





ed by our beneficence, (should they depart this life before we do,) will welcome us to heaven. Every one of them will add to our crown of rejoicing. In the original it reads tabernacles. The Holy Ghost teaches us in Hebrews that the tabernacle was a symbol of heaven, especially the holy of holies. It is used in the plural, because there is a habitation there for all the redeemed, of whom there will be many. The phrase is equivalent to this, "In my Father's house are many mansions."

Your inquirer, therefore, will find in the interpretation an answer to all his questions. Mammon is wealth, which implies riches, large possessions of money, goods or lands. The inquirer must not suppose that in the interpretation of a parable every natural particular mentioned in it must have some spiritual particular corresponding to it. Many things in a parable are put in to give roundness and completeness to the narration. Hence, why ask whether we are to expect more habitation than one? Why not ask the same question in reference to the mansions? Shall we have one mansion or more than one when we get to heaven? To fail means here to die, not to become bankrupt. So in reference to the other questions.

P. BERGSTRESSER.

Three Rivers, Mich.

## THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEVLEY, EDITORS.

Sellingrove, Pa., May 2, 1867.

### Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new year subscriptions with the money, \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by at least ten, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

#### DIRECTIONS.

Announce your intention to compete at first subscription forwarded.

The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.

The successful competitor will be announced to all who compete.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$60.

For ten new subscriptions we will send a volume of LANGE'S COMMENTARY; for 18, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each,	\$5.00
"20 " " " " " " " " " "	10.00
"30 " " " " " " " " " "	15.00
"40 " " " " " " " " " "	20.00
"50 " " " " " " " " " "	25.00

All above \$50 will be entitled to \$1.00 premium in each. In all cases, however, the money is to accompany the names of the subscribers in advance.

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.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

The Rev. A. D. L. Moser having received and accepted a call from, and removed to, "The Davidson Pastorale," requests correspondents to address him hereafter at Lexington, Davidson Co. N. C., in the care of J. H. Thompson, Esq.

In a letter from Rev. A. A. J. Buehling we have the following item of Church intelligence:

"Since August I have added between thirty and forty members to my congregation. I have not been as active this winter as usual in consequence of the severe winter. My prayer is, the Lord may grant me revivals in all my congregations this spring. May He bless our beloved Zion every where with the outpouring of His Holy Spirit."

INSTALLATION.—Rev. J. A. Snyder was regularly installed as Pastor of the New Market charge on the 5th Sabbath of March, by the Editor of the Vindicator.

Bro. Snyder has a promising field, which by proper cultivation, will yield rich harvest to the glory of God. We hope he may be eminently successful in this part of the Lord's vineyard. This good brother has at command all the elements of success—a robust physical constitution, fine social qualities, and popular preaching talent, which, if truly consecrated to the Lord, will make his ministry eminently useful.—Ch. Visitor.

REV. J. S. YOUNG, late of Clarion County, Pa., has located in a new field of labor, and his post office address will hereafter be, Salt River, Isabella County, Mich.

REV. LEWIS G. EGER, having changed his residence from Stoughton, Pa., to Nittany Hall, Center County, Pa., correspondents will address him accordingly.

REV. E. A. SHARRETT, late of Muney, Pa., has located at Hughesville, Lycoming County, Pa. Correspondents will address him accordingly.

REV. J. HAMILTON, late of Wadsworth, Ohio, has removed and located at Nevada, Wyandot County, Ohio, at which latter place correspondents will address him hereafter.

REV. JAMES LEVLEY, of West Sandlake, N. Y., having accepted a call to the Seneca County pastorate, his former field of labor, to take effect from the 1st of May, requests his

correspondents, after that time, to address him at Fayette, Seneca County, N. Y.

REV. BENJAMIN DIEFENDORF, formerly of Johnsville, Montgomery county, N. Y., expects to change his location on the 1st of May and requests his correspondents after that date to address him at Euclid Clay, Onondaga county, N. Y.

DUMONTVILLE.—Rev. W. C. Hauer of Vanho, Ohio has received a call from the Lutheran Church in Dumontville, Fairfield Co., Ohio and requests all his correspondents to address him accordingly.

SMITHVILLE.—Rev. Solomon Ritz of Princeton, Ills. has taken charge of the Lutheran Church at Smithville, Wayne Co., Ohio, and desires correspondents to address him accordingly.

