

Miscellaneous.

THINGS TO REMEMBER.

Edward Everett became overheated in testifying in a court room, went to Faneuil Hall, which was cold, sat in a draught of air until his turn came to speak; "but my hands and feet were ice, my lungs on fire. In this condition I had to go and spend three hours in the court-room." He died in less than a week from thus checking the perspiration. It was enough to kill any man.

Professor Mitchell, while in a state of perspiration in yellow fever, the certain sign of recovery, left his bed, went into another room, became chilled in a moment, and died the same night.

If, while perspiring, or while warmer than usual from exercise or heated room, there is a sudden exposure, from still cold air, to a raw, damp atmosphere, or to a draught, whether at an open window or door, or street corner, the inevitable result is a violent and instantaneous closing of the pores of the skin, by which waste and impure matter, which was making its way out of the system, is compelled to seek an exit through some weaker part. The idea is presented by saying that the cold had settled in that part. To illustrate: A lady was about getting into a small boat to cross the Delaware, but wishing first to get an orange, at a fruit stand, she ran up the bank of the river, and on her return to the boat found herself much heated, for it was summer; but there was a little wind on the water, and her clothes soon felt cold, which settled on her lungs, and within the year she died of consumption.

A strong man was working in his garden in May; feeling rather tired about noon, he sat down in the shade of the house and fell asleep; he awoke up chilly; inflammation of the lungs followed, ending, after two years of great suffering, in consumption. On opening his chest there was such an extensive decay, that the yellow matter was scooped out by the cupful.

A Boston ship owner, while on the deck of one of his vessels, thought he would lend a hand in some emergency, and pulling off his coat, worked with a will, until he perspired freely, when he sat down to rest awhile, enjoying the delicious breeze from the sea. On attempting to rise, he found himself unable, and was so stiff in his joints that he had to be carried home and put to bed, which he did not leave until the end of two months, when he was barely able to hobble down to the wharf on crutches.

A lady, after being unusually busy all day, found herself heated and tired towards sundown of a summer's day. She concluded to take a drive to town in an open vehicle. The ride made her uncomfortably cool, but she warmed herself up by an hour's shopping, when she turned homeward; it being late in the evening, she found herself more decidedly chilly than before. At midnight she had pneumonia (inflammation of the lungs), and in three months had the ordinary symptoms of confirmed consumption.

A lady of great energy of character lost her cook, and had to take her place for four days; the kitchen was warm and there was a draught of air through it. When the work was done, she, warm and weary, went to her chamber, and lay down on the bed to rest. This act was repeated several times. On the fifth day she had an attack of lung fever; at the end of six months she was barely able to leave her chamber, only to find herself suffering with all the prominent symptoms of confirmed consumption, such as quick pulse, night and morning cough, night sweats, debility, short breath, and falling away.

A young lady rose from her bed on a November night, and leaned her arm on the cold window-sill, to listen to a serenade. Next morning she had pneumonia, and suffered the horrors of asthma for the remainder of a long life.

Multitudes of women lose health and life every year, in one or more ways, by busying themselves in a warm kitchen until weary, and then throwing themselves on a bed or sofa, without covering, and perhaps in a room without fire; or by removing the outer clothing, or perhaps changing the dress for a common one, as soon as they enter the house after a walk or shopping. The rule should be invariably to go at once into a warm room, and keep on all the clothing for at least five or ten minutes, until the forehead is perfectly dry. In all weathers, if you have to walk and ride on any occasion, do the riding first.

THE MINISTRY HONORABLE.

Rev. Henry Ward Beecher, in his letter read at the recent laying of the corner-stone of the New Divinity Hall at New Haven, sets forth in fitting terms the nobility and attractiveness of the Christian ministry. His admirable and timely words will be read with interest:

