

THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LERLEY, EDITORS.
Selinsgrove, Pa., September 5, 1867.

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.

EWING MACHINES.

We have in our possession a number of due bills for Sewing Machines which we obtained for advertising, and which we will sell cheap.

A Howe Sewing Machine. Price \$60. We will sell it for \$45.

AN EMBROIDERING Machine. Price \$60.—We will sell it for \$45.

A FINKLE & LYONS Sewing Machine. Price \$60. We will sell it for \$45.

These are all first class family Sewing Machines.

Melodeons.

We have also duetells for Melodeons and Cabinet Organs which we will sell cheap, namely Princes Cabinet Organ Price \$150, we will sell for \$125.

Pelouets Melodeon.

Five octaves, Rosewood case, Price \$110, we will sell for \$85.

Persons wishing to obtain any of the above articles at the prices stated will please give us notice at their earliest opportunity.

MISTAKES OF EDUCATED MEN is the title of a neat little volume by John S. Hart, LL. D., and published by J. C. Garrigue, Philadelphia. It was originally prepared for an address to the students of Pennsylvania College, at the annual commencement in 1861. The previous editions being exhausted, and there still being a demand for it, the author has revised it and published it in book form. It contains much good advice and should be in the hands of every educated man.

THE LEADER, a Temperance paper published in Hollidaysburg, has ceased to make its appearance, for want of adequate support. It derived some support from the Grand Lodge of Good Templars of Pennsylvania, but even this could not keep it from going under. It appears to be a difficult matter to keep up a temperance paper in this State. One reason of this, probably, is the culpable indifference of the temperance people to the importance of the press in advancing their cause, and another probably is that most of the temperance people are members of church and subscribe for their denominational papers.

CRIMES OF CLERGYMEN.

The melancholy fall of Wendt, the superintendent of the Orphan School at Germantown, Philadelphia, is fresh in the mind of our readers. We noticed upon his arrest a statement in the *Philadelphia Bulletin*, that a number of men from near Pottsville, where Wendt had been pastor before going to Germantown, who declared that he had been guilty of the same practices in his congregation, but having exhibited penitence and promised amendment they did not inform on him. These people were highly blameable for not proceeding against him according to the discipline. There might have been more hope of his reformation, and what is of still greater importance, the great evil in the Orphan house might have been prevented.

The intrinsic nature of crime is the same whether committed by a minister of the Gospel, or by a layman, but society has come to look upon crime in a minister as far more heinous and detestable than in laymen. We know instances where laymen have been haled out of jail for the most unnatural crimes who are still respected and tolerated in refined society, while a minister of religion would be detested and shunned by every one if he had been guilty of the same crime. Whilst we do not admit the justice of the distinction that is here made by society, we regard it as a compliment of the highest character that is thereby paid to religion, even by infidels and the ungodly. For they admit that the Christian religion requires the highest standard of morality from her professors, while infidelity is indifferent to the moral character of her votaries. An exchange has the following excellent remarks on this topic:

The New York *Christian Advocate*, in an article on the subject of Clerical Crime, says the following:

Within the last six months there have been some three or four alleged examples of clerical crime recorded by the popular press. They have been deplorable instances. We would not palliate the severity with which they have been treated by the organs of public opinion. Vice in a clergyman is peculiar. His position is guarded by peculiar protections against temptation, however he may be a man of like passions with others. His sins, on this account, have a peculiar responsibility also, because of their larger effect. On himself, on his family, on the immediate community to which he ministers, his fall is more disastrous than the offenses of any other man of whatever public profession. Such, indeed, has become the vigilance of the public press, such its avidity to report purport or scandalous facts that the sin of a clergyman may be said now to have become a national offense. It is speedily reported through the whole ranks of the press, and its reproach on the church, if not on religion, is universal. It inflicts a universal anguish on good men, especially on his own denominational brethren. It affords matter for the comments of libertines and infidels throughout the land.

Vice on the part of a clergyman is, then, inevitably more criminal than the same of a layman. He is against greater light, against better protections, and challenges more fearful consequences. He stands incomparably more responsible, and, therefore, more guilty before God and man. Let us not recklessly degrade his sphere by apologizing

for his crime, or mitigating his amenability. Whatever may be said of the identity of crime *per se*, guilt and responsibility are qualified by circumstances, and all the environments and consequences of the clerical function render its moral responsibility supreme.

Church Papers.

Having been more than sixteen years engaged in the publication of Church papers, we can speak with some degree of experience of the labors and rewards, the troubles and satisfactions, the anxieties and pleasures of an editor. It is not however our experience as an editor that we wish to relate in this essay, but to make some remarks upon the nature and design of church papers, and urge the importance of circulating them among the people.

A church paper differs from a secular and party-political paper in this, that while the latter aims mainly to interest its readers by secular news, and political discussions, the former seeks to present only religious and edifying articles before its readers, and avoids what may be considered party politics altogether. It may give an epitome of the most important secular news in the country and the world, and it may also with propriety discuss moral questions connected with politics, but into the arena of political strife a good church paper will never descend.

As in the political world newspapers have become an indispensable necessity, so also in the church, we must have journals to represent her cause. It is not sufficient in the present state of the church, to have a religious journalism, that represents our common christianity of the Church in general, but each denomination must be represented by its own church papers, and not only this, but each party in each separate denomination must have its own organ to exhibit its distinctive views and contend for its peculiar usages.

Admitting, then, as in the present divisions of Christendom we must admit, that church papers must be denominational, the first quality in a religious journal is that it fairly presents the views and the spirit of the division or party which it professes to serve, or as the Germans would express it, it must be *consequent*. And this tendency the editor must impart to his paper, not from mere policy, or selfish motives, but from the convictions of his inmost soul. There must be no conservatism, no compromise with error, if the editor would make his journal a good, consistent, denominational church paper. He should have the learning and ability to present his convictions of truth in a clear and forcible style, as well as the boldness to do so.

The next qualification of a good church paper is that it should furnish fresh and full news of the religious work in its own denomination. This embraces the most important actions of Synods and Conferences, Education, Home and Foreign Missions, Church Extension, accessions to the ministry, revivals of religion, and increase of the membership of the church, and such other church news as may be thought interesting and important to spread before the people. It should be presented warm and fresh whilst the people feel interested in it, and not after it has become stale and the public interest has been entirely lost. When we say it should be full we do not mean that it shall be spun out into a long and tiresome report of the most insignificant minutiae, but the most important points should be given in a condensed and attractive style.

But an editor of a denominational church paper, must not be a narrow-minded, sectarian bigot, nor ever permit any sectarian bigotry to intrude itself into the columns of his journal. Whilst he loves his denomination, and labors to promote its welfare, he should never forget that his church is but a branch of the universal Christian Church on earth, that Christ has other sheep besides those that are embraced within the narrow limits which inclose his own denomination, and that it is his design ultimately to bring them all together into one flock, so that there shall be but one fold and one shepherd. Therefore, a good church paper should also joyfully take notice of the good that is done in other denominations and lay a weekly synopsis of the most important church news from other denominations before its readers.

