shame.

Presently her father spoke: "I am very disappointed, Ethel, but I would rather have a truthful daughter than a clever one."

Then the mother took the girl in her arms. "You will have a greater probability of a happy new year than if you had not told the truth," she said.

"Can you ever forgive me, mother? I did not intend to deceive you at first, but always when the opportunity for confessing has come I have been afraid. Mother, I want to begin this year more humbly and truthfully than the last. Do you think God will have mercy?"

"I will give you a New Year's text," was the reply. "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness."—*London Christian World*.

FACTS.

BY E. A. S.

The Population of the Earth.

The *London Times* gives a summary of the fourth yearly issue of Behm and Wagner's statistical work on the population of the world, recently published, and from this summary we transfer a few statistics:

The whole number of people living in the world to-day is estimated at 1,423,917,000, and the area of the land surface being about 51,340,800 square miles, this would make an average of about 28 people to the square mile. This is divided up, giving Europe (in round numbers) 309 millions; Asia, 824 millions; Africa, 200 millions. Australia and Polynesia, 4 1-2 millions, and America 85 millions.

The latest estimates give the population of the various States of Europe as follows. The dates indicate the years in which the data were obtained on which Behm and Wagner have based their estimates:

Germany	1875	43,723,342
Austria-Hungary	1870	37,700,000
Switzerland	1870	2,969,147
Netherlands	1875	3,809,527
Belgium	1875	5,386,634
Luxemburg	1875	206,158
Russia	1870	71,750,880
Sweden	1875	4,385,291
Norway	1875	1,892,682
Denmark	1875	1,903,091
France	1872	36,029,281
Great Britain	1875	33,460,000
Spain	1870	16,531,647
Andorra	1874	12,000
Italy	1874	4,285,881
Monaco	1875	5,741
Sardinia	1874	5,741
European Turkey	1874	8,500,000
Roumania	1875	5,073,000
Serbia	1875	1,577,000
Montenegro	1875	190,000
Greece	1870	1,457,894

The population of Turkey is put down as not much over 8,000,000, a little over one-third being Mohammedans. The population of the Turkish Empire in Europe, Asia and Africa, is given as about 48 millions, 20 millions being claimed by Egypt, Tripoli and Tunis, and 13 millions by Asia. European and Asiatic Russia contain about 86 millions of inhabitants. China numbers 405 millions with 28 millions of outlying people. The estimates for Africa are of course more vague. Two millions and a half are assigned to Algeria and 17 millions to Egypt.

As we get nearer home, we will give a more detailed statement, in the words of the *Times*:

"There is an increase over the whole of America of upward of 1,300,000 over the number of last year. This increase seems, to a considerable extent, due to the fact that more recent statistics have been obtained since last year, the data, in many instances, referring to 1875 and 1876. The population of Newfoundland, e. g., is that of 1874, and is 161,387, showing a large increase over that of 1869. Canada is still 3,672,116, and the United States nearly 40,000,000. Mexico stands at 5,276,079, and this must be from data of 1872. The Central American States show a slight decrease, the number this year being 3,285,164; the West Indies, 410,175, and all South America, 21,393,700, of which Brazil claims upward of 11,000,000. A list of about 25 towns is given, which contains 100,000 or more inhabitants. On the exact line are Abokuta, Herat, Leon, (Mexico), and a considerable number of Chinese towns, the estimate of whose population must be founded mainly on conjecture. There are 29 towns whose population reaches or surpasses 100,000. These at or above a million are—Berlin, 1,944,000; Canton, 1,900,000; London (1876), 2,848,428; New York, with Brooklyn, (1875), 1,335,622; Paris, 1,851,702; Sanghai, Shanghai and Singapore (China), each 1,000,000, and Vienna, 1,001,929. The entire area of British possessions abroad is given 7,864,782 square miles, with a population of 308,947,526—excluding, of course, the protected Indian States.

These statistics will well repay pasting into a scrap book, as they are more recent than those found in books of general reference.