"That young men are to such an extent averting their faces from the Christian ministry gives an unfavorable impression of their manliness. An ambition of wealth, of political power, of literary eminence, may not be disreputable, but to go past the noblest profession of all, fearing its trials, to take up with secular pursuits, at a time like this, when the continent from ocean to ocean asks religious instruction, indicates a state of mind much to be deplored. Even if preaching, to day, was accompanied by as many privations as it was of old, it would still be the noblest profession of all. No man ever entered heart and soul upon the work of the Christian ministry who was not thankful all his life long for the choice. After the vicissitudes of thirty years, the earliest ten in straits of health and of means, and all of them laborious; with a clear understanding of the honors, emolu-

ments, and pleasures of other liberal professions, I would, to-day, if I were to begin life again, choose eagerly, irresistibly, the Christian ministry. It has its burdens, all professions have. It has its restraints and limitations, but not more than other pursuits. It is the freest, the most engaging, the most soul-satisfying of all callings, to those who are of the right spirit for it. The commerce of the mind is with the noblest themes, the business of its life is the most benevolent. It keeps a man's heart related to his fellows in its most generous moods. Better than all, the crystal vault above one's head is not darkened by such passions as so often send their fuliginous influence into other avocations, and one has a fruition of the coming joys, even while a stranger and a pilgrim.

"At the present day the work of the ministry demands the services of every grade of mental endowment. In teaching, in pastoral work, in ten thousand humbler fields, men of good sense and deep-heartedness will find abundant occupation, although they are not children of genius. But in dealing with the phases of philosophic thought, in bringing religion in its authority and beauty above the level of jurisprudence, of literature, and of civil affairs, that to it "every knee may bow and every tongue confess"—is a work on which men of the noblest parts, fired with truest genius, may find the noblest opportunities for the beneficent exertions of their whole nature.

"That which approaches nearest to God is the most natural. The ministry of Jesus Christ is the most intensely natural of all pursuits. And I fervently hope that many a young man who shall be gathered in the godly company to see the laying of the corner stone of the Theological building will be found, when it shall be completed, ready and waiting to occupy its rooms and compose its classes."

THE ARK OF THE COVENANT.

A newspaper correspondent says: In connection with the exploration now going on in Palestine, I wonder whether it has occurred to those who are so much interested in the matter, that there is a Jewish tradition that, at the time of the captivity, Jeremiah concealed the Ark of the Covenant in a secret chamber underneath the Temple. Nothing seems more probable. There is no mention of the ark, which was overlaid with gold, having been carried with the rest of the sacred vessels and utensils to Babylon; or having been brought back from thence. In fact, nothing is known of it except by tradition. Probably the matter is known to the explorers, though I have not seen it adverted to. It would be an interesting object for search. The discovery of it would be one of the greatest which could be made. I have thought that some of your readers might know something more about it than I do.

RAINY SUNDAYS.

Speaking of these the *Sunday Magazine* remarks:

The imprisonment of a wet Sunday may itself prove a means of grace. Wherever attendance on public worship is so habitual that any omission of it is distinctly felt, the feelings associated with the day and its usual occupation may be more powerfully stirred by the sense of void than by any appeal that would have touched them at church. There are thousands who would at any time prefer the baldest service and the dullest preacher that could just hold their attention, to being left alone with their own thoughts. An unoccupied hour, for which nothing has been provided, is a rare opportunity for conscience. Many a sermon, with a most unmistakable application, is preached while both preacher and hearer are looking through the same pair of eyes into the fire, or on the streaming clouds as they scud before the wind.

The enforced leisure of a wet Sunday affords opportunity for gauging the quality and strength of our spiritual tastes. A man has surely some reason to suspect that his ordinary interest in the service of the sanctuary is aesthetic rather than religious, more intellectual than spiritual, if he cannot find employment for his unexpected leisure in his Bible. An hour or two with nothing to do, which under other circumstances would have been spent in God's house, is as plain an invitation to read through a Gospel, or a group of epistles, or to spend an extra quarter of an hour in prayer, as a man could look for. The higher tastes of the soul must have become vitiated, or never have been formed, if such a way of spending part of a wet Sunday seems irksome.

In a family, the head of it may enlarge his usual functions as priest in his own house, and gather his children about him for an extemporized service that will furnish them with hallowed treasures of memory in years to come; or he may take the opportunity to show the interest he feels in their religious instruction by drawing them into that kind of talk which to be impressive must be rare, and kept for times which are recognized by common feeling as sacred.

Some may think they make an unworthy concession in allowing that a wet Sunday need keep any but the aged and invalids at home. It is admitted that the inconvenience and risk loom larger in the imagination than they are really found to be when actually encountered. Those whose office obliges them to be in their places in spite of "bail, rain, blow or snow," do not often suffer for their attention to duty. But then they have the excitement of activity to prevent them suffering the chill that may seize those who wait on their ministry. Still, within the limits, one of the uses of a wet Sunday is to test the religious earnestness of a congregation.