LOCAL ITEMS.—There has been quite a revival in the Temperance cause in Selinsgrove lately. On the 16th ult., the Good Templars had decided to dedicate their new Hall, and invited the Rev. U. Graves, of Pottsville, to deliver the dedicatory address. Owing to the severe rain-storm on that day, the visitors, who were expected from a distance did not come, and consequently, the dedication was postponed to the time of the semi-annual convention of the Susquehanna District. Rev. Graves, however, delivered a lecture in the Second Lutheran Church. He spoke for an hour and a half, in a most earnest and impressive manner. He is a live temperance man, and threw his whole soul into the subject. No doubt impressions were made which will result in good to the cause.

On Wednesday of this week the convention of the Good Templars took place and was numerously attended; we should judge that there are over a hundred delegates present. The new Hall was solemnly dedicated with imposing ceremonies. The convention is now in session while we write these lines, and we doubt not, much important business will be transacted. On Thursday evening, Rev. Dr. McKendree Reilly delivered a most interesting and instructive lecture in the 2d Lutheran Church, to which the large audience listened with undivided attention for the space of two hours.

We call the attention of our readers in Selinsgrove and vicinity to the advertisement of W. F. Wagnerseller & Son, in another column of this paper. Col. Wagnerseller has built a new Store Room at the Canal, which he has recently filled with a stock of new goods. We are pleased to hear that they have thus far been very extensively patronized and are doing a large business. Those in want of any of the articles they advertise would do well to give them a call.

#### SALVATION BY THE MEANS OF GRACE.

The Symbolists are not yet done with our editorial under the above caption published some three months ago. That article must have made a deep impression on them and troubled them very much, or they would not be laboring at its refutation as long as they do. Our readers will probably remember the circumstances which gave rise to the editorial. A little paper, called the "Philadelphian," and edited by Rev. Dr. Shaeffer, of Germantown, contained an article in its first number, which was in the Southern Lutheran understood to teach, that we must be saved by the Sacraments, and indignantly declared that he would have nothing to do with such a doctrine. Thereupon, the Philadelphia Symbolists explained, that they did not mean to say, that we are saved by the Sacraments alone, but by "all the means of grace."

At this point we took up the subject and showed that this, far from being the genuine Lutheran and Gospel doctrine, which teaches that we are saved by Faith in Christ only, is much more the old Romish doctrine, which teaches salvation by works. This seemed to be like a bomb-shell thrown into the camp of the Symbolists, and produced a wonderful consternation among their ranks. The Philadelphia Symbolists, as far as we know, have not undertaken to print a word of reply. But the Missourians came to their rescue, and a writer in the "Lutheran," after some vulgar abuse of the American Lutheran, quoted a passage from "Dietrich's Catechism," to prove that we are saved by the means of grace.

But the most vulgar scurrilous article, on this subject appeared in the "Lutheran Watchman," paper published in the interest of the Missourians and the Scandinavians, in which the writer, under the pretext of an examination of the school children in one of their Old Lutheran Churches, undertakes to illustrate this doctrine of salvation by the means of grace.

It is singular that the symbolists in this whole controversy have not cited one passage of Scripture to support their theory. Weighed in the balances of the Holy Scriptures, their doctrine will be found to be most woefully wanting. Whenever a sinner in the Scriptures is represented to us as asking, "What shall I do to be saved?" the answer invariably is, "Believe on the Lord Jesus Christ, and thou shalt be saved." But if a poor sinner should come to these pseudo-Lutheran Symbolists and ask, "What shall I do to be saved?" their answer would be, "Be the means of grace," that is, "If you want to be saved, all that is necessary is, that you should be baptized, read the Bible, go to church, say your prayers, and take the sacrament."

It is to be feared that there are thousands of Church members, who depend upon this outward routine of duties for salvation, having merely the form of godliness, while they are destitute of the power. It is a dangerous doctrine to preach to the people, and the symbolists should bear in mind, that the blood of those souls, who may be lost through the delusion that they can be saved by the means of grace, will be required at their hands.

#### A New Definition of Radicalism.

One of our correspondents writes to us: "A few days ago I heard a new definition of Radicalism. A German Reformed minister speaking of another Ger. Ref. minister said, that he was radical in religion, meaning that he was opposed to the newly adopted Liturgy in the Ger. Ref. Church."

