# RELIGIOUS INTELLIGENCE.

## TO-DAY'S PROGRAMME OF SERVICES

Another Letter from Atheos on the Bible and the Public Schools.

Infidelity a Matter of Physical Constitution.

#### MOVEMENTS IN THE CHURCHES.

The flev. Henry Powers will deliver, at the Church of the Messiah, a discourse in the morning on "The New Year," and in the evening the third of his course of lectures to young people, his special subject being "The Choice of a Career and How

At the Presbyterian Memorial church the Rev. C. S. Robinson will preach on "The Rich and the Poor

Dr. Cheever preaches in the Chapel of the University in the evening, at a quarter to eight o'clock, on "Enoch's Translation."
"The Delectable Mountains" will be the Rev. E.

C. Sweetser's subject this evening at the Bleecker street Universalist church.

Thomas Gates Forster lectures at Apollo Hall today on "Generic Progress" and "The Fool Has Said in His Heart There Is No God,"

The Rev. DeWitt Talmage preaches to his burnedout congregation morning and evening at the Academy of Music, Brooklyn.

Bishop Snow holds forth in the University at three P. M. on "The Parable of the Ten Virgins." The Rev. Dr. Flagg preaches morning and even-

ing in the Church of the Resurrection.

Services will be held at the Berean Baptist church morning and evening. The Rev. Philip L. Davies

Rev. William N. Dunnell will conduct Divine ser-Rev. James Balin Laval preaches in the Bleecker

street Mission, Carmine street. Rev. Stephen H. Tyng will preach in the evening in the Church of the Holy Trinity.

At Unity chapel, Harlem, Rev. Robert Collier, of

Chicago, in the evening. Laight street Baptist Mission, services by Rev.

Halsey Knapp.

Preaching in the Old Forsyth street Methodist

Episcopal church. Rev. George H. Hepworth will preach in Steinway Hall in the forenoon.

Russian Greek chapel—Services free to all.

In St. Ignatius church services morning and evening, and continuation of Rev. F. C. Ewer's

At the Rose Hill Methodist Episcopal church the Rev. J. H. Vincent will preach in the morning and the Rev. John Dickinson in the evening.

The burned-out congregation of Grace chapel have morning and evening service at Irving Hall, the Rev. Mr. Kramer officiating.

The Rev. William H. Pendleton preaches at the

Fifty-third street Baptist church morning and At the Thirty-fourth street Reformed church the

Rev. Isaac Riley preaches this morning and even-Rev. C. S. Harrower will deliver discourses morn

ing and evening at St. Luke's Methodist Episcopal Rev. C. A. Brigham, at the Catholic Apostolic

church, delivers an address; subject, "The New Creation Not a Development of the Old." Rev. S. H. Smyth preaches at the Sixth avenue

Reformed church morning and evening. The Bible in the Public Schools-Another Letter from "Atheos."

TO THE EDITOR OF THE HERALD:-A controversialist under the name of "Presbyterian" tells us that the ate decision of the State Superintendent is unfair and opposed to the best interests and to the wishes of a majority of our people, and that in excluding the Bible from the ols he has been in so far guilty of disseminating atheism, sin and crime. We were greatly astonished at the assumptions of the Rev. Mr. McAilister. "Presbyterian," however, has, if possible, surpassed him. He assumes that because the majority of the American people believe in revelation, that, therefore, this same majority must desire that revelation shall be taught in the public upon the minority; all of which are without proof. have the right to force their belief in revelation we deduct a great number of liberals unbelievers, a vast number of liberalminded Protestants of all denominations, the majority of both the Episcopalian and the Unitarian sects; if we deduct all the Jews, the whole Romish Church, Mormons, Endahists, Mohammedans and idolators of this country, who are bitterly opposed or totally indifferent to the teaching of the Bible in the public schools, and who may be, nevertheless,

port this government and obey its laws, and who could justly claim its protection against the secta-rian citizenship of Rev. Mr. McAllister, and of could justly claim its protection against the sectarian citizenship of Rev. Mr. McAllister, and of "Presbyterian" when we deduct all these, I think "Presbyterian" would find his majority, like his desire of revelation in the schools, an assumed one. It is, again, assumed by "Presbyterian" that because the government of this country is based upon the will of the people, a majority of the people can do as they please. Let us suppose, friend "Presbyterian," that a majority of the people hold—as they certainly do hold—Presbyterianism to be false, and that they desire other religious views in its stead; suppose, then, that this majority, which is now against you, should by legislative enactment, or by a clause in the constitution, declare Presbyterianism to be false, would you accept the decree as just? Would you recognize the right of the majority over the minority in that case? Do you not believe that the people, even in the minority, would have the right of revolution, had they only the power or could they procure it? We have in this country a bill of rights and powers, a social compact, a fundamental, an organic law called the constitution. It, therefore, matters little what the majority may be that would insert a recognition of God and His Bible, so long as liberty of conscience is secured by that law to every individual; so long as the sacred domain and temple of conscience is preserved sacred and invienate to the individual, no majority have a right to dictate to the religious conscience of any citizen or to force upon him the recognition of any particular God or of any particular and of any particular and of a god and the sacred domain and temple of conscience is preserved sacred and inviented to the individual, no majority have a right to dictate to the religious conscience of any citizen or to force upon him the recognition of any particular God or of any particular reveal to the individual, the majority may be the want of heat, the

