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P. ANSTÆDT, Editor.

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P o e t r y .

God our Life.

"He is thy Life and the length of thy days."—
Deut. 30. 20.
"He is thy life,
And the length of thy days;
Trust him, and serve him,
And render him praise:
Low at his footstool
Bow down and adore—
"He is thy life!"
Thou shalt live evermore!
"He is thy life!"—
Forever he's nigh;
Breathe thy desires to him—
Let thy soul cry
Out of its anguish,
Out of its sin.
Unto the Gracious One,
"Make thou me clean!"
"He is thy life!"—
When sorrows oppress,
Turn to this friend
Ever ready to bless.
In him thou livest
And movest—then raise
Thanks to the giver
And "length of thy days."
Thou in thy season
Returnest to clay:
Earth will grow aged,
And vanish away.
Fear thou no change,
While him thou dost praise,
Who "is thy life,
And the length of thy days."

T r a v e l s .

Men & Things as I saw them in Europe

LETTERS FROM AN AMERICAN CLERGYMAN.

XIV.

Lyons.—Down the Rhone: its Scenery—nuns: their appearance—Inference—Contrast—Starting Incident—Avignon—Split in the popedom: its Cause—The popes of Avignon: Their palace—The Butcher Jourdan—The Cathedral—The Tarpen Rock—The Inquisition—The Museum—Old Mortality—Conversation with mine Host—Retrach and Laura.

We left Lyons without any regrets for Avignon. The city, as you depart from it, looks, as when approaching it, very fine. Many houses appeared as if they were hung up on the sides of the hills. We thought of the crimsoned waters that once filled the channel; and of the mutilated bodies floating on the waves, lodging on the sand-banks, caught in the shrubbery, and putrefying in the sun! But that fearful reign of terror was ended, may it not be hoped, never to return? But who knows what to hope or fear from France? Wielding great power, with a fickle, imaginative, impulsive, irreligious, unprincipled people, there is much to hope, there is much to fear.

The steamers on the lower Rhone are very long and very narrow. In this thing they are strikingly peculiar. They draw but little water; their accommodations are very poor. The river is rapid, but shallow. The country is broken into mountains and sharp rocks; and here and there you catch a view of snowy mountain peaks which hide their heads in the clouds. On either bank there is a rapid succession of villages, which seem very dirty and uncomfortable, and some very picturesque residences. On the summit of the hills, and out into the solid rocks, are seen ruins of castles and fortresses erected by the barons and feudal lords of the Middle Ages, and old walls and foundations which date back to the days of Julius Caesar, to whom this river was very familiar. It would seem impossible to build any structure upon points where some of these huge ruins are tottering. Some panoramic views occasionally present themselves of surpassing beauty. The noble bridges form quite an item in the ever-changing scenery, which astonish an American by their frequency, strength, dimensions, and tastefulness.

We had as fellow-passengers several nuns. To those of us from America, they were objects of some curiosity. The prima donna wore a large crucifix, and moved with an air of authority. She was large, coarse in features, clumsy in her walk, and looked neither like Lent nor Good Friday. To my certain knowledge, on the day of our travel she ab-

stained not from meat or wine. Her companions were like her. All the pictures I have seen of nuns represent them as very pretty, but all the nuns I have ever seen were the reverse; and my inference is, that voluntary nuns are those whose convictions are deepened by every look they take in the mirror, that they have but few hopes of matrimony. They chatted a good deal together; they were by no means so rapt in meditations on the Virgin as not to observe every thing passing around them. They looked at me as if they suspected heresy. At a certain hour in the afternoon I found them together reading a missal, and by their side a fine Frenchwoman, of delicately chiseled form and fine face, reading a New Testament. I could not help regarding them as representatives of the two systems of Protestantism and Popery.

There are boats anchored on the Rhone and fastened to the banks, which rise and fall with the water, for the debarking and embarking of passengers. As we were approaching one of them, a wild scream rose from its deck. A Frenchman who had enlisted for Africa, and who, with knapsack on his back, was waiting to come on board, fell into the stream. It was there deep and very rapid. I saw him for a minute or two, with head above the current, but he sank to rise no more! The boat remained a few minutes longer on account of the accident, and then we were away as if nothing had happened! His traveling companion came on board, who showed his feelings of sorrow by soon falling asleep. O, how little are men impressed by the passage of an immortal soul into eternity!

We left Lyons at six in the morning, and at a little after five in the afternoon, we were landed at Avignon, under the shadow of the towering cliff which overhangs the Rhone. We went to the Hotel l'Europe, one of the most neat, pleasant, and agreeable houses we met in all our travels.

The history of Avignon gives it an interest it could not otherwise possess. Its streets are narrow, crooked, and unclean; and it presents every where the evidence of decline. During the terrible split in the Church which boasts of its unity, seven popes reigned here from 1205 to 1377. Two great families arose in the bosom of Italy, the Guelphs and the Ghibellines, whose interests came into collision. The family quarrel extended through the state, and through the kingdoms of Continental Europe, and through the Church. Princes, people, and kingdoms, as they sided with this family or that, took their names. The family quarrel became, in time, a contest for principles; and the wars of the Guelphs and the Ghibellines became the struggle between the spiritual and temporal power through which it was necessary for Western Europe to pass in order to break the power of the Pope, which was crushing all national independence. In this quarrel we find the causes of the split in the popedom.

By the bribery and intrigue of Philip the Fair, an ambitious and mercenary man, De Got, was elected Pope, who took the name of Clement V., and, to keep away from the influence of the Italian Cardinals, fixed his residence in Avignon, which had been subject to the Popes since the Albigensian wars. After the death of De Got, there were awful quarrels among the cardinals as to a successor. They finally agreed to elect any one that De Ossa, bishop of Porto, would nominate. He, kind fellow, nominated himself, and he was installed in Avignon as John XXII. He was succeeded by Benedict XII., a weak man, whose tomb is shown you in the old Cathedral. To him succeeded two or three other men, famed for nothing but wickedness and duplicity, until fear of marauders induced Gregory XI. to remove his court to Rome in order to secure protection. This residence of the papal court in Avignon is called by popish writers "the Babylonish captivity of the Popes." What a blessing to the world if, like the ten tribes, they had been lost forever!

And there upon the top of the rock, called De Dons, stands the old palace of the popes, a Gothic building, with high, thick walls, and narrow windows, which might serve for a palace, prison, or fortification. It is now a prison and a barrack, guarded by French soldiery from an entrance by strangers. It was here the human butcher, Jourdan, perpetrated his fearful murders on men, women, and children.

And there, too, is the old Cathedral by its side, where popes said mass, and then retired to intrigue in the affairs of kings and nations. We saw a part of a mass performed there, and heard, for a few minutes, a lazy-looking priest harrangue some old women from a pulpit. He seemed earnest, and they sleepy. And by the old palace stands a lofty tower upward of two hundred feet high, from which persons were cast down, for summary death, during the frenzy of the Revolution. It is the Tarpean rock of Avignon. The stains made by the blood of the murdered are yet pointed out to you by the guide. And in going down to the town, you are led through dark arched ways, with gratings and dungeons on either hand, which once belonged to that "godly and pious institution," the Inquisition. O, if those gratings and dungeons could speak!

There is here an old museum filled with curiosities, and having many fine paintings; some from the pencils of the Vernets, father, son, and grandson. We saw there an old man copying inscriptions from the stones, who seemed as old as the stones themselves, and not unlike them in color. He looked as if disintegrated with them. He was certainly the old mortality of Avignon.

"And where do you go, Monsieur?" said my polite host to me, on paying my bill, and as I ordered my baggage, and in quite Anglified French.

"To Rome, sir," I replied.
"Be you a Catholic?" he again asked.
"No," I replied, affecting some surprise, "I am a Protestant; there are not many Catholics in America, save those who go there from Europe. The religion of Popery does not suit our institutions."

With a peculiar shrug of the shoulders, and a peculiar accent, which left you in doubt whether he spoke in fun or in faith, he replied, "You do not understand the religion Catholique in America. It suits itself to all the institutions in the world." But America and the world is beginning to understand the "religion Catholique," and to regard it as it deserves.

