



leads us to the conclusion that in our great weakness we must go to God, lean upon him, rely upon him, and reject everything as untrue that conflicts with his revelation, regardless of its source. And yet we find men and women of talent and education, possessing a disposition to rationalize and philosophize upon simply imaginary facts, which being refuted by the divine revelation, sink into detestable falsehoods. The most lamentable feature connected with this is, that as the natural mind seizes with avidity anything and everything which assumes to controvert God's revelation or oppose his authority, these leading minds readily gain control over the masses. Nor are professed Christian teachers exempt from this snare. It is a sad truth which justifies us in saying that very many who by virtue of position and obligations should be teachers of true wisdom only, are giving attention to that which is of the earth.

I attended a Sabbath School Convention at Carlisle, Pa., recently, and while there listened to an address delivered by one who was called a Sabbath school worker, on the proper methods to be employed in order to retain the older minds in attendance at our Sabbath schools. His positions were: 1. That all thinking minds withdraw from the Sabbath schools because they fail to receive the food that they require. 2. In order to supply such food, teachers must go into the vast field of philosophical research and bring it in.

The error here is apparent. It is not the thinkers that have vacant seats in Sabbath school or in the house of God. It is the unthinking. It is not the thoughtful one who accepts error and clings to it with tenacious grasp, but the one who, in the bustle and tumult of life does not pause for reflection. If you see a person running after an object that you know lies in exactly the opposite direction, and you wish to do him a favor, you first try to arrest his attention; then get him to stop, and next tell him that he is going the wrong way, give him the evidence of it, and get him to give the matter due thought. If you succeed in this, thought will generally be the basis of reason, and reason of action. The man will turn about and go in the right direction. The great difficulty lies in getting people, young or old, to think. God says to mankind, "Come and let us reason together." Isa. 1: 18. That word "come" is designed to secure attention. If that is not given how can they "reason"? All mankind are running after happiness—the great majority in the wrong direction. Get them to stop, think and reason, and they will almost invariably retract, seeking where only true happiness can be found.

But how is the attention to be arrested and thought cultivated? Surely not by would-be-teachers trying to accumulate a vast store of worldly knowledge and using it as a reflector to reflect their own image, to the annoyance and detriment of the class. One fruitful source of declension in our churches is discernible in the fact that too often those members to whom God has given an unusual gift of language, make the church a place of oratorical display, bringing self prominently to view, hiding Christ and the graces of the gospel to the mortification and disgust of those feeble ones who feel themselves thrown into the background. The result is, that gradually the feeble ones drop off. In like manner Sabbath school classes are depleted. Let us take Jesus as a model teacher, and Paul next. As far as they taught physical science, let us teach it, but where they taught gospel truths in purity and simplicity, let us follow in their steps. Paul declared Christ "hath sent me to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1: 17. "I came not with excellency of speech or of wisdom." My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world nor of the princes of this world that come to naught; but we speak the wisdom of God." 1 Cor. 2: 1-7. Paul termed his Corinthian brethren "babes in Christ"; regulating their food accordingly, he fed them with milk, for they were unable to bear meat, 1 Cor. 3: 1, 2. The vast majority of professors are only babes to-day. When they ought to be teachers, they have need that one teach them the first principles of the oracles of God, Heb. 5: 12. This being the case, why try incessantly to gorge the stomachs of babes with food suitable only for those of full age? Is not the land full enough of spiritual dyspeptics? Let us simply—let us come right down to "the sincere milk of the word," that both teacher and pupil may grow thereby. 1 Peter 2: 2. Christ commands us to feed his lambs. He does not require us to supply the food, only as we receive it from him. The Bible is a rich storehouse, containing food both for old and young. Let us draw from its precious depths in such a manner as to be able to give unto all their proper portion in due season, and the Holy Spirit will prepare the mind to receive and properly assimilate the nourishment. To lead the lambs of God out into the broad field of scientific research is to lead them out of the fold into a remote wilderness, abounding with voracious wolves. The vast field opened in any department of science has proved too deep for its most profound students. Lives have been spent only to wring from dying lips the confession, "the half has not been told me." The weakness of the human mind makes it an easy

prey to Satan. The creature man forgetting to draw supplies of strength and wisdom from God's storehouse, is gradually led by the artful adversary into the depths where he is soon so completely enveloped as to be unable to find Him who alone can make mystery plain and clear, and hence many become lost in the intricate labyrinth of scientific research, only to live and die in the blackness of confirmed infidelity. Let us stand on the platform of the gospel, with the Holy Spirit as the agent of spiritual enlightenment, and if a truth from the realm of science can be brought in and readily assigned its position, corroborative of Divine revelation, let us give it due weight, if not, let us at once conclude that it is simply a product of human wisdom, and have nothing to do with it. It is only the gigantic minds that can read the voice of God in nature in harmony with the Word; and those so firmly rooted and grounded in faith as to rely implicitly upon the Divine arm, are the only ones who can with safety attempt it. We praise Thee, O God, for this unerring word! Give us grace that will enable us humbly to follow it; and in eternity, when mystery is swept away, we will praise thee in a nobler, sweeter strain.

**The Advent Herald.**  
BOSTON, WEDNESDAY, NOV. 19, 1873.

**BACK AGAIN.**  
Our vacation is over, and we are once more in the editorial chair. The relief from office duties, though only partial, has been greatly enjoyed. We are specially grateful to Bro. Pearson for the assistance he has rendered. If any have failed to read what he has written on "Rome—Pagan and Papal," we hope they will yet do it. With pen in hand we will now try to speak of a few things in which all ought to feel interested.

**A SPECIAL FAVOR.**  
Owing to a mistake at the paper warehouse last week, we found we had not our usual number of papers when we came to mail the edition; consequently a number of our subscribers did not receive the Herald. We would be greatly obliged if those of our subscribers who can spare that number (November 12th) would return it to us by mail, after they have finished reading it. If they so desire and will inform us, we will send them in return a copy of May 28, containing "The Millerite Scare," unless that edition should be exhausted; in which case we shall have to send some other back number.

**UNITED IN CHRIST.**  
IENEUS of the second century thus looks lovingly and Scripturally toward the day of "the resurrection of the just," when the saved of all nations shall be gathered into the kingdom of God. "It was not merely for those who believed on Him in the time of Tiberius Caesar that Christ came, nor did the Father exercise his providence for the men only who are now alive, but for all men altogether, who from the beginning, according to their capacity, in their generation have both feared, and loved, God, and practised justice and piety towards their neighbors, and have earnestly desired to see Christ and to hear his voice. Wherefore he shall, at his second coming, first rouse from their sleep all persons of this description, and shall raise them up, (as well as the rest who shall be judged) and give them a place in his kingdom. For it is truly 'one God who' directed the patriarchs towards His dispensations, and has justified the circumcision by faith, and the uncircumcision through faith."—*Writings of Irenaeus, Vol. I, p. 455.*  
The idea that the "second coming" of Christ was already in the past—that it took place at the destruction of Jerusalem, A. D. 70—never seems to have entered the mind of this Christian Father. It is now taught by many, but properly belongs to the "fables" of the "last days" (2 Tim. 4: 1-3).