God or of any particular revelation made by Him.
"Presbyterian" holds, with the Rev. Mr. McAllister,
that secular instruction leads to atheism. He says
that "the absence of heat, the want of heat, the
negation of heat are all expressed by the term
cold," and in like manner "the absence of God, the
want of God, the negation of God are expressed
by the term atheism," and that our secular instruction is in so far instruction without good, and
therefore atheistic. This argument is based upon
the ambiguity of terms. Atteism is something
more than the want of God or the absence of God;
it is the denial of God; and this is the definition
given by our best dictionaries. The absence of
God or the ignorance of God is not the same as the
negation of God or the denial of God. Our friend
"Presbyterian" pleases himself by confounding
both, and hence his fallacy, But it is not true, speaking as a believer—it is not true to say that secular
instruction is atheistic. "Presbyterian," as a believer, must hold that God is truth, that there is no truth outside of Him, and
that all truth is one. If he does not hold these he
is not a believer in a divine, infinite and personal
God.

Now let me ask my friend "Presbyterian" when

is not a believer in a divine, infinite and personal God.

Now let me ask my friend "Presbyterian" when a child is taught that two and two make four; that the whole is greater than any of its parts; that things that are equal to a common third are equal to each other; that cold contracts and that neat expands; that a straight line is the shortest ditance between two given points; that the earth moves around the sun; that the earth is not fat, but round, does he not learn truth? does he not learn food's truth? does he not learn down twine natural truth, according to your own teaching? does he not learn God in creation? But the knowledge of these truths, according to "Presbyterian." leads to atheism, which is but "an and crime," because they are secular, because it is not shown the pupil that these truths have a divine being as their author, and therefore that they will but practically destroy or contradict them selves. This, however, is a paradox which the human mind has never yet accepted, nor can it until truth and falsehood are identical. If there he a God, natural truth must be divine, and the teacher who explains the divine natural law must be a teacher of godliness as clearly and as really as when he explains the divide supernatural law. If truth be one—and i dely "Presbyterian" at his peril to say otherwise—then the natural truth howsh to secular schools must be in God, paust lead

o God, must be of God—if there exists a God, lence we may justly conclude that the Hon. Mr. Veavor in his remarkably just and clear decision id not either directly of indirectly favor "athesm, sin or crime." "Presbyterian" tells us that atheism is irrosponsibility, and therefore dangerus in its logical consequences." For the sake of rgument we will say let it appear so. On page ten it he Shorter Catechism of the Westminster Asembly we read the following question and anwer:—

sembly we read the following question and answer:—

Q. What are the decrees of Godt A. The decrees of God are His eternal purpose according to the council of His will, whereby for His own glory He hath fore-ordained whatsoever comes to your glory He hath fore-ordained whatsoever comes to pass.

Here it is very plain that whatsoever comes to pass is foreordained by God; it is decreed, and decreed for His glory. Now it may well come to pass that our friend "Presbyterian" should commit murder, or should thrust his New Testament down the threat of my child, or that of a Jew; and if it should come to pass it would have been foreordained, it would have been decreed by God and decreed for His own glory; and if it were decreed and iorcordained "Presbyterian" would be but the tool or the instrument of that fatal decree, and could in no manner be held responsible for the act or the execution of the eternal and fatal decree. Hence we must conclude that Presbyterianism is but ther irresponsibility, sheer fatality; since athelsm is irresponsibility, and since Presbyteriansm is irresponsibility, and since Presbyteriansm is irresponsibility. Presbyterianism and athelsm must be equal, since things that are equal to a common third are equal to each other. And all the woes, and all the sins, and all the biasphemies which our friend "Presbyterian" finds in the logical consequences of Athelsm, must equally befull him in the logical consequences of Presbyterianism.

I regret, Mr. Editor, to trespass so much upon your valuable time and space, but there are a low questions for which I ask solutions, and in which will be found the settlement of this great school difficulty which has now become widespread and dangerous. First—Does there exist an Infinite Being distinct from the universe, to whom we are responsible for our actions? Second—If this being