Literary Review.

HAROLD. A Drama. By Alfred Tennyson. Boston: James R. Osgood & Co. 1877. 12mo. pp. 170. (\$1.00).

The later verdict of the critics is sustaining the earlier one of the people that this work of England's Laureate is well-nigh his best. The subject is one to command attention. The Norman invasion and the fall of Harold stir the blood even when one thinks of them. It will always be an absorbing feature of English history. Its dramatization, by one whose very penicils leaps when it touches on such a theme can not be less than thrilling. The movement of the drama is steady and dignified, and the reader's interest in the mere narrative, to consider it for a moment as such, is won at the first and sustained with increasing effect to the end. The calmer scenes of the opening acts gradually develop into the hot, seething, bloody deeds of the close, the climax being reached in the overwhelming battle of Senlac, where Harold at length fell dead among the hip-high pile of corpses that he had smitten with his battle-axe. The description of this battle is painfully graphic. Around and upon the hill the forces surge, the cries of battle go up over the groans of the dying, arrows shower upon uplifted shields, battle-axes flash and glitter, albeit they are red with blood, now one side yields and now another, hero after hero falls, while a little removed from the scene are Edith the lover of Harold, Aldwyn his Queen by a plot, the faithful Stigand, and other friends watching with intense interest the battle's progress. The poet has almost made it as though one were actually looking upon the fight. And when Harold finally falls, and Edith and the Queen subsequently appear on the field at night searching for his body, and the former falls dead upon it, one is nearly exhausted with the absorbing interest that he feels.

The description of character is one of the valuable things in the volume. Edward the Confessor, superstitious and forbidding; Aldwyn, scheming for the crown; Edith, the gentle maiden and true lover; Harold, who had none of the blood in him that thinned out and blanched at sight of a comet or the moaning of the wind, and whose first and latest thought was for England's honor—these appear in the drama like living persons, each with the personal characteristics clearly revealed.

The reader will not fail to notice in the book what is characteristic of nearly all of Mr. Tennyson's writings, those lines and brief expressions in which whole volumes of the thought or current sentiment of the time have crystallized. We quote a few:

"What's up is faith, what's down is heresy."

"The worst that follows."

Things that seem jerked out of the common rut

"Of Nature is the hot religious fool,

Who, seeing war in heaven, for heaven's credit

Makes it on earth."

"Heaven and earth are threads of the same loom."

"He can not smell a rose but pricks his nose

Against the thorn, and rails against the rose."

"The dog that snapt the shadow, dropt the bone."

"It is the flash that murders, the poor thunder

Never harmed head."

"The voice of any people is the sword

That guards them, or the sword that beats them down."

"Better die than lie."

"Words are the man."

"Were a man of State's nakedly true,

Men would but take him for the crattier thr."

"No sacrifice to heaven, no help from heaven."

"At times

They seem to me too narrow, all the faiths

Of this grown world of ours, whose baby eye

Saw them sufficient."

"Prayer

A breath that fleets beyond this iron world,

And touches Him that made it."

"Women cling to the conquered, if they love the more."

"Evil for good, it seems,

Is oft as childless of the good as evil

For evil."

THE WINE-BIBBER'S TEMPERANCE SOCIETY.

Boston: Lee & Shepard. 1877. 16mo. pp. 76. (75 cents).