As this was the residence of Petrarch, and the birth-place of Laura, we made some inquiries about them; but their names were unknown to those of whom we made inquiry, and we had no time to seek those better informed.

The first Verse in the Bible.

This simple sentence denies Atheism—for it assumes the Being of God. It denies Polytheism, and among its various forms, the doctrine of two eternal principles, the one good, the other evil; for it confesses the one eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things, and apart from them. It denies Fatalism; for it involves the freedom of Eternal Being. It assumes the existence of God; for it is he who in the beginning creates. It assumes his eternity, for he is before all things; and as nothing comes from nothing, he himself must have always been.—It implies his omnipotence; for he creates the universe of things.—It implies his absolute freedom; for he begins a new course of action. It implies his infinite wisdom; for a *kosmos*, an order of matter and mind, can only come from a being of absolute intelligence.—It implies his essential goodness; for the sole eternal, almighty, all-wise, and all sufficient Being has no reason, no motive, and no capacity for evil; it presumes him to be beyond all limit of time and place, and is before all time and place.—Prof. Murphy.

A PENNY A DAY.

It was much better wages than it sounds to us. A recent writer says that in the time of Christ, a penny was about equal to fifteen of our cents; and as money was then ten times as valuable as now, the penny was as good as one hundred and fifty of our cents; so that men who worked in the vineyard for that got as good wages as good workmen now generally have in harvest time. The gift of the good Samaritan of two pence to the landlord, to take care of the man who fell among thieves, was, in addition to raiment, the oil and wine, equivalent to about three dollars of our currency, which would probably pay for his board two weeks at a country inn, where board was very cheap.

Knowledge of the Bible.

"The emperor Theodosius wrote out the whole New Testament with his own hand, and read some parts of it every day. Theodosius the Second devoted a great part of the night to the study of the Scriptures. George, Prince of Transylvania, read over the Scriptures twenty-seven times. Alphonsus, King of Arragon, read the Scriptures over, together with a large commentary, four-teen times.

"Sir Henry Wotton, after his customary public devotions, used to retire to his study, and there spend some hours in reading the Bible. Sir John Harop, in like manner, amid his other vocations, made the Book of God so much his study, that it lay before him night and day. James Bonnel, Esq., made the Holy Scriptures his constant and daily study; he read them, he meditated upon them, he prayed over them. M. De Renty, a France nobleman, used to read daily three chapters of the Bible, with his head uncovered and on his bended knees.

"Lady Frances Hobart read the Psalms over twelve times a year, the New Testament thrice, and the other parts of the Old Testament once. Susannah, Countess of Suffolk, for the last seven years of life, read the whole Bible over twice annually.

"Dr. Gouge used to read fifteen chapters every day; five in the morning, five after dinner, and five in the evening, before going to bed. Mr. Jeremiah Whitaker usually read all the epistles in the Greek Testament twice every fortnight.

"Joshua Barnes is said to have read a small pocket Bible, which he usually carried about him, a hundred and twenty times over. Mr. Robert Cotton read the whole Bible through twelve times a year.

"The Rev. Mr. Romaine studied nothing but the Bible for the last thirty or forty years of his life.

"A poor prisoner, being confined in a dark dungeon, had no light, except for a few moments, when his food was brought him; he used to take his Bible and read a chapter, saying, he could find his mouth in the dark when he could not read.

"Henry Willis, farmer, aged eighty-one, devoted every hour that could be spared from his labor during the course of a long life, to the devout and serious perusal of the Holy Scriptures. He had read with the most minute attention all the books of the Old and New Testaments eight times over, and had proceeded as far as the Book of Job in his ninth reading, when his meditations were terminated by death.

Other examples of the same nature, from modern times might be added to this list.—There are those to be found in every Christian community, who make the study of the Scriptures a special duty; and all such evidently reap the beneficial results. Would that their numbers might be greatly multiplied. Then might we indeed look for a large increase of intelligent and efficient piety.

Bible Record.

Educated Farmers.

There is no reason why men of the very highest education should not go to a farm for their living. If a son of mine were brought up on purpose to be a farmer, if that was the calling which he preferred, I still would educate him, if he had common sense to begin with. He would be as much better for it as a farmer as he would be as a lawyer. There is no reason why a thoroughly scientific education should not be given to every farmer and mechanic. A beginning must be made at the common school. Every neighborhood ought to have one. But they do not grow of themselves like bad stools. And no decent man would teach school on wages that a canal-boy or hostler would turn up his nose at. You may as well put your money into the fire as to send it to a "make believe" teacher a great noodlehead who teaches school because he is fit for nothing else! Lay out to get a good teacher. Be willing to pay enough to make it worth while for smart men to become your teachers. And when your boys show an awakening taste for books, see that they have good histories, travels, and scientific tracts and treatises. Above all; do not let the boy get a notion that if he is educated he must of course quit the farm. Let him get an education that he may make a better farmer. I do not despair of yet seeing a generation of honest politicians. Educated farmers and mechanics, who are in good circumstances, and do not need office for support, nor make politics a trade, will stand the best chance for honesty. But the Lord deliver us from the political honesty of tenth-rate lawyers, vagabond doctors, of bawling preachers and bankrupt clerks, turned into patriotic politicians!—Henry Ward Beecher.

There are two classes of human beings whom you should never insult.—The proud and the humble.

A General Revival.

Many have long entertained the belief that at the end of the war a revival of religion would be enjoyed such as has never before been experienced in this land. Says one: "It has been deeply impressed upon my mind that God is preparing the United States for a wonderful outpouring of the Holy Spirit. It will be the most wonderful, for power and extent, ever witnessed on earth, or that has cheered into intensity of joy the glorious company of sympathizing angels."

Such would indeed be an appropriate tribute of penitence and gratitude. While the wounds of our national sorrow are so fresh—while such multitudes are in anguish for their loved ones fallen, and the sharpest pang of all is now added in the death of our late Chief Magistrate, it is a favored hour to draw the stricken heart, and we are all stricken, to the infinite source of consolation. We rejoice in the midst of our tears at the liberation of the nation from a fearfully destructive war and the abominations of slavery, at the bright prospect opening before us of establishing a vast domain of prosperity, power, and liberty. Well then may we seek in God that spiritual consecration which will afford the surest reward for our success.

Never was there a more critical period in our history than the present. Having conquered our bitterest foes, and those from whom alone we had ought to fear, shall we now be able to conquer ourselves? What destiny shall we now shape for ourselves? Shall we neglect all the lessons of our own experience, and those furnished by other nations, and rush into some such career as has proved their ruin; or shall we take the opposite course? In a word, shall we acknowledge and honor God, or disown and dishonor him?

Judgments do not always bring penitence. The great plague in London, about two hundred years ago, was attended by no special work of grace, at the time or afterwards. Distinguished prosperity becomes only a savor of death unto death, when made an occasion of self-gratification and excess. And there is always danger in cases like ours that, after the excitement and fatigue of the war, sources of corruption will multiply, skepticism lift up its head, and wickedness prevail. Then how soon might we lose all that has been gained, and the dearest hopes of the patriot and philanthropist in our own and in other lands be blasted.

We fervently pray, therefore, for a revival. Not merely for the salvation of souls, but for the salvation of the country. It is long since these hallowed scenes have been extensively enjoyed. A generation is coming forward, most of whom are without the Christian hope. God has been doing great things for us in the conversion of the soldiers, and preparing the way for himself. A powerful and general revival is just what we need as a safeguard from temptation, to settle the nation on the best basis, to instruct and train the millions thrown upon our hands, diffuse pure religion throughout our own borders, and commend it to the world.—MORNING STAR.

Worship.

We go to church so much as a habit, because it is a decent custom, because society expects it of us, or from motives merely personal and worldly, that we lose too often the import of this assembling, and the great spiritual honor and blessing which is there vouchsafed. The design of that assembling is to meet God; to commune with him, and to receive his blessing. In order, then, that those courts of the Lord may be to us heavenly places, we must prepare for it at home, we must get our hearts into those holy frames by which they are made specially receptive of divine influences, we must have the key-note of our souls in unison with the key-note of our worship; for when we come before him with such preparedness of mind and soul, then do we find a sweetness, a preciousness, a liveness, and an elevation of soul in his worship, which causes us to exclaim with the Psalmist, blessed are they that dwell in thy house.