questions for which I ask solutions, and in which will be found the settlement of this great school difficulty which has now become widespread and dangerous. First—Does there exist an Infinite Being distinct from the universe, to whom we are responsible for our actions? Second—If this being does exist, has he made any other revelation than that expressed in the natural order, or, in other words, has he supernaturally revealed? Third—is the Bible of the Rev. Mr. McAllister and of "Presbyterian" an authentic record of that revealed on any more than the Koran, the Zendavesta or the works of Emmanuel Sweden. borg? Fourth—We wish "Presbyterian" to show how or wherein a majority can justly force revelation upon a minority without violating the rights of conscience. Fifth—To show how or wherein the civil authorities have the right to decide upon the truth and the authenticity of supposed supernatural truths, to reject some and to adopt others. Sixth—To show how civil authority can force obedence or support from its subjects to a supernatural law without union of Church and State. When "Presbyterian" has answered all these, there is another and a very important question remaining which we will call the seventh—If there shall be a recognition of God and His Bible in the constitution, it is but fair to ask, whether that God shall be the God of the Jews or the God of the Samaritans? Shall He be the God of Jaac or the God of Luther or of Caivin? Shall He be the God of Aristotle or the God of Zoroaster? Shall He be the God of Luther or of Caivin? Shall He be the God of the English Parliament or the Westminster Assembly? Shall it be the Bible of Greeks or the Bible of the Latins? Shall it be the God and the true Bible of Lundon Ah! methinks I hear "Presbyterian" answer It shall be the true God and the true Bible of the Greeks or the Bible of the Caivin? Shall it be the God and the true Bible of the Ondon Ah! methinks I hear "Presbyterian" answer It shall be the true God and the true Bible of London Ah! methinks I hear "Presb

# A Criticism on "Atheos"-His Physical

TO THE EDITOR OF THE HEBALD :-

In reading the reply of "Atheos" to "McAllister" n your Sunday issue of the 15th inst. it occurred to me that men differ in religious belief in exact ratio to their physical-take note, I say physicalvancement in which it is prescribed by the different sects, denominations, creeds, &c., now strugthe same great truth. Were it not for this difference of physical-not mental or spiritual-ability to receive, all men would centre upon one common point of belief and sectarian differences would have no ground for existence.

Thus, we have in "Atheos" a man who admits the absolute existence of God, while in the weak effort of denying Him, when he speaks of that shall teach the non-existence of any other God than nature and its laws," he actually believes in God and declares God, though he don't know it himself, and is much more profound, perhaps, in his desire to believe aright than many of our prodegree only they differ.

degree only they diller.

Now, I propose taking this man on his own ground and from his own objective point of view.

By the above quoted declaration he, in common with all atheists, infidels, &c., proclaims himself a believer only in his physical or natural condition, and therefore can only draw deductions, inferences and conclusions from the external state of things which in tangible form surround him. This is not a fact of the man, as a searcher of truth, but rather the result of his actual condition to re-ceive the truth when presented. This is, in fact, the first or highest form of animal perception, where the brute ends and the man divine begins. The brute takes cognizance of things as where the brute cades and the man divine begins. The brute takes cognizance of things as they are, man as they might be, which diderence marks the possession of a higher order of reason or reasoning power, which at once not only weighs causes and effects, but goes beyond, away beyond, from effect to cause. The pet dog lies at your feet, beneath the table, and accepts the crumbs or delicate morsels as they fall. Think you that it ever occurred to that dog that were it not for the law of attraction or gravitation which governs the fall of said morsels that he might go hungry very often by reason of them fighting up instead of down? or think you that all the delicate morsels that ever fell to the lot of any dog ever suggested to any of his race the existence of said law, as the falling apple did to Newton? I think not. The dog accepts the crumbs as a matter of course, as, indeed, do many men, and, when hungry, he feels very grateful, as also does man. The dog naturally looks up to man as his source of supply; man as naturally looks up to God—that is, if he is properly and proportionately in advance of the brute. "Atheos" undoubtedly believes in God as far as he is at present capable of believing; but, were he further advanced in the order of creation, with an intellect capable of going beyond the mere evidence of his own natural senses, he would at once understand that nature and its laws are the self-evident results of the existence of a God—but not God!

Just as a great invention is proof of an intelligent inventor just so is the presence of nature and its laws are the self-evident results of the existence of a God—but not god?

Just as a great invention is proof of an intelligent inventor just so is the presence of nature and its laws a proof of God, and even as the thing invented is not the inventor, nor a part proper of him personally, even so is not nature God, nor a part absolute of His personality.

But the subject is too extended for full discussion at this time, yet if "Atheos," or any of the many who ha

Ministerial Movements and Changes. BAPTIST.
The Examiner and Chronicle (Baptist) and the Intelligencer (Reformed), both of this city, are at loggerheads on the question of infant or adult baptism and the relative merits of sprinkling or imseventeenth wards of Philadelphia the Baptists have not a single church, Sunday school or mission station. These wards contain an aggregate population of 94,998 souls. The population of the city is put at 700,000, and the forty-two Baptist churches there are asked to unite to plant schools and churches in those destitute localities. A Baptist missionary convention was held in Providence, R. I., on Friday, at which addresses were delivered by home and foreign missionaries, and the wants of the entire mission field were very ably and fully presented. The North Baptist church, in Camden, N. J., organized in 1861 with thirtysix members, has now a membership of 225. Rev. A. B. Earle, Evangelist, will commence a series of revival meetings in the Baptist church in Vineland, N. J., on the evening of Thursday, January 7. The society have just built a neat house of worship. Rev. Mr. Randall is pastor. Rev. R. W. Pearson, of Lafayette, Ind., is to occupy the puipit of the First Baptist church of Brooklyn, regently affled by Mr. Gallaher, to-day. The Brandywine Eaplist church, near Guthrieville, Chester county, Pa., after extensive repairs made, was rededicated on Thursday last. The Baptists in Omaha appeal for \$16,000 to aid in paying for their new house. Mr. Amos Myers, who once represented the oil district in Congress, is now a Baptist clergyman in Kentneky. The Baptist church at Orange, N. J., during the past year expended \$3,644.56 toward the support of thirty-four students at seven different institutions; and the present year the sum subscribed is \$3,775, all of which was appropriated to the support of forty-one students in nine different colleges. Northern diaptist laddes have collected for foreign missions, from the 1st of April to the 1st of November, \$9,776.40, In Maine there are 15,000 Free-Will Baptists and 19,000 "fregular," or \$4,000 all told. Each has a college. Rev. J. R. Graves has raised \$108,000 for the proposed Baptist Publication Society, at Memphia, Tenn. The new house belonging to the Christian church, Camden, Jay county, lad., will be 4644pated on Lord's day, December 29. worship. Rev. Mr. Randall is pastor. Rev. R. W.