The religious newspaper goes into the family. It should therefore be pre-eminently a family paper, and become a religious educational organ. The utmost care should therefore be exercised in the selection of the articles for family reading, and the original contributions should be scrupulously watched over that they contain nothing that might offend the weak, or disturb the mind of the unstable. It should not be forgotten that most families are composed in part of children, and therefore that it should be in part also a children's paper, and be always hailed as a welcome visitor by the little folks. This is a strong point, because if children are taught in the family to read carefully the weekly paper, they are being educated to understand religious subjects, and learn to love and venerate the church of their fathers.

In its general character the church paper ought to be one of the best critics of the general and religious literature of the day. It should be so honest in saying what a book is, that every body can tell from reading the notice, whether he wants the book or not. It should be mercilessly severe on what is the mere froth and foam of sensational literature.

This is in brief, our ideal of a good church paper. We do not profess by any means to have attained it, but we strive after it. Forgetting the things that are behind, we press forward toward the mark of the prize of our high calling in Christ Jesus.

The importance of circulating church papers must be apparent to every one from what has been said of their nature and design. Millions of capital are invested, and thousands of workmen are employed in sustaining the secular and political press. Now just as important as the press is to the political parties of the land, so important is the religious press to the church. Other denominations in this country have exhibited a commendable

degree of liberality and enterprise in the establishment and circulation of their church papers. The Congregationalists of the West have lately raised a fund of \$150,000 to establish a denominational paper in Chicago, the "Advance," which has just made its appearance. You can scarcely enter a Presbyterian, Methodist or Baptist family without finding one or more of their church papers. But our church has not yet fairly waked up to the importance of circulating her papers among the people. While we find secular papers in abundance among them, we find, alas, the church papers in the fewest families.—This ought not so to be, and must not be so in the future. Every minister should labor as an agent to introduce our church literature in his congregation, and every intelligent layman should be diligent in introducing his church paper among his brethren. A church member who reads no religious paper knows comparatively little or nothing of what is going on in the church outside of his own congregation or neighborhood, and consequently will feel no interest in any of the benevolent operations of the church, his views will become contracted, and his purse strings drawn tight against any cause of benevolence. But the man who reads the church papers will have large and enlightened views of the church and her institutions; he will see what God's people are doing in other parts of the church and he will be provoked by their good works to go and do likewise. He will give more liberally and cheerfully to the various benevolent causes, and he will support his own pastor more bountifully. If you want to see a niggardly, stingy, penurious people, who starve out their pastors, you will find it is those people who do not read the church papers. We were in company lately with a pastor who had been starved out, and he told us there was but one church paper in the whole church consisting of four or five congregations.—Brethren of the ministry, if you wish to train your people to benevolence and insure a liberal support for yourselves, introduce the church papers among them.

A professed minister of the gospel who does not read the church papers, may be set down as an old fogey, he will be of very little use to the world, and the sooner he is buried the better. And you, dear reader, do you subscribe and pay for a religious paper? If you do, continue to take it, and read it, and pay for it promptly in advance, and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, we hope that some one to whom the circumstance is known, will lend him this paper, directing his special attention to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not taking a religious newspaper! A member of the visible church and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily as taught by his Master "Thy kingdom come," and yet not knowing how to pray, what progress that kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations," he bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations and he can tell you ten things. He does not read about them. "I am afraid this professor of religion does not love the gates of Zion more than all the dwellings of Jacob." Ah! he forgets thee, O Jerusalem!

It is not easy, says the *Christian Sun*, to determine the value of a Religious Newspaper, either to an individual or to a family, especially to a family, in which there are young persons, or children, whose minds are receiving first impressions. The training of youth preparing them for usefulness here and happiness hereafter—is the most difficult labor of life, and one of the most valuable helps that can be found is a good religious newspaper.—Through this medium the mind is enlarged and stored with useful knowledge, it is bent towards the church and shaped for heaven.—The individual learns to reverence all holy things, and to worship God.

The value of a good religious paper cannot, perhaps, be more readily learned than by visiting two families possessing equal advantages, with this exception; the one regularly receives and reads the paper, the other does not. The contrast is most striking. The family that reads the paper is much better informed upon all religious subjects, can converse intelligently upon matters of public interest, is more liberal-minded and generous, willing to contribute to the enterprises of the church and the cause of humanity; even the children discover a superior intelligence, and show that they have enjoyed an extra advantage; while the other family is unparadoxically ignorant of matters of general interest, narrow-minded and illiberal, possessing contracted views of subjects connected with the common good. The value of the paper to the one family, and the loss of it to the other, cannot be reckoned in dollars and cents. Money loses its value in such comparisons.

It is usual to determine the value of articles either by the amount of labor necessary to procure them, or by the benefits or blessings they confer when procured. If we were to apply the latter rule in ascertaining the value of a religious paper, we might, in numberless instances, have to wait until eternity rolled its endless round ere the matter was concluded, for the effect produced upon the mind and heart by the wholesome instruction given through this medium is commensurate with the soul's existence, and increases in its beneficial tendency as time progresses, like a plant of immortal growth that buds in youth, blossoms in age, and yields its fruit in eternity.

WILD CHERRY BALSAM.—The memory of Dr. Wistar is embalmed in the hearts of thousands whom his *Balsam of Wild Cherry* has cured of coughs, colds, consumption, or some other form of pulmonary disease. It is now over forty years since this preparation was brought before the public, and yet the demand for it is constantly increasing.

Editorial Correspondence.

Universalism.

The Universalist still continues his creed. He says they "believe in the Holy Spirit, the Spirit of God, the spirit of truth, the Comforter, whose fruits in the *believing soul*, are love, joy, peace, long-suffering, &c." Gal. 5, 22.

Our very charitable and lovely friends, the Universalists, will be kind enough to inform us what will take place in the unbelieving soul? Love, joy, peace, we all know as well as the Universalists can tell us, will grow in the "believing soul." We want to be informed what his system will do with the unbelieving soul? The Bible tells us in Romans 3, 23, "For all have sinned and come short of the glory of God." There are two points in this, viz: that all have sinned, and that they all have forfeited, come short, of the glory of God. If the good br. maintains that the sin and the glory have application only to this life, it will be found to be a most unfortunate fact that God will be the same in eternity that he is in time, and therefore if sin will rob us of his glory in time, it will do the same in eternity. So heaven may be lost on account of our sins.

