





## CHURCH MUSIC.

We approach the subject of church music with a full knowledge of the difficulties in our path. We are aware that few people think alike on this important theme. We are aware that the whole subject is environed with prejudices and personalities; that singers are sensitive; that leaders are too often self-opinionated, and that the laity are self-constituted critics. We shall try, however, to steer our way clear between all these conflicting classes and lay down a few simple rules respecting church music and its performance, leaving our readers to judge of their propriety.

First: What should be the character of church music? In answering this, we must assume that the national musical taste is constantly advancing, and that what suited our grand parents does not suit their grand children.

We hope we do not tread upon any antiquarian toes in asserting that the old minor psalms and nasal, long drawn fugues, redolent of the sweet esther herb pennyroyal, were a simply ridiculous to-day, whereas they did a powerful work a century ago. The sacred war hymns which nerved Cromwell's soldiers with more than mortal strength would be laughed at to-day by the enemies of the Lord. The reader, however, must not make the mistake of supposing that we must be in favor of doing away with old music. It is the old style we complain of. Some of the grandest, most solemn, most sublime music of the churches has come down to us from almost immemorial time, and in spite of our best striving we have never surpassed it. The music of Palestrina, Gluck, Purcell, Beethoven, Spontini, Handel, Mozart, Luther, Dr. Arne, and the venerable Rossini, the connecting link between the present and the past; has certainly reached heights of sacred sublimity to which our modern composers have not yet attained. While on the one hand there is danger of retrograding to what, for a better term we still term the pennyroyal music, there is an equally great danger of going too far in an opposite direction and introducing secular music into the church.

The money changers in the temple were no more out of place than the semi-operatic quartettes which may be heard in many of our city churches, and the florid, ornamental, bravura style of playing so common with too many of our organists. The trio from Atilia, the Miserere from Trovatore, the Tanyhauser March, Star Spangled Banner and Yankee Doodle, all good in their places, except the last, which is an abomination always and everywhere, are utterly out of place in church, and yet they have been played and sung in some of our churches. Their rendition is as much a sacrilege as was the brokerage business in the temple above alluded to, and the whip of cords could be applied in the one case just as appropriately as in the other. Operatic music as a rule is not devotional, and this is the first, middle and last requirement of church music—devotion. When it fails in that it fails utterly to subserve its purpose. There are exceptions to this rule. There is operatic music which is essentially sacred in its character—Moses in Egypt belongs to this rule. So does Don Giovanni, albeit the subject is wedded to a degrading and vicious subject. Probably a large majority of our honest, old fashioned church goers, would be shocked if they should discover how many of their favorite church tunes are melodies harmonized from Moses in Egypt, Don Giovanni and Der Freischütz. These exceptions, however, have nothing to do with the general rule that operatic music is not devotional in its tendencies. We would not drag down church music to barren simplicity, nor to learn, fragile tunes tottering upon shaky foundations of a few meagre chords which have been torn to tatters by a legion of music makers. We claim for church music the best and divinest resources of the art—artistic combinations, transitions never so bold, melodies never so sweet, so that they are presented to the ear solemnly, chastely, and with a due regard for the solemnities of the place and the occasion. They must inspire to devotion, not to frivolity. They must not grate upon the ear, for the ear will instinctively detect what is inappropriate. Church music must reflect the glory of God, and banish the ambition of the player and singer. The tracts and gawgaws of music, the exhibitions of show and feats of vocal dexterity belongs to the concert room, if they belong anywhere, not to the church. When men and women listen to the music and ignore the sermon, be assured the music is out of harmony with the proprieties, provided the preacher is such a preacher as he should be.

Second: The preacher should have some knowledge of music so that he may give his advice from a correct standpoint. The trustees or music committees, of all others should have musical knowledge. If the clergy are unacquainted with the elements of music and the committee are ununiformed on the same subject, music must suffer. How can an untutored clergy ever expect that their limited knowledge of the musical art can awaken any devotion for it? How can they appreciate the vast power church music exercises upon the affections and emotions of men? How can a music committee ever expect their music to thrive when they know nothing of it themselves? They only render themselves liable to constant imposition by unprincipled professors of music, and render their choir the theatre of crimination and recrimination and jealousy. Such a committee can never employ a choir upon the basis of true music, but always upon that of personal consideration or friendship, which is the worst possible basis of music. Our clergy can certainly spare a few hours from their parochial duties to study church music, and make themselves competent judges of at least the elements of sacred music, and our church committees if they have not the time, should give up the direction to those who have.

Third: Do not make music a secondary consideration, but regard it a potent auxiliary to devotion. Music springs from man's emotional and religious nature, and all its influences are elevating, if it is approached in the proper spirit. Its influences are almost divine for the accomplishment of good. Therefore get the best singers, and the best organs, and the best music for our churches. We are not of those who believe that worship is the most acceptable when performed on hard benches be-

tween white washed walls. We believe that the highest efforts of man's genius are best applied when in the service of Divinity.—Beautify the churches because the spirit of beauty is allied to goodness. Make the earthly mansions fair, because the heavenly mansion is fair. Let painting, and sculpture, and architecture contribute their sublimest results to beautify and enrich the temples of the living God. True art always points upward. Its road leads skyward. It elevates, never drags down. And when the temple is thus beautified, then let the best of music be employed. The best efforts of our puny powers will even then be insufficient to render homage to the Deity that created this great temple of nature its solid, deep rooted columns of rock, its towers and spires of mountains, its traceries of flowers, and its stately dome of the sky.—Higgins' Musical Friend.

## THEN AND NOW.

Quite a perceptible difference is seen in the conduct of many towards ministers of the Gospel, between now and former days. In this we propose to search out the cause, if possible, of this change. Is it attributable to the fact that in this age of progress it has been demonstrated that this class of persons is a nuisance?—that they are an unnecessary burden and tax upon the people? Perhaps this surmise is the true one; for verily we live in an age of discovery. If, however, that conjecture is false, what of this, that the people have grown poorer since the days of our childhood, and therefore are not able to entertain ministers. Would they accept of this as a solution of the question before us? But the true reason may still be unwritten. Perhaps the clergy themselves are to blame.