The desination across will be preached by litother L. L. Carpenter, of Wabana, Ind. The Port Jefferson (E. 1.). Baptist church have decided to withdraw from the Long Island Baptist Association, and henceforth of the church and their work of the church and their work of the church and their head two annual meetings is assigned as surmshing the occasion for breaking up the relation. The Rev. G. O. Whitney, pastor of the Baptist church in the Itary town, after several weeks schenes, on the Was ayoung man of great promise and ability, and had been but one year in the charge. Rev. Manning F. Decker, ordinand paster of the Baptist or will be the pastorate of the Rev. A. J. Colwell, has just one piected a \$1,000 house of wership and added Breen to the church membership since Just at the pastorate of the Rev. A. J. Colwell, has just completed a \$1,000 house of wership and added Breen to the church membership since Just at the converts in the Schuyikill River; the witnesses were very many and the umpression despit solder the converts in the Schuyikill River; the witnesses were very many and the umpression despit solder to converts in the Schuyikill River; the witnesses were very many and the umpression despit solder to converts in the Schuyikill River; the winnesses were very many and the umpression despit solder to the ping of the Ping Church of Middletown. Conn. Next to It. West of the Pastorate in Novi, Mich. His salary is piedged to him with notes payable quarterly direct to the pastor. Rev. Dr. Shadrach has resigned the pastorate of the Palisadelphia, has received by Dr. It, has calved of the Palisadelphia, has received by Dr. It, has calved of the Palisadelphia, has received were the pastorate of the Palisadelphia, has received were profess to have found the saviour. Rev. E. W. Blistop Andrews, with his salary is piedged to Cartwright, the cecentric Westorn bioneer Melhodist prescher. The writer of the Palisadelphia, has received were profess to have found the saviour. Rev. E. N. Blistop Andrews, with his natural

N. Y.; also at Gridley and Prairie College, Id., and at Elmsgrove, Ind. The Baltimore Methodied, commenting on certain radical semi-religious editors in the North for certain notions put forth by them touching laughter in heaven, remarks that if the leaders of modern abolituoins ever do get to heaven it will be no laughing matter to any one who has to keep company with them.

ROMAN CATHOLIC.

The basilicas and churches in the city and province of Rome, Italy, yield a revenue of 3,436,536 francs. The aggregate of income from convents, monasteries, churches, &c., is 8,217,428 francs. During the past week several ordinations were held in the chapel of the seminary of \$1. Sulpice, Baltimore, by the Right Rev. Thomas Becker, D. D. Biskop of Wilmington, Dol. The following is a list of the seminary of \$1. Sulpice, Baltimore, by the Right Rev. Thomas Becker, D. D. Biskop of Wilmington, Dol. The following is a list of the seminary of the diocese of Enosklyn, and Rev. Frederic Holland, Rev. John Baxter, of the diocese of Brooklyn, and Rev. Frederic Holland, Rev. Gregory, Leggie, Rev. John McDonald, Rev. Tartick Giesson, Rev. Remigitus Chartuer, Rev. Roman J. Verschaffel, of the Society of Jesus, On Ember Saturday, in St. James' Cathedral, Brooklyn, Bishop Loughlia promoted to the priest-hood the deacons Rev. Francis S. Gardner and Rev. Henry Ziminer. Father Zimmer has been educated in St. Francis Xavier's, New York, and the Somilary, Niagara. Father Gardner has studied in Rome. He is a brother of the late Rev. Dr. Gardner, whose premature death deprived the diocese of an accordinate or ordination and green continuation. The continuation and green continuation and the secondary of the Somilary, Niagara. Father Gardner has studied in Rome. He is a brother of the late Rev. Dr. Gardner, whose premature death deprived the diocese of an accordination of the continuation of the continuation

Calls have been accepted by Rev. J. R. Gilland, of Raymond, Miss., to Auburn, same State; by Rev. W. W. Downey, of Harper's Ferry, to Hedgesville, W. W. T., the New Comments of the Comment of the Comme