John 8, 21, "Then said Jesus again unto them, (the Pharisees) I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Jesus teaches the Jews that, if ye believe not that I am he, ye shall die in your sins, v. 24. Many of the Jews did not believe in Jesus Christ, many do not now, many others besides Jews do not believe in Jesus. What will become of them? Universalists say they will go to heaven. Jesus Christ says they will not. He says, "whither I go ye cannot come." To heaven they cannot go, for Jesus says so. "They will die in their sins." Sin is in the soul, not in the body, and therefore the soul (he) "that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still and he that is holy let him be holy still." Rev. 22, 11. Where will the Universalist put the unjust, the filthy and the unbeliever? He has no hell for him, Jesus has no heaven for him, —his heaven is for the holy and the righteous. This earth is to be burned up, and a new heaven and a new earth is to be formed. And were it not that there "will be no more sea," the Universalist might have a place for his unholy, filthy and unbelieving sinners in the sea, but that will be dried up at the last day. The "holy city, new Jerusalem," will come down from God out of heaven, prepared as a bride adorned for her husband. And he that sat upon the throne said, Behold I make all things new." And further, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Rev. 21, 5-8. Where does the Universalist locate this lake of fire and brimstone? Not on earth for that is made new, that is, it is purified, in which purified spirits are to dwell. Ah, but my good friend retorts, that is figurative language, and we cannot admit the lake to be understood literally. Very well sir, admit it to be figurative, what does the figure mean? Does the "lake of fire and brimstone" mean the kingdom of heaven, where the unbeliever, the abominable, the murderer, the whoremonger, all liars, &c., will go? This would be a very nice thing for such a class of men, and if the Universalist chooses to unite with them and enjoy their society in the beautiful kingdom, I certainly will file no objections, but I cannot admire their taste or their theology.

Now it is certainly true that in all believing souls, love, joy, peace, etc., will grow, and all such will have part in the first resurrection. But refining my thinking abilities to the utmost, I really cannot find out where the Universalist will place the sinner, who dies in his sins. Is not that doctrine in a Scriptural sense a lie? It is said, into the "new Jerusalem," there shall in no wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." Rev. 21, 27.

Universalists, in the Scriptural sense, make lies, therefore they cannot enter the new Jerusalem. The devil was a "liar from the beginning, and he abode not in the truth." Did the devil go into the kingdom of God? Is he there now? But my friend retorts again and says the devil is no being—it is only a personification, representing certain ideas, opinions, or doctrines, etc. Very well. Suppose we take it so. This representative, personification, or whatever you choose to call him, is a liar (that is not figurative), an unbeliever, abominable, murderer, whoremonger, sorcerer, idolater. Now, my dear sir, will the all holy God of whom you speak so much, and love so much, admit such characters into his presence? Did you forget the passages: "God cannot look upon sin with any degree of allowance," and that "God dwelleth in the holy city, the high and holy place." Jesus says, "where I am they cannot come," and that "they shall die in their sins." You say that they will not surely die. They shall all finally be saved. Which is right, you or Jesus Christ? Does Jesus lie, or you? Jesus further says, "For without (outside the holy city) are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." "I, (Jesus) have sent mine angel to testify unto you these things in the churches." Rev. 22, 15, 16. Do you believe Jesus? You say you do, then he says to you that if you believe and teach that all men will be finally saved you make him a liar, and how can you believe a liar? If you are unwilling to make Jesus Christ a liar, then you must be one yourself; at least you teach a falsehood, and thus you identify yourself with "dogs, sorcerers, whoremongers," etc. Now, Mr. Universalist, I am very sorry for you, for the Bible says, "Beware of dogs," and all such characters as have a degenerate nature. I should like to fellowship with you, but if you will keep such company, you will be so kind as to excuse me.

For the American Lutheran.
CORNER-STONE LAYING AT COBLESKILL, N. Y.

The Corner-stone of the new Lutheran church at Cobleskill, N. Y., was laid with appropriate ceremonies on Wednesday, August 21. The services preceding the laying of the corner stone were held in the old Lutheran church. No such ceremony having been witnessed in Cobleskill since the erection of the old church, the novelty of the occasion drew out a very large audience, so that the venerable old Zion's church was well filled.

The exercises at the church were as follows:

1. Anthem by the Choir.
2. Hymn—Read by Rev. E. Belfour.
3. Reading of Scriptures by Rev. E. Belfour.
4. Prayer by Rev. Dr. Lintner.
5. Hymn.
6. Address by Rev. P. A. Strobel, of Brunswick, N. Y.
7. Address by Rev. H. Keller, of Cobleskill, N. Y.
8. Anthem by the Choir.
9. Prayer by Rev. A. P. Ludden.
10. Appeal by Rev. I. S. Porter.
11. Benediction.

The exercises were lengthy, but the interest of the people did not seem to flag. The addresses were well received and will be published by request, in the Cobleskill Index.—In response to Rev. Ludden's appeal \$600 were raised towards building the church.—The liturgical services connected with the laying of the corner stone were performed by the pastor, Rev. A. P. Ludden. Amongst the articles deposited in the corner stone were a copy of the Bible, Hymn Book of General Synod, Augsburg Confession, with notes by Rev. Dr. Lintner, and Messrs. A. Crownse and I. Z. Sanderling, Luther's Smaller Catechism, Constitution of Hartwick Synod, including the doctrinal basis, Minutes of Hartwick Synod, Copy of Evangelical Review, The Church Papers, and some secular papers of both parties.

There were present on this occasion four of the former pastors, each of whom took some part in the exercises, viz: Revs. Dr. G. A. Lintner, P. A. Strobel, Henry Keller and Ira S. Porter.

The congregation at Cobleskill is one of the oldest in Hartwick Synod, having been organized in 1758. It has had the pastoral services of Rev. Dr. Quitman, Dr. Wagenhagen, Dr. Lintner and other eminent men. The old church was built by only thirteen families, and was completed in 1794. The new church is progressing rapidly and all interested are working with great zeal in pushing forward this noble enterprise. The ladies of the congregation deserve to be especially commended. In June they had a festival from which they realized \$250. They held a fair on the 21st, and 32d of August from which they realized \$600 more, so that they have now \$850 to their credit in the Bank. The dinners and suppers prepared by the ladies were most excellent. The articles exhibited at the fair, were many of them very elegant and valuable. There was great harmony of feeling and concert of action. All the members of the congregation, male and female, seem to have "a mind to work," and although they have assumed a heavy responsibility, I believe God will make them equal to the task. May God prosper their pious labors.

PHOTOS.

SYNOD OF EAST PENNSYLVANIA.

The Twenty-Sixth Annual Convention of the Synod of East Pennsylvania will be held in the town of Pottsville, Schuylkill County, Pa., in the church of Rev. Uriel Graves, commencing on the Evening of the 12th Wednesday (25th) of September, 1867. It is important that all the members of the Synod should be present.

J. H. Heck, Sec.
Cabinet, Pa., Aug. 19, 1867.

MEETING OF THE HARTWICK SYNOD.