It has become proverbial that they have a nice appreciation of the good things of earth. Therefore, chicken, pork, ham, steak, veal, mutton, sauce, pies, cakes, etc., etc., must crown the board when they are present; and because they have not all these nice things ready, may be the reason the dear people pass them by so shyly. But to whom are we indebted for the origin of all this extra fuss—this squalling of chickens, this squalling of pigs, together with all this kitchen flurry and uproar upon the arrival of the preacher? To the tender palates and refined stomachs of ministers, or to the over anxiety of the Marthas of the church, "who are careful and troubled about many things?" Let experience answer. Some of these good women seem to think, judging from their actions, that it would be nothing less than the unpardonable sin for them to offer their minister a plain, wholesome meal, like they would give to their families or neighbors. And yet no class of men are, from our observation more easily satisfied as to diet than they. And we believe most of them would take more pleasure in visiting their own people and others, did those they visit not act as though they thought ministers, like Israel in the wilderness, "should eat angels' food." But perhaps the reason why the minister in charge is tacitly voted the honor of entertaining all the congregation's visitors, both clerical and lay is, that same sage Bloomer philosopher has recently made the discovery, and trumpeted it to the world, that minister's wives have more time to attend to company than other ladies. And why shouldn't they? They have nothing to do but to aid in building up Zion, and truly this is one of the ways in which they make themselves very useful; ergo, it is in their place to wait on their visiting brethren.

True, the minister's wife has her household duties to engage her time as others; but then she is a preacher's wife, and has, or ought to have, a better way of turning off work than common folks. She may have a larger routine of domestic duties than others in the congregation, who are aided by servants; but she must not have any, that would be extravagant; and the good people would soon discover that they were unable to support a preacher who has such an extravagant family. Her house must have no unswerving corner, no undusted piece of furniture, that would be slovenly in her, and they think a minister's wife ought always to have everything clean and tidy. Her husband must not appear on the streets with soiled linen, or soon a host of those whose, i. e. who make it their business to attend to these things, will assemble, and almost pour out their souls in sympathy for the poor man, that he has such a slattern for a wife.

Each one is sure that if her husband were a preacher, he should never go out minus a clean, stiffly starched, smoothly ironed shirt. What a pity, they think, he did not marry such and such a girl; and some of them, good women, (of course they never thought of it before), but just then it occurred to them what a fine wife their Susy, or Nancy, or Polly have made him. Poor man, how they do pity him. But she must not be at home all the time doing housework. Each family thinks she ought to visit them about once a week, and should one of them have a cold, or the baby, dear little thing, be teething, or little Anna, poor girl, have a ringworm, and she does not call daily and inquire after them, they are sure she is a cold-hearted woman, and ought to have had more sense than to marry a preacher, for a preacher's wife ought to be out as well as always at home. Of course this is hard to do, but if they were preachers' wives, they could and would do it. Then from this view of the subject, we conclude we have cut the Gordian knot, and solved the hitherto unanswerable question why the pastor in charge is expected to entertain those who come to labor for the good of the congregation. It is because his wife has nothing else to do, save the few little things mentioned above, than to wait on them; and since they are so very reasonable in their demands on her time, she has no right to grumble. Are we right in our conclusion?

"Brethren, again we say, these things ought not to be." It is uncharitable, it is unchristian, thus to impose on your minister and family. If he desires to do it occasionally, and requests the privilege, of course you should grant it. But you should not make him do it of necessity. He is not a pack-horse, a beast of burden, a scape goat. Nor should a congregation, by their conduct make him such. Brethren, you know not how much anxiety

you often give, and to how much inconvenience you put your minister and family by such dereliction of duty on your part. And we hope these random thoughts will be the means of inaugurating a new state of things on this subject, and the consciousness that we have contributed to relieve poor ministers and their wives of an unjust burden, will be to us a rich reward.—Luth. Visitor.

## Presbyterians and Dress.

A correspondent of the *Presbyter* (Old-school), Cincinnati, has been writing a series of articles for that paper, on "Presbyterianism a Failure." The last article represents the disposition of members to indulge unduly in dress as one cause of the failure of the church. The article has a good application elsewhere, and we therefore transfer it to our columns:

We proceed with our consideration of the causes of the failure of our church to reach the poorer classes which are found among the people.

The style of dress, which prevails extensively in church, operates to hinder the attendance of the poor. Many of our people overdress themselves when they go to church. We do not like to attribute to them the motives which uncharitable people allege: that they desire to look wealthy, and are vain of personal adornment. We prefer to account for the fact by supposing that they are thoughtlessly complying with fashion. But we have less to do with the motives for fine dressing than with the effect of it. This is sad. We have known persons belonging to our church, not very rich, and unable to belong immediately with every whim and change of style, who had very presentable clothes, and yet felt compelled to stay away from church, because they thought they would look odd among those newly fitted out with the novelties of the season. If members, not poor, are thus brought into slavery, and leave the minister to preach to their empty seats, we can not wonder at the unwillingness of poorer people, always plain and out of fashion, to go among the glittering crowd. They are not merely to feel that they are poorer than some others—they think they could bear well enough—but they are conscious that they look shabby by the side of others, and that these others remark it. Now and then a fact leads them to feel it very bitterly. We know a case when a lady member of one of our churches told a poor woman she must not go to meeting in a sun-bonnet, and thereby lost a family out of the congregation. This is all wrong: the poor ought not to mind such things! Ah! but they will and do mind them. They must be very much concerned about their souls before they can cease to mind them: and before going to church, and while their decent pride is shocked by the contrast between themselves and the fine people, they do not usually feel that deep concern that overcomes all obstacles. And when they do feel it, they go—as if taught by instinct that we have no place for them—to wiser churches than ours.

It is in very bad taste to dress finely for church. In the most cultivated part of our country, and over all Europe, this is acknowledged. Ladies and gentlemen in Great Britain and France, who think it proper to make a display of dress, find some other place to do it—in never in church. They say it is vulgar and irreverent to do it there. They say, and we agree with them, that the church is no place to display the signs of social superiority. People who suppose they must always make a display, show a vulgar and untaught taste, and also show that they think their position depends upon their dress and equipage—they do not know any other way to be esteemed "first class people."