Three years ago the Church authorities of Prussia consented to open Sunday schools. At the present time twenty-five churches in Berlin are engaged in this work and report 8,000 children receiving religious instruction from these schools. In every province efforts are being made to establish them in the large towns and cities. Rev. E. P. Birch, President of the LaGrange Fennic College, Georgia, has resigned to enter the ministry. Rev. C. P. Beeman, D. D., will take charge of the Mount Zion Institution, Georgia, on the first Monday in January. There were in 1872 1,000 Sunday schools, numbering 60,000 scholars, connected with the Reformed Church in the United States, and the total number of sunday school scholars of the Reformed Church in America was about 82,000. Rev. Charles E. Hart, United States, and the total number of Sunday school scholars of the Reformed Church in America was about \$2,000. Rev. Charles E. Hart, pastor of the North Reformed church of Newark, N. J., reported an addition of 240 persons to the membership of the church during the six years of his pastorate, of whom 107 have been added on profession of faith. There have been raised for congregational purposes during the same period \$40,831, and for benevolent objects \$55,949, being twice as much as the whole amount raised during the previous ten years. The receipts of the American Board during the past three months have been but \$55,362—seafcely one-half of the average expenditures—\$12,280 below the receipts of the same period last year, and \$27,127 below those of the same period the year before. The Congregational church at Georgetown, Madison county, N. Y., has been sold for \$850. The house has not been in use for many years, the society being too small to support a minister. The proceeds of the sale are to be devoted to benevolent objects. Rev. F. F. Wilson, of Cato, N. Y., has received a unanimous call from the Reformed church of Boonton, N. J. Rev. Alfred E. Meyers, formerly of Bresklyn, has undertaken to supply statedly the church at Bronxville, Westchester county, for a period of three months. Rev. F. Pilgram, lately of Columbia, Pa., has accepted a call from the Reformed (German) charge at Greenville, Pa. Rev. Ed. Lodeyick has been installed pastor of the Reformed German church, Mich., for Green years, accepts a call to Grand Traverse, same State, Rev. W. B. Bachtell, of Oxford, has accepted a call to the Congregational church at Stuart, Lowa. Rev. Catal Andrea Halen has accepted a call to the Congregational church at Stuart, Lowa. Rev. Catal and the has accepted a call to the Congregational church at Stuart, Lowa. Rev. Catal and the has accepted a call to the Congregational church at Stuart, Lowa. Rev. Catal and the congregational church at Stuart, Lowa. Rev. Catal and the congregational church at Stuart, Lowa. same State, Rev. W. B. Bachtell, of Oxford, has accepted a call to the Congregational church at Stuart, Iowa. Rev. Charles H. Allen has accepted the charge of the Congregational society at Westboro, Mass. Rev. J. B. Shoup has received and accepted a call to the Loysville, Pa. Lutheran charge. the charge of the Congregational society at Westboro, Mass. Rev. J. B. Shoup has received and accepted a call to the Loysville, Pa., Lutheran charge. Rev. J. F. Reinmond was recently installed as pastor of Zion's Lutheran church. Lebanon, Pa. Rev. H. Wells, of Columbia City, has taken charge of the Lutheran church of North Manchester. Wabash county, Ind. The Lairdsville Lutheran church in Lycoming county, Pennsylvania, has been without regular services one year. Rev. C. B. Whitacre, of New Britain, Bucks county, Pa., has received and accepted a cail to the Lutheran congregation of Cobleskill, N. Y. The Rev. G. H. Davis writes to the London Record announcing the preparations made for the promulgation of the Gospel through the press at the Vienna International Exhibition of 1873. An absolute remsal was given to the proposal to erect within the grounds a klosk such as existed in Paris for the distribution of Gospels or tracts. An effort to secure a spot in the avenue leading to the exhibition also failed, the whole ground being allotted for coffeehouses, restaurants and amusements. An attempt to obtain vacant shops in the Pratter Strasse, the wide street leading to the park, equally failed. No public distribution by paid agents, colporteurs, &c., will be practicable. But, though these exceptional efforts for the special season of the exhibition have not succeeded, more has been secured than perhaps could have been anticipated for Austria proper. The Bible Society has secured space within the English compariment of the building for the exhibition of its varied versions of the Holy Scriptures, and will be able to direct all inquirers to its depot in Einzbeth Strasse. The Religious Tract Society has also secured space in the same compartment and will exhibit its varied versions of the Holy Scriptures, and will be able to direct all inquirers to its depot in Einzbeth Strasse. The Religious Tract Society has also secured space in the same compartment and will exhibit its varied publications in over one hundred language

## THIRTY-FOURTH STREET SYNACOGUE.

The Maccabean Victory Over Antiochus Epiphanes-Its Moral Meaning-Chanuka, or the Feast of Dedication-Sermon by Rev. Dr. Vidaver.