**THE CANDLESTICK REMOVED.**  
The Christian church in Ephesus was symbolized in John's vision by a golden candlestick or lamp-stand (Rev. 1: 10-20). It was a church of renown in the apostolic age, and to it two inspired epistles were addressed—one by Paul and the other by John (Rev. 2: 1-7). Henry Day, Esq., a New York lawyer, in a letter to the *Observer*, thus speaks of the city:

"Ephesus is situated about fifty miles from Smyrna, on the Cassaba Railroad. You are able to go there and back in a day, and accomplish in one day what ordinarily in this country requires a week. The route is beautiful, winding along down green valleys between the mountains, the scenery being very much like that of the Erie Railroad in Sullivan county, N. Y. Every traveller should, if possible, visit Ephesus, for it was once a mighty city, a chief mart of Asia, famed for its colossal Temple of Diana, and as one of the seven churches of Asia. It is fragrant with the beloved names of Paul and John, who labored here. Here Timothy and Luke lived and died. Here, too, we remember the labors of Apollus, Tycheus, Trophimus, Aquilla, and Priscilla. Though not a house remains or living being inhabits this once renowned city, yet we delight to see where such men lived and died, and where a Christian church once stood worthy to receive that glorious Epistle of Paul to the Ephesians. . . . The whole vast plain of Ephesus has been silted upon and filled up to the depth of twelve or fourteen feet with

rich soil, and where once stood one of the most magnificent cities of the world, are now growing crops of barley waving as high as the shoulders of a man. This silt has all been accomplished since the destruction and removal of the ruins of the Temple of Diana, for very few remnants of the temple are found beneath the surface. Probably this fourteen feet of soil has been deposited within fourteen or fifteen centuries. "As you look from Mount Pryone upon the smiling fields below and around you, you can scarcely be persuaded that here once existed a thriving and populous city, renowned for its opulence and magnificence, adorned by temples, gymnasia, and theatres which were the wonder of the world. No sign of life now appears over the whole scene except one sheepfold in the base of an ancient temple." You ask yourself, Why should Smyrna and Athens exist to this day, while Ephesus is buried in ruins? Did she merit and receive the curse of the Apocalypse—I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent?"

**RENEW—RENEW.**  
As the subscription of many of our subscribers expires next month and they doubtless intend to renew about the first of the year, we would suggest to those of them who can, that they do it immediately. This would not only furnish us with money which we greatly need at the present time, but would render it easier for us in the business department—as the rush of letters, in January and February always crowds us. Why not divide the work a little by giving us an opportunity to do part of it before the next volume commences?

**ORIENTAL REMINISCENCES.**  
A few weeks since we had a call from the "returned missionary," whose articles on "Baalbec and the Cedars" recently appeared in our columns. He left with us for use, if acceptable, some articles from his pen which have been published in different papers within a few years past. On looking them over we find several which we conclude to give under the above caption. The one this week is from the *Tract Journal*:

**THE BLIND DISCIPLE.**  
"While a resident, a few years ago, in Western Asia, I knew a Christian Arab, of whose example, as one full of important suggestion, it has been a pleasure often to think since my return to my native shores. He was an old man, feeble and tottering with years, totally blind, and very poor. I know not whether he yet lives. But, for a long series of years, he devoted his time and strength to the cause of his Redeemer with an ardor which, in his circumstances, seemed almost sublime. In addition to the charge of a school, of from twenty to thirty youth, in his humble dwelling, where, with the assistance of his son, he long taught and preached the Lord Jesus Christ, he was greatly interested in the distribution of the Holy Scriptures and religious tracts. Blind though he was, he loved to load his donkey with the precious burden, and, procuring a little boy to lead him, go forth on foot from village to village, on the slopes and in the valleys of the goodly Lebanon, spreading the light of life among his benighted countrymen.—Eighteen years ago he was old, and said he must 'work fast' in order to 'redeem the time.'—But year after year he still toiled on, as though he intended never to lay aside his work till he laid down his life. 'Poor old blind man!' most men would exclaim on seeing him slowly wending his way on his errands of mercy. But it were well if we were all as rich as he,—as rich in faith, and love, and good works, and as likely to reap the rewards of faithful effort to turn sinners from the error of their way, and save souls from death. 'What an amount of good can be accomplished by the humblest instruments, when the heart is right! And what a rebuke is such an example to the multitudes in lands more highly favored, who content themselves with doing nothing, because they are so unlearned, so poor, so old, so weak, in circumstances so unfavorable! TO THE RIGHT KINGDOM!'"

**THE WINE OF SCRIPTURE.**  
We are indebted to a friend for a copy of the *Champlain Journal* of Oct. 4th, containing the following notice of a sermon on a question which needs to be understood in these days, when the warning words of Christ in Luke 21: 34 are specially applicable:

The Rev. D. T. Taylor of Rouses Point, N. Y., preached in the Presbyterian Church in Champlain last Sunday, and in the evening announced as his subject the "Wine Question," taking as a text 1 Tim. 5: 23, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." He alluded to the fact that wine was a generic term, and included different kinds, and of those mentioned in the Bible, he named the "sweet wine," the "mixed wine," "wine upon the lees, well refined," &c. The "sweet wine" was the unfermented juice of grapes; the "mixed wine" was that which was mingled with water, and "refined wine" was undoubtedly the fermented article. Wine was often used as a figure in the Scriptures, as "the wine of the wrath of God," where it meant God's heavy judgments, and also as an emblem of wealth and plenty; but from such cases no argument could be drawn relative to its common use as a beverage. The fact that there are some passages

of Scripture which commend the use of wine, and also others which condemn it,—seemingly contradictory to each other, make it important to distinguish between the several different kinds. He thought it reasonable to suppose that where the use of wine was spoken of approvingly, it was the unfermented wine that was meant, and where it was condemned, the fermented was to be understood. In the text he thought it most likely that mixed wine was intended, or perhaps the unfermented; at any rate Timothy was so strictly abstemious in regard to the use of it, that it needed an apostolic injunction to induce him to use even "a little" as a medicine; this being the case, the advocates of the use of wine could get no sanction from the passage for its use as a beverage.

The institution of the Lord's Supper was alluded to, where it is understood that wine was used as a symbol of His blood, though the word "wine" is not used in the account—in one instance it is called "the fruit of the vine," and in another merely "the cup." Most likely it was the unfermented wine, as it was that which the Jews were in the habit of using at the passover with the unleavened bread, and also in that state it was a more fitting emblem of His blood, which saw no corruption. He thought, too, that Christ would not have chosen an article for so holy a purpose, which, in many cases was so dangerous to use; such as in the cases of reformed inebriates, where it often occurs that the taste of alcoholic wines would revive in them their old desire for strong drink, which was very likely to prove uncontrollable, and which would lead them to a condition that would exclude them from the society of the good on earth, and from the hopes of being admitted into the company of the blessed in heaven, as the Scriptures declare, "nor drunkards . . . shall inherit the kingdom of God."

In concluding he hoped the churches would get in the habit of providing for themselves unfermented wines for the holy ordinance, so that they may be sure that they, in this particular, may not put "an occasion to fall in [their] brother's way."

**NEW SUBSCRIBERS.**  
For two dollars we will send the *Herald* to a new subscriber from the time the subscription is received till Jan. 1, 1875, the Lord willing. This will give him a few extra numbers of the present volume free.

**DR. CUMMING ON PILGRIMAGES.**  
Romanism and the Revelation are fields in which Dr. Cumming of the National Scotch Church, Crown Court, London, is so accustomed to travel, that we could hardly expect the recent Papal manifestations of interest in "pilgrimages" to escape his notice,—nor have they done so. A correspondent of the *Sabbath Recorder*, writing from London, Sept. 18th, thus refers to one of his late efforts:

"The evening of the 12th instant, self and wife improved, by a walk to London Bridge, and a ride on a penny boat to Waterloo Bridge, and thence by a few short terms we soon arrived at Crown Court Chapel, Covent Garden, where Dr. Cumming was to lecture on 'Pilgrimages'—a subject suggested by the notoriety of the recent English Roman Catholic pilgrimage to Paray-le Monial in France. 'The usual religious services of reading the Scriptures, prayer and singing preceded the lecture—sermon. The audience must have numbered two thousand, for the chapel was crowded in every part. The Doctor is a very pleasant talker and as such excels in interesting his audience. 'The word pilgrim,' he said, occurs in the New Testament only twice, Heb. 11: 13 and 1 Pet. 2: 11, and in the original, as they are found, are respectively, *parapilimni* and *parapilimios*, signifies a sojourner in a strange or foreign country. The word pilgrim did not signify traveling from home to visit foreign parts, but being in and dwelling in a strange land. 'The attraction to Paray-le Monial is founded upon a miracle said to have been performed 200 years ago upon a poor, ignorant, nervous, sickly girl, whose name was Marie Marguerite Alacoque. The Lord Jesus had appeared to her, had taken his heart out of his body and placed it in her body; then he had taken both hearts from her body, and put them into his own body, and finally had given back to Marie her own heart; hence the name of the Shrine at Paray-le Monial of the Sacred Heart. 'Now this pretended phenomenon is so unlike the miracles recorded in the New Testament, so out of all consonance with nature, and being attested to by Marie only, it is really wonderful how sensible and educated people can, for a moment, give it the least credence. Pope Clement IV., a hundred years ago, condemned it as false and discouraged pilgrimages thereto, but Pope Pius IX. earnestly recommends these pilgrimages and gives credence to the story of 'the apparition. What kind of infallibility that was which resulted from the contradiction of two infallibles he would not then say. The pilgrims, 'good strong' were described as being 'well clad, well fed, and specially cared for in going and returning. Indeed, the comforts of the journey were in striking contrast to the life of the pilgrims of the middle ages. The present Duke of Norfolk had made every arrangement for the comfort of the travelers, which included precautions against annoyances at railway stations. But what a contrast! the Duke and Duchess of Norfolk of 400 years ago walked three miles barefoot to a certain