HOLD ON.—Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about.

Hold on to truth, for it will serve well, and do you good throughout eternity.

Hold on to virtue; it is above all price for you in all times and places.

"AT WHAT AGE SHOULD CHILDREN BE SENT TO SCHOOL?"

This is certainly a very important question; but not until recently has it attracted the attention of those engaged in training and moulding the minds of future generations. Consequently very little has been said or written on this particular subject—notwithstanding, the children of America have always been admitted into the Public Schools at least three years too soon. The law now recognizes children as being fit subjects to enter school who can scarcely speak all the letters in the alphabet. One half the children at five years old cannot say Q or W. Scholars should not be permitted to enter school until they are eight years old, for three very palpable and plausible reasons. First to send children to school at five years of age is simply converting the teacher into a deputy nurse, to whom the rocking cradle would render important services as an article of school furniture. Second, because it is very injurious to the growth and development of the physical constitution. Children at five years of age cannot be kept sufficiently quiet to establish what might be termed very loose school government without sustaining an injury; besides it would be a shame, yea a sin for teachers, and parents who are as well informed as the teachers, and parents should be in this nineteenth century the boasted "Hub of the Universe," to confine them indoors, compelling them to sit on a bench for six hours, preventing their taking exercise, even to their seats; also, compelling them to breathe a vitiated atmosphere, while the voice of nature is constantly urging them to run, jump, talk and engage in such plays or sports as will impart to the muscles strength and vigor. Rapidly growing scholars are incapable of enduring long confinement or mental exertion; the energies of the whole nature are all taken up with growing. During this period the first object in view should be to give them large, robust and healthy bodies full of playful vivacity. No pains should be spared in securing their strong constitutions, well supplied with physical energy, that will enable them to be useful and enjoy life all of the "three score and ten years" allotted to man by the Creator; so that at the time when they are about emerging upon the theatre of life, crowned with intellectual laurels they may not be consigned to a premature grave, and the result attributed to an Allwise but mysterious Providence; whereas the eagerness of parents and teachers to build up the intellectual faculties at too early an age is no doubt in many instances the prime cause of these sad and untimely events. Little pains should be taken to cultivate the intellectual faculty until nature has fully matured the brain and nervous system. Intellectual attainments should be what nature has made them, second in point of time. Let them appear too late rather than too soon. Teacher's and parents should ponder well the great truth, that the physical powers or vital temperament, is developed first, the brain and nerves last, and the consequent necessity that much more of the first ten or fifteen years be spent in exercise, sleep and nutrition than in study. Scholars rarely feel the importance of education until they are fifteen, and most of them will learn more in one year after that age than in all their lives before. What scholars under eight years of age most need is bodily education. They need to be much in the open air and sunshine, and not shut up in a school house pinned to a bench, pondering over a book ruining their constitutions. A teacher who understands the human body and its wants can be depicted in the pale and ghastly countenance of many of his pupils, the damage of early study and confinement. With those whose physical constitutions are already dwarfed and warped, he should deal gently, give short lessons and much time to physical exercise. He should consider it his duty to take care of the bodies and health of his pupils as well as their intellects.

In the third and last place it is detrimental to the memory and future progress of scholars to send them to school under eight years of age; from the fact that the brain is the organ of the mind and it being weak and immature in childhood, like the legs and arms it cannot bear much exercise. It only strengthens with age, and excessive labor can no more be imposed on the brain than on the rest of the body. Hence, the great folly of early mental application and sending scholars to school at five years of age, which has a tendency to shrivel up the brain rather than expand it; to stagnate the blood over those studies in which they take no interest; and to engender a fatal dislike to books. All that scholars learn at school from five to eight is simply to read and that very imperfectly. They get the idea that good reading consists in naming the words as fast as their tongues can speak them. They know nothing about emphasis, modulation, tone or inflections because their little minds are not capable of comprehending them. It is much easier to make a good reader of a scholar eight years old than of one who has never seen the Alphabet; than of those who have been learning to read by rote, for three years, both to their physical and intellectual injury. By teaching children to read mechanically or by rote, [and this is the only way that scholars less than eight years old can be taught,] is a positive injury, rather than a benefit. By calling the words and skipping the sense they fall into a monotonous

tone which characterizes most readers, adults as well as children. By scholars beginning to read before they understand the sense, they not only take no interest in what they read, and therefore, learn slowly, but often conceive a dislike to reading and hence, only read when compelled to. Scarcely one child in fifty but hates study, and the reason is here disclosed. They learn to read before their feeble minds are capable of understanding the matter, and therefore, conceive a dislike to books, which often lasts through life. Learning to read so as to understand the sense requires much maturity and strength of mind, at least more than children possess under eight years of age.

JOHN T. REED,
County Sup't.

[For the American Lutheran.]

A Mystery.

MR. EDITOR:

Your reply to my communication published April 27th. 65 on the third page of your paper, surprised me not a little. If I understand you, you hold my position is a mysterious one. So much so, you are unwilling to be held responsible for its correctness. You will permit me to explain a little. I think editors and ministers should understand this subject. Its practical features should be kept before the public. All agree, that Martin Luther was the great Reformer. Webster, and others agree, that a Lutheran, "Is a follower of Luther." Luther followed the teachings of the Bible; instead of the creeds, and customs of men. Reform means to change from bad to good. To amend, to correct, and restore to a good state of morals, &c. Luther took this reformatory stand, in the midst of Devils, and wicked men. He met all opposers in his usual way. By his tongue of fire, his powerful pen, and when necessary he used the *Ink-stone*, against the enemy of God and man. Hence you see, he was a great worker in the hands of Jesus in pulling down the strong holds of the wicked one, on the one hand; and building up the cause of the Redeemer with wonderful success on the other. I think all Lutherans must take the position, and imitate the worthy example set by the Great Reformer. We know very well, that there are thousands who call themselves Lutherans in the world; who are unconverted. Infidel in theory, in practice profane swearers, sabbath breakers, they delight in worldly amusements. Jesus speaking of that class says: "They have not known my ways." Unless they repent he will say at last, "I never knew you."

Mr. Editor, if these are Lutherans, then Jeff. Davis, and those who have defended his position for the last four years, have been worthy of the name of American citizens, yes, and Booth died for his country. For my part I do not mix things up in this way. Call things by their proper name. As to a Christian, I understand him to be a believer in Jesus, "abide in him," "Hid with Christ in God," "who rejoices always in the Lord," "who are not ashamed of Jesus before men," who practice his precepts, imitate his example, "They are one as the Father and Son are one."

Now Mr. Editor, if there are two kinds of Christians, and Lutherans, then there may be forty or five hundred classes. We believe a Christian, is a Christian, and a Lutheran, a Lutheran, the world over. We think the Bible and reason all on our side, or rather, we are on the side of Revelation, and reason. Do you ask me the difference between a Lutheran, and a Christian? I answer, no man can be a Lutheran; and not be a Christian! no man can be a Christian, and not a reformer! I find all Christians are one in Christ Jesus. "Baptized by one spirit into one body."

The time has come when we must come out from the world, and as a church; "be as a city placed on a hill."

In our church here, we have been striving for one year, to set up a small "Jerusalem, which shall be a praise in the earth." We do not intend to cease our humble efforts, until God shall turn out a band of reformers, whose influence shall be felt even to the distant corners of the earth.

Pray for us. Yours in the Gospel,
Rufus Smith.

Mt. Morris, Ills. May 18th. 65.

God's Plan of Your Life.

Never complain of your birth your employment your hardships; never fancy that you could be something if you only had a different lot and sphere assigned you. God understands his own plan; and he knows what you want a great deal better than you do. The very things that you most depreciate as fatal limitations or obstructions; are probably what you most want. What you call hinderances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines or any certain proof, that they are poisons. No! A truth to all such impatient. Choke the envy which gnaws at your heart, because you are not in the same lot with others; bring down your soul, or rather bring it up, to receive God's will, and do his work, in your lot and sphere, under your clouds of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but consistent with it.

The Answering of Prayer.