We will close these articles with a quotation from an old writer, who, we can not help thinking, is sadly neglected these days: "My brethren have not the faith of our Lord Jesus Christ with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, 'sit thou here in a good place;' and say to the poor, 'stand thou here, or sit here under my footstool;' ye are not then partial in yourselves, and are becoming judges of evil thoughts"—that is, evil thinking judges?

## GERMAN STUDENTS.

A few years ago it was more the fashion than it is now for Americans to study in Germany. The results have not indorsed the plan. A *Traveler* correspondent describes the students at Leipsic:

"There are about seventeen hundred students here, and they are seen in all the streets and by-ways at all hours of the day and night. They have little embroidered yellow or green caps, the size of their hand, high top boots, a long pipe, and a dog. They have that indescribable, unkempt, untidy look which long, frothy hair, half-tied cravat, and a ten-day's old shirt will give to the best of men. They have a rough sort of politeness, which, such as it is, is real and not the least affected, and appears to know a little of every thing. It is really surprising that I have met scarcely one who had not a slight vocabulary in four or five languages, a knowledge of higher mathematics, chemistry, metaphysics to an alarming extent, and an ability to say something on almost every thing else pertaining to theoretical instruction. On practical knowledge, geography and history, they have evidently spent very little time, and are consequently ignorant; more so than the English. If these students would drop their beer-drinking and everlasting speech-making about the downfall of tyrants and a united fatherland, and turn their attention toward reform in the common necessities of life, build decent wagons and beds, brush their hair, tie their cravats, and learn how to print a newspaper, then they would seem worthy of the title of 'regenerators of Germany,' to which they aspire."

It is not scholarship which makes men useful citizens, but such training of the mind as fits them to fill their place, and do their appropriate work in life.

There are 370 churches in Moscow, and all the bells were rung at one time on the occasion of the royal marriage. The clanging was fearful.

## The German Lutheran Church in Frostburg, Md.

Rev. Gustav L. Rietz was installed as pastor of the German Evangelical Lutheran Church at Frostburg, Allegany County, Md. on Tuesday evening January 29th 1867. The ceremony was performed by the Rev. F. P. Hennighausen, who preached on the occasion on Exodus 17: 12. Rev. H. Bishop, pastor of the English Lutheran Church assisted, making some very useful remarks both to pastor and people.

This German congregation has had, during the last few years, a great deal of trouble, but which seems now to be happily ended. There were among the German citizens of Frostburg a good many German Reformed members who were willing to join the Lutheran Church and help to support its pastor, on the condition that the title of the church should be changed to a United Luth. and Ger. Reformed Church. The Lutherans not being many in number, and not deeming themselves able to support a pastor, were willing to yield to the demand of the Reformed brethren, with the understanding that the minister of the congregation should always be a Lutheran. But it seems that from this time the spirit of peace departed from them, and for years the congregation has divided into two opposing parties, one for one year the congregation was without a pastor. This unhappy condition was finally settled by the two parties separating from each other, the Lutherans of course keeping possession of the church. The Lutherans have now with special effort, been able to raise a sufficient amount to support a minister, and have called Rev. Mr. Rietz as their pastor. Brother Rietz, though only a short time in the office of the ministry, and residing only a few months among his people, has already gained the entire confidence of his members and seems to be doing much good among them; strife and discord have ceased, and peace and harmony reign, and immortal souls are taught the way of life. On my way home I preached by request in the beautiful German Lutheran Church at Cumberland, Md. This is one of the largest fields among the German Lutherans in Maryland; the congregation is at present without a pastor and is anxious to secure the services of an Evangelical German minister. A good teacher, who is able to teach both in the German and English languages, and understands music, will also find a pleasant situation at Cumberland. May the Lord send laborers into His harvest, which is great.

Yours truly  
F. P. H.

## HOW THE JESUITS FARE IN AUSTRIA.

While the Pope was celebrating the last services of the year in the church of the Jesuits at Rome, an unusual place for him to be found in, the Jesuits themselves, many of whom were compelled to flee from Rome through fear that, upon the departure of the French, the wrath of the populace would break out against them, have been faring rather hard, even in the Roman Catholic countries to which they have gone. Austria, until lately, has been regarded as the safest asylum for members of the order, but the times have changed. Jesuit fathers, who had migrated to Austria, did not have a very cordial reception. At Vienna the municipal council boldly and unanimously declared that they would resist the intrusion of the Jesuits by every lawful means. The inhabitants of one part of Bohemia also sent a number of deputations to the government, to declare that, if the Jesuits pitched their tents among them, they would abandon Roman Catholicism, *en masse*.

The Jesuits are now pretty well known, the world over, as the enemies of all liberty, and the enemies of the people; and they are likely to receive their deserts.

## ONLY A LITTLE BROOK.

A simple, yet very touching incident has been related to us, says the *Maine Press*, in connection with the last moments of a beautiful girl in Bath, who lately died at the age of nine. A little while before she died, and the sorrowing friends stood around her, watching the last movements of the gentle breath, the last faint flutterings of the little pulse, they became aware, from broken words, that she shrank with natural dread from the unknown way that was opening for her.

She had come to the borders of the mysterious river which separates us from the dim hereafter, and her tiny feet seemed to hesitate and fear to stem the flood. But after a time her fears subsided, she grew calm, and ceased to talk about the long dark way, till at the very last she brightened up suddenly, a smile of confidence and courage lighted up her face as she said, "Oh, it is only a little brook" and so passed over to the heavenly shore.

Resolved, That we solemnly reiterate and endorse the sentiments and resolutions expressed in similar German mass meetings of 1859, 1865 and 1866, in this city, in favor of the proper observance of Sunday, and recognize it as one of the most important and beneficent institutions of a Christian country, which lies at the base of public worship, domestic happiness, private virtue and national freedom and prosperity.

Resolved, That enjoying all the rights and privileges of free citizens, we regard it our duty to uphold the laws and institutions of the country; especially, also the national custom of a Christian observance of Sunday, which from the first settlement of the country has exerted a powerful influence in framing the political, moral and religious character of the nation, and without which our political and religious freedom would soon degenerate into licentiousness and anarchy.