shrine. His successor of the present time is taken without jolt, worry or fatigue to the shrine of the Sacred Heart! The doctor stated also that arrangements had been made with the sanction of the Pope so that pilgrimages to Paray-le Monial could be made by proxy. Those who were too lazy, or too much occupied with business, or were too ill to go in person, could send, at their own expense, substitutes. He did not doubt but that many would like the trip could they be furnished with the means of liberal expenditure and an easy conveyance to and from the Shrine of Marie.

"The imposition of the thing and the arts of the Roman Catholic Church were exposed lucidly and fearlessly. He warned his hearers not to touch her, for her touch was death. They should all betake themselves to the Word of God and seek to worship Him in spirit and in truth. The discourse, which lasted an hour, was very impressive throughout. By walking and riding through the heart of the Metropolis some three miles, we reached our home at ten o'clock, feeling that we had profitably employed our Sabbath evening."

**WANTED.**  
Hundreds of new subscribers ought to be entered on our list within a few weeks, and we think it might be done if preachers and people took hold of the matter as they should. The best time to get subscribers is within the next two or three months, as many subscriptions expire with the year, and people will be looking about them to see what paper they had better take for a year to come. Will you not show your neighbors ours and present its claims kindly and fairly? Don't delay in the matter till it is too late, but begin at once.

**FAITH OF ABRAHAM AND OP CHRIST.**

This work of the Rev. Henry Dana Ward, M. A., ought to be much more extensively circulated than it is. We think it his best. To encourage its publication the A. M. Association agreed to take two hundred copies. None of them ought to be allowed to remain long on our hands. It will aid us, encourage the author, and benefit the purchaser to have them sold. The venerable author has been in Boston and vicinity for two or three weeks past, doing what he can in his own way to disseminate a knowledge of the kingdom of God and to interest the clergy especially in this great theme. Though "the days of the years of his pilgrimage" are more than "three-score years and ten," yet does not his zeal abate nor his hope grow dim.

We send the book by mail, post-paid, for \$1.75.

**A NEW TRACT.**

"A WEED IN THE SERMON," is the title of a four-page tract recently issued. It ought to go into the hands of church-members and ministers everywhere who are indulging in the use of tobacco. A brother in Pennsylvania ordered 500 of them for distribution in his section. Who will imitate his example? Price, post-paid, 50 cents a hundred.

ELDER JAMES A. ALDRED'S Post-office address is now Moshannon, Centre Co., Pa., and we shall be pleased to have him act as agent for the *Herald* wherever he may go.

**LITERARY NOTICES.**

INTERLINEAR TRANSLATION OF THE SACRED SCRIPTURES, with grammatical and critical notes, by Dr. LEONARD TAPPEL of New York; Dr. ERDOLPH TAPPEL of London, and L. H. TAFEL of Philadelphia. Hebrew Text, Part II. Philadelphia: L. H. Tafel, 335 Arch St. Single parts, \$2.00, Old Testament; New Testament, \$1.50. To non-subscribers, \$3.00, Old Testament, \$2.00, New.

The advantages which this Translation offers to the study of the Scriptures have been already noted. This number, the second of the Hebrew text, begins in the thirty-third chapter of Genesis and carries the work forward to Exod. 27: 18. There are in all 184 pages—24 of which are devoted to brief explanatory and critical notes. The Hebrew text is given in fair, good-sized type,—with the points, accents and punctuation marks—and over it a literal, word-for-word translation. In the first number we had under the Hebrew text the pronunciation of each word expressed (as perfectly as it can be) in English letters, but this is wanting in the second number. In paper, type, &c., the work is all that need be desired; and as an aid to the study of the original languages of the Bible we know of nothing better than this Translation.

THE ECLECTIC for November is especially strong in biographical sketches. Articles on Johann Friedrich Schiller, John Milton, Madame de Maintenon and the last years of Louis XIV., John G. Whittier, and "How the *Sabat Mater* was written," come under this head. A fine steel-plate engraving of WHITTIER adorns the frontispiece. In science there are papers on "Finding the Way to the Ringed Planet;" and of Miscellaneous articles a good assortment. Sometimes an article containing sentiments which appear to us to be opposed to the obvious teachings of Scripture gets into this serial, yet on the whole it is managed with ability and contains much good reading. Published by E. K. Pelton, 108 Fulton Street, New York. Terms \$5 a year; two copies, \$9. Single number, 45 cents.

the price to \$3.00 per annum. We like its appearance. It is one of our best exchanges, and we wish it much success in its "new departure." John Young, 114 Nassau street, New York, is the publisher.

**Correspondence.**

"Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard him, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

**LETTER FROM ELDER ALDRED.**

*Centre County Campmeeting—Snowshoe Church—Kylertown—Revival at Karthaus—Baptism.*  
Dear Bro. Orrock:—According to the recommendation of Conference and the desire of the brethren, I moved to Centre County, and have been laboring here by the help of the Lord ever since. The few members of the Snowshoe Church had been long wrestling with the Lord in prayer and the Lord heard their cry, and at the Centre County Campmeeting among the number who sought the Saviour were eight souls from the vicinity of Snowshoe. So the church received that accession to its little band; and, praise the Lord! there are no drones among them—they are all workers for Jesus.

On the Sabbath following the above meeting, I preached in Snowshoe, and at the ordinary Sabbath services six precious ones gave their hearts to the Lord and found peace; among them was a young woman who had been a member of the Presbyterian Church for several years, but had never known the Master; another was a member of the Roman Catholic Church, but the light of truth burst in upon her mind and she boldly came forward, accepted the offers of the Gospel, and now rejoices in hope. I held a meeting for one week at Kylertown Church. The attendance and attention to the word were good, and one prodigal returned to his Father. I expect to hold a protracted meeting there next month. I have held a meeting at Karthaus, which, by the blessing of the Lord, resulted in the conversion of thirteen souls. The inhabitants of that region say that the congregations were the largest that have ever been gathered in that place, and the attention to the word was good, and numbers who knew nothing of the Advent faith drank in its precious truth and confessed they saw the light. My prayer for them is, that they may give their hearts to the Saviour and rejoice in the hope of his coming. I had the pleasure of administering the ordinance of Christian baptism on Sabbath last to twelve candidates. After morning service at Karthaus we repaired to the Susquehanna River and there in the presence of a large concourse of people, they were "buried" with Christ in baptism, and although the weather was chilly, their hearts were so warm with love that joy and happiness were seen in their bright faces. May they continue to be thus obedient in all things, and at last be hailed as faithful servants.

I am thankful to the blessed Saviour for what has been done; but while I rejoice to know that God has been accomplished, I feel sad when I think of those professing to be the children of God, who reject the words of truth and turn away their ears unto fables, suffering themselves to be deceived by the "good words and fair speeches of men" instead of taking the sure word of God to guide them in the way of life. The cry of "peace and safety" is in much favor in this region, as in others, and a false feeling of security exists in the minds of those who should be alarmed. How needful then that God's servants "cry aloud and spare not," but lift up their voices like a trumpet and show professing Israel their transgressions and danger! Yours as ever waiting for Jesus.

J. A. ALDRED.

Moshannon, Pa., Oct. 29th.