As to the manner in which God may answer our prayers, that depends upon his own wisdom and love. He may refuse what we ask, because we ask in ignorance. If a child ask a serpent, thinking it to be a fish, the father will in mercy refuse his request—saying, "Ye know not what ye ask."

And God may hear our prayers by granting us something very different from what we desire, yet something much better. The apostle Paul prayed the Lord thrice that he would remove the thorn in his flesh, and that the messenger of Satan which buffeted him, might depart from him. His prayer was answered; not, however, by the removal of the thorn, but by the assurance of strength to bear it, and to be perfected by it. "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness."

And God may not hear our prayer for a long time, but yet hear it at the best time for us. Therefore "men ought always to pray and not faint," for God will hear his own elect who cry to him day and night, "though He hear long with them." Nay, the answer to some prayers may be deferred until after the death of the petitioner, who in heaven only will learn how he was heard and answered. Thus the prayers offered up by Jesus while on earth, are being answered in every age of the world. Many a child receives blessings in answer to prayers offered up by dying parents long years ago. But it is impossible for us to specify the many ways of the Lord as the hearer of prayer. Let us, however, be assured, that there are no facts more certain in the history of men of prayer, not to themselves more familiar, than that their prayers are answered, and that, whether or not we can recognize the answer, God does hear us—granting what we asked according to His will, and giving us (it may be in our darkest hour) the rich and sustaining blessing of His peace.

Be not, therefore, careful or over-anxious about anything, as if your heavenly Father did not know you, nor care for you, "but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Voltaire's Nurse.

"Some years ago," says the Rev. D. E. Ford, in his "Damasus," "a gentleman, well known and highly respected in the religious world, narrated in my hearing the following incident:

While on a tour with a college companion, the latter was seized with an alarming illness at Paris. A physician of great celebrity was called in, and requested to recommend some confidential and experienced nurse. He mentioned one, but added, 'You may think yourself happy indeed should you be able to secure her service; she is so much in request among the higher circles here, that there is little chance of finding her disengaged.' The gentleman at once ordered his carriage, went to her residence, and, much to his satisfaction, found her at home. He briefly stated his errand, and requested her immediate attendance. 'But, before I consent to accompany you, permit me, sir,' she said, 'to ask you a single question. Is your friend a Christian?' 'Yes,' he replied, 'indeed he is—a Christian in the best and highest sense of the term; a man who lives in the fear of God. But I should like to know your reason for such an inquiry.' 'Sir,' she answered, 'I was the nurse that attended Voltaire in his last illness, and, for all the wealth of Europe, I would never see another infidel die.'

The Frightful Roll.

It is recorded of Luther, that during a serious illness the evil one seemed to enter his sick room, and looking at him with a triumphant smile, unrolled a vast roll which he carried in his arms. He, the fiend, throw one end of it on the floor, and it unwound itself with impetus he had given it, Luther's eyes were fixed on it, and to his consternation he read there the long and fearful record of his own sins, clearly and distinctly enumerated. There stood before his very eyes "the sins and offences of his youth," and all "his transgressions in all his sin."

There they were in letters as black as he felt his sins to be, and as plain as he knew they would be if God should "set them before him in the light of his countenance." "His heart failed him" as he looked. The stout heart which never quailed before man—that firm, honest eye, which could look cardinals and bishops, princes and palatines, in the face, did quail before that ghastly roll. "His sins took such a hold upon him that he was not able to look up."

Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten; the roll is all true, but one thing you have forgotten, 'The blood of Jesus Christ, his Son, cleanse us from all sin';" and as he said this the "Accuser of the brethren," and his heavy roll of "lamentation and mourning, and woe," disappeared together.

THE AMER. LUTHERAN.

Selinsgrove, Thursday June, 8. '65.

A DUNN.

We hereby very kindly and earnestly request all those who have not yet paid their subscription to the American Lutheran, to remit the dollar to us by mail without delay, as we need the money just now to lay in another stock of paper, which is a cash article. The terms of our paper are \$1.00 a year in advance. We have sent it to quite a number of our old friends and others to whom we were advised to send it. Some of these may labor under the delusive impression that we have sent them the American Lutheran, as a compliment, gratis. But in such a case we would have to exclaim, Save us from our friends! No, kind friends; we sent you the American Lutheran with the hope and belief that you would become bona fide, paying subscribers, or that you would send us at least ten new subscribers and receive the paper gratis. So please don't disappoint our hopes, but send us forthwith either the dollar, or ten subscribers.

Commencement at Selinsgrove.

Our Commencement this year was one of more than ordinary interest. The exercises were opened on Monday evening with an address by the Rev. D. Schindler, of Hollidaysburg, before the young ladies of Susquehanna Female College. The orator did not announce his theme, but as far as we could judge, it was something like this: "Labor is our reward." He kept the attention of the large audience enraptured for the space of an hour. Some passages in his address were truly eloquent. We have not heard whether the address is to be published, but it certainly should be.

On Tuesday evening the Annual Entertainment of the Female College came off. This Entertainment contained a new feature, new at least in Selinsgrove: namely the exhibition of Tableaux. The scenes presented were all of a moral or patriotic character, and were truly beautiful, the only regret expressed by the audience was, that the curtain closed down too soon, for them to enjoy those beautiful scenes as much as they desired. The time between the scenes was taken up with the reading of essays, instrumental music by the Freiburg String Band, and most exquisite vocal music by the young ladies and gentlemen of the schools, under the direction of Prof. Nestling. An essay read at this entertainment by one of the young ladies was promised to us for publication in the American Lutheran, and we hope to be able to present it for the perusal of our readers in the next number.

On Wednesday evening we were treated to the Annual Exhibition of the Classical Department of the Missionary Institute. This, as usual was a rare intellectual treat. There were 24 speakers on the program, and they all spoke, and not one of them "stuck" or failed. One young gentleman had unfortunately hurt his foot by accident, and would reasonably have been excused, but so anxious was he to deliver his speech that he appeared upon the stage and spoke on crutches! The first instance of the kind, as far as we know, on record.

Those who have attended these exhibitions heretofore will remember that Prof. Born has been in the habit, for several years past, of introducing a well known speaker to the audience, whose name does not appear on the program. This was also done this time, to the evident satisfaction of the audience. He stated that his speech was to be neither original nor selected, but extemporaneous. He then took up one of the assertions of the orator on Monday evening, which he declared to be fallacious and proceeded to prove it so. That he succeeded in establishing his position was evidenced by the rapturous applause of the audience.

Altogether this was the most interesting Commencement of our institutions at this place that we have ever had the pleasure of attending.

The Institutions at this place have been, considering the prevalence of the war during the last four years, in a prosperous condition, and we anticipate a bright future for them in the years to come.

STARKE'S COMMENTARY.

One of the best commentaries on the whole Bible is Starke's Synopsis. It is more than a hundred years since this valuable work was first published. The edition has long since been quite exhausted and even old second-third-and fourth-hand copies have been much sought after, but have become very scarce

and high-priced. It will therefore be welcome news to those of our readers who understand the German, and have long been trying to secure the work, that it is to be republished by Edward Beck in Berlin, Germany, in 50 numbers and will cost about \$25. Those desiring the numbers as they appear should address Schaefer & Koradi, Philadelphia, Pa.

A German Missionary Institute.

Rev. S. K. Brobst advocates the propriety of establishing a German Missionary Institute in eastern Pennsylvania (Allentown) on the ground that the Seminary at Philadelphia is not adequate to the demands for German ministers in the Church. The most prominent objection to the Missionary Institute at Selinsgrove has hitherto been, that it was not necessary, because all the students that were educated here could be educated at Gettysburg, or some other Lutheran seminary. If we mistake not, this same Rev. Brobst has also opposed our Institute on the same grounds. He now swallows his own words, and argues that their seminary at Philadelphia is not sufficient, although they have five professors there; but they must in addition have a German Missionary Institute like unto ours here in Selinsgrove. Consistency is certainly a jewel. What will those five professors in Philadelphia say, when they see it in print, by one of their own familiar friends, that their school is insufficient, that they must have a Missionary Institute in addition?

A German Gymnasium.

The "Lutherische Herald" is advocating the propriety and necessity of establishing a German Gymnasium in the city of New York for the purpose of preparing young men for the Gospel ministry in the German Lutheran Church in this country.