Resolved, That with the vast majority of our American fellow citizens we cordially approve of the present Excise Law, as a whole, some and necessary restraint upon the evils of intemperance and Sabbath profanation, and demand for it a fair trial, in the full conviction that, according to the experience of the last few Sabbaths, it will soon, by its fruits fully justify itself to all the friends of order and good morals, even among those who are now opposed or indifferent to it.

UNIVERSALISM IN BOSTON.—For many years, indeed, since Universalism had a name, Boston has been its head quarters and the seat of its strength. Here Ballou, Deane, and Streeter, as well as Murray, the founder of the order, flourished. It had its day, and then began a decline that has affected all the societies of its name in all New England.—The society of fifty years standing in Portland has disbanded, and an organization arises to take its place. In Boston the old Murray society, the mother of them all, has gone down and the house is occupied for a Baptist Bethel. The church of Mr. Deane, who was Mr. Murray's colleague, has passed into other hands, and the society has ceased to exist. And below Dover street, which embraces all of Boston proper, as it existed for many years, there is but one society of this sect, although at one time it numbered five.

## BIBLE ILLUSTRATIONS.

"It is a covenant of salt forever between the Lord unto thee and to thy seed with thee."—Numbers xviii, 19.

## Covenant of Salt.

In order to give a pledge of the inviolability of their engagements, the Orientals have from time immemorial been in the habit of eating salt together. Some think that, as with all sacrifices salt was offered, a covenant of salt means one confirmed by sacrifice. Others are of opinion that it contains an allusion to the fact that covenants are generally confirmed by the parties eating together, salt being a necessary appendage. This act of eating another's salt has always been regarded as a token of fidelity and friendship; hence, during the British war in India, there were bitter complaints that those who had eaten English salt had rebelled against English authority. Tamerlane, speaking of a traitor who had gone over to the enemy, but who afterwards returned to loyalty and obedience, says, "My salt which he had eaten filled him with remorse, till at length he fled from his new master and threw himself on my mercy."

Herbelot mentions the following incident of Jacob-ben-Laith, the founder of a dynasty of Persian princes, who is said to have broken into the palace of that country, and having collected a very large booty, which he was on the point of carrying off, when his foot kicked something, which made him stumble. He imagined it might be something valuable, and putting it to his mouth, the better to distinguish what it was, soon found it was a lump of salt. Upon this he was so touched that he left all his booty, and retired without taking any part of it with him. Great was the surprise in the palace, and strict the inquiry made on the following morning, when it was found that Jacob was the guilty man. On examination he stated the whole circumstances to the prince with such apparent sincerity as to gain his favor. Having been engaged in many successful enterprises he was raised by the prince to the highest position in the army,—and on the death of his sovereign, became the absolute master of the province, from whence he afterwards spread his conquests far and wide. His regard for salt and the principles symbolized laid the foundation of his greatness.

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RATE OF CONTRIBUTION.—The Old and New School Presbyterians of the North, who number over 400,000 communicants, raised for church purposes, during the last year, \$5,000,000—an average of \$12.50 for each communicant.

## HOUSEHOLD, FARM &amp; GARDEN.

## Flowers and Vines in the House.

There are many beautiful botanical experiments which can be conducted in the house during winter, which are not embraced generally in the list of flowers and vines in our parlors and windows.

How many of the fair readers of the *Telegraph* have the beautiful vine of the sweet potato running over their mantel-shelf? This pretty sight can be enjoyed by placing a sweet potato in a tumbler or other glass vessel, filled with water, passing a pin through the tuber so as to keep the lower end from one to two inches from the bottom of the vessel. Keep on the mantel-shelf, in a warm room, and every day give it sun for an hour or two, and in a few days rootlets will begin to appear, aiming for the bottom of the vessel, and in two or three weeks the eye will begin to shoot and rapidly grow and run upon suspended twine or any little trellis-work prepared for it. The *discolora babatas* is the prettiest for this purpose, when it can be obtained.

The "Morning Glory" can be propagated in parlor windows, where there is some sun, to perfection during winter; it flowers with its natural colors, and the delicate little vine can be made to run over the window. A hanging vase is the prettiest for this.

Suspend an acorn by a cotton thread so as nearly to touch the water in a glass vessel, (a hyacinth glass is perhaps the best), set upon the window or mantel and let it remain there for eight or ten weeks, more or less, without being interfered with, except to supply the evaporation of the water, and the acorn will burst, and as it throws a root down into the water, a sprout or stem will be sent upward, throwing out beautiful green leaves; thus giving you an oak tree, in full life and health within your parlor!

There are many of the mosses which can be very successfully grown in the house through the winter, and with the foregoing afford an interesting and refined enjoyment for the females of a family, and a real pleasure to all who have a taste for the beautiful to witness. We trust to see a greater inclination on the part of the ladies to introduce into their houses this most agreeable addition to their domestic pleasures.—*German Town Telegraph*.

## The Wonders of Seed.

Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful as is enclosed in a single little seed,—one grain of corn, one little brown apple seed, one small seed of a tree, picked up, perhaps, by a sparrow for her little ones, the smallest of a poppy or a bluebell, or even one of the seeds that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these tiny seeds.

About a hundred and fifty years ago, the celebrated Linnaeus, who has been called "the father of botany," reckoned about 8,000 different kinds of plants; and he then thought that the whole number existing could not much exceed 10,000. But a hundred years after him, M. de Candolle of Geneva, described about 40,000 kinds of plants, and he supposed it possible that the number might even amount to 100,000.

Well, have these 100,000 kinds of plants ever failed to bear the right kind of seed. Have they ever deceived us? Has a seed of wheat ever yielded barley, or the seed of a poppy grown up into a sunflower? Has a sycamore tree ever sprung from an acorn, or a beech tree from a chestnut? A little bird may carry away the small seed of the sycamore in its beak, to feed its nestlings, and on the way may drop it on the ground. The tiny seed may spring up and grow where it fell unnoticed, and sixty years after, it may become a magnificent tree, under which the flocks of the valleys and their shepherds may rest in the shade. *Rural New Yorker*.

ORNAMENTAL TREES.—The committee on useful and ornamental trees, at the late meeting of the Illinois Horticultural Society, recommended, "The Norway Spruce, the Austrian Pine, the White Pine, the Balsam Fir, Red Cedar and Arborvitae. Each has its place in giving variety and beauty to the grounds around our prairie homes."