**General Intelligence.**

**RELIGIOUS SUMMARY.**

Rev. Mr. SPURGEON'S church employs 18 colporteurs to visit, conduct Bible classes, and sell religious books. In 1872 they sold over \$6,000 worth.

**PROTESTANTISM AT ROME.**—At Rome Protestantism now numbers more than forty chapels or places of worship, open every Sunday and several times a week. A Scripture-readers' Association has just been formed for reading the Bible from house to house. Formerly, in the city of the Pope, one could do no more than give the Bible; now it is sold, at a very low price certainly, but enough to prove that those who buy it have the desire and intention of reading it.—*La Semaine Religieuse.*

**CONSCIENCE MONEY.**—An Ohio paper relates that about seventeen years ago a young boy, residing in Wood county, took a black cat-skin from which the original tail of the cat had been removed, and a mink's tail nicely sewed on instead, and sold it to a certain buyer of furs, not many miles from Grand Rapids, for \$1.25. It was done as a practical joke; but the boy kept the money, grew to be a prosperous business man, joined a church, but his conscience upbraided him so much that a few days ago the ex-fur dealer received a note inclosing \$3.70, principal and interest. The joke is now on the fur-dealer, as he put the cat-skin among a lot of mink-skins and sold it for \$3. As he cannot now find the purchaser, he proposes to contribute the money to some benevolent purpose.

Of the 258 patients admitted at the Binghampton Inebriate Asylum, in 1872, 128 had received a common school education, 90 an academic, and 31 a collegiate; 122 had intemperate parents, and 156 had been constant drinkers; 237 had smoked or chewed tobacco, only 12 not having used tobacco in any shape; 46 were book-keepers and clerks, 17 lawyers, 62 merchants, and 5 clergymen. Rev. S. W. Bush, chaplain of the Asylum, speaks discouragingly of the treatment of tipplers as a means of permanent reform.

The *Publishers' Weekly* says: "All the books of the late Dr. John Todd, D. D., thirty in number, have been republished in England, and some of them have seen the light in eight different languages. The 'Lectures to Children' a work almost unequalled in its close sympathy with children, has been translated into French, German, Greek, Dutch, and Tamil, and has passed through several editions in Great Britain. His 'Student's Manual' sold in England to the extent of some two hundred thousand copies, and its circulation in this country has been probably larger yet. Two French translations have been made of it, and its aggregate circulation is said to have been larger than any book by an American author, with the single exception of Webster's Spelling Book."

There are more than 900 Young Men's Christian Associations in this country, with a membership of more than 150,000 active and aggressive young men. They hold an aggregate of real property valued at about \$2,000,000.

The *Religious Herald* assures us that the "confessional" is already established in most of the Protestant churches in that neighborhood. They "are quite inclined to confess to their ministers the faults of other people, but have not usually much to say about their own."

**THE CONFLICT BETWEEN CHURCH AND STATE IN GERMANY.**

The duel between Bismarck and the Church goes on without relenting on either side. Both parties are obstinate; though at present the German statesman is master of the field. To place the facts clearly before our readers, it may be well to review the events of the struggle thus far. The first great measure of the Empire in the protection of its sovereignty, the expulsion of the Jesuits and kindred bodies, is now well known. The act is not without precedent, for the Jesuits have been frequently expelled from the States of Europe. The Catholic hierarchy have universally taken up the cause of their Jesuit brethren; they are regarded as martyrs for the sake of the Church. The second important measure is the law

of the will of God. Her remains were interred in the family burial lot in the village of her nativity, (Auburn, Pa.) upon the banks of the beautiful Schuylkill, waiting the morning of the "first resurrection," when shall be heard the exclamation: "O death! where is thy sting? O grave! where is thy victory?" Rev. Mr. Mixel improved the occasion of her burial, by remarks on Job 14: 14, "If a man die, shall he live again?" May God comfort and save the bereaved husband and parents in that day when he comes "to make up his jewels." And now, Lizzie, we bid thee farewell. "Green be the turf above thee; may violets bloom and flourish around thy grave, and the last rays of evening's sunlight linger and play near the spot!"

"Thou shalt sleep, but not forever, There will be a glorious dawn; We shall meet to part, no never! On the resurrection morn! From the deepest caverns of ocean, From the desert and the plain, From the valley and the mountain, Countless throngs shall rise again. 'Thou shalt sleep, but not forever, In the lone and silent grave; Blessed be the Lord that taketh, Blessed be the Lord that giveth, In the life eternal day; Death can never, never come! In his own good time he'll call us From our rest to Home, sweet Home.'"  
JOHN G. BOBB.

**General Intelligence.**

**RELIGIOUS SUMMARY.**

Rev. Mr. SPURGEON'S church employs 18 colporteurs to visit, conduct Bible classes, and sell religious books. In 1872 they sold over \$6,000 worth.

**PROTESTANTISM AT ROME.**—At Rome Protestantism now numbers more than forty chapels or places of worship, open every Sunday and several times a week. A Scripture-readers' Association has just been formed for reading the Bible from house to house. Formerly, in the city of the Pope, one could do no more than give the Bible; now it is sold, at a very low price certainly, but enough to prove that those who buy it have the desire and intention of reading it.—*La Semaine Religieuse.*

**CONSCIENCE MONEY.**—An Ohio paper relates that about seventeen years ago a young boy, residing in Wood county, took a black cat-skin from which the original tail of the cat had been removed, and a mink's tail nicely sewed on instead, and sold it to a certain buyer of furs, not many miles from Grand Rapids, for \$1.25. It was done as a practical joke; but the boy kept the money, grew to be a prosperous business man, joined a church, but his conscience upbraided him so much that a few days ago the ex-fur dealer received a note inclosing \$3.70, principal and interest. The joke is now on the fur-dealer, as he put the cat-skin among a lot of mink-skins and sold it for \$3. As he cannot now find the purchaser, he proposes to contribute the money to some benevolent purpose.

Of the 258 patients admitted at the Binghampton Inebriate Asylum, in 1872, 128 had received a common school education, 90 an academic, and 31 a collegiate; 122 had intemperate parents, and 156 had been constant drinkers; 237 had smoked or chewed tobacco, only 12 not having used tobacco in any shape; 46 were book-keepers and clerks, 17 lawyers, 62 merchants, and 5 clergymen. Rev. S. W. Bush, chaplain of the Asylum, speaks discouragingly of the treatment of tipplers as a means of permanent reform.

The *Publishers' Weekly* says: "All the books of the late Dr. John Todd, D. D., thirty in number, have been republished in England, and some of them have seen the light in eight different languages. The 'Lectures to Children' a work almost unequalled in its close sympathy with children, has been translated into French, German, Greek, Dutch, and Tamil, and has passed through several editions in Great Britain. His 'Student's Manual' sold in England to the extent of some two hundred thousand copies, and its circulation in this country has been probably larger yet. Two French translations have been made of it, and its aggregate circulation is said to have been larger than any book by an American author, with the single exception of Webster's Spelling Book."

There are more than 900 Young Men's Christian Associations in this country, with a membership of more than 150,000 active and aggressive young men. They hold an aggregate of real property valued at about \$2,000,000.

The *Religious Herald* assures us that the "confessional" is already established in most of the Protestant churches in that neighborhood. They "are quite inclined to confess to their ministers the faults of other people, but have not usually much to say about their own."

**THE CONFLICT BETWEEN CHURCH AND STATE IN GERMANY.**

The duel between Bismarck and the Church goes on without relenting on either side. Both parties are obstinate; though at present the German statesman is master of the field. To place the facts clearly before our readers, it may be well to review the events of the struggle thus far. The first great measure of the Empire in the protection of its sovereignty, the expulsion of the Jesuits and kindred bodies, is now well known. The act is not without precedent, for the Jesuits have been frequently expelled from the States of Europe. The Catholic hierarchy have universally taken up the cause of their Jesuit brethren; they are regarded as martyrs for the sake of the Church. The second important measure is the law

requiring Catholic priests to be educated in the State universities. The nature and operation of this law are thus described in the Pull Mall Gazette:

"The common law in Germany—whether wisely or unwisely it is not for us to decide—exacts from every citizen who proposes to enter any professional career, be it that of a physician, a lawyer, a clergyman, a tutor, or a civil official, a course of from two to four years of university study. To this rule the Catholic clergy cheerfully submitted in those balmy days when religious strife slumbered in Germany—that is to say, from 1688 to 1830 or thereabout. But when the Roman Church began to lift her head and to take the offensive against all opponents—namely, about 1835—the universities, where future priests had mixed with future clergymen, doctors, lawyers, and professors, and saw a good deal of real life, began to be abandoned. Everywhere seminaries were founded where the future apostle was sequestered from the age of ten or twelve up to twenty or twenty-one, when he definitively took orders, from all contact with the world."