The Thirty-seventh Annual Convention of the Hartwick Synod, of the Evangelical Lutheran church, of the State of New York, will be held in the Lutheran church at Richmondville, Schoharie county, N. Y., commencing on Friday, the 20th September, at 7 o'clock, P. M. The change in the time and place of meeting, is made for various reasons, which to the officers of Synod, seem to require it.

The trains on the Albany and Susquehanna Railroad, leave Albany for Richmondville, at 7 30 A. M., and 1 30 and 5 P. M. Brethren will take the 1 30 train.

Brethren will try and double their collections for the Synodical Treasury, as the Treasurer has had to advance money to meet certain claims for printing minutes &c.

P. A. STROBEL, Sec.
Centre Brunswick, Aug. 2, 1867.

"Southern Church News."

NORTH CAROLINA COLLEGE has elected, as its President, Rev. A. J. Brown of the Holstein Tennessee Synod.

DEDICATION.—A new church was dedicated in Bro. J. H. Culp's Charge on the 30th of June. It is in Preston Co., on the N. W. grade, 50 miles West of Romney, and near the celebrated Red House of war notoriety.—Rev. J. F. Campbell of Shepherdstown preached the dedication sermon.

NEWBERRY COLLEGE.—This College, owing to some damage the buildings sustained during the war, is in need of funds to repair it so as to enable them to go on with the next session. Will not the whole church in the South come to the rescue, and save to the church an institution of so much importance? Rev. J. D. SHIREY's address will hereafter be *Flayd C. H., Va.*

Eyre & Landell, 4th & Arch Sts, Philadelphia, are now offering a large Stock of Fall Goods to purchasers. This is an old Established and reliable Dry Goods House! Read advertisement.

From the Religious Herald.
Four Reasons why Christians should not Dance.

1. *Social dancing is not only unscriptural but anti-scriptural.* It wars with the very tone and spirit of the Bible. The command, "Be not conformed to this world," as clearly forbids it as if it had been said, "Thou shalt not dance;" for what is conformity to the world, if dancing is not? In Galatians v. 19: 21, the apostle gives a dark catalogue of the works of the flesh, and tells us that they who do such things "shall not inherit the kingdom of God;" but let the devotees of dancing know that the apostle includes in this appalling list of sins, that shut men out of the kingdom of heaven, "*revelings*," (Greek, *komos*), which means social dancing; or festivity, with music and dancing. The truth is, that this popular amusement is just as unscriptural as any one of the other giant sins with which *revelings* are classed.

2. *Social dancing is a sinful pleasure.*—Any pleasure is sinful that begets a disrelish for religious duties and pleasures. That social dancing does this, will be acknowledged by all who indulge in this amusement. Who feels as much like praying in secret after a night's revel of this sort as before?

3. *Social dancing is wounding to the feelings of all the truly pious.*—What eminent Christian in any denomination, in the ministry or laity, is there who is not grieved and discouraged, when this amusement prevails among professing Christians? Now, does not dancing become sinful, if it produces this effect upon so many of the most intelligent, useful and holy in Zion? Can that professor be a Christian who persists in a practice that gives pain to his pastor and more experienced brethren? If the amusement were sinless, he is bound on Scriptural grounds, for this reason, to renounce it. Read 1st Cor. viii: 13.

4. There is a fourth reason, that no real Christian can resist. *Social dancing is destructive of the religious influence of those who practice it.* One of the great ends why Christ leaves his people in the world, is that they may exert an influence for his cause. Any thing that hinders or impairs such an influence, should be at once abandoned at all cost. That dancing does this is manifest, from the notorious fact, that no one has much confidence in the piety of professing Christians who dance. They are the occasion of scoffing, even from those who, on convivial gatherings, urge them to dance. No one thinks any the less of worldlings for dancing. But, let one profess religion, and then indulge in this amusement, and he will at once immensely sink in the estimation of all classes. The dancing professor not only exerts no good influence for the cause of Christ, but is a positive injury to it. He causes the way of truth to be evil spoken of. I ask the reader to ponder these four reasons; and if he has ever danced since he professed the name of Christ, I would hope that not only will he dance no more, but that he will oppose this practice that is prevailing to a hurtful extent in our churches.

Pochatan. C. T.

Henry Ward Beecher's Orthodoxy.

Some weeks since a number of Baptist ministers in New York, sent a remonstrance to the editor of the *Examiner and Chronicle*, the leading denominational paper in that city, against the publication of Mr. Beecher's sermons in the same, on the ground that they are not orthodox. The editor made a very sharp reply, but we doubt whether he has answered the charge fully. A correspondent of the *Watchman and Reflector*, another Baptist paper, gives, we believe, on the whole, a very just definition of Mr. Beecher's teachings.—He says:

"Any one who is in incessant communication with the public in an official way, and by means of reporters, should be interpreted with the utmost candor. We would thus judge Mr. Beecher's discourses wherein he takes up one idea at a time, considers it by itself, apart from its relations, and seems more intent on making the fortune of the sermon, than cautious in modifying his statements so as to tally with related truths. His mind is manysided; he looks at things from points of view which many of his readers have never occupied; he studies the needs of classes and the idiosyncrasies of individuals; he is in sympathy with every body, and in trying to make religion appear reasonable to some, he sacrifices, now and then, the position of the theological teacher to that of the popular rhetorician. The hazard is great, but the temptation seems irresistible. When Voltaire was questioned as to the propriety of certain utterances, his only answer was, 'Sir, I must be read.' Better men than Voltaire have been borne along by a kindred feeling into lawless extravagance of expression.

He tears away certain false notions that have clustered around the central idea of Christianity, but leaves the inquirer in the dark as to what the Scriptures teach for the support of a sinner's faith. In fact, he does not explain any Scripture. He gives us philosophical statements that are not self-evident, nor apposite if they were. He does not intimate any conception of the atoning Christ, 'set forth a propitiation to declare God's righteousness, that He must be just and the justifier of him that believeth in Jesus,'—an atonement that is a counterpoise for the effect of remitted penalty, and we look in vain for a gleam of right touching the possibility of forgiveness. He keeps saying, Do right, do right, that is religion. Augustine Comte, the atheist, said the same thing; that was his religion. Study law, conform to it; that is religion. But then, 'What shall the dying sinner do?' Thank God there is a Gospel: we have heard Mr. Beecher preach it, and we pray that he may not forget his first love."

—An agitation has commenced in Prussia for a more strict observance of the Sunday.—Several journals having alluded to the practice of England in this respect as a fit example for imitation, the celebrated *savant*, Professor Boeckh, observed that he would have no objection to the English Sunday being introduced into Prussia, but only on condition that the Prussians adopted the English working-day as well.

What the Lord Jesus did not Reveal and Teach.

It has been often said that the very silence of Scripture is suggestive. May we not profitably apply this thought to the words of Jesus when he was on earth? The four Gospels are selections from what the Saviour said; but let it be observed that they are selections made by the Holy Spirit himself. No doubt they contain the substance of all that the Saviour taught; no important truth is omitted; yet what a silence is there concerning many things which have, in all ages, caused much contention and controversy!