#### Words of Encouragement.

We do not often write anything in praise of our own paper, nor publish the commendatory letters that we receive from our readers. "Our extreme modesty," as Rev. Biekel, the newly elected office editor of the Luth. & Missionary expresses it, has prevented us from doing so. But as we see that some of our contemporaries are overcoming their modesty, and publishing highly eulogistic communications every week we will also venture to publish a few extracts from letters recently received, for the encouragement of our readers and friends.

A ministerial brother from the eastern part of the State of Pennsylvania, after sending us a number of new subscribers closes with the following words of encouragement:

"I am pleased with the courageous manner in which you defend the truth, as it is in Jesus. You evidently show where you stand, and thus far your trumpet has given no uncertain sound. Such a paper the exigencies of the times demand. May the Lord encourage your heart, and strengthen your hands in this good work."

An active Lutheran minister from Ohio, writes about the American Lutheran as follows:

"It is getting better and better, and is what we need just now in our Church. Go ahead, in good earnest. The Lord be with you."

Another brother writes: "Rev. S. remarked to me, that the way you replied to John of Baltimore, was worth to him the price of the paper."

A very able and influential member of the Allegheny Synod writes: "Your editorial on the Pentecostal Revival in answer to the Luth. & Missionary is admirable."

An intelligent Lutheran lady writes: "I like your paper, and hope it will always continue as good as it is at present."

We might fill a column or two with similar extracts from our correspondence, but our "extreme modesty" forbids it. We feel encouraged in our work and solicit the active co-operation of the friends of the American Lutheran, in sending subscribers and writing for its columns.

#### A Renunciation of Lutheranism.

It seems by the following extract from the "Pall Mall Gazette," that the Lutheran Church has sustained a loss. The Princess Dagmar has renounced the Lutheran faith, and adopted that of the Greek-Russian Church. Whether this action proceeded from conviction or from policy, we will let our gentle readers conjecture, but as for ourselves, we have decided to remain in "Lutheran darkness" as long as we live.

THE PRINCESS DAGMAR'S RENUNCIATION OF LUTHERANISM.—After expressing her belief in the seven sacraments, transubstantiation, and the adoration of the pictures and prayers to the saints, her royal Highness was made to say, "I believe and confess that the Foundation-head and Supreme Pastor and Bishop of the Holy-Greek-Russian Church is our Lord Jesus Christ; and that from Him all bishops, pastors, and teachers, are ordained; and that the Ruler and Governor of the said Church is the Holy Ghost. That this Church is the Bride of Christ, I also confess; and that in Her is true salvation to be found, and that no one can possibly be saved in any other except Her; I believe." All her relatives are still groping in Lutheran darkness, far from the Holy Orthodox Church!—*London Pall Mall Gazette.*

## Church News.

WESTERN CHURCH NEWS.—Since I wrote you last, I recognized the Lutheran Church at Marshallville, Wayne Co., seven miles from Smithville, consisting of 13 members. The number is small, but good. They had no Lutheran preaching for several years. The prospects of building up Church is good. I also had the pleasure of organizing an English Bv. Lutheran Church in Massillon 15 miles from Smithville, of 32 members. On the 21st inst., we held our first communion. The prospect is very good. Some more made application to unite next time that I preach. Massillon is an important place, on the Pittsburg, Fort Wayne and Chicago Railway, of about four thousand inhabitants. There were two men, who had been in the Lutheran Church for 25 years ago and might have been the best church in the place had this been done; and yet there is hope for American Lutheranism. A short time ago there seemed to be no hope for Massillon, as Bro. Officer wrote to me, the mission funds were exhausted. But I found, by taking Massillon in connection with Smithville and Marshallville, I could make a self-sustaining charge at once. And yet, as soon as we can get a man for Massillon to spend all his time there, I can give it up, and still be supported. All we need in Massillon is a Church building. How many able men will give us one hundred dollars each, to build a church in the above place? Ain't these legging times? But it is the Lord calling on His stewards.

SOLOMON.