Yesterday Dr. Vidaver, rabbi of the Congregation B'nai Jeshurun, preached a sermon appropriate to Chanuka, or the Feast of Dedication, which Israelites are now celebrating. This festival began last Tuesday evening. It lasts eight days, and is designed to commemorate the victory of the Jews under the Maccabees over the hosts of Antiochus Epiphanes. The latter had desecrated the Temple, and had tried to get the Jews to eat food for bidden by their religion, to ignore circumcision, to embrace idolatry and to deny the true God. The Jews arose in rebellion against

him and overcame him in battle.

him and overcame him in battle. They then cleansed the Tempie, and having found a little vial of sacred oil among the debris they again lighted the lamp, and though the oil was sufficient only for one day tradition reports that miraculously it was found to last for seven days. Hence the Jews commemorate the cleansing and REDEDICATION OF THE TREFLE SY lighting candles—an additional one every day from the first until the eighth day of the festival. The moral and religious and patriotic aspects of this commemorative event were the theme of Dr. Vidaver's discourse yesterday. He took his text from Psaims, lxit., 10, 11—"Trust not in oppression and become not vain in robbery; if riches increase set not your heart upon them. God hath spoken onne; twice have I heard this that power belongeth unto God." The Doctor referred, in opening, to the origin of the Festival of Chanuka 2,000 years ago, when men and maidens of Israel bore aloft the banner on which was inscribed, "who is like unto thee O Lord?" The Maccabees, he remarked, are our ancestors, and we are reminded at this time of their perils and of their heroism which saved Israel. It is strange, he said, that this festival should not be called after the Maccabees. Not only is this not so, but the book in which their deeds are recorded is considered appertyphal, and not at all of equal value with the other books of the Bibte. The Doctor next related the facts concerning the cleansing of the Temple and the finding of tae bottle of oil, and said that from these the featival is called Chanuka, or dedication. And thus israel commemorates

THE TRUMPH OF THE MACCABERS

over their enemies—the triumph of truth over error, of freedom over moral stavery. We are still clinging, he said, with all our hearts to the faith of our fathers. We are not boasting to-day of victories won on fields of battle 2,000 years ago by the Maccabees, though their heroism was

error, of freedom over moral slavery. We are still clinging, he said, with all our hearts to the faith of our fathers. We are not boasting to-day of victories won on fields of battle 2,000 years ago by the Maccabees, though their heroism was indeed glorious. The heroism of those 11,000 Greeks at Marathon and those 3,000 at Thermopylie was indeed glorious; but these are confined to special localities and peoples. The triumph of the Maccabees, on the other hand, is for all men and all times and nations. Therefore the Psalmist says, "Praise the Lord, for mercy is everlasting." Dr. Vidaver again referred to history to find the cause of Antiochus' hatred of and attack upon the Jews What was it, he asked, that made the heathen rage and the people imagine vain things? As soon as Israel made his appearance on the stage of nationalife the heathen tried to make him drink the cup of their anger; but, thank Heaven, all their machinations were in vain and foolish, and they failed Patriotism cannot exist where God is unknown and unhonored, but there despotism and supersition can prevail and flourish. What is the reading of Jewish faith? It is that

GOD IS ONE, NOT TWO OR THREE;

that He is a God of love and mercy, and truth

unhonored, but there despotism and superstition can prevail and flourish. What is the reading of Jewish laith? It is that

GOD 18 ONE, NOT TWO OR THERE;
that He is a God of love and mercy, and truth. You can see, then, why the heathen raged against Israel because of their principles. For when they take root in individuals or nations, then farewell to sin and superstition. Tradition says that Mount Sinat was so called from Sina-harted—because Israel had hatred of everything that was opposed to the law given thereon. As soon as Israel received the law Amalek arose, but it was against God and his annointed; but Israel was saved because he trusted not in oppression. Victory is the Lord's. In the second part of his discourse the Doctor saked the question, "What were the Maccabees defending?" And, by reference again to the historical records, he said they were defending truth against error. Tradition says that Jacob's wrestle with the supernatural being was on account of a bottle of oil which the patriarch had lett. The Maccabean fight was for a similar object—to preserve the oil. The oil is light, and

THE LAW IS A LAMP.

Preserve the bottle and the oil will be wasted and your hearts, said the Dreacher, the Israelites were aping the fashions of the Greeks, just as Israelites do to-day, and the excuse then, as now, was that they wanted to remove all distinctions between themselves and those among whom they lived. What was the result, then? When they were asked to bow the knee to Eaal they readily assented. The Doctor related a tale of persecution and diabolism connected with the Maccabean struggle, and presented the facts, as illustrative of the héroic spirit of martyrdom which prevailed among women and men. They clung to the law. And thus the story of the Maccabees teaches all mankind the giorisus truth that God is opposed to oppression, and bids Israel remember the bottle oi oil. That small vial burned not only one day but seven—even for ever and ever. So he prayed that his hearers might keep the sacred oil burning

## MUSICAL AND THEATRICAL NOTES.

The next sensational piece at the Fifth Avenue Theatre is called "Alixe." The charm claimed for

it is singular emotional power.

Mr. Edwin Booth's "Richard III." will be the dramatic feature of this week. It is needless to go into any advance encomiums of an actor so well known and appreciated in this city.