Both these acts have the same object—an object which Bismarck steadily pursues. They aim to prevent the growing up in the State of an organized body hostile to the State. The Jesuit is segregated from the world, and knows no sovereign but his superior; the priest, educated apart from all other young men in the State, has no interest in common with them, and is better fitted to be a phant instrument of the Papacy. In the latter measure, Bismarck has struck the Church a heavy blow. The priests' seminaries are closed, but the Catholic clergy declare that they will not obey the new law. We shall see.—The Methodist.

WITHOUT THE BIBLE

The world has had six thousand years to bring in its "more excellent way." What has it devised, apart from the Bible, to heal the sores of the broken, wounded heart? What has Rome, with her ages of martial glory, or Greece, in her era of philosophic culture and refinement, done to solve the vexed problem of aching humanity? What streams of comfort has the rod, wielded by their greatest intellects, extorted from the barren rock? What desert "whose leaf shall not fade, neither shall the fruit thereof be consumed, whose fruit shall be for meat, and the leaf thereof for medicine?" On the other hand, how many thousands and tens of thousands, racked with pain, tortured with doubt, worn with anxiety, agitated with remorse, darkened with bewilderment—the sick, the weary, the lonely, the dying, have been cheered and refreshed, and comforted by the consolation of this book.

ONE MORE WAY TO RAISE MONEY IN THE CHURCH

A novel method of raising money to build a church has been introduced by the Colored Methodist congregation of Montclair. The following is a copy of the handbills circulated on the occasion: "The young ladies and gentlemen of Montclair will give a grand Cake Walk, in Pillsbury Hall, Sept. 10, 1873. The cake will contain an 18-karat gold ring, and each piece will be numbered. Price fifteen cents per piece. Four cakes will be offered as premiums to the four nearest walking couples, to be decided by judges. Entrance fee to this walk, twenty cents per couple. There will be music for the benefit of the walkers, but no dancing will be allowed. The committee will spare no pains to make this cake walk one of the finest of the season. Admission to the hall, ten cents. Doors open at 7-30 o'clock, P. M." Cincinnati Star.

A FINE SERMON "SMASHED."

The following actual incident was related by Bro. Shaw in one of his discourses in this city, as illustrative of the modern practice of spiritualizing texts of Scripture, and giving them a meaning foreign to that intended by the inspired writer.

A young preacher—a graduate of one of the theological schools of the country—preached a very nice discourse from the following words: "Then, fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 17: 29. Said the young preacher, "The ship represents the church. The four anchors are Faith, Hope, Love, and Prayer. Christians are the crew. The sea represents the great ocean of life. The storm that prevailed is the trials to which we are incident here, and the island of Melita, where they all escaped safe to land, means Heaven." The preacher dwelt with becoming fervency on the importance of casting out the anchors—faith, hope, love, and prayer, the necessity of abiding in the ship in order to be saved, and the consolation to be found in the fact that not a hair of their heads should be hurt, but that they (the members of the church) should all reach the shore in safety. The preacher concluded by asking one of our aged preachers, whom he had invited into the pulpit out of respect to his gray hairs, to close the meeting with a few remarks. The old brother arose, and, placing his hands on the young theologian's head as if giving him a phrenological examination, proceeded in his plain, unadorned style, substantially as follows:

"My young brother, you've preached us a mighty purty discourse to-day, but I'm afeared you've made some awful big mistakes. You said that the ship meant the church. If that's so, we haven't got no church, now, for the ship was all smashed to pieces and destroyed. You also said that the four anchors were faith, hope, love, and prayer. If that's so, we hain't got any faith, hope, love,

and prayer in the church, as they have been cast out. And you said that Christians are the crew. If that's so, they are a mighty blood-thirsty set, for they wanted to kill Paul. You told us also that the island of Melita meant Heaven. Well, if that's true, Heaven must be a mighty snakey place, as one bit Paul as soon as he landed."

It is stated, as a historical fact, that the young preacher was never known to preach that "purty" discourse again, in all that region of country.—The Christian, Quincy, Ill.

NEWS ITEMS.

Advices from St. Petersburg state that Russia has definitely determined to annex all the territory on the right bank of the Amoor, from Bokhara to the Sea of Aral, as well as the Delta of the Amoor. Khiva will be completely isolated from the Sea of Aral, and the navigation of the Amoor will be made dependent on Russian favor.

VOLCANO OF ETNA.—A dispatch from London, dated Nov. 1st, 6 A. M., says that a special dispatch from Sicily reports that the volcano of Etna is in a state of violent eruption. The outbreak is accompanied by fearful earthquakes. Portions of the crater have fallen in, and the mines of sulphur which had been worked for years, and were valued at \$200,000, have been destroyed.

General Sir Garnet Wolseley, in command of the British expedition against the Ashantees, has arrived at the scene of operations. The London Times reports, on good authority, that the General took out instructions to first offer the Ashantees peace, on condition that they lay down their arms and withdraw from the territory under British protection.

The Town Council and Common Council of Dresden have unanimously resolved to send an address of thanks to the Emperor William for his recent reply to the Pope, which is described as a truly imperial act that will insure the triumph of the state over priestly domination.

The London Times on the morning of the 29th ult., published a note from Archbishop Manning, inclosing an extract from Maines's Journal, in which it is stated that the Pope has written a second letter to the German Emperor, and that this letter has not been given to the public.

The Chinese have taken to largely adulterating their teas. In London there are 10,000,000 pounds in bond which have been condemned as unfit for consumption, and notices have been given to merchants in China that all spurious teas will henceforth be destroyed.

New Orleans never had so many highway robbers as now, and the police are charged with shielding them and dividing the proceeds.

An old woman's obstinacy in smoking while crossing a Kansas prairie started a fire which swept over four counties.

SINGULAR POWER.

What sort of power is it? Two or three days ago Mr. Brown, a young man of about twenty-one years of age, came into our office, and kindly offered to let us test a certain power which he undoubtedly possesses, but does not pretend to understand. He first tied a handkerchief tightly over his eyes, then bidding us stretch out our left hand, he grasped it in his left hand, at the same time placing his right hand for a moment on our forehead, then upon his own. The communication—electric, or of whatever solitary or convertible force it be—being established, he would instantly lead us to any object upon which we fixed our thought, in whatever part of the building it might be. He professes to be led by certain flashes of light which seem to dart out from his head in the direction of the object. He says that he has no other peculiar power. But this has been tested by so many persons, here and elsewhere, that it is beyond question. The phenomenon is certainly well worthy of the attention of philosophers and scientists.—The Advance.

AN INDIANA EROLITE.

A very curious visitor from unknown regions is described by a farmer of Tippecanoe county in the Layette (Ind.) Journal: "Mention was made a short time since of the fall of a wonderful erolite, in the lower part of this county. Yesterday we met Mr. Harter, who discovered it upon his farm, near Romney. The fragments in all, it is supposed, will amount to about a thousand pounds in weight, and some features are presented which will be of great interest to scientific men. The erolite heretofore found are of a solid and metallic nature, having evidently struck the earth as compact bodies. This one is entirely different. From the traces it is easily determined that the vast descending globe came hurtling through the air in one glowing, molten mass, and that at the moment of its impingement it was in a liquid state. The fragments are honey-combed, like a cinder, and vary greatly in their weight. It is further evident that the globe was hollow, from the smoothness of the concave parts. The outside presents the appearance of a soft body that has struck upon solid particles, as the indentation of grass blades, straws and sticks are plainly discernible. One of the fragments had fallen on a large stick of wood, and conforms to it exactly. The very texture of the wood can be seen. Further than this, all around the spot where the main body fell were found numerous little balls of the material varying from a shot to an

ordinary-sized marble. They were perfect spheres, and can be accounted for upon no other hypothesis than that the rapid revolution of the liquid mass in its descent threw off these particles by centrifugal force. Parts of the material have been subjected to intense heat without the least effect being produced, and they show unquestionable evidence of igneous action. A box of these fragments will be shipped to the Smithsonian Institute, and the remainder are intended for the Purdue Agricultural College."