#### The Lutheran Church in Texas—Colorado College, &c.

Mr. Editor:—Believing that the Church in the older States is generally ignorant as to the real condition of the Church here, I propose to state a few facts. The church here, in Columbus, is the only organized Evangelical Lutheran congregation in the State. It numbers only about 30 communicating members. There are several places in the State where there are enough Lutherans to organize congregations; and every where they are willing to give what they can to support a minister; but, at no point, could they support a minister. If, however, he would teach, he could make a support—say from \$500 to \$800 per year, specie.

There are between 20 and 30 German Lutheran ministers in the State. Some of them have large congregations; and, as far as I know, they all would be pleased to have English preaching in their congregations. In a few years, I feel satisfied the Germans will

constitute the wealth of the State. Several of the German ministers are not connected with the German Synod, and would unite with an English Synod. Brethren write to me, and say that if I will secure them a regular call to some charge here, they will come. Who is to make it? Brethren, come and organize congregations, and then perhaps you can treat other brethren as you suggest.

Columbus is the terminus of the B. & R. C. Railroad. The cars now stop three miles from here; but in a short time will run to this place. The town is improving very rapidly. Here Colorado College is located. It is a brick building 33 by 42 feet, 4 stories high, almost in the center of the town. It is built upon a square, (not quite three acres,) appropriated for that purpose by the original owners of the land.

It is worth ten or twelve thousand dollars. The building is not complete, and the Trustees yet owe about two thousand dollars, for which I hold a mortgage. According to the charter, a majority of the Trustees must be members of the Evangelical Lutheran Church. At their last meeting, held a few days ago, they proposed to give me the entire control of the College for ten years, allowing me to make such additions and improvements as I thought proper, and giving me a special lien on the property for the cost. The result would be, they would never pay for the improvements, and I would have the entire Institution to dispose of as I thought best; but I would have to see that it was used for educational purposes. I have not accepted the proposition; but if there is any Lutheran Minister that has 2,000 or 3,000 dollars to invest in this way, who is qualified to teach, I will take the College with him; or I will give any Lutheran minister, who is a good teacher, \$1000 per year to come here and aid me in teaching and preaching.

I will wait a short time to hear what the brethren will do, and if no one responds, I am inclined to give up the interests of the church here. If the church could raise \$2000, it could get the mortgage, and thus secure the entire control of the College. There are now about 125 pupils connected with the school, and four teachers. Cannot some one suggest a plan by which that amount can be raised? If Lutherans emigrating to this State, would make this a point for locating, we would soon build up the church and school. Money judiciously invested here now would double itself in a few years.

Hoping to hear from some one qualified for the position here, and praying God to direct us aright.

I am yours in Christ,

J. J. SCHERRER.

Yours Fraternally,

CHAS. P. SHREINER.

Columbia, Oct. 26th, 1866.

#### The Church at Columbia, Pa.

My attention has been called to several articles in the different church papers, relative to the Columbia Church, which I think deserves a little attention. As no one directly connected with the church has yet taken any part in the controversy, I hope you will allow me space in your paper for a few facts.

I have been a constant attendant of the Church for some ten or twelve years, and secretary during the past four years, and can speak knowingly of the condition of the church at Columbia. That there has been a decline in the church to some extent, none acquainted with the facts will deny; but that it occurred in Bro. Menges' time, as intimated facts will not justify.

Bro. Menges commenced his labors in Columbia, with a congregation, I believe, of less than ten, (10,) and labored earnestly until he had built up a congregation of about two hundred, (200,) in 1859, in which year he left us. That the congregation were behind in paying the salary, few hundred dollars, is, I believe, correct; but to many it is unaccountable, as the congregation was large enough to have paid it; yet this does not affect the fact that Bro. Menges left the congregation was large and prosperous, he having just previously added quite a number.

Bro. Li had large membership from the country surrounding the town, many of whom, having since left places of worship, pined to them nearer home, and were consequently lost to the Columbia Church, which is one of the reasons of the decline. Then, too, shortly after Dr. Dorsey's coming among us, the rebellion broke out, and the terrible affliction to that time, together with the heavy debt and troublesome creditors, were great hindrance to the church's prosperity. Then, too, there was by some means no church record in the possession of the church, so that the doctor labored under the disadvantage of not knowing who were or were not members of the church; and from that time only the members who communed, were reported at Synod, while many were neglected to be counted as members, who were detained from communion by various causes.

