

however, were by night; and when Nanni would urge Ser. Farl to examine the Scriptures, and then honestly follow the teachings of the Holy Book, the wily Italian would reply: "I don't mind telling you that I'm sure you're right, for you will not betray me; but it is not safe to belong to you; poverty, loss, and maybe worse would befall us."

Carnival passed as usual in Barletta, and Lent came. On the first day of Lent, Friar Benedetto, the Capuchin, reappeared, and in his company two priests from Rome. The three began a visitation from house to house among the Romanists, and within two days the effects of their presence began to be seen. Several of the more bigoted Romanist women became loud in their denunciation of the "Protestants," shook their fists as they met them on the streets, and prophesied that soon Holy Church would be avenged of her adversaries.

The two foremost priests of Barletta also on Sabbath preached against the "heretic," strictly prohibiting their people from having any dealings with them, from speaking to them, shewing or receiving kindness, or in any way countenancing an abominable schism against the Holy See.

The Evangelicals hearing the mutterings of this storm, resolved to weather it, as they had many storms before, by patience and humility. They remained as much as possible within doors, kept their children off the streets, did not appear at their windows, and in every way tried to banish themselves from the angry eyes of their enemies. It was announced that the two priests from Rome were Padre Postiglione and Padre Trentadue, who has come from the Holy Father to preach a *Novena* during the first part of Lent, for the express purpose of "putting down Protestantism." While visitation preparatory to this *Novena* was in progress, Nanni received a letter from a village a little distance to the north, a few miles inland from the Adriatic coast. The people of this village stated that they had no priest: that they were deeply anxious to hear the Evangel as it was preached at Barletta, and begging him to come to them for at least a fortnight, that they might "hear something comforting about Ser. Jesus." This letter was so sincere and pathetic, it gave such a picture of a people hungering for the bread of life, that Nanni was fain to go. He laid the matter before several members of his congregation, and they advised him to go, accompanied by one of the two Monti brothers, the last additions to the Barletta church.

(To be continued.)

GOETHE ON THE BIBLE.

As far back as my twentieth year I can trace the existence of a certain fundamental conception or fixed way of viewing things in my mind—whether of native growth or by inoculation from some external source I cannot say—a conception which I applied to all matters of oral or written tradition. In all such matters I said to myself, the important thing is the fundamental fact, the internal force, the significance, the tendency. In this alone, what is original, divine, operative, unassailable, and indestructible in the tradition resides. This central and substantial kernel of the matter remains unaffected by any change of condition that time can produce, just as a well-conducted soul is not disturbed by any accident that may befall the body in which it lies encased. Language, dialect, style, and written tradition are thus to be regarded as the mere body or bearer of a spiritual work, and this body, however closely connected with the internal spirit, is, nevertheless, subject to deterioration or corruption in many ways; and, indeed, in point of fact, it is impossible, in the nature of things, that any tradition should be handed down through long ages quite pure, or, even if it were handed down in perfect purity, that it should be understood through all ages in the same way that it was originally accepted—the former on account of the imperfection of the instruments through which it is handed down; the latter on account of the difference of times and places, and, above all, the diversity of human capacities and ways of thinking—a difference which lies at the root of that notable divergence of views which never fails to manifest itself in the schools of antagonistic expositors.

Any person, therefore, who has occasion to occupy himself with the contents of any written tradition must endeavour to get hold of the marrow of the matter, and that not merely in the way of an intellectual cognition, but in its living relation to his own inner life and the fruitful action which it produces there; while whatever in the record is of the nature of an external shell and remains without any moral action upon our souls, or may perhaps even be liable to the suspicion of adulteration, must be thrown aside as of no value for us personally, and left to the disposal of scientific criticism, which, however it may pull in pieces and tear asunder this part or the other of the whole, can never succeed in robbing us of what we had appropriated in a living way as the root and marrow of the business, or even for a moment making us sceptical as to the fundamental facts which we had sifted out of the kernel of the tradition.