"The hemlock, where it will succeed, is almost deserving the appellation of 'Queen of Beauty' among all the trees of the law; its long, pendant branches, hanging fold above fold as it rises from the ground high in air, charm the eye, while the delicate tint of its foliage contrasts beautifully with the richer hues of the Pines and Balsams."

The chaste and pretty Junipers are indispensable in every plantation—always up and beautifully dressed, ready to attract the eye of the passerby.

The white or American Spruce has been too much neglected; when planted singly, it is quite attractive, owing to the peculiar, delicate, bluish tint of its foliage; it transplants with all the certainty of the Norway Spruce, and like that, will flourish in all soils and situations.

Among deciduous trees the Scotch Larch stands pre-eminent. The Scotch and American White Birch—always good upon the prairies, rapid growers, symmetrical in form, with soft, delicate foliage—the stately Elms, Lindens, White and Yellow Willows, the whole family of Maples, the White and Blue Ash, the Honey Locust and the Tulip Tree and several other well known trees all deserve a place in every considerable plantation.

Should a Moslem, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the father of iniquity should enter and take possession of his person. It is curious that this opinion prevails also among the Hindoos, who twirl their fingers close before their mouths before gaping, to prevent an evil spirit from getting in that way.

TAKING A DISLIKE.—An ill-natured fellow quarrelled with his sweetheart on the day they were to be married. After the ceremony had begun, and he was asked, "Do you take this woman to be your wedded wife?" &c., he replied, "No!" "What's your reason?" asked the minister. "I've taken a dislike to her, and that's enough," was the surly reply.

The parties retired—the bride in tears—and, after much persuasion, the groom was induced to have the marriage proceed. It was now the lady's turn, and when the minister asked her the all-important question, "No!" replied she resolutely, "I've taken a dislike to him."

The groom, admiring her spunk, made the matter up with her as soon as possible, and a third time they presented themselves before the minister. He began the ceremony by asking the usual questions, which were satisfactorily answered this time. But to the astonishment of the party his reverence continued, "Well, I'm glad to hear that your willing to take each other for husband and wife, for it's a good thing to be of forgiving tempers. You can now go and get married where you will—I'll not tie the knot, for I've taken a dislike to both of you!"

## How to Break a Church Down.

A skeleton text, Micah ii. 13: "The breaker is come."

To do this effectually, you must

- I. Discourage the pastor.
- II. Discourage your fellow-members.
- III. Destroy the confidence of the community.
1. To discourage the pastor.
1. Absent yourself from one service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer.
2. Neglect the prayer-meetings.
3. Criticise your minister freely—pray for him little or none.
4. Give yourself no concern whether his salary is paid or not.

5. Never allow him to think that his company or that of his family is a matter of any importance to your eyes.

- II. To discourage your fellow-members.
1. Observe the directions given above.
2. Complain about everything they do and don't do.

3. Contrive to make yourself the head of a clique, and by their assistance and your own industry keep the church in hot water generally.

4. While doing this, lose no opportunity to complain of the bad temper of any receiving.

5. Be as much like Diotrepes and as little like Paul as you can.

6. Discard charity and candor, take distrust to your bosom, and make scheming your specialty.

III. To destroy the confidence of the community.

1. Observe the foregoing directions.
2. Tell the people that you are in the church by force of circumstances, but have no respect for the way in which business is conducted.
3. Publish the faults of your brethren, taking care to magnify them.
4. Make no effort to induce people to attend the church.
5. Take no part in the labors of the Sunday School.
6. Publish it on all occasions that you have no confidence in the concern—predict it must fail—go down—blow up—never can succeed—and then—*ascendable*.

By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfillment of your predictions.—*Methodist Protestant*.

## High Salaries.

"I am afraid," said a very good member of a church to a ministerial friend, "that these high salaries are going to injure the ministry."



## THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEPPY, EDITORS.  
Selinsgrove, Pa., February 7, 1867.

829. We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

## SALVATION BY THE MEANS OF GRACE.

Our readers are aware that Rev. C. W. Schaeffer, of Germantown, publishes a semi-monthly paper, called the "Philadelphian." Although a gentleman of much learning and considerably advanced in years, yet he is very young as an editor, and inexperienced in that line of business. It is therefore not to be wondered at that in the very first number of his "Philadelphian," he committed a most egregious blunder. In a doctrinal article of this paper occurs the following language:

"People take but little account of their Bibles, and often turn from them as a volume of stale stories and uninteresting truths. They listen to their ministers with very indifferent hearts, and criticize their solemn discourses as if they were mere stage performances. They neglect the baptism of their babes, as if it were of less value than a morning bath, and turn their backs on the Lord's Supper, as if it were of less importance than an ordinary dinner. They forget, alas, that Christ and salvation come to us through these, and only through these."

On this language a writer in the Southern Lutheran makes the following comment:

"To show its (i. e. the *Philadelphian's*) Lutheranism, we need only make a single extract, which will speak for itself. In a doctrinal article in the first issue, we find the following:

"Some people neglect the baptism of their babes, as if it were of less value than a morning bath, and turn their backs on the Lord's Supper, as if it were of less importance than an ordinary dinner. They forget, also, that Christ and salvation come to us through these, and only through these. Make your own comments. I cannot refrain, however, from asking somebody, for information merely, what need for prayer, preaching, reading the Scriptures, attending Church, &c., except to be baptized and to commune?"

"Is there such a thing as 'Christ and salvation' for those who repent on a death bed, when these ordinances cannot be enjoyed? Can a man who has not been baptized in infancy, find Christ and salvation before he enters the Church? I do wish some Lutheran, an old man, or a doctor, would give me some information on these points, in connection with the above quotation."