We will just refer to a few things, about which all must agree. There are persons who will find baptismal regeneration in John 3: 5, and others who think they see a complete system of church order in Matthew 28: 20; and these make Christ say things contrary to his usual teachings, or else beyond his design.

But we do not refer to such things as these. The points we mention as specimens of the silence of Christ are beyond debate.

Christ was silent respecting the sublime science of astronomy. What the stars are—whether inhabited, or to be inhabited, he never says. He ever aimed to carry his auditors far beyond the stars, up to the heavens of heavens.

He is silent as regards the origin of evil. How many have disputed on this point age after age! Christ does not utter a single sentence on this awful theme.

He is silent as regards any attempt to reconcile man's responsibility and God's sovereignty. He freely and fully preached them both, and would have us believe both, and imitate him in loving and fearless testimony and filial submission. These remarks are not made with a view to deter from contemplating God's works with an admiring eye, or to hinder from scientific investigations. No book encourages devout meditation on creation more than the Bible, and happy are those who study the book of nature and the volume of revelation together. We are all deeply indebted to science, and some of her best sons have been humble learners at the feet of Jesus; but, certainly, the silence of the Lord Jesus on the points referred to, and other similar ones, teaches some important lessons.

We learn how much more important things invisible are than those which are seen. The heaven beyond the stars is much more to us than the starry heavens. It is much more desirable that we should acquaint ourselves with God's thoughts and purposes, which were before the foundation of the earth, than to know exactly how and when the foundations of the earth were laid. We should do well to learn to turn a deaf ear to the utterances of professed scientific persons, when they not only leave Him by whom all things were made, but contradict that book which is full of Him.

How sadly does such scientific and often contradictory garrulity contrast with his silence! and how silent will such hasty impugners of revelation be when brought into his presence! Surely, too, we should learn from Jesus to be silent more frequently than we are; yea, let us even aim to realize silence in the very thoughts, when the wisdom of God declares divine doctrines and human duties.

O for more of the silence of adoring love! and then may come humble asking in faith. "The meek will he guide in judgment; the meek will He teach his way." Look, listen, learn, while the wisdom of God acts and speaks. Jesus called a little child unto him, and set him in the midst of them, and said: "Verily, I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."—*Christian Treasury*.

Gnats and Camels.

The Pharisees were scrupulous about trifles, and careless as to real sins.

They watched for moles, and overlooked beams. They paid tithes of mint, anise, and cummin, but neglected justice, mercy, and faith. They were afraid to enter the palace of pagan Pilate, lest they should thereby be defiled. At the same time they were conspiring against the life of the Holy One of God.

So the officers of the Inquisition mingled religious rites and prayers with the infliction of cruel tortures.

The Italian banditti, or highway robbers, are said to be very particular about their devotions.

Temperance.

Rum and the Scaffold.

BY R. RUTHERFORD SINCLAIR.

To all who read *The Advocate* the story of the execution of Jerry O'Brien, on the 9th ult., for the crime of murder, is doubtless familiar. The daily newspapers have detailed at such length the circumstances attending the perpetration of the terrible deed for which the murderer paid his life as the penalty, that a reiteration of the same is scarcely necessary at this time. Suffice it to say that, on the afternoon of the 20th of June, 1866, an unfortunate, fallen woman, named Kate Smith, (?) was brutally and fatally stabbed by the culprit, in a house of bad repute, in Prince street, where she was then living in an unlawful relationship with him.

The evidence developed upon the trial of the accused showed that Jerry, although but a young man, scarcely twenty-four years of age, had earned for himself an unenviable reputation among the police authorities of the neighborhood in which he lived, so that, at the date of the enactment of the frightful tragedy in which he played the principal role, honest men pointed their fingers at him, and branded him as a petty thief, who subsisted equally on the proceeds of his dishonesty, and the money that his mistress received from her partners in life of shame.

We have but to recall the picture of the terrified girl upon her benched knees, before her murderer, on the fatal day, imploring him, by the love that he bore for his intended victim, and his mother, to spare her life, and the almost unparalleled cruelty with which he struck her lifeless at his feet, when she sought to escape from the impending danger, to understand the certainty of the legal judgment against him, and the strong not bitter expression of approval of the verdict and sentence by the popular voice. There were not a few men who said that "hanging was too good for such a wretch;" that "he should have been submitted to some slower method of death-torture, in order that he might have realized in a measure the agony of his victim." The law, however, took its regular course, and by the scaffold the man of blood expiated his offence against humanity, and the people said it was well.

But how came this dark record of his life to be written? What led to the course of crime that eventuated in his ignominious death by the rope? Need I say that rum was not an exception to the rule—that rum wrought his ruin? It was so. From the lips of the condemned man, more than once, I had the terrible story of his life. Permit me briefly to rehearse it to you, as I received it from the weeping criminal in his stone-cold cell. "My comfortable and happy life," he said, "is of a home, comfortable and happy in its surroundings, where, for years together, nothing ever occurred to mar its peacefulness or cast a shadow over its sunshine. My father was a ship-carpenter of careful, temperate habits, who, by his industry and frugality, had succeeded in laying by a sum of money sufficient to enable him to provide against the uncertainties of the future. Besides myself, there were four sons and three daughters, and over all an affectionate mother kindly and wisely ruled. For years we lived happily together, never dreaming of the dark future that was before us. But one day a change came over our household, and bitter scenes began to open upon us. My father met with a business misfortune that led him foolishly to the use of intoxicating liquors, with which he sought to drown the memory of his imprudence and its disastrous results. From that time rum-shop was his daily resort, and in a few short months the remnant of his little fortune was all swept away, and abject poverty stared us in the face. We removed to a more humble dwelling, where the combined efforts of mother and her children were able only to keep want from our door. One night father came home, as usual, crazed with drink, and the next morning we awoke to find him lying upon the floor of the front room, with his throat cut from ear to ear, and beside him the razor with which he had taken his life. We were horrified with the sight, and as we buried him, quietly, sadly, we prayed vengeance upon the foul destroyer of our peace. The effect of his death was demoralizing upon the weaker ones of those who were left. Forsaking our business avocations, two of my brothers and myself, against the fearful remonstrance of the rest, gave way to a life of idleness and petty crime, in which we were encouraged by a host of wicked associates. One of my brothers was shot dead while attempting to rob a groceryman's cart, a second is now serving a term of imprisonment at Sing-Sing for theft; and I am awaiting my execution for a murder committed in a fit of *delirium tremens*, from which I was just recovering at the time. My poor mother, now in advanced years, and three sisters and two brothers, all heart-broken, are at home mourning over the fate that has befallen them. All this because of rum! O cursed thing that it is! I might have been still the inmate of a happy home, if it had not been for that!"