The figures which Bro. Brobt has given us, do not by any means show the strength of the church. I will admit that the figures show in the main decrease of communicants, but are satisfied they are not quite correct, for, find on the record, just after the small communion, the following: "Several persons communed, who did not give in their names," which still makes it better, while I can count and could give you the names of over one hundred persons, who at that time were, and now are members of the church, many of whom remained from communion for reasons which I suppose they thought good.

The church, heavily pressed by creditors, was sold, and for a time despair seemed to take hold of the people; and the flock became for a time as it were scattered; but by the great exertions of Dr. Dorsey, and the kindly aid of sister churches, our church was reclaimed, yet having considerable debt remaining upon it. Is it any wonder that in the midst of the rebellion, and at times when all our churches were suffering, that this church, hard pressed by creditors, and a congregation of hard working people, with but little means should, in some measure, decline? Indeed I doubt if there is another congregation, even having two hundred members, that would have passed through all that the Columbia

church has done, and come out of the trial in as good condition.

From 1860 to 1865, very few were added to the church, many of them by letter, who remained but a year or two, and then moved away; while all this time we were losing more by removals, death, &c., than we gained by additions. I can myself count within that time thirty-six removals and deaths of communicating members of the church. How many others there may have been, I know not. But these things will suffice to show that the causes of the decrease was purely local, and had nothing to do with "new measures."

As I before have said, the numbers reported do not give a correct idea of the membership of the church for even at its lowest there were over one hundred members. We have now about one hundred and thirty, having lost during the past year by removal and death, some six or eight, while besides there are a number who were confirmed in the church, but who have not communed for many years; these we do not count, and are in fact about what we have lost during the period from 1859 to 1865, and will not count more than from sixty to seventy. Now I submit whether there are many churches that would have passed through the trials we have done, and exhibited a loss of less numbers. As for bringing this church forward as an example of the effects of new measures, it is simply out of the question, the decrease was from local causes almost entirely, and I will here say, that no revival meetings were held from 1860 to 1865, and as the decrease occurred during that time, revival meetings have nothing to do with it; and the figures given by Bro. B. prove nothing in this regard.

I will here also state that I know nothing of Bro. Menges being the cause of the church being sold, and on inquiry cannot find such to be the case; he had a claim against the church, and when it was pushed by other parties, his, of course, came in; and when he found the church would probably be bought back for the church, he forgave his claim, which was justly due him. Had the church passed into other hands, it would have been perfectly right that he should have been paid; as it was he gave the church the debt. This I believe is a true account of the Columbia affair, and I hope will set at rest all controversy on the subject. We are now about free from debt, or nearly so, have placed the church on a sure financial basis, have a good membership of active and earnest members, and bright prospects for the future. We have passed through the furnace of affliction and although we have lost some, upon the whole we have gained largely; and to-day the Lutheran church of Columbia presents a record of which she is not ashamed.

Yours Fraternally,

CHAS. P. SHREINER.

Columbia, Oct. 26th, 1866.

## Educational.

For the American Lutheran.

### The Teacher and Teaching.

[CONCLUDED.]

The teacher, no matter how well qualified, and how faithful in the discharge of his duties, will sometimes meet with pupils upon whom he can exhaust all his ingenuity without exciting in them an interest in their studies; and it becomes a question of no little importance to him, what to do with these—whether they should be permitted to remain. To this however he cannot be at a loss to find an answer, and that is, no. One drone or idler is sufficient to ruin a whole school; and hence the teacher must dispose of such cases in the only possible way left him. But here the utmost care and sincerity are necessary. He must in the kindest manner possible tell the pupils in question, that he has done for them all that he can do, but that his efforts have proved utterly fruitless; and though he very much regrets the necessity, yet considers it an imperative duty devolving upon him, to inform them that the welfare of the school demands, that their connection with it should cease. Unpleasant as this may be, the conscientious teacher has no alternative left but to do so. Some however will say, "I must not dismiss them, but keep them and compel them to study." Compel them to study! Indeed! How? Why, send them, and punish them for every unprepared lesson." And will that really accomplish the object sought—will it strengthen their desire for knowledge, or make studying pleasure? How many would answer this in the affirmative. Then, could anything be more unphilosophical and unreasonable than such a course? That there is no positive progress in study, except there is pleasure in its pursuit, is a truth, first asserted by Aristotle, and since his day, confirmed by the experiences of thousands of the most eminent educators; and yet there are hundreds of teachers who have never thought of this, and who, instead of teaching according to principles as fixed and unalterable as any of the laws of nature, teach, apparently, by nothing but instinct or whim, and directly opposed to the laws of mental development. No wonder that many pupils leave school no wiser than they entered it—Children, in their numberless questions, early manifest a desire to learn, and of this the teacher must take advantage; this is his foundation upon which he must build; and this he must strengthen by a judicious course of instruction adapted to the order of growth of the mind.