The appearance of this criticism on the doctrinal standpoint of the *Philadelphian* created no little stir among the symbolists in the city of Brotherly Love. The editor of the *Luth. and Miss.* hastened to the rescue of Dr. S. and undertook to prove that the critic in the Southern Lutheran had totally misapprehended and misrepresented the Dr. In addition to this another writer in the Southern Lutheran, fearful of the reputation of his Philadelphia symbolic brethren, gave the presumptuous critic a severe overhauling, and requested him to make a public apology to Dr. S. and the Philadelphia brethren, for the injury he had done them. Accordingly we find in the last number of that paper the following apology:

MR. EDITOR:—I wish to correct an error in a communication, some time ago, in the *Evangelical Lutheran*. I stated that Dr. C. W. Schaeffer, in the *Philadelphian*, held the doctrine that Salvation came only through the Sacraments. He wishes to be understood as saying Salvation comes only through all the means of grace used and enjoyed by our Church. I take pleasure in making this correction, as he has, in a very polite and Christian manner, requested it; and we had no intention whatever to misrepresent him. We wish the kind Doctor and his paper great success.

BETH-EDEN.  
"Salvation by the means of grace." Is not this the old Romish doctrine of salvation by works? According to Dr. Schaeffer's theology a man gains salvation by reading the Bible, going to church, being baptized, and taking the Lord's Supper; or a change of heart and faith in Christ as necessary to salvation, nothing is said by him. We American Lutherans frequently warn our people telling them that a man may read his Bible, attend church, be baptized and go to the Lord's Supper, and yet in the end not be saved; that salvation is obtained only by a living faith in Christ. But Dr. Schaeffer and the theological faculty in Philadelphia teach that "Salvation comes only through all the means of grace used and enjoyed by our church."

This certainly is not Lutheran doctrine, for Luther taught most strenuously, that we are justified by faith and not by works.

THE WORLD MUTUAL LIFE INSURANCE COMPANY OF NEW YORK.—We have received the circular of this Insurance Company. Office No. 117, Broadway, N. Y. Paid in Capital, \$200,000.

The special advantages of this company are claimed to be the following:

The mutual premiums are lower than in most Life Insurance companies in the U. S. The non-participating premiums are lower than those of any other company in the world; The dividends increase annually after two years, with the age of the premiums; Losses are paid thirty days after the proper notice has been given; Thirty days grace is allowed for the payment of the premium.

J. F. Frueauff, of Holidaysburg, Blair Co., Pa., is the General Agent for the State of Pennsylvania, to whom all applications for insurance, further information, and applications for local agencies should be addressed.

## REVIVALS.

MILLROY, Pa.—We understand that the labors of Rev. F. Dietrich, of Millroy, have been very much blessed. As the result of a protracted effort, twenty-eight have been added to the church, besides a class of catechumens, that he is now instructing.

LENA, Ills.—Bro. W. H. Schoch writes from Lena, Ills.: We are enjoying a glorious revival. I closed a meeting in the country a few weeks ago which resulted in the conversion of some twenty, most of them heads of families. I have a very interesting catechetical class there. We are now having a revival in Lena. The attendance is very good, and our meetings are very solemn. Already there have been eight conversions, and the prospects are encouraging.

ANNVILLE, Pa.—Rev. J. M. Ditzler writes from Anville under date of Feb. 4th: The American Lutheran is still finding its way into my post office box. Well, I love it, let it come on. I will continue to hail it as a welcome visitor, and a noble defender of true Lutheranism.

I must now tell you of a glorious work of grace now going on in the old Hill Church. This congregation had dwindled down to about a dozen members. Shortly before Christmas one of my deacons said, that the congregation was dying, and something ought to be done for it. He suggested that we should hold services for one or two evenings. I said it would not be worth while, we must have services for two or three weeks.

On second Christmas day I had a funeral there and took the responsibility of announcing a meeting to begin that same evening. We had a small beginning, but a glorious continuance. Our large altar is too small. We know not sometimes where to find room for all who present themselves for prayer and instruction. They are mostly married persons, and generally man and wife come hand in hand. We sometimes hear the cry of the blind man by the way, but otherwise we have excellent order. We expect to add quite a number to the Church. Blessed be God.

SELINSGROVE, Pa.—Quite an extensive revival of religion is in progress in the English Lutheran church of this place, under the direction of the professors of the Institutions. The work began among the students of the Institute, and the Female College, but it has also spread among the citizens of the town. Some thirty persons presented themselves at the altar for prayer and instruction, and the work is still going on with increasing interest.

REVIVALS IN CALIFORNIA.—Extensive revivals of religion are being witnessed in the churches in San Francisco. From 400 to 500 rise for prayers at a time. At Oakland over 100 came forward from the College and Female Seminary for prayer. Dr. Earle writes: "The entire Pacific coast is moved, and all evangelical denominations in every place unite in the good work."

THE SUSQUEHANNA CONFERENCE of the East Pa. Synod met this week in Williamsport, Pa. Rev. J. B. Dimm preached an impressive sermon on the Signs of the Times. This being the first meeting in the year officers were elected to serve during the ensuing year. Rev. J. Evans was elected President, Rev. E. J. Wolf, Secretary, and K. W. Kampole, Treasurer. The Mission at Mountville, which is in a flourishing condition, as will be seen from a report in another column of this paper, is principally supported by this conference.

Rev. J. Evans read an interesting essay on the objects of Conferences.

The most important business transacted by the conference was a resolution to ask for a dismission from the East Pa. Synod with a view to the formation of a new Synod, under the name "The Susquehanna Synod." All who spoke on the subject in the discussion were in favor of the movement, but final action was postponed until the next meeting of Conference.

ASHLAND, Pa.—Rev. J. R. Sikes, having resigned his charge at Ashland, Pa., will be pleased to correspond with any vacant churches in want of a pastor, that are loyal to the Gen. Synod, and where the English language only is needed. Address: Rev. J. R. Sikes, Ashland, Schuylkill Co., Pa.

## SOUTHERN CHURCH NEWS.

REV. C. BEARD.—This bro. recently added by confirmation, at his Salem congregation, fourteen members. They were of that class of persons who give a prospective character to the congregation with which they united, being mostly young persons of promise, who will become pillars in the Church, when those now occupying these posts of trust and activity will sleep with their fathers. May the spirit of genuine revivals pervade our whole Church and land, and save from spiritual indifference and hydra-headed infidelity the youth of our country.

REV. J. M. SCHRECKHISE.—This brother took charge of the field recently vacated by Rev. W. S. McClannahan, in Rockbridge county, the first of January, 1867. Bro. Schreckhise had formerly been pastor of this people, and the fact of his being again chosen as their Shepherd, speaks well for him and them. We hope the relation, as it now stands, may be permanent, and that brother S.'s labors among them may be richly blessed.