Who shall picture the desolation that reigns in the O'Brien family to-day? The pen is too feeble to write it—the tongue too lame to speak it! Long as they live will the surviving members of that household be tortured with the disgrace that has fallen upon them!

Chapter after chapter might be written of the unfortunate hundreds who have been led to the gallows by the influence of "distilled hell-fire." Many a promising youth has been drawn into evil associations, and thence to the scaffold, by the seductions of the wine-cup and the rum-glass, and we are led to say, "Where will this terrible evil stop?" From numberless broken family circles there goes up to-day the cry of vengeance upon those who deal out to men that which damns the soul of the drinker and disgraces loved ones. Who shall say, in view of these things, that Prohibition is too severe? As temperance advocates we must reach that standard if we would save our very existence as a nation. May He who always aids the cause of right strengthen our arms for a determined warfare that shall speedily bring a glorious victory!

—Advocate.

"SETH PAINE, editor, publisher, and proprietor of the *Co-operator*," sends us a very remarkable prospectus of a new paper. It is to occupy the van in all reforms, is to strike for man and not money, and do many other wonderful things. Friend Paine, we fear, has attempted all he can carry out, when he promises "at once to banish the nightmare of intemperance," besides a thousand things as prodigious.—*Ch. Union*.

"MY LAD," said a lady to a boy carrying a mail bag, "are you a mail boy, does yer?" "You doesn't think I'm a female boy, does yer?"

Beer fills many a bottle, and the bottle many a bier.

Romanism and Rum.

Rev. O. P. Pitcher, city Missionary, has recently furnished for publication, a very full moral census of the city of Washington. Mr. P.'s service in that city has been of long standing, and it would be difficult to find any one in similar employ more patient and thorough in explorations, or more accurate in statistics. One of the significant facts which he brought to light is, that out of the 764 groggeries within the corporate limits, 440 are kept by Roman Catholics. Most of the remainder are kept by persons who come under no Christian name, so that very few are in the hands of persons who, in any fair sense of the term, are Protestants. No one passing along those streets in our own, or any of the cities of this country, which are lined with the lower class of these vestibules of perdition, and reading the names over the doors, or catching the sound of the brogue within, can doubt what would be the result here of a similar investigation; much less what would be revealed by a further inquiry respecting the proportionate number of customers. We remember the remark made, some thirty years ago, by the priest of the Indian village of St. Regis, on the St. Lawrence river, to a tourist who was inquiring for the points of interest there. The people of that village, some 800 in number, were, with the exception of one family and the priest, Indians.—They had a good church edifice, built in generations past for a French Mission. They were, without a single exception, nominally Christianized, and in all their affairs, spiritual and temporal, implicitly subservient to priestly government. And yet there they were, without a school, or any means of learning a letter of the alphabet, with not a reader among their entire number, thrifless, roaming the neighboring country for food, and everywhere mad for drink, and almost infallibly drunk when it could be procured. The reply of the priest to an inquiry whether he found any piety among his people, was, "O yes, they are very pious, though I am sorry to say, not very sober." This spoke the exact Romish idea of piety—a zealous observance of the rites of the Church. Drunkenness is to be regretted, but it has no radical bearing upon the question of piety.

German to this subject is the remark which we recently heard in the town of Vineland, New Jersey, not spoken by a religious partisan, but by a gentleman deep in the business of promoting the settlement of that wonderful place. Vineland, both township and town, (the former a tract of 32,000 acres,) has grown up amid the vast forest known as the New Jersey pinus, within the past six years, and has now a population of 10,000, of what character may be judged from the fact that no intoxicating drink has ever been sold there, for drinking purposes, and at the last election the vote of the township on the subject stood—*for license*, 1; *against license*, 647. In the place of grog shops, either gentel or low, there are fifteen schools, one of them a High School, churches finished or in progress, for Presbyterians, Methodists, and other Protestant denominations, and a prevalent religious sentiment in the community—the Presbyterian Church (N. S.) taking the lead.—"But," added our informant, "we have no Roman Catholics, at least next to none—probably not half a dozen on the entire tract." We expressed surprise, knowing how fast these new openings for population are generally filled up from the enormous immigration of Irish and German Romanism, and how close at hand this place is to the chief places of landing. His solution of this wonder was very short. "Roman Catholics," said he, "will not go where they can get no rum."—*Am. Pres.*

Miscellany.

Arms of Love.

The following article is a beauty among beauties, in a volume by Rev. Dr. Todd, entitled "Nuts for Boys and Crackers," published by the American Tract Society, New York:

There is something very beautiful in the love between a father and a daughter—the one throwing the strong arm of manhood around the frail little one, and she, like an ivy, clinging to him with a confidence that never doubts.

For many weeks I noticed that on such a day and hour a poor man would pass my door tenderly bearing in his arms his little daughter, about eight or nine years old. He carried her from the depot to the medical college, near or quite three quarters of a mile, and in about an hour he carried her back again. So he must carry her, I know not how far, and from the cars. How tenderly he embraced her, and how confidently she throws her arms around his neck. Who are they?

This poor child, some months ago, hurt her leg by a fall as was supposed. Her parents were too ignorant of wounds or of sickness to know what to do, till the leg became so bad that they feared she must lose it.

Now in this medical college there is a time set apart twice a week, called a "Clinique," when the poor and suffering may come and receive the best medical advice free of all expense; and it is astonishing how many gladly avail themselves of these opportunities. When the surgeons came to examine this poor child they found her in a very bad condition. So they gave her something to smell which she knew nothing of what they were doing. While asleep they opened the leg and found the bone dead and loose, as if it had been a hard, dry stick in the flesh, irritating it and making it sore. So they took out the whole of the dead bone, and very carefully did up the wound and sent her home. It is to have this leg examined and dressed that her poor father thus carries her every week. He is too poor to hire a carriage. They don't talk as they pass along, but I can see that they understand each other.

And what is to be the result? The surgeons can take out the old bone but they cannot put in a new one. No, nothing like it. But there comes to the bedside of that child an unseen Physician who works over the limb and puts

in little by little, what is becoming a new bone. A new bone is actually growing where the old was. And in a few months it is thought the child will have the leg all mended, and be able to run around as she used to do. What a wonderful Physician is that! How can he put in, particle by particle, atom after atom of soft matter, carried there and left in just the right spot, and then make it harden and turn into bone? What a wonderful Physician!

How good is the Lord. Under no religion but that of Christ has the surgeon and the physician so much skill. It was foretold that "The lame should leap as a hart," and it comes to pass every day. The mind and the skill of the surgeon must all come from God. It is borrowed from him. How wonderful, too, that the highest skill in the world is that at the command of the poor, "without money and without price." The gospel too creates this benevolence. None but Christian hands produce such charities for the poor. And how good is the Lord in implanting such a love in the heart of the parent, so that the more helpless his child is, the more he loves her; and the more she suffers the more he will do for her. He don't think of himself at all. His child fills his heart; he only thinks of having his child made whole.