Here is a suggestion for temperance workers. The idea in the book is that an excellent influence might be exerted among the intemperate, and among those who do only a little "social" drinking, by means of a temperance society organized on a liberal basis, and to include in its membership people of all grades of opinions and practices with respect to the use of liquor—just as the church is in a certain sense composed of and supported by men who do not subscribe to its creeds. There is no doubt that the extreme and radical notions of many temperance advocates have repelled just the persons they would have saved. There could be no such result of the theory that this author, whoever he may be, advances. Of course there are objections to it, but most people will agree with us, we think, that a liberal temperance policy that should win and save six out of ten, would be better than a radical one that should save only five. A temperance society that says to the intemperate, "Come, friends; come in and let us reason together on this matter," without first exacting a total abstinence pledge, has a good deal about it that should commend it to the favorable attention of all classes of temperance people. Certainly, if the plan should everywhere succeed as well as it is described to have done in this book, it would be very much to be thankful over. For in less than a year after its organization, with its weekly meetings participated in by deacons and saloon-keepers, ministers and landlords, drunkards and teetotalers, the wealthy gentleman who drank wine and the poor laborer who drank all the poor whiskey he could get, half of the saloons in the place were closed, some of the most notorious drunkards had signed the pledge, several young men were redeemed, and the wealthy wine-drinker had banished it from his house.

HISTORY OF THE RISE AND FALL OF THE SLAVE POWER IN AMERICA. By Henry Wilson. Vol. III. Boston: James R. Osgood & Co. 1877. 8vo. pp. 774. (\$5.00). There can hardly be any doubt that Mr. Wilson's great work, the final volume of which is here presented, is to remain the standard history of American slavery. Although death surprised him in the midst of preparing it, yet it did not prevent its completion. Mr. Wilson had already written the most of these last chapters, and the material for the remainder had been so far gathered that his collaborator, Rev. Samuel Hunt, under whose eye the two preceding volumes had been prepared and published, was able to complete the volume substantially as it would have been if Mr. Wilson had lived.

The second volume closed with an account of the stirring campaign resulting in the election of President Lincoln. The present volume proceeds from that point, and the reader is plunged at once into the scenes that made

the years of the war so memorable, and had in them such mighty issues, not only for the colored race, but for the United States. The description of the scenes enacted in Congress soon after Lincoln's election, when members arose in their seats to defy and curse the flag, and marched there to join the ranks of traitors, is full of the interest that so intelligent an eye witness must impart to it. How it brings back the scenes of those days, when men were daily questioning if they had a country, and arising morning after morning with the question still unsettled. In fact this volume is almost as valuable for its bearing on the history of the rebellion, with its observations on the acts and positions of the men prominent in the crisis, as it is in its special relation to the history of slavery. The men who fired the heart of the North and remained true to the flag, as well as those who pursued the opposite course, reappear on these pages almost as vividly as they did in the actual scenes that Mr. Wilson describes. Besides giving information that has long been in a certain sense public property, the volume also brings to light many of the private acts of men in official position, and lets us know the considerations that shaped some of the most important features of government policy. But that does not detract from the value of the work as a history of the rise and fall of the slave power. It omits nothing requisite to a full understanding of that power. Slavery is traced from its apparently harmless beginnings in 1620 in the Virginia colony, to its final death amid the blood and sacrifice of a half million citizens. Written without flourish or attempted rhetorical ornament, it is at once attractive by its quiet, confident, matter-of-fact style, and satisfactory for the candor and fairness with which it treats all questions. It is a patriot's account of the condition and redemption of a race in whose behalf he spent his life—fitting monument and memorial of a philanthropic service almost unequalled.

CUNNING WORKMEN. By Pansy, author of "Three People," "Wise and Otherwise," "Household Puzzles," etc. Boston: D. Lothrop & Co. 12mo. pp. 348. (\$1.25).

This is Pansy's best book. It fills a niche on the library shelf, which has hitherto been vacant, and such are the books which meet with welcome and due appreciation. In how many Sunday-schools are there, alas, teachers who, honest and conscientious, have little idea of the responsibilities resting upon them, and how their scholars are looking to them for guidance and Christian influence. And how many more there are who, with every thought alive to their position, yet have slight tact in leading their scholars as they wish, and fill in the good they would do since they understand so little of human nature that they do not know how best to go to work. For such teachers "Cunning Workmen" is full of wise suggestions. We give a brief summary of the story; for its details we must refer the reader to the book itself. Mr. Hammond and Miss Parkhurst have classes side by side

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