A PRAYER ANSWERED.

A mother of my acquaintance had a child taken alarmingly ill. She sent for the physician. The child was in convulsions. The doctor began at once vigorously to apply the customary remedies—cold water to the head, warm applications to the feet, chafing of the hands and limbs. All was in vain. The body lost nothing of its dreadful rigidity. Death seemed close at hand, and absolutely inevitable. At length he left the child, and sat down by the window, looking out. He seemed to the agonized mother to have abandoned her darling. For herself she could do nothing but pray. And even her prayer was but an inarticulate and unvoiced cry for help. Suddenly the physician started from his seat, "Send and see if there be any jimson weed in the yard," he cried. His order was obeyed; the poisonous weed was found. The remedies were instantly changed. Enough of the seeds of this deadly weed were brought away by the medicine to have killed a man. The physician subsequently said that he thought that in five minutes every kindred case he had ever known in a quarter-century's practice passed before his mind. Among them was the one case which suggested the real but before hidden cause of the protracted and dreadful convulsions. And the child was saved.

Now is there anything inconsistent or unphilosophical in the belief that at that critical moment a loving God, answering the mother's helpless cry, flashed on the mind of the physician the thought that saved the child? Is it any objection to that, faith to say, the age of miracles is past? If the mother may call in a second physician, to suggest the cause and the cure, may she not call on God? What the doctor can do for a fellow-practitioner, cannot the Great Physician do? Is the Almighty more hampered and hindered than his creatures in his working?

In brief, it is not necessary to believe that God sets aside the laws of nature in answer to prayer; it is enough to believe that he may and does use them in a vastly higher sphere, with an infinite knowledge and power, and with results that run far beyond our power to produce, or even fully comprehend.—Lyman Abbott, in the Christian Weekly.

THE NAME "PROTESTANT."

The name of Protestant took its rise from the following circumstances: At a diet of the princes of the empire held at Spires, in Germany, in the year 1529, it was decreed by the majority there present, that in those places where the edict of Worms had been received, it would be lawful for no one to change his religion; that in those places where the new religion (the Lutheran) was exercised it should be maintained till the meeting of a council, if the ancient (the Popish) religion could not be restored without danger of disturbing the public peace, but that the mass should not be abolished, nor the Catholics hindered from the exercise of their religion, nor any one of them allowed to embrace Lutheranism; that the Sacramentarians should be abolished from the empire; that the Anabaptists should be punished with death; and that no preacher should explain the gospel in any other sense than what was approved by the church. Six princes of the empire introduced their protest against this decree, namely; John, elector of Saxony; George, margrave of Brandenburg; Ernest and Francis, dukes of Brunswick and Lauenburg; Philip, landgrave of Hesse; Wolfgang, prince of Anhalt. To these were added the following free cities of Germany: Strasburg, Norinburg, Ulm, Constance, Linden, Memming, Kempfen, Nordlingen, Halbrun, Rentingen, Ise, St. Gall, Messenburgh and Windoshin. And from this protest the Lutherans first obtained the name of protestants, which was afterwards given in common to all who separated themselves from the practices of the church of Rome.

THE LAND OF THE ASHANTEES.

The Ashantee nation with whom England has trouble just now, is a great African power. It numbers about 3,000,000 souls—of whom some 200,000 are war-loving barbarians. Every twenty-one days they hold *adai*, or "blood custom," at which yam and palm wine having been drunk like water, skulls are carried in procession to the sound of drums made with human skin, and most horrible massacres and debaucheries go forward. At the annual "Yam-festivals," just now coming on, they celebrate a still bloodier carnival of death, and whenever a cabocoo or freeman dies, slaves are killed "to wet his grave." They eat the heart and drink the blood of a conquered enemy, and wear the teeth and finger-bones as ornaments. When the king dies, thousands of wretched slaves and attendants are slaughtered over his tomb; in a word, it is a land of murder. It was meant by nature to be a land of peace and plenty, for beyond the thick forest which lies along the coast stretches a fertile and healthy country of rich black soil, growing two or three crops yearly, and full of vegetable wonders

and glories yet unnamed. The fruits and flowers of Ashantee-land are said to be perfectly marvelous. Curious animals, such as the bird called "pokooe," and the huge, corpse-eating, "arompe" rat, are found in the woods and clearings. Reptiles are horribly plentiful, including enormous boas; a peculiar puff adder, whose bite is certain death; scorpions as big as cray fish, and toads so large that Bosman took the first he saw for a land tortoise. Gold is the chief article exported. In that metal Ashantee-land must be fabulously rich; the chiefs wear golden breastplates and golden or gilded warcaps. The caboceros go about with lumps of virgin gold hung upon their necks and waists, some weighing, it is said, four pounds or more; and Dowditch has described golden window-frames in the king's palace at Coomassie. After the battle of Accra, in 1826, the Ashantee King sent in as "peace-money" six thousand ounces of dust and nuggets, and the swords, muskets, and elephant tail fans are described as being profusely rich with goldsmith's work. The Government is a despotic monarchy, the religion fetichism modified by African Islamism. They believe in a Great Spirit, who, they say, created six white and six black people, and gave the first choice between a calabash and sealed paper. The blacks took the calabash—which contained gold, iron, maize, and all the wealth of nature—and the whites got the scroll, which contained instructions in the right use of all these products. Thus the whites are forever superior. As for Coomassie, the capital, accounts differ, one statement making it out a poor struggling place of mean huts, and another, a really fine and imposing city for Africa. Weekly Baptist.

THE POPE AND THE EMPEROR.

The great Political Event in Europe—How the Correspondence is Regarded in Germany—Temper of the German Press, Catholic and Protestant.

[Berlin correspondence (Oct. 18) of the London Times.]

Since the battle of Sedan no incident has produced so powerful an impression upon the German mind as the correspondence between Emperor and Pope. All political parties agree in looking upon the two letters as an event. Both in their immediate effect upon the politics of the day and as calculated to strengthen the religious and political progress of this country, these missives have uncommon importance attached to them. With reference to current politics, there certainly was no need of a fresh declaration of war proceeding from an ecclesiastic who, a year ago, reminded his German majesty of the little stone that was sure to fall from on high and smash his tottering throne to pieces. Still, though the Pontiff's animosity had been displayed on more occasions than one, a notable difference is felt to exist between former peevish ebullitions and the present deliberate onslaught. So serious a letter, it is argued, cannot have been written for nothing, even by a person other than the ordinary human attributes. Not being prepared to admit the workings of the infallible mind to be altogether unintelligible to mere mortals, the Germans are naturally anxious to investigate the motives which can have counselled so grave and pregnant a step. To chide with the certainty of eliciting a cutting retort can be hardly regarded as a sufficient reason for giving mortal offence. However great the satisfaction derived from making a clean breast of it, it cannot but appear, even to the self-constituted censor of humanity, as altogether disproportionate to the danger incurred in the act. Such being the case, the only way of accounting for the experiment in German eyes seems to be to attribute to the Pope a desire to declare the German Emperor and government, in the strongest and most emphatic form that could be devised, enemies of the church; to hand them solemnly over to the hatred of the faithful in and beyond the frontiers of this country, and to outlaw them before God and man.