Mr. J. L. Toole, the English comedian, writes to W. J. Florence that he contemplates a non-professional visit to this country next Summer. He is ow playing "Good News" at the Galety Theatre, London.

The first concert of the Theodore Thomas and Rubiustein combination will be given on Tuesday evening. A programme of great excellence, rendered only by such artists as Rubinstein, Wieniawski and the orchestra, is a rare promise of excellent music.

In addition to "A Son of the Soil," which is to be produced at the Union Square Theatre on New Year's evening, Miss Jennie Lee is announced to "Orange Blossoms." A pretty actress and a pretty name ought to insure a pretty play.

Mr. J. J. Bartlett, a well-known Australian thespian and a former lessee of the Prince of Wales Theatre, Sydney, has just arrived from the Antipodes. He brings with him "Hazard" and "Magdalen," two pieces by Mr. Walter H. Cooper, who has achieved quite a success in Kangarooland as a playwright.

The contrast between the acting of Mr. Sothern and Mr. John Gilbert in "Brother Sam" is as enjoyable as the fun of the Hon. Mr. Slingsby. Each s thoroughly dissimilar to the other, and yet both are excellent to the point of exquisiteness. Uncle "Rummy's" surprise at Sam's impudence in light. ing a match on his coat is not more laughable than his attempts at caressing the hypothecated baby.

The new English opera company begins in Chicago on Monday, January 6. It includes Miss Rose Hersee, Miss Emma Howson, Mrs. Zelda Seguin. Mr. Nordblem, Mr. Gustavus Hall and others, Speaking of this company it may be remarked that Miss Howson is one of the most conscientious artists in the country. She has sung at the Grand Opera House this season 125 consecutive times. never being sufficiently "indisposed" to miss a performance.

Mr. Daly has his entire mechanical and scenic

force at the Grand Opera House employed on the equestrian drama of "The Cataract of the Ganges." which will be produced when the run of "Round under the stage will be utilized in this spectacular piece in the formation of a grand cascade, making a beautiful and wild mountain scene, which, it is promised, will be one of the finest stage effects ever presented in the United States.

The spectacle of "Leo and Lotos" at Niblo's is at least suggestive of the value of stage decoration in light comedy. The objection to it, aside from a thousand other objections, is that it is moved by a vanid magician who is assisted or hindered by a still more vapid spirit of mischief or fairy Snowfine, and being utterly without humor except in-congruitles like the gendarme's song which M. Gabel will introduce into it, there is nothing left out the pictures and the ballet. One cannot strain his eyes all the evening over the glory of tinsel and the limbs of some pretty and a multitude of rather uncouth ballet girls. Yet there are in this piece the seeds of a brilliant dramatic barvest. Out of just such plays as "Leo and Lotos" will grow the drama of the future—the union of comedy and spectacie, realism and idealism—which can alone satisfy the theatre-goers of the next generation.

The lighter of the standard plays produced at the Union Square Theatre this week were acceptably done, and it would have been well if the endeavor had stopped with them or plays like them. But when a theatrical company wants to show its strength it attempts the "School for Scandal," and whenever an actor thinks himself capable of playing anything he is as certain to play Charles Surface as a child is to get the measies. Because Mr. Lester Wallack can play the part with consummate ability every young fellow is anxious to teach Mr. Wallack his art, or at least to show him that he cannot have the field all to himself. Two young actors have tried it within a fortnight-Mr. George Clarke at the Fifth Avenue, and Mr. D. H. Harkins at the Union Square Theatre. Mr. Clarke's Charles excellent rendering of what may be called the new school of old comedy. The Charles of Mr. Harkins was as cold and hard as Captain De Groot's Frankin in Printing House square, and the frivolity of the young spendthrift was characterized only by inane laughter and very "loud" clothes.

# PERU.

Interesting Attitude of Peru and Chile Toward Cuba

The Press and People Wrging National Action-Peru and Her Coolie Frade Complications with Japan

receive assistance from a quarter which some time since was considered more than doubtful. The press of Perti, both Ministerial and opposition, is busily at work endeavoring to prepare the papular mind toward some possible demonstration on the part of the government in aid of the struggling patriots. I say possible, because as yet Mr. Parde and his counsellors have made no sign, but thege are certain evidences which prove that the spirit of the government is favorable to such an undertaking. The agritation on this subject was taking. The agitation on this subject was originated in Chile about two months ago; great meetings were held, apeeches delivered by prominent men and a society formed for the express purpose of succoring the Cubans in their efforts for freedom. To such an extent has the feeling in that Republic grown that a few days since the Minister of Foreign Affairs was called to the bar of the House of Representatives and ques-tioned as to the sentiments and intentions of the government respecting the matter. He very sensi-bly replied that the gravity of the subject was such as to prevent any public explanations. Peru has now caught the contagion, and the work is certainly being pushed forward by the Lima newspa pers. Three plans are proposed; first, the local is suggested that a loan might be effected in Lima for the benefit of Cuba, the author of the proposition hinting that at the present moment an agent of the Cuban Republic is in this city, who holds a large amount of the bonds issued by the patriots; through this means a considerable sum of money might be raised, and the extraordinary wealth of Cuba is of itself a guarantee for repayment, in case the revolution upon the supposed sympathy entertained by Chile for the struggling cause, and she urges Peru to propose a South American league for the final ration of the island. Mexico would also be in vited to loin the confederation. In case the league was formed, the plan of proce would be to inform Spain that if within a certain stipulated period the government at Madrid did not recognize the dence of Cuba, the South American Powers would combine their forces towards accomplishing that end, and would immediately open an active warfare. Should Spain consent to such an arrangement the allied governments would guarantee the payment, on the part of Cuba, of the value of the different fortresses, public buildings, ma-terial, &c., belonging to the Spanish government within the confines of the island. The third suggestion savors more of the warlike Peruvian spirit. It is nothing less than that this country should enter the arena single-handed, employ her powerful and now inactive navy in the effort to