A correspondent in the last number of said paper advocates this project with great zeal and pathos. He says it is a disgrace for the Lutheran Church in the state of New York that she has existed over a hundred years, has a large number of communicants, and possesses but one institution of learning (Hartwick Seminary) in which 14 say yea, and 17 say nay, to what ought to be believed and taught. Again he asks, "Inasmuch as we (German New Yorkers) possess the key to the divine doctrine of the sacraments and of justification, is it not our duty to set the light on the candlestick?"

It seems to us, that since the Missourians and the Buffalonians are astonishing the world with their theological gymnastics, there is scarcely a necessity for another German Gymnasium in the state of New York.

A New Controversy

has sprung up between the Missourians and Buffalonians in regard to the drafting of ministers of the Gospel. The Missourians maintain that the government does wrong in drafting ministers of the Gospel as soldiers and thus taking them away from the sphere of labor to which the Lord has called them, but that as we are to obey those who have authority over us, it is the duty of the Christian minister to obey also in this case. The Buffalonians on the other hand contend that a minister of the Gospel should not obey the government, when he is drafted, because the government cannot command this in the name of God, and is committing a sin by so doing. Who shall decide, when doctors disagree?

As the government has ceased drafting, and as there appears to be no probability that ministers will soon again be drafted, we would advise our ultra-symbolical friends the Missourians and Buffalonians, to relax a little in their controversial ardor on this subject.

The New Professors.

The "Luth. Kirchenzeitung" of the 15th May contains an article on some of the newly appointed professors in the institutions of the General Synod. The writer says:

Although we are not directly affected by the acts of the body which calls itself, The Lutheran General Synod, for happily there is between us a "Gulf" fixed, which prevents any contact, yet now and then it is interesting to look over, and see what is done there. Of late there has been a commendable zeal manifested in the endowment of institutions of learning connected with the Gen. Synod, but the filling of the professorial chairs strikes us as very singular.

To Springfield, Illinois, they have called a man as theological professor, who has hitherto been a Presbyterian. Now the astounding intelligence comes to us, scarcely credible, but nevertheless true, that the "preacher" Joel Schwartz, of Baltimore, has been called to the second theological professorship in the institution at Springfield, Ohio, and that he has accepted the call and will therefore soon act as a teacher of Lutheran (?) Theology. This is the same Schwartz, who five years ago was by the English District of our Synod excluded and deposed from the ministry on account of false doctrine. Judging from the sermons which he has now and then delivered in the Methodist Church of

this place his views have not become more Lutheran than they were then. After all, we do not know, whether it is expected of him to teach Lutheran Theology—evidently not, for then the choice would not have fallen on him.

At the last meeting of the Board of directors of the College at Gettysburg, two new professors were chosen; the one is the Rev. Bittinger, a New School Presbyterian; the other is Prof. Mayer of Baltimore, an Episcopalian. The "Observer" rejoices to be able to report that the two last mentioned are at least of Lutheran descent, and thinks they will easily accommodate themselves to the electrical standpoint of Gettysburg. We think so too.

So far the "Kirchenzeitung" of Columbus. It would have been a satisfaction to be informed on which side of the great "gulf" the editor has taken his stand, so that we might know definitely whether he considers himself already in perdition, or only piously wishes to consign the Gen. Synod there.

As regards the appointment of Rev. Joel Schwartz as the second theological professorship in Springfield, Ohio, we doubt not in the least that this is astounding and mortifying to the symbolists of Ohio; for they deposited him from the ministry not for heterodoxy on any fundamental doctrine of Christianity, but merely because he did not believe and subscribe to the ultra symbolic views prescribed by the synod of Ohio. Morally and doctrinally, we believe there is not a purer man to be found in the Lutheran Church than Rev. Joel Schwartz. The head and front of his offending is that he is conscientiously opposed to symbolism.

Of the other professors above named we are personally acquainted only with Rev. Bittinger. He is by birth and education a Lutheran. He was a fellow classmate with us in Pennsylvania College, where he stood highest in his class. Provisionally he appears to have been called for a season to labor in the Presbyterian church, but we believe all this time his heart was still in the church of his fathers, and he now only returns to his true element when he accepts a professorship in Penn. College.

We ourselves would deprecate the filling of the professorial chairs in our institutions with men from other denominations. The men who are to mold the character of the future ministry in the American Lutheran Church, should themselves be Lutherans; not symbolists, however, but American Lutherans. In this respect we can point with joy and satisfaction to the Missionary Institute at Selinsgrove. The men at the head of this institution are all Lutherans dyed in the wool—genuine American Lutherans, to whom the church can safely confide the theological training of her sons.

EMPLOYMENT FOR INVALID SOLDIERS.

We will give employment to any number of disabled soldiers, who may wish to engage as agents for the Educator, on the following very liberal terms: We will allow such agents fifty cents for every subscriber they obtain for us, that is, we will give them just one half of the subscription money. From five to ten dollars a day can thus be made in a very easy and respectable business. Apply with reference to the

EDUCATOR & PENNA. TEACHER,
Williamsport, Pa.

We offer the same liberal terms to disabled soldiers who will act as agents for the American Lutheran. They might take both paper together. ED. AMER. LUTH.

The Endowment of the Seminary at Gettysburg.

Having nearly succeeded in raising an endowment of \$100,000 for Pennsylvania Colleges, the friends of our Institution at Gettysburg, intend to hold a convention for the purpose of raising fifty-thousand dollars for the complete endowment of the theological seminary, the convention to be held on the 13th inst. in Dr. McCrou's Church in Baltimore. The friends of the Seminary are sanguine of complete success and we hope their most sanguine expectations may be realized. Two of the Professors from the Missionary Institute expect to be there to represent this institution in the convention.

Missionary Institute.

Hereby acknowledge the receipt of the following amounts, for the support of the theological professor:

May 24 Rev. M. G. Earhart, Collections in	\$15 09
Laridville charge	
" 31 Samuel Burkhardt, Selinsgrove	2 00
" Rev. A. H. Sherts, Plum Creek	2 00
" Rev. Geo. Eicholtz, Seibertsville	1 00
" Fred. App. Clinton (Annual)	2 50
" Peter Rantz, do.	3 00
" Rev. A. Lentz, Clinton (Collection)	27 00
" Rev. M. Rhodes, Sunbury do.	50 00
Rev. J. G. L. Shindel, just in time.	
Thank you Brethren, just in time.	
J. G. L. Shindel, Treas.	

Lafayette College.

We have always felt a deep interest in the prosperity of Lafayette College, having commenced our classical education in that institution under the Presidency of Dr. Junkin, whose memory we cherish with grateful feelings. From a late number of an Eastern paper we perceive that the College is now in a prosperous condition, and that strenuous efforts are now being made by its friends for the permanent endowment of the institution. We copy the following extract from the above mentioned paper:

We can add that not only is the Faculty of the College "strong and compact," and that the Institution already "affords ample facilities for young men who desire to obtain a classical education," but also that its appliances for imparting a thorough literary and scientific education are to be considerably increased. In our issue of August 3d, last year, we gave a description of the astronomical observatory now being erected on the College grounds at the expense of one of our citizens; and we have recently heard that Barton H. Jenks, Esq., of Bridesburg, has donated \$8,000 to erect a suitable Lecture room and Laboratories for the Chemical Department. One of the Alumni has offered a thousand dollars towards securing a valuable collection of minerals, and several gentlemen are now engaged in collecting for the College, a Geological Museum, to be enriched particularly by rare specimens from the Pennsylvania mines. We hear also of a valuable collection of autographs and rare manuscripts now being collected for the College Library by one of our townsmen who has made this a speciality for a number of years, and whose private collection is perhaps not surpassed in the country. Such collections are both interesting and instructive. We hope, at no distant day, to see the Library, Museums, and Cabinets of Lafayette College, equal to any in the Country.