Ah, yes; and I know of a Physician who can do more than all this. He can "take away the heart of stone and give a heart of flesh." How he does it we know not, any more than we know how the new bone in this child's leg is to grow. Truly he may well be called "the great Physician." Our surgeons do their best for the poor child without fee or reward. And so does He give his skill and services without money or reward. There are some cases brought to these Physicians which they cannot cure, but none are brought to Him so bad that he can not cure them. This "Clinique" is open to the poor only on certain days; but He ever stands at the door, and you may knock and he will open it. This little one may pass out of the surgeon's mind till she comes again. But out of the thoughts of the great Physician the sick one never is absent a moment. O blessed One! This Divine Helper takes our infirmities and bears our sicknesses and is never weary with bearing them. Will you not carry your wounded spirit to him for Divine healing?

Seventy Year Ago.

To appreciate what has been done by the applied sciences operating through their dependent and associate arts, we have only to go back a little more than two thirds of a century, to the times of Franklin and Washington, and in many cases to those of our own immediate father. In those days of small things, men were compelled to pass their lives in a sort of destitution, which in this age of scientific luxury would be considered of semi-barbarism. The means of domestic convenience, personal neatness, easy locomotion, rapid intelligence, agreeable warmth, abundant light, physical as well as intellectual, were things wished and waited for, but not yet found.

To us, their effeminate descendants, it might be painfully interesting to witness the efforts of those hardy and much-enduring people to procure warmth in their dwellings, by the scorching and freezing of their alternate stoves, under the blast that swept from many apartments towards the current of a vast chimney; and this state of things was hardly bettered by the established zero-temperature of an unwarmed church, or the irrispirable atmosphere of a stove-heated school-room or country court-house. Our recent progenitors render their dusky and infrequent newspaper by the light of a tallow-candle, and grouped their way through dark and unpaved streets under the guidance of a peripatetic lantern. If in summer they desired a draught of cold water, there was no ice; and, if in winter they wished for dry feet, there was no India-rubber.—If in darkness they sought for light, there was neither gas nor even lucifer matches.

Men were stationary in their habits and deliberate under their necessities. He who would communicate with a friend in a neighboring State might do it in a week, provided he could devote a preparatory week to seeking a safe private conveyance. And if any one had occasion to transport himself from one town or city to another, he could do it on a trusty saddle-horse, or, still more rapidly, in the organized relays of the Boston and New York stage-coach, "Despatch Line," which undertook to put him through in less than a week. They who went down to the sea in ships could reach England from either of the above-named ports in from one to two months, if wind and weather were favorable. Literary productions were written out with a goose-quill, and printed in a reasonable time by the labor of two men toiling at a hand-press.—Housewives plied the spinning-wheel, the distaff and the shuttle; and webs of coarse texture grew into perceptible existence with a speed which might be compared to that of a growing vegetable. Beef was roasted on a revolving spit, turned round by a man, a dog, or a smokejack; and what will hereafter be accounted still more strange, garments were made by sewing slowly together their constituent parts with a needle and thread.—*Dr. Jacob Bigelow.*

M. Antolin Udaete, formerly *Agent de Change* on the Bols de Madrid, and one of the richest capitalists of Spain, lately went to Rome. A week after his arrival he died suddenly. When his will was opened on the day of the funeral, he was found to have named Pope Pius IX as his heir. A communication from Madrid states that the fortune of the deceased amounts to 6,000,000 francs, and that his relatives intend to oppose the will as a forgery.

An article in the last number of the *Gazette* proves pretty conclusively that while the essential principle of the sewing-machine is of French origin, yet in its application and practical workings Mr. Walter Hunt, of Amos street, New York, was the original inventor. Like all inventors his improvidence beggared him, and he died reaping no advantage whatever.—*Ch. Union*

It is estimated that the crop of this year is worth \$400,000,000 more than last year.—Well, may we thank God for his blessings at the close of this fearful war.

When Moore was getting his portrait painted by Newton, Sydney Smith, who accompanied the poet, said to the artist, "Couldn't you contrive to throw into his face somewhat of a stronger expression of hostility to the Church Establishment?"

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From ANDREW ARCHER, Esq. of Fairfield, Me. "About eight years since, my son, Henry A. Archer, now Postmaster at Fairfield, Somerset County, Me., was attacked with spitting of blood, cough, weakness of lungs, and general debility, so much so that our family physician declared him to have a 'SATED CONSUMPTION.' He was under medical treatment for a number of months, but received no benefit from it. From the location of himself and others, I was induced to purchase one bottle of WISTAR'S BALSAM OF WILD CHERRY, which benefited him so much I obtained another bottle, which in a short time restored him to his usual state of health. I think I can safely recommend this remedy to others in like condition, for it is, I think, all it purports to be—THE GREAT LUNG REMEDY FOR THE TIMES!"

The above statement, gentlemen, is my voluntary offering to you in favor of your Balsam, and is at your disposal."

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All persons, who have given their bonds or subscription for the amount contributed by them towards the Endowment of the Theological Department of the Missionary Institute at Selinsgrove, Pa., are notified, that I hold said bonds and subscriptions, and are prepared to pay the whole or any part, can do so by check, draft, or otherwise. The interest due on the various obligations ought to be promptly paid semi-annually. Please remit interest at once.

J. G. L. SHINDEL, Treasurer.

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Children's Department.

Only A Baby's Grave.

Only a baby's grave!
Some foot or two at the most
Of star-dusted sod; yet I think that God
Knows what that little grave cost.

Only a baby's grave!
To children even so small,
That they sit there and sing, so small
Seems scarcely a grave at all!

Only a baby's grave!
Strange! how we moan and fret
For a little face that was here such a space,
Oh, more strange, could we forget!

Only a baby's grave!
Did we measure grief by this,
Few tears were shed on our baby dead;
I know how they fell on this.

Only a baby's grave!
Will the little life be much
Too small a gem for His diadem,
Whose kingdom is made of such.

Only a baby's grave!
Yet often we come and sit
But the little stone, and thank God to own
We are nearer heaven for it!

The Two Apprentices.

Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home reading. The other liked fun best. He often went with other boys to have a "good time." "Come," he often said to his shopmate, "leave your old books go with us. What's the use of all this reading?"

"If I waste these golden moments," was the boy's answer, "I shall lose what I can never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspaper for the best plan for a State-house to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After careful study, he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought, "there is nothing like trying."

In about a week afterwards a gentleman arrived at the carpenter's shop, and inquired if an architect by the name of Washington Wilberforce lived there.

"No," said the carpenter, "no architect, but I've got an apprentice by that name."