A conviction of this kind, growing out of faith and experimental appropriation, which, in all matters of the highest importance, is the only effective and operative conviction, lies at the foundation of the moral and literary architecture of my life, and is to be looked upon as a well-invested capital, on which a man may richly draw, though, no doubt, in individual cases it may be wanting. Such a conviction it was that made the Bible in my early years effectively accessible to me. I had read it through several times in the way that was natural to the well-brought-up sons of Protestant parents, and, besides, had plunged into it here and there in a less systematic way, as inclination or edification prompted. The plain-spoken naturalness of the Old Testament and the tender *saftigkeit* of the New had in individual sections taken a strong hold of me. As a whole, no doubt, I was not able to consult it to my satisfaction; but the varieties or apparent contradictions of the different books did not affect my belief in the fundamental conceptions which lay at the root of them all. The significance of each, if not the harmony of the whole, I could fruitfully realize; and, altogether, I had

put too much of my best soul into this Book to be able ever afterward to dispense with it as part of my spiritual nourishment. This enlistment of my best feelings on the side of the Book made me proof through life against whatever sneers or rillery I might find directed against it; for the spiritual good of which I had been partaker from the Book had convinced me experimentally of the dishonesty of all such irreverent assaults. On the other hand, any kind of thorough critical research, honestly meant, was grateful to me. An extension of our knowledge with regard to Oriental localities and costumes I appropriated eagerly, and I employed their without fear in the large and liberal interpretation of the traditions which my spiritual experience had made so dear to me.

With the New Testament I proceeded in the same fearless fashion; but however far, in the exercise of critical ingenuity, I might pull the record to pieces, I always carried with me that most salutary word: "The Evangelists may contradict themselves as much as they please, so long as the Evangel does not contradict itself."—From Goethe's *Autobiography*.

SKIPPING HARD PLACES.

Boys, I want to ask you how you think a conqueror made out who went through a country he was trying to subdue, and whenever he found a fort hard to take, let it alone. Don't you think the enemy would buzz wild there, like bees in a hive, and when he was well into the heart of the country don't you fancy they would swarm out and harass him terribly?

Just so, I want you to remember, will it be with you, if you skip over the hard places in your lessons and leave them unlearned; you have left an enemy in the rear that will not fail to harass you and mortify you times without number.

"There was just a little bit of my Latin I hadn't read," said a vexed student to me, "and it was just there the Professor had to call upon me at examination. There were just two or three examples I had passed over, and one of them I was asked to do on the blackboard."

The student who is not thorough is never well at his ease; he cannot forget the skipped problems, and the consciousness of his deficiencies makes him nervous and anxious.

Never laugh at the slow, plodding student, the time will surely come when the laugh will be turned. It takes time to be thorough, but it more than pays. Resolve, when you take up a study, that you will go through with it like a successful conqueror, taking every strong point.

If the inaccurate scholar's difficulties closed with his school life it might not be so great a matter for his future career. But he has chained to himself a habit that will be like an iron ball at his heel all the rest of his life. Whatever he does will be lacking somewhere. He has learned to shirk what is hard, and the habit will grow with years.—*Anon.*

SWEET HOME.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and one soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes a new heaven and a new earth; makes all cares light, all pains easy. It is the one enchantment of human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must come. As in a sheltered nook in the midst of the great sea of ice which rolls down the summit of Mont Blanc is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child; father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure, and divorce frequent, makes of marriage not a union for life, but an experiment which may be tried as often as we choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society.—*James Freeman Clark.*

TO A MODERATE DRINKER.

No, not even the mildest of the California wines will prove useful. Wine is no more healthful than alcohol diluted in water. Suppose a wine contains seven per cent. of alcohol—and that surely would be light enough—it is no more healthful than water with seven per cent. of alcohol in it. The wine is practically just that, with a little colouring matter added. Often, very often, there is an addition of poisonous adulterating stuff. There is no doubt, as you suggest, that the wine is better than lager-beer. This is a wretched stuff, puffing a man out and making his brain stupid. There is a kind of drink known as water which I advise you to try. It may taste strange at first, but you will find it the best drink when you are sick or well, when you are hot or cold, indeed under all possible circumstances.—*Dr. Dio Lewis.*

THE "Italia" has published a statement to the effect that the Pope is disposed to quit Rome and take up his abode in Vienna. The "Freundenblatt," the Austrian official journal, remarking upon this announcement, says: "We hope that Leo XIII., after mature reflection, will decide to remain in Rome. If, however, he should persist in his desire to leave the Vatican, we advise him not to count too confidently upon gaining Austrian sympathies for his cause. We should not refuse hospitality to the Holy Father, but the political interests of the Empire would not permit of our defending the pretensions of the Holy See with the energy demanded by Leo XIII. and his counsellors."

BRITISH AND FOREIGN ITEMS.

THE sale of Bibles has recently been very large in Bulgaria, and there are signs of deep religious interest.

THREE archpriests of a sect of Greek dissenters have been released by order of the Czar from a cloister where they had been imprisoned since 1856 for their heretical opinions.

DR. ROBERT YOUNG, author of the famous "Young's Analytical Concordance," is so badly out of health that his physicians have ordered him to abstain from all literary work for a year.