Subscriptions to the endowment fund have been made by a few persons with a liberal hand. Eighteen individuals are already reported as having given sums varying from five hundred to two thousand dollars each. It is already known to our readers that Mr. A. Pardee, of Hazleton, and Mr. Wm. Adamson, of Philadelphia, have each given the munificent sum of \$20,000. At the last commencement the Alumni pledged themselves to raise \$20,000 to endow a Professorship. Certainly there are wealthy and liberal men in our neighborhood, and in the Lehigh and Wyoming Valleys and in the adjoining counties of New Jersey, yet to be heard from in this noble cause, and we feel sure that Lafayette College will not only be soon relieved from all its pecuniary difficulties, but be placed upon a firm financial basis that will make it still more an honor to Easton, and a pride to all its sons and its numerous friends and patrons.

THE FORTY SECOND EXHIBITION OF THE PENNSYLVANIA ACADEMY OF FINE ARTS.

During a late visit to Philadelphia, we took occasion to visit the academy of the fine arts in Chesnut St.

To attempt even an imperfect description, of what is to be seen at this exhibition, would be out of the question, and would far exceed the limits of our Journal. We may be permitted, however, to remark that this forty-second exhibition, in variety and talent displayed, far exceeds any previous one. A large number of the most distinguished artists of our own and other countries, have their productions on exhibition here.

The great painting of the exhibition, undoubtedly, is "Christ Rejected." No one can closely examine this great masterpiece of human art without being moved, yea, even moved to tears. The dejected, mournful look of Christ, the terribly fierce, inexorable countenance of Caiaphas, the hardened, traitorous face of Judas, in the midst of the anxious gazes of the other disciples, and of the multitude, combine to render the whole scene more of a reality than a representation. This great painting alone is worth the price of admission. No lover of the beautiful should neglect, when in Philadelphia, to visit the academy of the fine arts. A day or two should be devoted to the visit.

We extract the above from the "Educator," edited by Rev. A. R. Horne of Williamsport, Pa., a spirited and interesting School Journal. We think, however, either the painter, or the editor must have made a mistake in the personalities of this picture. For Judas, in despair, went and hanged himself as soon as he saw that Jesus was condemned, and the other disciples all fled, except John, as soon as Jesus was apprehended, how then could "the hardened, traitorous face of Judas appear in the midst of the anxious gazes of the other disciples," when Jesus was rejected?

At the same time it gives no very exalted idea of the value of this painting to be told, "This great painting alone is worth the price of admission," when that price can hardly have exceeded 25 cents. Will the editor please explain.

Speaking Cross.

You gain nothing by a harsh word. What if that boy broke the pitcher, or put his elbow through the glass; do you mend either by applying harsh epithets to him? Does it make him more careful in future? Does he love you any better? Hark, he is murmuring. What

says the boy? "I'm glad of it, I don't care how much I break." He talks thus to be even with his master. It is very wrong in him we know, but it is human nature, and the example has been set before him by you.

Say to the careless boy, "I am sorry; you must be more careful in the future," and what will be his reply? "It was an accident and I will be more careful." He will never break another pitcher or glass if he can help it, and he will respect and love you a thousand times more than when you flew at him in a rage and swore vengeance on his head. Remember this, ye who get angry and rave at a trifle.

An Earnest Appeal.

The Missionary Institute at Selinsgrove is still in successful operation, and its Theological department, under the instruction of the faithful and eminently competent Professor, Dr. Ziegler, is accomplishing its full quota of good in behalf of the American Lutheran churches.

Never was an Institution more loudly and peremptorily demanded by the peculiar circumstances of the church, than that at Selinsgrove.

For years and years before it was founded its want was deeply felt, and numerous efforts had been made to awaken the friends of a living and spiritual ministry to its necessity. But as in too many other respects, so also in this, our indolence and neglect or slowness to perceive the true interests of our Zion, allowed other Christian denominations to advance in our front, and by their example, exhibit to us the feasibility and eminent utility of the enterprise.

But New England and Old England, Prussia, and Germany, and Switzerland, had to lead the van and show us the way by erecting such theological schools within their own limits, before we could venture one step forward in getting up a similar one in aid of our American Lutheran Zion.

Nor has an institution of anything like similar proportions and like usefulness, ever been gotten up and carried forward at so little expense to the church. Eight hundred dollars a year, raised by voluntary contributions, has hitherto been the cost of educating some forty faithful, efficient and successful Lutheran ministers, who in general are now laboring in the vineyard of their Master with remarkable acceptableness to their people as well as usefulness to the church. Has anything equal to this ever been heard of in any church.

And yet our institution at Selinsgrove, notwithstanding the very trivial amount which it cost the church, is at present greatly inconvenienced for want of funds. The numerous new objects for the exercise of benevolence, created by the disasters of the fearful intestine war, which, by the mercy of God, we have just been enabled to bring to a triumphant close, have diverted the attention of many from the wants of the Institute to the claims of the sick and wounded. God forbid that those patriots who hazarded life and limb in defense of their country should fail to receive the amplest attention, even if it must needs be to the detriment of the Institute; but we regret that while the one has been favored with the most liberal provision, the other should be so grievously overlooked.

Our faith is still in God, and our prayers to his mercy in Christ Jesus that he will remember us in this our day of need. Would that we could gain the attention, awaken the sympathy and secure the active and immediate assistance of the friends of the Institute. If such institutions are deemed indispensable in Great Britain and throughout Germany, where Universities and Seminaries are so numerous, and conducted on so large a scale; surely they cannot be superfluous in our country, and the only one of the kind in existence for the benefit of the entire Lutheran church in the United States, will not be permitted to die or even to languish for want of a small amount of pecuniary means.

We hope better things; we look for a higher and holier example from pious and believing Lutherans.

Donations should be sent to J. G. L. Shindel, Treasurer of the Missionary Institute, at Selinsgrove, Pennsylvania.

B. KURTZ, Superintendent.

REVIEW.

NEW MONTHLY MAGAZINE.—On the 1st of May will be commenced "Hours at Home," a Popular Magazine of Religious and Useful Literature. Edited by James M. Sherwood.

Hours at Home is designed to stand among our magazines as the representative of the Religious element of American literature. Besides articles on purely religious subjects, it will contain Reviews of Books; Biographical and Historical Sketches; Poetry; Notes of Travel; Moral Tales; Papers on Popular Science; and Essays upon Miscellaneous Topics. In brief, Hours at Home will aim to be what its name indicates—a Family Magazine, unexceptionable in all its teachings, elevated in tone, and and useful; at the same time it will strive to render itself an invaluable aid to the Sunday-school Teacher, and a welcome visitor to the study of every Pastor.

While Hours at Home will be thoroughly American, the editor will avail himself of the choicest materials furnished by the Foreign Religious Magazines.

Numerous eminent clergymen and laymen of all denominations, distinguished as popular writers, have been engaged as contributors to Hours at Home, whose names will be a sufficient pledge of the standard of excellence which will characterize it, among whom are the following:

F. D. Huntington, D. D., Philip Schaff, D. D., E. H. Gillett, D. D., Rufus Ander-

son, D. D., Tayler Lewis, LL. D., Prof. R. D. Hitchcock, D. D., Joseph P. Thomson, D. D., Abel Stevens, D. D., W. B. Sprague, D. D., Ray Palmer, D. D., Prt. T. D. Woolsey, D. D., LL. D., Leonard W. Bacon, D. D., Prof. M. L. Stoeber, D. D., Thomas H. Skinner, D. D., LL. D., Prof. Henry B. Smith, D. D., Prof. Noah Porter, D. D., Prof. G. T. Shedd, D. D., President F. Wyland, D. D., Prof. B. Silliman, M. D., Wm. Ives Buddington, D. D., Bishop Clark, R. I.

A series of papers by the late Dr. Spencer, author of "A Pastor's Sketches," will appear in Hours at Home.

Terms for Hours at Home:—Single subscriptions \$3 a year in advance. Club prices, two copies for one year, \$5.50.

The office of the editor, and for mail subscriptions, will be 5 Beekman street, N. Y., where all letters should be addressed.