The Pope, it is thought, wrote his letter in order to publish it. If he delayed communicating the important missive to his flock, he only waited for a moment when his doing so would be particularly injurious to his correspondent; while he, of course, anticipated such a contingency to be close at hand when he first put pen to paper. No matter whether this interpretation is correct or not, it evidently begins to prevail in political circles, and is pretty generally accepted by public opinion at large. More interesting even than this conjecture is the conclusion based upon it. Viewing it in the light of other recent occurrences, the construction put upon the proceedings of the angry priest seems to force on the inference that the Vatican fully relies upon the sentiments of the Bourbon prince, and what is equally remarkable, expects him shortly to be in a position to act. With these sentiments uppermost in his mind, no little satisfaction is felt that the reply of the Emperor should have exposed the presumption of the Papacy in so forcible a manner. The wisdom, too, of anticipating the supposed intention of the Pope and divulging the whole affair at an early date, is highly commended. Some go the length of likening it to the famous Benedicti exposure in July, 1870. Speaking of the latter eventful period, I may supply a re-assuring remark. As the Ultramontanes so strangely miscalculated the chances of the first collision between Germany and France, their present reckonings are considered as likely to prove erroneous and delusive in many respects. French diplomatists and generals, it is hoped, will throw cold water upon clerical ardor, at least for some time on the can-

To prepare for the worst, however, is the motto of the day. Just as in the period preceding the sensational scene in the gardens of Ems, every precaution is taken, however unlikely it may appear that any will be needed in the immediate future. The public are certainly incensed at the necessity of the continued and accelerated armaments; yet they cannot, under the circumstances, avoid being gratified by the reports announcing redoubled activity in those highly servicable ateliers where machinery for the abridgment of life is being manufactured with such consummate skill.

Besides the influence likely to be exercised by this memorable correspondence upon the evolutions of the next few years, the Germans flatter themselves with the hope that the Pope's step in placarding the most extravagant pretensions will materially assist the progress of independent thought. There is little doubt that the expectation will be fulfilled. Between the Russian and French frontiers there are few educated Catholics willing to admit the papal claims in their totality. If they have not declared against Pio Nono, if they have not deserted the church and joined the Old Catholic banner, this is owing to their respect for ancient institutions rather than for the men now representing them. Very many among this class have lately found it rather difficult to refrain from open disapproval of clerical doings. Very many have been considering the expediency of signing addresses to the Pope, even though they may not care to join a new creed. To renounce all political connection with a priest who chooses to constitute himself the enemy of their country has long been regarded as desirable by not a few who were content to leave his new dogmas unnoticed. Having never voted for his cause at the polls, these men have been considering for some time past whether they had not better vote against him rather than continue their former practice of entire neutrality. After the papal letter these malcontents will be more dissatisfied than ever with the policy of Rome. Before long they may find it necessary to combine for common action.

Already we have some indications of what is coming. In some parts of the country committees have been formed in the last few days consisting of Catholics bent upon the return of ministerial candidates in the impending elections. Headed by men of the highest rank and standing, these bodies, which are so many Catholic organizations distinct from Roman Catholicism, will probably attract numerous adherents, and cause many to take sides in a quarrel who have long tried to remain indifferent spectators. What this open espousal of the national cause by the higher ranks of Catholic society portends in a country like this I need not specify. Suffice it to say that the moment the sentiments of this class are frankly avowed, the Pope will receive palpable proof that in Germany at any rate the number of gentlemen prepared to make common cause with him is infinitely small. What good he can possibly derive from the lower classes of this kingdom he probably knows best. It may, however, not be wandering from the point to observe that on the occasion of the only Ultramontane *encluse* which has occurred in the last few years, some 3000 Polish miners were subdued by just a dozen "Ulans" charging boldly with lance and sword. Nor ought it to be overlooked that the other day a procession of 2000 devotees, going to Kevelaer, the Rhenish shrine, with bishops and counts at their head, to pray for the persecuted church, were stopped by one policeman meeting them in the open fields, at a considerable distance from all habitations. Only after they had consented to send their banners and crucifixes home did the dauntless constable consent to their proceeding as so many private persons. It is all very well for the Pope to inform the Emperor William that his throne is in imminent danger because of the Ultramontane quarrel; but, unless he has more resolute allies than are to be found hereabout, the prophecy is not likely to be soon fulfilled.

I must not omit saying a word upon the language of the German press on this memorable occasion. It is fiercer than anything of the kind I have seen since the first days of the last campaign. The epithets bestowed upon Pio Nono forcibly remind me of certain unmentionable adjectives then used about Napoleon III., while the attacks launched against the Jesuits and the clerical army under their command, are a good deal hotter than anything ever recorded as employed against the French. About the most complimentary phrase used in regard to the Pontiff, denounces him as a poor, blind, misguided fool. Then comes the class of verbiage harping upon his conceit and insane hauteur. The highest round of the ladder is reached by those journals which decline to treat him as other than a comic character. There is no very marked difference in all this between the leading papers of the Catholic and the Protestant districts. We read pretty much the same at Breslau and Cologne as at Berlin and Magdeburg. That the German press of Vienna shares these opinions and registers the Emperor's reply as an achievement of which every Austrian German must be proud, is perhaps likewise worthy of notice. The death of Bishop Kott at Fulda will occasion a new controversy between the secular and ecclesiastical authorities. Under former arrangements the Episcopal chapter submitted a list of candidates for the vacant see, government being entitled to reject all except two. The chapter then chose a bishop out of those who were not rejected. Under the new ecclesiastical laws, however, government claims the right of refusing all the can-

didates proposed. As the new regulations refer likewise to the appointment of a provisional administrator of the see, another conflict may be at hand. Nor is it altogether impossible that the Papal correspondence business will have a sequel before long.

Miscellaneous.

STEWARDSHIP.  
BY REV. JAMES UPHAM, D. D.  
No beggar is thy God; he needs no aid,  
Poor child of clay!  
The world's vast wealth, created by a word,  
Is his to-day.  
Yes, but a word, and other worlds shall fill  
The space afar.  
Beyond where light has faded, with tired wings,  
From furthest star,  
Think not to bribe a place in God's esteem,  
With gift of gold.  
E'en though thy gift should hungry thousands feed  
From stores untold;  
Or structures rare, and every chair endow,  
For learning's use;  
Or Gospel heralds to the heathen send,  
Their bonds to loose.  
God gives the work thy character to test,  
Or mold complete;  
His love, and faith, and faithfulness he seeks—  
All else is cheat.  
The love he asks is Godward, inward, true,  
The twin are one;  
Take heed, lest thine be the sheepest love of self,  
Or be undone.  
His faith in God and all that God hath spoke,  
Is faith that saves;  
His faith in Christ as Saviour, Teacher, King,  
Nor serv's a shirk.  
His faithfulness from faith, nor less from love,  
To God and man;  
His faith and love co-working out in act,  
Where'er it ean.  
Dost thou bring much, and yet keep back a part?  
Thy worse than naught;  
Thy not the smile of thy approving Lord—  
Where name is sought.  
Hast but a mite to bring, and bringest that?  
With God 'tis more.  
Than all the millions brought with noise and pomp  
From hoarded store.  
He in whose eye the millions are as mites  
On motive loaves;  
Each is a steward of a sacred trust—  
God keeps the books.  
Watchman & Reflector.

TWELVE EXCELLENT RULES.

- 1. To remember that we are all subject to failings and infirmities of one kind or another.
- 2. To bear with, and not magnify each other's infirmities. Gal. 6: 1, 2.
- 3. To pray one for another in our social meetings, and particularly in private. James 5: 16.
- 4. To avoid going from house to house for the purpose of hearing news, and in interfering with other people's business.
- 5. Always to turn a deaf ear to any slanderous report, and to credit no charge brought against any person until well founded.
- 6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
- 7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.
- 8. To observe the just rule of Solomon, that is, to leave off contention before it be meddled with. Prov. 17: 14.
- 9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. Eph. 4: 2.
- 10. Remember that it is always a grand article of the devil, to promote distance and animosity among members of churches; and we should therefore watch against everything that furthers this end.
- 11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit.
- 12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. John 13: 5-16, 35; Eph. 4: 32; 1 Peter 2: 21.—American Tract Society.

MINISTERIAL QUALIFICATIONS.