"Let's see him," said the gentleman. The young man was summoned, and informed that his plan had been accepted, and that the two thousand dollars were his! The gentleman then said that the boy must put up the building; and his employer was so proud of his success, that he willingly gave him his time and let him go. This studious young carpenter became one of the first architects in our country. He made a fortune, and stands high in the esteem of everybody; while his fellow apprentice can hardly earn food for himself and family by his daily labor.

Warning to Young Men.

In nearly all the larger towns and cities, young men form themselves into clubs, of various kinds, to enable them to pass away the hours of the long winter evenings socially and pleasantly. They are, many of them, among strangers, far away from the home circle, and the pleasant associations which gather round the hearthstone of their childhood, and they find it difficult to get into society. Their time after the business hours of the day are past, drags heavily, and they are ready to take up with almost anything that offers itself in the shape of amusement or recreation. A club of jolly good fellows has many attractions under these circumstances. Whilst we would not do anything to curtail the real enjoyments of the young, especially under such circumstances as we have detailed above, we would warn them against those which are injurious to either soul or body.

An old merchant related to our hearing, a few evenings since, his own experience and observation in regard to this matter. When he left home to go into business in the city, he felt lonely in the evenings, and longed for companionship. He was diffident, and had no influential friends to take him by the hand and introduce him into society. A friend invited him to join a social club. They spent their time in song and jest, eating and drinking, and general jollity. He kept a list of all who belonged to the club during his connection with it, and has traced their histories since. Of forty-nine, but three now remain enjoying a green old age. Most of the others went to early graves the victims of intemperance. Very few of them were ever successful in business, though some of them were young men of fine business capacity. Our venerable friend thinks the seeds of their ruin were sown in the club-room. He said, with great emphasis, "Had I an iron voice, which I could ring through our whole country, I would say to every young man, beware of the club-room, and especially the room of a drinking club. Many a young man is ruined there before he is aware of his danger."—*Presbyterian Herald.*

A boy who asked a Boston police officer for shelter in the station-house said:

"See, Captain, my father died, and my mother married again, and then my mother died, and my father married again, and somehow or other I don't seem to have no parents at all, nor no home, nor no nothing."

A couple of sharp lads at a recent Catholic Fair at Vallejo, bought two season tickets and went into the hall together. One boy then took both tickets, went out, brought in a third boy, and the process was continued till the hall was filled on the two tickets.

T. A. HOTT, a Southern clergyman and a member of the Old-School Presbyterian branch is President of the Board of Brokers. He is said to preside with great dignity and to be much respected. What a place for a minister of Christ to preach Christ! Does he do it?

HOUSEHOLD FARM, & GARDEN.

Lost His Strawberries.

A correspondent of the *Western Rural* condones the practice of mulching strawberries for winter protection.—He covered his bed with stable manure for the double purpose of protecting the plants from frost and enriching the soil—supposing the early spring rains would leach the manurial substance from the mulch before it would be necessary to remove it. As a matter of course the plants were smothered. If he had given the bed a dressing of wood ashes after the fruiting season, at the rate of three pecks to the square rod, and late in the fall, after the ground was frozen two or three inches, a light covering of clean, coarse straw, evenly spread, he would have saved his plants, with the additional gratification of an abundant crop of fruit. With this kind of treatment we have never failed in having the plants come out green and vigorous in the spring, and followed by an abundant crop of fruit. Most cultivators of the strawberry have erroneous ideas as to the real necessity, or object of winter protection. Their aim is to save the plant from the effects of frost, when in fact frost works no detriment at all to it. For safety, all the plant needs is protection from the sun, and the changes of the weather—alterations of freezing and thawing.—After the bed is once frozen it should be kept in that condition until spring, when as much of the winter covering as possible should be worked in around the plants, where it not only serves as a mulch to keep the ground moist and cool, but the fruit clear of grit. There is no fruit that can be grown with more certainty, or less trouble than the strawberry. A very little of the right kind of care is all-sufficient to insure a good crop annually.—*Logic Home-Stead.*

Salt and Ashes for Horses.

Those keeping horses should, twice a week, throw in a handful of salt and ashes. Mix them by putting in three parts of salt to one of ashes. Horses relish this, and will keep their hair soft and fine. It will prevent bots, colic, etc. A little ground sulphur mixed with salt and ashes, and given once in two or three weeks is also beneficial. All domestic animals will be thus benefited.—*Trav. Field and Farm.*

Hints for the Season.

Every farmer or gardener should save his own seed, both for vegetable and flower gardens. Gather during a dry day, as soon as they are ripe; put up and label carefully, with date of growth upon the label. Those seeds should be selected which ripen first, and are the best in every particular. Fruit should be thinned. A well grown peach or pear is worth more, and will bring more in market than three half developed ones. It is often available to take off from one-half to three-fourth of the young fruit. Be very careful to furnish a good supply of pure fresh water for the stock. They need it often, and should have access to it at all hours, both hot and cold. How we should suffer if we could procure drink but once a day, as many treat their cattle.

After the fruit is all picked from the strawberry-bed, the vines should be turned under or prepared for next year's crop. If another crop is to be raised from the same bed, cut off the tops, clean out the weeds, and dead plants, and apply a dressing of fine manure to enable the living ones to make a strong growth for next year's bearing. Some experienced cultivators of the strawberry think it best to raise but one crop from a bed, alleging that they can raise but one maximum crop from the same bed, and therefore it is better to plant a new bed every season to take the place of the old one.

A correspondent of the *Country Gentleman* asserts that red cedar twigs bound around the bodies of fruit trees, buds upward, will effectually protect the trees from insects. And if fruit trees why not shade trees? The following is said to have been tested and found to be sure preventive of the attack of the curculion on plum trees; Take a quantity of corn cobs, wind a wire around terminating in a hook at the end of the cobs, then dip into gas tar until they are well saturated. Hang a dozen or more on the tree in different parts and no curculion will disturb the tree.

KEEP VINES NEAR THE GROUND.—In our dry and warm climate our grape vines should be pruned low to give them a broad top or space, so as to bring them near the ground, but keep all the lower foliage on the vine.—Never cut off the leaves unless diseased or injured.

When vines are thus cut low, they receive all the heated air that rises from the ground after nightfall and this aids materially in ripening them and giving them their richest juices.—*California Farmer.*

BUCKWHEAT AS A GREEN CROP.—Where this grain is sowed the 1st of August, it will be in condition to plow in for a crop the last of September. We have seen rye taken from a field 4 years in succession with no other manure than buckwheat turned in at the time of sowing the rye. There was a constant increase in the yield of the grain, showing the benefit of the green crop. If the land is not strong enough to give a good growth of buckwheat, some manure is necessary. A continued succession of grain crops does not show good husbandry, but it may answer for remote fields, where stable manure cannot be applied economically. The green crops and the grain should come in a regular rotation and if the soil is thin several green crops may be turned in, in succession, with profit.

A witty doctor of divinity, whose physician had ordered him to live for a time on a purely vegetable diet, demurred on the ground that he should not be able to say "grace before meat."

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