The Rev. J. D. Stingly of our Church, died in Attala Co., Miss., April 10, 1866, aged 50 years and 8 months.

"Help Lord; for the godly man ceaseth; and the faithful fall from among the children of men."

THE LUTHERAN ALMANAC, published by Duffie and Chapman, at Newberry, S. C., has been received.

In a letter to us the publishers say, "We rather regret at having so much secular matter, and if we publish next year, we will be in time, and omit courts, &c., and substitute Church matters."

We suppose, considering all things, the publishers have done their best, and deserve no censure.

The work however is a very imperfect one so far as it concerns a Church Almanac.

It contains but little reading matter of any kind, and none of a Lutheran character. The

clerical list is also imperfect, and needs to be corrected, both by additions and subtractions.

Rev. S. Filler, whose name appears there died in 1862. Thos. Miller is not in connection with our General Synod, having some years since departed from the Tennessee Synod. Rev. J. W. Miller, of Mason county, W. Va., whose name is not on the list, should be there. His P. O. address is Racine, Meigs Co., Ohio. Rev. X. J. Richardson, though in bounds of the Va. Synod, has united with the Melancthon Synod. His name, therefore, should not appear in the list.

ACCESSIONS.—From a business letter from a prominent member of Bro. Summers' charge, we learn that he has added about thirty members to his charge since Synod.

Bro. Summers has much to encourage him in this field so long cultivated by him.

At Synod he reported over 100 accessions as the result of his past year's labors.

REV. JOHN C. FREY.—This brother, having gone to Florida in hopes of restoring his health, has settled at Ocala, Marion Co., Florida, at which place correspondents will address him.

We are glad to be able to promise our readers a series of letters from bro. Frey's pen. They will, we are sure, amply repay the reader for their perusal.

REV. J. B. ANTHONY.—This Bro. has resigned the St. John's pastorate in N. C. Any minister wishing to correspond with reference to securing the charge, can obtain the needed information by addressing C. Melchor, Mt. Pleasant, Cabarrus Co., N. C.

As the result of a fair held at Shepherds-town, by the Lutheran Church during the holidays \$360 net were realized.—*Lutheran Visitor*.

## THE NEW POLITICAL PARTY.

A political organization was effected at Davenport on the 12th inst., called the "People's Party." We are disposed to think this a misnomer. It ought to have received a name more appropriate to its object. It has evidently been organized for the purpose of aiding the run interests of the state and hence it should by all means be called the *Run Party*. And it is eminently fitting that Davenport should be the birth place of such an organization. Not long ago the barn of Judge Cook was burned to the ground in consequence of his earnest efforts to enforce the liquor law in that city, and therefore it is very apparent that the new party will there find at least some warm advocates. Their resolution upon the liquor question reads as follows:

4. The present prohibitory liquor law of this State should be repealed, or so amended as to allow the sale of liquor under a license law—which would be a source of revenue to the State—and under such conditions and restrictions as the keeping of good order and morality would require.

We shall ever protest most earnestly against making the murder of husbands and fathers and brothers and sons, and the disgrace and impoverishment of women and children sources of public revenue. We shall ever protest against making run shops and drinking houses respectable by giving them the sanction of law. If we must have such establishments the more dirt and filth which may accumulate in and around them the better. It is not the low filthy doggerly that we have the most to fear, but it is the fashionable and gaudy saloon to which respectable people resort to partake of the intoxicating cup. It is here that our refined and brilliant young men are led astray and started on the road to ruin. It is in these places of fashionable resort that habits are formed which hurry their victims to a drunkard's reward. Hence it is a matter of deep regret that any political or social organization should stoop so low as to seek the cooperation of those who traffic in strong drink when used as a beverage.—*H. Visitor*.

A gentleman was describing to Douglas Jerrold the story of his courtship and marriage—how his wife had been brought up in a convent, and was on the point of taking the veil, when his presence burst upon her enraptured sight, and she accepted him as her husband. Jerrold listened to the end of the story, and then quietly remarked, "She simply thought you better than 'man'."

In the latest edition of 'Carpenter's Physiology,' it is mentioned that out of three hundred and fifty-nine idiots in England, the condition of whose progenitors could be ascertained, ninety-nine were children of absolute drunkards, and a large proportion of the remainder were more or less intemperate. Of the three hundred and fifty-nine idiots, seven-tenths were the children of parents nearly related by blood.

Old Dr. A.—was a quack, and a very ignorant one. On one occasion he was called by mistake to attend a council of physicians in a difficult case. After considerable discussion, the opinion was expressed by one that the patient was convalescent. When it came to Dr. A.'s turn to speak, he said, "Convalescent, that's nothing serious; I have cured convalescence in twenty-four hours."

The *Scientific American* furnishes the following information for such as have potatoes liable to rot: Dust the floor of the bin with lime, and put in six or seven inches of potatoes and lime again; repeat the operation till all are stored away. One bushel of lime will do for 40 bushels of potatoes, though more will not hurt them—the lime rather improves the flavor than otherwise. It has been tried for years with complete success, though in a few instances the tubers were diseased when taken out of the ground.

Mr. William Brown, of Hapton, N. H., has followed to the grave eleven of his family relatives since the month of August last. All of these resided within the distance of half a mile from his dwelling, and nine of them were grandchildren. Diphtheria has prevailed to an alarming extent in Hampton.

The plan for the central monument for the Gettysburg National Cemetery, has been agreed upon. It is to be a white marble shaft forty-seven feet high, costing \$47,500, with one or more statues by Rogers.

THE GOSPEL BY THE BARREL.—An exchange tells of a minister in one of our leading cities, who has preached twenty-seven barrels full of sermons! The expenditure of such a huge bulk of ammunition must have told heavily on the enemy's works.

## Missionary Institute.

The Semi-Annual meeting of the Board of Directors will take place on Tuesday evening, February 20th 1867.

A full attendance is desired.  
S. DOMER, Cor. Sec'y.  
Selinsgrove, Feb'y. 2, 1867.

Susquehanna Female College.  
SELINSGROVE, PA.