More might be said by an advocate for wet Sundays; for quite as much has been advanced in their favor as could be expected from one whose interest and work are so centered in Sundays that he cannot say he

ever really desired a wet day. Even when he has felt more unequal to his duty than usual, and might be supposed to be thankful that there would be few who would suffer from his deficiency, there have been the counterbalancing considerations that a depressing atmosphere would make matters worse, and that those who brave inclement weather for the sake of the blessing out of Zion deserve the best ministrations of a minister's head and heart.

LITERARY ITEMS.

—A cable despatch dated London Oct. 7th says:—Additional, though not later news has been received of Dr. Livingstone. He was seen fourteen months ago by an Arab at Lake Tanganyika. The Arab says he was going towards the west, and was probably endeavoring to reach Congo. There were no doubts of his safety at Zanzibar.

—Rev. Dr. Temple, who has been appointed Bishop of Exeter, is the Head Master of Rugby School, and author of the least heterodox of the famous "Essays and Reviews." He is, of course, a Broad Churchman, and his nomination to succeed the very High Church Bishop of Exeter is sure to bring down a torrent of denunciation on Mr. Gladstone from the strictly orthodox. A cable despatch says: "The Chapter of the Diocese of Exeter will probably reject the nomination of the Rev. Mr. Temple to that See."

—Charles Augustine Saint Beuve, the distinguished critic and a Senator of France, died last week, nearly 65 years of age.

—Rank's "History of Wallenstein" is the great event of the day in the highest spheres of historical scholarship, and attracts much attention in France and England, and especially in Austria and Prussia. The "Memoirs of Colbert," by Pierre Clement, a member of the French Institute, are likewise full of historical interest.

—Mr. Leland is about publishing in London, a new series of Breitmann ballads, the principal poem in which, entitled "Hans Breitmann in Church," is said to be based on facts in all its incidents.

—Anne Hathaway's cottage at Stratford upon-Avon is advertised for sale. As one of the few indisputably genuine relics of Shakespeare now remaining,—for it was from this cottage that he married his wife, England ought to feel the deepest interest in its preservation, and we are surprised that steps have not already been taken to save it from the shameful fate which befel the poet's own house, demolished, as our readers will remember, by a Vandal clergyman into whose possession it came by purchase.

—In an article in the last number of the *Revue des Deux Mondes* M. Guizot says that he was a rationalist in religion until he undertook to prepare for the press an edition of Gibbon's "Decline and Fall." The investigations necessary in the preparation of the notes for that edition led him to accept Christianity as a system that could not be explained by any purely human forces.

—The *New York Observer* was criticised severely for expressing regret that the Board of Publication had, at this juncture, issued Prof. A. A. Hodge's Commentary on the Confession. The *Presbyterian Quarterly Review* for October says:

"The policy of its issue by them (the Board of Publication) at this juncture in the history of the Presbyterian Church, may by many be reasonably accounted questionable, and the more so as some of the views which it maintains are not universally, if even generally accepted by large numbers whose adherence to the standards is unquestionable."

—The first German almanac (Kalender) was issued in this country just about one hundred years ago, by Christopher Sauer, of Germantown. There are now probably fifty different German almanacs published in the leading cities of the United States, and an equal number imported. Philadelphia is the headquarters of cheap German almanacs.

—Michelet has written a letter to one of the Paris newspapers, in the course of which he announces that he will publish in November a work on education, and says: "A very new literature is beginning in France, a literature which will break images, a literature all flame, genius, and animation."

—M. Gustave Doré has already taken upward of 500 sketches of life in London for the book which he contemplates in conjunction with Mr. Blanchard Jerrold. Some striking prison interiors are among them. At present it is believed the blunder phases of English society have chiefly engaged his pencil. "Typical London" is the title which has been suggested.

—The remains of General Lima, who was perhaps the most noted historian of Brazil, and whose death occurred some time since, were forbidden, by the Bishop of Pernambuco, burial in consecrated ground. A few years ago, he published a very able defense of the Bible against the attacks of the priesthood, and carried on the contest till he had exposed the errors of the Roman Catholic Church. Great excitement prevailed in the community on account of the act of the Bishop, and the press of the country have also very generally censured his course. A large concourse of people carried the body to the English cemetery.