This nothing less than that this country should enter the arena single-handed, employ her powerful and now inactive navy in the effort to assist the Cubans, with the strong hope that such an energetic example would speedily be initiated by the remaining Republics forming the Pacine Alliance. Your correspondent does not for one moment attempt to deny the quixotism of the two final propositions, but merely chronicles them as they have been made public. But at the same time this general movement and attempt to induos the government of Peru to the endeavor conclusively proves that the design is popular, and something may yet result from it. It may be well to mention here that the extreme disinclination manhested by Chile and Peru to ratify the convention signed at Washington by the representatives of Spain and the four allies, Peru, Bolivia, Ecuader and Chile, arises from the stipulation contained in that instrument that no resumption of wariare on the part of the high contracting parties or no demonstration in favor of cuba shall be made without a prolonged notification. Ever since the bloody days of the campaign which resulted in the independence of these Republics the hatred of Spain and Spaniards has rather increased than disappeared.

Another matter of vital importance to Peru is also being discussed—the question of labor. It would appear that the unfortunate difficulty of the coolies ship Maria Luz, in the harbor of Yokohama, has brought unforescen entanglements on the Chinese traffic. The Governor (or Viceroy) of Nankin has published an order prohibiting absolutely the defarture of any Chinese from the dominions under his rule with the purpose of emigrating to Peru, and the large houses and companies established here engaged in the trade "regard this action as the first of a series of obstacles which may prove too formidable to be overcome. The Heraad was informed some time since of the proposed special mission to be accredited by Peru to the Courts of Pekin and Jeddo. Captain Garcia y Garcia received the ap

# CHRISTMAS AT ST. IGNATIUS' CHURCH.

NEW YORK, Dec. 28, 1872. TO THE EDITOR OF THE HERALD :-

In the report of Christmas services at St. Ignatius' church, contained in your issue of the 26th inst., it is stated that "at the close of the sermon the Lord's Supper was administered to about a score of women, but no man partock thereof, save the priests," the inference designed to be conveyed being obviously that on one of the highest festivals of the Church the parish could not muster up a single male communicant.

Now the fact is simply that it is never the practice of members of the parish (except in cases of special necessity) to communicate at the late celebration. Had your reporter been present at the midnight service, or at half-past seven A. M., he would have seen no lack of either male or female communicants; indeed, at the former service the number was so large that, though there was no sermon, it was not concluded before two A. M.

Of the few who communicated at the half-past ten A. M. service, when your reporter was present, it is probable that the greater part were strangers, the members of the parish having almost all been present at one of the earlier services.

#### SAD SHOOTING AFFAIR IN FIFTH AVENUE. The Victim the Son of a Bank President.

Coroner Young was yesterday called to the man-sion of Mr. Jacob Campbell, President of the Pacific Bank, No. 556 Fifth avenue, to hold an inquest over the remains of Frederick A. Campbell. twenty-seven years of age and born in New York, who had shot himself the day previous under cir-cumstances which induced the belief that he had committed suicide. Deceased, who was employed as bookkeeper in the banking house of Messrs. Vermilye & Co., Nassau street, it Messrs. Vermilye & Co., Nassau street, it appears from the testimony of his father, had been doing an immense amount of mental labor, and irequent fainting attacks were the result. He may have been low-spirited, but if so his wife and other relatives seemed not to have observed it. Deceased was in his room on Friday forencon, and his brother-in-law, Charles H. Meigs, noticed that he looked pale and seemed depressed in spirits, and at the same time young Campbell said, "I feel like the deuce." Campbell, being invited up stairs, said he would do so when he changed his clothes; soon after which, the report of a pistol being heard in deceased's room, an examination was had, and resulted in finding him lying on the bed bleeding from a wound in the chest, in the region of the heart, and a pistol lying beside him. Death ensued in a few moments afterwards.

In the absence of any motive for self-destruction, it is believed by the relatives of the deceased that, while loading the pistol, it accidentally exploded in his own hands, and he was shot as stated. Deceased was happy in his domestic relations, and seemed to have no pecuniary or other dimenticies. The jury in their verdict found that the shooting was accidental. Mr. Campbell has left a widow and two interesting children.