Like the body, the mind grows when properly nourished, and it is the teacher's duty to supply the pupil with this mental aliment, both in kind and quantity.

It is not, as some suppose, the pupil's fault if he has no desire to learn. The desire originally is in the mind, and if it does no longer manifest itself, if the teacher has blunted it or destroyed it, he alone is responsible for it, and not the pupil. And if this is true, of which there is no doubt, why should the pupil be scolded when the fault lies wholly with the teacher? This not only unbecoming but unnatural treatment of pupils, practiced even in some schools, demands the earnest attention of educators and all interested in the in-

telligent bringing-up and training of the children of our land. If we desire our boys and girls to become gentlemen and ladies, in the best sense of those terms, we must not only be gentlemen and ladies ourselves, but must treat them as such, no matter how tender in years they may be. These things are too much overlooked in many of our schools. In fact it is not very difficult to find teachers who regard manners, and also morals, of too little importance to deserve their attention. Some even assert, that school is not the place to teach etiquette, that that should be taught by the parents at home. How unfortunate are children who fall into the hands of such teachers!

The teacher must treat his pupils with politeness, and strictly require them to treat each other, as well as him, in the same manner. If however he forgets to be polite, if he forgets to be a gentleman, and treats them with rudeness, he will in vain expect anything else from them, but may be sure to see his own conduct reproduced and reflected in them. And this is no mere fancy; but it is in perfect accordance with the experience of the most successful educators. How important then, that, in everything relating to refinement of manners, the teacher's example be a model for his pupils to imitate! His precepts and example should be in perfect harmony with each other, and not inconsistent, as too frequently the case. But besides the influence of the teacher's manners, there are yet other silent teachers in every school, and these cannot be disregarded; for, hey, to a surprising extent, mould the character and habits of the children. And whatever tends towards this, should be elevating and refining. The walls, floors, and furniture are among the most potent of these silent teachers; and, consequently, should be perfectly neat and clean, emblems of purity and virtue. They will then assist the teacher in securing order and discipline; for "cleanliness and cheerfulness, in a school-room, will, of themselves, to a considerable degree, secure order." And order, being "Heaven's first law," should not be the first law of every school. Not however, a strained order, but that resulting from a perfect willingness to do right; and this children must be taught; to this they must be trained. They must be taught to love right, and to do it because it is right; and not because it will please the teacher thus to do; and the teacher who succeeds in this, as well as in interesting his pupils in their studies, may consider himself a successful teacher.

M.

## Varieties.

### Typographical Errors.

In a recent lecture, Mr. William L. Stone gave the following amusing instances of what are known as typographical errors.

In the early stages of the art of printing, errors were far more numerous than in books of modern execution. It was then very common for a volume of ordinary size to contain page upon page of errors at the close. One of the most remarkable instances of this kind was the curious treatise of Edward Leigh on "Religion and Learning," published in 1655. At the close of the work were three folio pages of corrections in very minute type. It is a singular fact that the edition of the Latin Vulgate by Pope Sixtus V., although carefully superintended by His Holiness, has ever remained without a rival in typographical accuracy. Still more curious was the pontifical infallibility, prefixed to the first volume of a bill of excommunication against any and every printer, who, in re-printing the work, should ever make any alteration in the text. Among instances of typographical errors the lecturer gave the following: A lad in printing office, who knew more about type-setting than he did of the Greek mythology, in looking over a poem they were printing, came upon the name *Ixote*, one of the lady divinities of the lower world, occurring in line like this: "She shall reign the *Ixote* of the deepest Hell." The boy thinking he had discovered an error, ran to the master printer, and inquired eagerly whether there was an *ix* in cat. "Why, no, you blockhead," was the reply. Away went the boy to the press-room and extracted the objectionable letter.