The Mother's Picture Alphabet, New York: published by Carlton & Porter. This is one of the neatest and most ingenious books that we have seen. It is a splendidly illustrated picture alphabet. The pictures are large, well gotten up, and numerous. A large number of objects, the names of which commence with the different letters of the alphabet, are given as illustrations on each page. These illustrations are so tastefully gotten up that they attract, not only the younger, but even also the older children. In the reading matter these objects are described, and, in connection, a number of moral lessons taught. We have no doubt this book will lessen the labor of many a parent, in teaching the alphabet. Every child ought to be taught the alphabet at home. This is just the book for the purpose. The child and the parent can sit down, and converse for hours together over the pages of this book, and all this while the child will be learning its letters. Teaching the alphabet will thus, not be an irksome task, but a pleasant exercise. The child will not become disgusted with the repetition of meaningless words, but will at once see the application of what he is learning, and acquire, from the very beginning, a relish for books. We hope the publishers may give us the same matter on cards, for the use of the school-room. If they had any idea how the appearance of such a set of cards would be hailed by the teacher as a very God-send they would at once commence the publication of them.

The American Artisan, published weekly by Brown, Combs & Co., 212 Broadway, New York, contains numerous original engravings and descriptions of new machinery, etc., both American and Foreign—Histories of invention and discoveries—Interesting letters from workmen in all parts of the world—Instructions in various arts and trades—Reliable recipes for use in the field, the workshop, and the household—Hints to millers and millwrights—News-items for manufacturers—Practical rules for mechanics and advice to farmers—Illustrated details of useful and ingenious "mechanical movements" and other lessons for young artisans—the Official list of "claims" of all patents issued weekly from the United States Patent Office—Reports of law cases relating to patents; the whole forming an Encyclopedia of general information on a variety of topics connected with the Industrial Arts, the Progress of Invention, etc. It is an excellent Journal.

The Northern Magazine, an Eclectic Journal for the People, published monthly at No. 39 Park Row, New York. Terms: \$1.25 per year. This is an interesting, very readable, spicy Magazine, of about the same size as the Educator. Its reading matter is of a different style from that of the fashionable monthlies, and to our taste much better. The articles are fresh, short, (no long love tales) instructive, very readable by young and old, and well calculated to suit the taste of the people. There is much in it for the amusement of the young. The illustrations, though but wood-cuts, are not lacking in interest. The one on the first page of the May No., "The Bridge of Death," is very good. It is simple and yet it requires some time to see the points.

Babbittian Penmanship.

This fine system of self-teaching Penmanship seems to have already become famous, a the Scientific American, the N. Y. Observer, the N. Y. Evangelist, the Independent, the Ladies Repository, and a host of other papers, as well as many of the prominent teachers of the land, have commended it in glowing terms, calling it "the most beautiful and scientific of systems," "worth \$5 instead of \$1.50," "beautiful, chaste and simple," "far in advance of other systems," "by its aid, any one twelve years old can become a first-class penman without schools or teachers," etc., etc. It is published on self-explaining card-slips, and must be of great advantage to board slips, and must be of great advantage to both schools and private learners. We see that elegant gold and silver medals are to be awarded in July next to the persons making the greatest improvement from these copies, and we learn that there is a warm competition already commencing between prizes. Such works should be scattered over the land, and agents would be employed in a more useful, and we believe lucrative business by circulating them than by peddling patency medicines and trashy publications over the country. The work complete is furnished, post paid, by the publishers, BABBITT & WILT, No. 37 Park Row, New York, for \$1.50, or to Clergymen and teachers at \$1. Those in the West can, if they choose, address BABBITT & WILT, P.O. Box 100, Miami Commercial College, Dayton, Ohio.

U. S. 7-30 LOAN.

THIRD SERIES.

\$230,000,900

By authority of the Secretary of the Treasury, the undersigned, the General Subscription Agent for the sale of United States Securities, offers to the public the third series of Treasury Notes, bearing seven and three-tenths per cent. interest per annum, known as the

7-30 LOAN.

These notes are issued under date of July 15, 1865, and are payable three years from that date in currency, or are convertible at the option of the holder into

U. S. 5-20 Six per cent.

GOLD BEARING BONDS.

These Bonds are now worth a handsome premium, and are exempt, as all the Government Bonds, from State, County, and Municipal taxation, which adds from one to three per cent. per annum to their value, according to the rate levied upon other property. The interest is payable semi-annually by coupons attached to each note, which may be cut off and sold to any bank or banker.

The interest at 7-30 per cent. amounts to

One cent per day on a \$50 note.	
Two " " " " " \$100 "	
Ten " " " " " \$500 "	
20 " " " " " \$1000 "	
\$1 " " " " " \$5000 "	

Notes of all the denominations named will be promptly furnished upon receipt of subscriptions.

The Notes of this Third Series are precisely similar in form and privileges to the Seven-Thirties already sold, except that the Government reserves to itself the option of paying interest in gold coin at 6 per cent. instead of 7-30ths in currency. Subscribers will deduct the interest in currency up to July 15th, at the time when they subscribe.

The delivery of the notes of this third series of the Seven-Thirties will commence on the 1st of June, and will be made promptly and continuously after that date.

The slight change made in the conditions of this THIRD SERIES affects only the matter of interest. The payment in gold, if made, will be equivalent to the currency interest of the higher rate.

The return to specie payments, in the event of which only will the option to pay interest in gold be availed of, would so reduce and equalize prices that purchases made with six per cent. in gold would be fully equal to those made with seven and three-tenths per cent. in currency.

This is

The Only Loan in Market

Now offered by the Government, and its superior advantages make it the Great Popular Loan of the People.

Less than \$230,000,000 of the Loan authorized by the last Congress are now on the market. This amount, at the rate which it is being absorbed, will all be subscribed for within two months, when the notes will undoubtedly command a premium, as has uniformly been the case on closing the subscription to other Loans.

In order that citizens of every town and section of the country may be offered facilities for taking the loan, the National Banks, State Banks, and Private Bankers throughout the country have generally agreed to receive subscriptions at par. Subscribers will select their own agents, in whom they have confidence, and who only are to be responsible for the delivery of the notes for which they receive orders.

JAY COOKE,

SUBSCRIPTION AGENT, Philadelphia.

May 1st, 1865.

Subscriptions will be received by all the national Banks of the State.

Songs for Soldiers and their Friends

The Triumph of Freedom. Containing Soldiers' Chorus: Viva la America: Mother, when the war is over: Mount, Boys, Mount: Picket Guard: Not a Star from our Flag: Volunteer's Wife: Red White and Blue: To Canaan: Do they pray for me at Home: How do you like it, Jefferson D.: Battle Hymn of the Republic: Glory Hallelujah: Garibaldi Hymn, and other popular Songs. Duets, &c., will be sent post-paid, for 40 cents, OLIVER DITSON & Co., Publishers Boston.

List of Letters

Remaining in the Post office at Selinsgrove.	
Eyer Franklin C.	Edkert Silas,
Engler Emanuel	Henselman Miss Sarah
Hanes Wm.	Hoza Miss Anna,
Hanson Mary Anna.	Klose Jacob,
Keeler Geo. (Boat Builder.)	Keeler R. G.
Miller Mrs. Maria.	Naugle Samuel I.
Naylor Miss Emma.	Solane Michael,
Sortman Albert,	Smith Miss Harriet,
Swallow John,	Trautman Miss Sarah,
Wareing Mr.	Walt Elmira.

Hymeneal.

MARRIED.—On May 28th 1865, by Rev. A. H. Sherts, Mr. Jacob C. Cass of upper Augusta, to Miss Juda Wagner of Washington Township Northumberland Co., Pa.

MARRIED.—On June the 1st 1865, by the same, Mr. Daniel Simmerman of Lower Augusta, to Miss Mary A. Swank of Shamokin Township Northumberland Co., Pa.

MARRIED.—On June the 4th 1865, by the same, Mr. A. F. Yocum of Shamokin, to Miss Harriet Fagely of Lick Valley, Northumberland Co., Pa.

Children's Department.

BIBLE QUESTIONS.

Who were with Jesus, please recount,
When once transfigured on the mount?
Relate what ere you can to me
Of Ezion-geber on the sea.
Where did the ark of Noah rest
From drifting on the water's breast?
What bird was to the Hebrew's tent,
For food, miraculously sent?
Where lay, please indicate to me,
Gethsemane and Calvary?
Do you, of men, the strongest know,
And can you, too, his father show?
Can you inform our waiting ears
Where "forty days" eight times appears?
Have you the Bible story read
Of birds that once a prophet fed?
Say where did Simoa Magus live?
And of his life some statement give.
What writer, will you answer yet,
The Hebrew books in order set?