MADAGASCAR is advancing steadily and rapidly. A college has been built at the capital, costing \$20,000, and the Queen and her Prime Minister continue to foster the London Society's Missions.

A RECENT religious census taken in Prussia shews that the country contains 17,645,466 Protestants, 9,205,136 Catholics, 363,799 Jews, 42,518 Dr. Christians, and 22,006 persons professing no religion.

THE house in which Dante was born, and which has heretofore been under the care of the city of Florence, has been transferred to a bank of that city in payment of a loan, and is to be sold at public auction.

THE population of the Hawaiian kingdom consists of only about 60,000 souls, all told, and yet the salary of King Kalakaua is \$50,000 a year, which is equal to the salary paid the President of the United States.

MR. JAMES MARSHALL, formerly of the island of Trinidad, who died recently near Glasgow, Scotland, bequeathed a portion of his estate, which will probably amount to \$150,000, to the Foreign Mission Fund of the United Presbyterian Church of Scotland.

THERE are eighty young men from Liberia at the Lincoln University, Chester County, Pa. Four are from the Bassa nation, two are Congoes, one is a Vey, and another an Americo-Liberian. One of them, Thomas H. Roberts, of the Vey nation, received the first prize for oratory at the recent anniversary of Lincoln University.

THERE is an extraordinary awakening at Hamadan, a station of the Presbyterian Board in Persia. About forty Jewish families have become Christians. Near the supposed tomb of Mordecai and Esther a company of the children of Israel are meeting regularly twice a week, to examine the law and the prophets, and to inquire concerning the Christian faith.

THE late Bishop Wilberforce affirmed that "the bishops of the Church of England were, by unbroken succession, the descendants and representatives of the original twelve." Archbishop Whately maintained "that there was not a minister in all Christendom who was able to trace up, with any approach to certainty, his spiritual pedigree." Which is the "catholic" view?

COUNT CAMPOBELLO is about to publish a chapter of autobiography, in which he is to give some account of the progress of his conversion. He and others, it is said, were fired with a zeal for a reform of the Papacy, and were especially anxious to secure the right of clergy and people to vote at the election of a Pope. Leo XIII., however, it is added, soon destroyed all hope of reform in this direction, and so Count Campobello left the Church altogether.

THERE has been a great gale in the British islands. Houses were unroofed and unfinished buildings collapsed. It is reported that fifty-nine fishermen were lost at Bourne-mouth and Eyemouth, and 140 belonging to both places missing. By the falling of a roof at Stockton-on-Tees five persons were killed. During the height of the gale the British steamer "Cyprian," from Liverpool for Genoa, was wrecked on the Welsh coast. Only eight out of her crew of thirty were saved.

A MODERN and lay Luther, on a small scale, has appeared in Villagarca, Spain. He has a country house and land twenty miles out of the village, and circulates the Gospels and tracts among his men, whereupon the priest has excommunicated any one who shall work for him. Nothing daunted, one Sunday in July, he nailed a paper on the church door before mass, begging that the priest would convince him publicly of his errors; and has followed it up by publicly confronting the priest before the people, in an ineffectual effort to draw him out.

THE Rev. Professor Plumptre, in a paper just published, draws attention to the fact that the history both of the Old and New Testaments stands now on a firmer footing than it did a hundred years ago. Assyrian, Babylonian and Egyptian inscriptions have brought into a daylight clearness all that the Hebrew Scriptures tell us of such rulers as the Pharaohs, Sennacherib, Salmaneser, Nebuchadnezzar, etc. Chaldean and Assyrian records give the Bible names of Omri, Ahab, Jehu, Pekah, Azariah, Ahaz, and Hezekiah. The cemeteries of Rome, the *Bolubarium* of Livy, the arch at Thessalonica, the stones of Cyprus, are adduced as verifying the New Testament account of the origin of the Christian Church.

IT is not an easy matter to start a new journal in Japan, particularly if it should happen to be of liberal politics. A Mr. Saiondji, who had resided in Paris for six years, lately returned to Japan, and commenced the publication of a newspaper called "Toyo Dijiyou Chimboun," which was considered by the authorities to be too pronounced in its character. Mr. Saiondji thereupon received a notice from Government that it was derogatory to his rank as *wasakow* to edit a newspaper, and that he had better find another occupation. His successors were indiscreet enough to criticise the action of the Government in the matter, for which they were heavily fined and imprisoned for several months. The next editor, a Mr. Ishioka, was condemned to a year's imprisonment for an article advocating the creation of a national Parliament; and all the Liberal editors having been thus used up, the "Dijiyou" has just disappeared from circulation.