—The Book of Common Prayer has been translated into Latin by the Rev. W. Bright and P. G. Medd, under the title of "Liber Precum Publicarum Ecclesie Anglicane" (Rivingtons). The Psalms are taken from the Vulgate, as also are the various passages from the Epistles and Gospels read in the Communion Service. The prayers taken originally from the Missal or Breviaries, are restored to their original Roman text, and the additions made by the Reformers are turned into corresponding Latin. Wherever, for instance, the word "priest" occurs, it is rendered *Sacerdos* and not *Presbyter*.

—We see it stated that "A club has been formed in England called the 'Carlyle and Emerson Association,' whose chief object is declared to be that of popularizing the writings and teachings of these authors, which the promoters regard as 'eminently calculated to imbue

the youth of the rising generation with such high and worthy aspirations as shall render progress possible hereafter."

—A despatch from Hartford contains a card from Mrs. Stowe on the Byron controversy, in which she states that she is preparing the vindication of her course.

—Dr. Shelton Mackenzie says that Byron's autobiography, which Moore burned, "will yet see the light." In an edition of *Noctes Ambrosianae*, published in 1855, with Dr. Mackenzie's notes, on page 436 of volume I, he says that Byron's autobiography was copied for the Countess of Westmoreland, and he adds: "Of the copy sent to her I have heard a copy was made and retained. No copy was sent to Galigiani by Murray. Lady Blessington had the autobiography in her possession for weeks, and confessed to having transcribed every line of it. Moore remonstrated, and Lady Blessington committed her manuscript to the flames, but she did not tell him that her sister, Mrs. Home Purvis had also made a copy. In fact, several people had been allowed the like opportunity, and it is hard to believe that out of at least ten or twelve persons, only three, and these women, had taken the trouble of transcribing. From the quantity of 'copy' which I have seen (and others were more in the way of falling across it than myself,) I surmise that at least half a dozen copies were made, and that five of these are yet in existence. Some particular transactions—such as the marriage and the separation—were copied separately; but I think there cannot be less than five full copies yet to be found."

NATIONAL THANKSGIVING.

By the President of the United States of America:

A PROCLAMATION.

The year which is drawing to a close has been free from pestilence; health has prevailed throughout the land; abundant crops reward the labors of the husbandman; commerce and manufactures have successfully prosecuted their peaceful paths; the mines and forests have yielded liberally; the nation has increased in wealth and in strength; peace has prevailed and its blessings have advanced every interest of the people in every part of the Union; harmony and fraternal intercourse restored are obliterating the marks of past conflict and estrangement; burdens have been lightened; means have been increased; civil and religious liberty are secured to every inhabitant of the land, whose soil is trod by none but freemen. It becomes a people thus favored to make acknowledgments to the Supreme Author from whom such blessings flow, of their gratitude and their dependence; to render prayer and thanksgiving for the same, and devoutly to implore a continuance of God's mercies.

Therefore, I, Ulysses S. Grant, President of the United States, do recommend that Thursday, the 18th day of November next, be observed as a day of thanksgiving and of praise and of prayer, to Almighty God, the Creator and Ruler of the universe. And I do further recommend to all the people of the United States to assemble on that day in their accustomed places of public worship, and to unite in the homage and praise due to the bountiful Father of all mercies, and in fervent prayer for the continuance of the manifold blessings He has vouchsafed to us as a people.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed, this 5th day of October, A. D., 1869, and of the Independence of the United States, the ninety-fourth.

By the President, U. S. GRANT.  
Hamilton Fish, Secretary of State.

A SUPERINTENDENT'S TALK ABOUT THE HOLY SPIRIT.

Superintendent.—"Children, what is there in this room? Name some of the things which you can see or touch."

Children.—"Table, stove, bench, bell, man, boy."

"Is there anything in the room which you cannot see? What is it that you breathe?"

"Air."

"Yes. You cannot see the air, and yet you could not live without it. But is there nothing else in the room which you cannot see? What is it behind my voice which speaks to you, and behind your ears which receives and understands what I say? It is the think, the soul, is it not? Did you ever see a soul?"

"No!"

"Yet there is such a thing, and it is here, in me, in you. It is I; it is you. That part of us which thinks and feels, which knows what is right and what is wrong, which is happy or miserable, is as real as our bodies, though we cannot see or touch it. It is this which is to live forever, when the body has passed away from sight and touch. But how do you know that I have a mind?"

"Because it speaks to us."