The Spring Session of this Institution will begin on the 5th of March, 1867. There is room for the accommodation of 10 or 12 additional Boarders.—Apply soon to.  
REV. S. DOMER, Principal.  
Selinsgrove, Feb'y. 1st, 1867.

## VIS, VISIT, VISITATION.

Some forty years ago, when I was a young man, I heard the above triplet repeated by the head of a family. He said in social life he made three distinctions among the visitors to his house and family. The first was *vis*, which meant a social call, embracing perhaps a meal or a day—the second was a *visit*, which meant a week, or at farthest a fortnight—the third was a *visitation*, which meant any period beyond that time, running even into months.

The first (*vis*) was, he said, agreeable, and admitted of repetition, the second (*visit*) was passable, and, occasionally, even pleasant, but the third, (*visitation*) was a *calamity*, and, therefore, merited its title *VISITATION*. VERBUM SAT.

OMAHA.—Omaha, as the Eastern terminus of the Union Pacific Railway, is fast looming up into importance. In 1853 it was the site of an Indian village. In 1857 it had a population of three thousand five hundred; and now it has a population of ten thousand. It is situated about midway between New York and San Francisco, two thousand miles from each. Since October, 1865, the company have constructed and are running three hundred and thirty-five miles of road, westerly, and have aided the Chicago and Northwestern Company in building, since April last, one hundred and thirty miles, a feat of railroad engineering altogether unparalleled.

RECONCILIATION.—Rev. Mr. Reid publishes a letter in the "Christian Intelligencer," N. Y., from which it appears that he abandoned the Reformed Protestant Dutch Church of America for the purpose of joining the Roman Catholic Church, and that he now forsakes his new friends, with the following confession: "I only wish now to say that by the most indisputable evidence I have now become thoroughly and most sufficiently acquainted with the awful corruption of that mysterious and horrible body, called the Roman Catholic Church."

JAPANESE EMBASSY.—An embassy from Japan, consisting of 19 persons, of whom ten are ambassadors, ten officers, secretaries, interpreters, and seven servants, has arrived at Paris en route to Berlin and St. Petersburg, and thence to the United States. It is said that two permanent Japanese embassies are about to be appointed in Europe, viz., at Paris and London; and that a Japanese school will be established in France and in England by the government at Japan.

CHEAP LAND IN ALABAMA.—Twenty-five farms have been sold in one section of Alabama, for the low price of one dollar per acre. A failure of crops caused creditors to force sales. One of the sales thus made was a plantation of six hundred acres, for six hundred dollars. Before the war, its owner possessed three hundred and fifty slaves, and forty horses.

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## E. S. GERMAN'S RELIGIOUS BOOKSTORE.

Tract and Sunday-School Depository,  
27, South Second Street, Harrisburg, Pa.  
1854! announce that we have a large stock of the following well known and highly popular  
Steel Plate Engravings.  
Departure of the Pilgrim Fathers for Am. 27 x 36 in  
Landing of the Pilgrim Fathers, 27 x 36 in  
Palestine Mustering the Hebrews, 27 x 36 in  
Shakespeare and his Friends, 27 x 36 in  
Cotton's Saturday Night, 27 x 36 in  
Lord's Supper, 27 x 36 in  
Village Blacksmith, 27 x 36 in  
Manifest Destiny, (Fortune Telling) 27 x 36 in  
The escape of Alister MacDonald from the Massacre of Glencoe, 26 x 34 in  
The Madonna, 26 x 34 in  
They have deemed expedient to offer them to their friends and the public at one dollar and fifty cents each, the price heretofore having been two dollars each, and for the purpose of stimulating the getting up of clubs, they have determined to award premiums to the getters up of the clubs, and in addition thereto to distribute among the subscribers the sum of \$50,000 in money and paintings as soon as the subscribers have reached 100,000 engravings. As it is our intention to advertise very extensively, and as the engravings are well known throughout the whole country, we have no doubt that with the low price we charge for them, and with the exertion which will be put forth by our numerous friends, the number will be reached in a short time. As soon as it is reached, the subscribers, through their Club Agents, will be sent a circular letter from us, naming the time and method of distribution.

## COMMENTARY.

## PUBLISHERS' PRICES.

Address,  
HENRY S. BONER,  
Bookseller and Stationer,  
ASHLAND, PA.

A full supply of HYMN BOOKS for congregations and Sunday-Schools always on hand, which will be furnished at Publishers' prices.

SERMON PAPER, SCRAP BOOKS, and all kinds of Stationery at moderate rates.

January 17, '67.—ly  
HENRY S. BONER.

Carmina Ecclesiae,  
OR  
LUTHERAN TUNE BOOK.

Fourth Edition—Revised and Improved.

As the cost of paper and binding materials has somewhat declined, (not much however,) the Publisher of the CARMINA ECCLESIAE has concluded to reduce the price from \$2.00 to \$1.75 per copy, from which a liberal discount will be made when a dozen or more are ordered.

The demand for this popular TUNE BOOK is constantly increasing, already the Fourth Edition is nearly exhausted. It has been carefully revised and considerably improved, so that it is now believed to be as perfect as human skill and experience can make it.

We desire again to call attention to the fact, that the General Synod of our Church has approved, and is interested in the sale of the "CARMINA ECCLESIAE," it is therefore the duty, and it should be the pleasure, of all who love our Lutheran Zion, to exert themselves to introduce this work into our Church Choirs, and Singing Associations generally.

It is printed on fine white paper, and well bound (not in the shabby manner music books are generally put up,) and in all respects, one of the most perfect works of the kind published; it is fully shown from the numerous testimonials already received, and also from the fact, that it is used extensively by other denominations, as well as our own.

A specimen copy, for examination, will be sent per mail, post paid, upon receipt of the price.

Address orders to  
T. NEWTON KURTZ, Publisher,  
BALTIMORE, Md.

THE  
ENGLISH LUTHERAN  
FAMILY  
PRAYER BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER.  
Together with a selection of  
ONE HUNDRED AND SEVENTY SIX  
HYMNS.

WITH MUSIC OR TUNES ADAPTED TO THEM.  
By Benjamin Kurtz, D. D., LL. D.  
NEW AND IMPROVED EDITION.  
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