The ministry is a high office and requires rare endowments. Among them all, sympathy is chief. This is a strong word; it goes to the heart; denotes unselfish burden-bearing, taking the sorrows, cares, perils, sins, miseries of others upon our own souls. Christ did that perfectly. "Surely he bore our griefs and carried our sorrows." "The chastisement of our peace was upon him, and with his stripes we are healed." Thus he put his heart under our burdens, and made our cause his own. Ministers are expected to walk in his steps, possess his spirit, "fill up what is behind of the afflictions of Christ," and "know the fellowship of his sufferings." They cannot preach the gospel if they lack sympathy. Merely talking about, eulogizing, and eloquently describing the love of Christ, falls far short of preaching the gospel. Preaching is a living, personal effort of a saved soul to save others; the love in the sermon must burn in the heart; it must not be Christ's soul alone which yearns for sinners, but the preacher's also. Paul is a good example. But it is utterly impossible for a man to plead with and help sinners as Paul did, until he feels as Paul did, and is willing to be accused as Christ was given over by Christ to be persecuted for his fellow men, that they might be saved.

Sympathy can be cultivated. The Holy Spirit never calls a man to the ministry who is incapable of consoling, helping, blessing others. Yet the development of unselfishness, tenderness, warmth, sympathy, depends upon our own efforts. Some are more susceptible than others, but all require discipline, culture, exercise, growth. (The old man must be subdued; love of ease, desire to be served, inclination to seek our own comfort, convenience, honor, pleasure, must be suppressed; and skill to take hold of troubled souls, nurse the feeble, restrain the wayward, lift up the weak, cheer the sad, inspire the dull, instruct the ignorant, be attained. God promises to "strengthen us with might in the inner man;" and urges, "if any man lack wisdom, let him ask of God." No power is so freely given as this power to love; no wisdom so generously imparted as wisdom to win souls. This is the one special mission of the Spirit, and the one special mission of those who are called to preach the gospel. May they not then expect unusual help in this respect? Is there any excuse for those who are chosen for this service to be cold, reserved, blunt, unsympathizing? Had they been incapable of this tender endowment they would never have been called to the work. The fact that they are called is proof that they can acquire the needful spirit and skill to lay hold of lost men and help them in all their distresses. Some urge that it is not natural for them to be genial, helpful, tender, but that is no excuse. The old man can be crucified, the new man developed; the old spirit cast out, and the Spirit of Christ put in its place. Earnest study of the great necessities, weaknesses, sorrows and perils of humanity, and the boundless mercies of God; and the adaptation of mercy to relieve misery, of divine might to help mortal weakness, of heavenly love to console broken hearts, will assist them to feel for man, and bring the Saviour and the lost, the feast and the famished together. Two overwhelming conceptions should throb in the minister's soul, one, that of the utter helplessness of man, and the other, of the infinite helpfulness of God in Christ Jesus. Two passages of Scripture embody these conceptions as felt by the great apostle. A study of man's degradation, guilt, and peril, forced the outcry, "Oh, wretched man that I am! who shall deliver me from the body of this death?" A study of God's love, and his wise and effective plan to save, brought this other exclamation to his lips, "Oh, the depths of the riches of the wisdom and knowledge of God!" Ministers have power to save men just in proportion as they enter into the significance of these two utterances, or rather in proportion as these two ideas enter into them, and inspire all their being. It is a great thing to attain this grace and abide in it. Many who sometimes weep oversinners, and glow with visions of full salvation, fall back from the deep experience, and lose the powerful impulse. If they held fast to their best estate, and lived in the light, as they occasionally enjoy it, they would be invincible. While the preacher has such profound views of human sin and peril, sinners are alarmed; they cannot resist the appeals made to them; their souls will be disturbed in spite of themselves. And when the active, wonderful mercy of God is apprehended, and the conception burns in the soul as a flame of love and eagerness to save, it takes hold of people; faith comes by such hearing; weary, guilty, lost men, cry out, "Jesus, Son of David, have mercy on me!" Ministers thus endowed are sure to gather many sheaves from the world, and prove a comfort and help to the saints. This is their most needful, and most helpful qualification, and we are sorry to add, one in which there is general deficiency. May the Lord increase the sympathy of his ministers.—The Baptist Union.

Married.  
WALKER—TAYLOR. At Snowshoe, Centre County, Pa., Oct. 19th, by Rev. J. A. Aldred, Mr. Lucien Walker to Miss Martha Taylor, both of Snowshoe.

Business Department.

APPOINTMENTS.

Providence permitting I will preach in Newburyport, Mass., Sunday, Nov. 23rd. J. M. ORROCK.

NOTES TO CORRESPONDENTS.

AMOS G. MATTHEWS.—Please tell us where William Fitts receives his paper, and also give us the name of your Post-office, county and State.

LETTERS RECEIVED.

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their paper or wrapper the week following this acknowledgment should inform us immediately.

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he has paid; thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year; a subscriber can thus tell at any time how his account stands. The letter "F" indicates that the paper is sent free.

Henry Crouse; C. R. White; L. Osler; O. M. Gaylord; H. M. Skinner; Wm. McCullough 2.00; H. S. Montgomery 4.00; Rev. T. H. Sketchley; C. Collins, Jr. 2.00; Mrs. Julia C. Crocker 3.00; D. G. Stroffer; G. W. Burnham; Thomas Howe 1.00; W. S. Howden 7.00; R. J. McKusick 2.00 (will send it for that year); R. B. Jones 3.00; I. R. Gates 2.00; W. H. Swartz—am not sure whether we can give it or not, having met with a difficulty we did not expect.

BOOKS, TRACTS, &C. SENT

During the week ending Wednesday, Nov. 19. By Mail.—Thomas Howe; R. B. Jones; W. B. Kinney.

The Family Circle.

PRAYER. On your knees for prayer, O ye fathers, mothers, and children...

And when, as the mother was getting well, Guida came one day with her little kettle of milk...

A SWABBER WITH GOD.

A carrier in a large town in Yorkshire heard his carrier one day in the yard swearing dreadfully at his horses...

CONTENTMENT IS GAIN.

"Do you suppose, I am going to wear a sun-bonnet forever?" The speaker looked indignantly over her shoulder...

A QUAKER'S TEMPERANCE LECTURE.

A few years ago several persons were crossing the Alleghany Mountains in a stage. Among them was a Quaker...

A DRUNKARD'S DREAM.

"There was a moral in that dream," it seemed as though I had been suddenly aroused from my slumbers...

INFLUENCE OF INNOCENCE.

It is a marvelous thing to see how pure and innocent heart purifies all that it approaches. The most ferocious natures are tamed by innocence...

THE BEST SERVICE.

As each car, arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks...

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THE PROTECTING CLOUD.

Alexander Peck, a Scotch Covenantist, with some others, had been at one time pursued both by horse and foot...

SUNSHINE IN SLEEPING-ROOMS.

Sunshine is as necessary to the health of animals as plants, and we should contrive, if possible, to have our sleeping rooms...

FOUR RECEIPTS FOR SECURING SUNSHINE IN THE SOUL.

1. Look at your mercies with both eyes; at your troubles and trials with only one...

PERPETUAL PASTE.

Dissolve a teaspoonful of alum in a quart of water. Who could do as much flour as will...

PRETUL BABIES.

Babies often cry without any apparent reason; but a mother can usually discover a reason if she stops to think about it...

TO REMOVE GREASE SPOTS.

Fresh calcined magnesia, free from moisture, and add pure benzole, so that it is just moist, and sufficiently heavy to flow...

OUR BOOK-SHELVES.

BOOKS.

THE YOUTHFUL EXPLORER'S BIBLE. LANDS, Volume of 224 pages, with 25 large engravings...

Farm, House and Garden.

THE NIGHT OF WEEPING.

THE NIGHT OF WEEPING. Or Words for the Suffering Family of God. By Rev. H. H. Bond, of Scotland...

PAMPHLETS.

THE BLESSED HOPE, an excellent sermon by the late Rev. Alexander MacCall, D.D. of London...

TRACTS.

THE FIRM BANK; a Poetic Leaflet of a Poet of a size suited to putting into an envelope...

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