"Yes. You cannot see my mind, but you can hear what it thinks. You know that a soul is, and what it is, from what it does; just as you know that there is a wind, from the sound of its blowing, and its effects on the leaves and dust. Now, is there anything else in the room which you cannot see?"

"God."

"You are right. God is here, as really as you or I am here. What is God, that we cannot see Him? Jesus told the woman at the well what He is. He said, 'God is a Spirit.' He is, then, like your mind. Though you see Him not, He is here, thinking about you, loving you. Does He speak to you?"

"No." "Yes."

"Not in a voice like yours or mine. But He does speak to us by His Holy Spirit. We can hear and feel Him thus, by our own spirits. Our thoughts tell us what the Holy Spirit says to us. What does God's Spirit do for us? He convicts us of sin,—makes

us feel that we are sinners; converts us to God and goodness,—makes us love Him, and prefer to do right; and sanctifies us,—helps us to be good, to think, feel and act right,—helps us till we have overcome the very last sin. How may we know that the Holy Spirit is with any one, doing these things for him? Only by the effects seen in his life, just as we know when the wind is blowing. When any one of us is sorry for his sins, turns from them, and is converted, we may know that the Holy Spirit is at work. When we feel thus, we must remember that God's Spirit is with us, and not grieve Him by carelessness or disobedience."—*Sunday School Times*.

BOYS, DO NOT SMOKE!

Dr. Dacaine, in the course of investigations on the influence of tobacco on circulation, has been struck with the large number of boys, aged from nine to fifteen years, who smoke; and has been led to inquire into the connection of this habit with the impairment of the general health. He has observed thirty-eight boys, aged from nine to fifteen, who smoke more or less. Of these, distinct symptoms were present in twenty-seven. In twenty-two there were various disorders of the circulation—*bruit de souffle* in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent. In eight there was found on examination more or less marked diminution of the red corpuscles. In twelve there were rather frequent epistaxis. Ten had disturbed sleep, and four had slight ulcerations of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. In children who were very well nourished the disorder was, in general, less marked. As to the ages, eight of the boys were nine to twelve years old; nineteen from twelve to fifteen. The duration of the habit of smoking was—in eleven, from six months to a year; and in sixteen, more than two years. The ordinary treatment of anæmia in general produced no effect as long as the smoking was continued; but, when this was desisted from, health was soon perfectly restored, if there were no organic disease.—*British Medical Journal*.

THE American Presbyterian For 1869-70.

TERMS.  
In Advance, per Annum, \$2.50  
After Thirty Days, 3.00  
Home Missionaries, 2.00

Three Months for Nothing.  
In order to introduce the paper to those as yet unacquainted with it, we will give a copy from this date, till Dec. 31st, 1870, for \$2.50 in advance.

Your own Paper for Nothing!  
Any Subscriber not in arrears, sending us two new names and \$5, will be credited for one year on his own account. If in arrears, he will be credited at the rate of \$2.50 a year.

One-half of the Money Returned!  
Fifty per cent. of the money sent for new subscribers at full rates will be returned in books at publishers' prices, from the Catalogues of

The Presbyterian Publication Committee, C. Scribner & Co. (Lange's Commentaries, &c.) Harper & Bros. (McClintock's Cyclopaedia, &c.) Robert Carter & Brothers. American Tract Society, Boston.

Freight and Charges prepaid by ourselves. Webster Unabridged. Eight new Subscribers and \$20. Freight extra. Only those procuring the new subscribers are entitled to these Premiums.

CLUBBING WITH MAGAZINES.  
New Subscribers to our paper and to these Magazines, can have both for one year at the following rates:

Am. Presb. and Presbyterian Monthly,	\$2.50.
" " Sunday at Home. (Boston),	3.00.
" " Hours at Home,	3.50.
" " Guthrie's Sunday Magazine,	3.75.
" " Little's Living Age,	7.50.

Remit by postage orders, checks, drafts, or registered letters; otherwise we cannot be responsible for losses of money.

Address, JOHN W. MEARS, 1334 Chestnut Street, Phila.

IVINS & DIEHL IMPORTERS, Manufacturers & Dealers in CARPETS OIL CLOTHS MATTINGS, &c. White and Red Check. This season we offer a large, varied and well selected stock at reduced prices. No. 43 Strawberry Street, First Street west of Second, PHILADELPHIA.