But fancy the horror of both poet and publisher when the poem appeared with the line,—"She shall reign the *ix* of the deepest Hell." This, however, was not so bad as a manner in which the printer treated Miss Landon. Speaking of it she says, "And when I had written full blown roses, the nasty things made it 'full blown roses.' Benjamin Franklin once putting to press a form of the Common Prayer, the letter c in the following passage dropped out unperceived by him,—"We shall all be changed in the twinkling of an eye." When the book appeared, to the horror of the devout worshippers, the passage read: "We shall all be changed in the twinkling of an eye." Franklin has been suspected of having done this intention, ally, but it appears to be without good reason. But, after all, when it is considered of how many separate and minute pieces of metal, each of which must be nicely adjusted in its own proper place, or confusion will ensue.

BAPTIST RITUALISTS.—The clergymen of the Church of England who are seceding and joining themselves to the Baptist denomination, are carrying some of their former ideas and practices into their new communion. A new Baptist church dedicated to St. John, the Evangelist, with nave, chancel, transepts, clerestory, rose window, tower, and spire, retables, communion table, and all the accessories of a handsome Gothic Anglican Church has just been opened at Hall. The consecration services commenced with celebration of the Holy Communion, in which a large number of clergy took part, nearly all of them being formerly priests in the English Church, and including the Revs. Baptist Noel, and six other, ex-rectors and ex-curates.

THE NEW YORK TRIBUNE seems disposed to exult in the fact, that the rowdy and inflated majority of Baltimore have their way in the running of the street cars in that city on Sunday. It undertakes to assert of Philadelphia, also, that there is no doubt a large majority of the city are in favor of legalizing the same practice. Hence, it should be allowed here also.

The Tribune's argument is entirely too good, and applications may be made of it to which that journal would be the last to submit. Let the question, whether *The Tribune* itself shall be tolerated upon Manhattan Island be submitted to the vote of the immense Democratic majority of the city, with their fierce indignation against its course on temperance, negro equality and the exposure of political corruption. Let it be understood that what the mob of 1863 undertook to do by violence, can be done by perfectly lawful measures; how long would *The Tribune* how long would the blacks, whose cause it so nobly and powerfully upholds, be tolerated in that great and wicked city? The fact that there is a "New York Tribune," is to use its own words in this article, "singular proof of the power of minorities." Or, rather, it is a proof that the good influences and agencies, which are, it seems, tolerably certain to be in the minority in our large cities, have been, hind them in the less corrupt towns and rural districts, the support of a powerful majority, to which, under God, they owe their existence.

NEARLY HOME.—"Almost well, and nearly home," said the dying Baxter, when asked how he was by a friend.

A martyr, when approaching the stake, being questioned as to how he felt, answered: "Never better; for now I know that I am almost home."

Then, looking over the meadows between him and the place where he was to be immediately burned, he said:

"Only two more stiles to get over, and I am at my Father's house."

"Dying," said the Rev. S. Medley, "is sweet work; home, home!"

Another, on his death-bed, said:

"I am going home as fast as I can, and I bless God that I have a good home to go to."

NO WAR IN EUROPE.—The news from Europe is of a more pacific character. The territorial dispute between France and Prussia is to be settled, not by a resort to war, but by a general conference of the great powers of Europe, to be held during the present month. England, France, Prussia, Austria, Russia, and the King of Holland (as Grand Duke of Luxembourg), are to be represented in it. The basis of conference embraces four clauses, one of which is that "France is not to enlarge her present boundaries." The fortress of Luxembourg is to be evacuated by the Prussians and dismantled, and the future political status of the Grand Duchy defined. The final decision of the Congress is to be guaranteed by all the powers represented.

THE JESUITS.—The Jesuits, according to their custom, have published the annual statistics more fles of their society. The complete reckoning at the close of 1534 contains statistics and 2 printed: the number of men is being 1,177, showing an augmentation of 215 over the year 1865. In the French revised there are 2,222, whereas, 1865, there were only 2,203. Notwithstanding their expulsion from Naples, Sicily, Tarragona, and the Mexican Empire, they are necessarily increasing in number.

LIGHT IN EGYPT.—The United Presbyterian Mission in Egypt have established at Cairo a printing press, which marks an eventful era in that dark land. It has already issued in Arabic a selection of the Book of Psalms, and 3000 of Brown's Short Catechism.

SANHEIDRIM.—The rabbis of Europe