S. S. Herald.

Scriptural Enigma.

1. The well where Hagar to the angel spake.
2. From whom did Abraham buy a field and cave?
3. What youth was favored for his father's sake?
4. What king did Saul against God's orders save?
5. What servant slew his master while asleep?
6. Where did they stay who news to David bore?
7. Who for two years did Paul in prison keep?
8. What king till death his dreadful burden bore?
9. Who constrained Paul in house to abide?
10. Whose coming filled with joy the apostle's heart?
11. From whence was Solomon with gold supplied?
12. Whose folly caused the ten tribes to depart?
12. A man whose firm refusal cost his life?
14. Who freed the Jews captive by Israel made?
15. What great queen's sister was made Hadad's wife?
16. What king of Israel was in prison laid?
17. A place where much affliction Paul endured.
18. What prince gave first his offering to the Lord?
19. Who from the man his noble master cured, Asked and received that master's just reward?

Who will fret, and watch, and grieve,
And strive day after day?
God will his people's wants relieve—
They've but to wait and pray.

The Three Little Truants.

BY E. L.

"I will tell you something, Cassy, if you will not tell any body of it, as long as you live," said Arletta Morris to her little friend, as they strayed off together under the maples of the playground.

"Oh! what is it?" said Crissy, delighted, as a child always is, with the prospect of a secret.

"Oh! I'm so afraid you will tell somebody!"

"No, indeed, I never will, as long as I live," said thoughtless Crissy, who did not reflect that it might be something she ought to tell.

"Well, then, Lucy Young and I are going down to the old meadow for strawberries to-morrow. They are as thick as they can be, our Tom says: and we shall have such good fun."

"Will your mothers let you leave school?"

"Oh, they will never know a word about it, if you don't tell. I wish you would go along too. Now do, Crissy; we shall be back by the time the other school children come home. We will save our school dinners, and have the nicest picnic in the woods by the side of Silver Run. I will coax a piece of cake from Ann, and you might do the same. I will bring my little China cup to drink out of; and won't we have a splendid time?"

Little Crissy, having taken one wrong step in promising what she should not, was ready now to be fascinated with this truancy scheme; so after a little more persuasion, she was ready to consent to become a party to it. She had some misgivings, it is true, as she kissed her kind mother good night, and felt her gentle hand placed softly on her head as she said her evening prayer that night.

But the next morning, the three little truants met, according to agreement, by the big branching oak at the cross-roads, and from thence took a course directly opposite from the school-house.

They did not feel very happy as they stole along hurriedly; but then they thought the pleasure of strawberrying, and the delightful picnic to follow, would more than make amends for their present anxiety.

They reached the field at last, and found the berries hardly as abundant as promised, and those they found seemed the sourest strawberries they ever tasted. It requires a peaceful mind to make any thing relish well. The same troublesome conscience spoiled the picnic; and as the time drew near for their return, they began to feel still more dissatisfied with themselves and with each other.

Crissy dropped Arletta's little cup on the broad, mossy stone where they took their dinner, and broke it into three pieces.

"What will mother say?" was Letty's first thought and exclamation. "What a careless girl you were, Crissy. How I wish I had not brought it."

"How I wish I had not come!" said Crissy. "I never should if it had not been for you, Letty." So mutually blaming each other for the unhappiness they had brought on themselves, they separated at last, and each took her own road homeward, about half an hour after the other children had gone from school.

"You are late, my dear," said mother, kindly, as Crissy entered the sitting-room. "What detained you?"

"I stopped to talk with some girls," said the child, blushing.

"How sadly you have soiled that clean dress. What is that stain on it?"

Sure enough, there were tell-tale traces of the strawberries on the pretty blue muslin, and Crissy's cheeks became deeply scarlet as she looked upon them.

"Miss Andrews gave me a handful of strawberries, and I suppose I must have soiled my dress from them," said the little girl, who was becoming deeper and deeper involved in falsehood, since her first act of deception.

"Oh, what a tangled web we weave, When first we practise to deceive."

So Crissy found to her sorrow, for it seemed to her that a falsehood was needed almost every hour at home, to hide the first one. And at last it was all found out. One day, when the teacher called on her mother, poor Crissy, in the depth of her pain and mortification, learned a lesson for life. Ah, what suffering she caused herself and her good mother, and how earnestly she resolved for the future to be a strictly truthful girl.

Children, deception is always a losing game. You lose your peace of mind; you lose your good name; and you lose God's favor.

If you will read what is said in the twenty-first chapter of Revelation about "whosoever loveth or maketh a lie," I think it will be a powerful check to you when you are tempted to deceive.—*Clark's School Visitor.*

Early Impressions.

It is related of Origen, (called one of the church fathers, who was born 185 years after Christ,) that he was indebted to his father, Leonides, for his profound knowledge of Scripture, and for the early devotion of his thoughts to Christian truth.

He was required to commit a portion of Scripture to memory every day, his father explaining to him its meaning. The boy took great delight in his task, and the influence of his father's piety seconded his instructions.—The awaking intellect of the child was thus brought, from the first, into immediate contact with the pure truth of God, and his life took its direction from this early training.

Leonides, with deep thankfulness to God for the hopes which his son's diligence and interest in divine truth recommended him to cherish, devoutly prayed and longed that the Holy Spirit might take up his abode in the boy's heart. It is said that he would often lean over the sleeping child, kissing his breast as "a temple in which the Holy Spirit designed to prepare his dwelling."—*Neander*

[Form the Educator.]

Popular Superstitions No. 7.

Some very curious ideas have existed almost from time immemorial in regard to curing disease. For instance many strange notions have prevailed in regard to ague. One is, that it cannot be cured by a regular doctor—it is out of their reach altogether, and can only be controlled by some old woman's nostrum. It is frequently treated to a dose of spiders and cobwebs. These, indeed are said to contain arsenic, if so, there may be some truth in the statement, as the existence of the individual and that of the disease would probably be terminated at the same time.

Fright is also looked upon as a cure for the ague; probably it is imagined that the shaking endured by the fright, will counteract and destroy the shaking of the ague fit. Equally strange are some of the notions about small-pox. Fried mice are relied on as a specific for it, and it is to be feared that it may be thought necessary that they should be fried alive.

With respect to the whooping-cough there are many under the impression that if you ask a person riding on a pie-bald horse what to do for it, his recommendation will be successful if attended to. An old gentleman who at one time used always to ride on a pie-bald horse has frequently been stopped by people asking him for a cure for whooping-cough. His invariable answer was "Patience and water gruel;" perhaps the best advice that could be given.

Ear-rings are considered to be a cure for sore eyes, and perchance they may be useful so long as the ear is sore, the ring acting as a mild seton; but it is customary to endorse their efficacy after the ear has healed, which is simply ridiculous. Ruptured children are expected to be cured by being passed through a young tree, which has been split for the purpose. After the operation has been performed, the tree is bound up, and if it grows together again, the child will be cured of its rupture. The witch-hazel is specified as the proper tree for this experiment, but in its absence from any particular locality, other trees are made use of, in effecting this novel cure.

The following conversation took place in an English village, and illustrates the popular Materia Medica of its rustic population:

"Well, Betty," said a lady, "how are you?" "Lively, thank you, ma'am; but I have been rather poorlyish."

"What has been the matter with you?" "Why ma'am, I was troubled with the rising of the lights; but I took a dose of shot and that has kept them down."

But now let us turn from superstitions in regard to diseases, and glance at some of the omens by which the illiterate are guided in other respects.

A number of good and bad omens have been taken from observing what happens to one at starting—or what person or animal one first meets in the morning. To stumble presages misfortune, as it indicates want of self-possession. The dread of a hare crossing the road seems to be prevalent; while to see a wolf is a good omen, the former suggesting cowardice and the latter victory. A cat especially a black one crossing the path is said to be a good sign. To meet an old woman is unlucky, being suggestive of witches. Priests also are ominous of evil; a belief with sailors as old as the days of the prophet Jonah. The omens in which the Thugs or secret murderers of India believe with peculiar devotion, are almost the very same which the ancients observed with equal attention, especially the appearance of animals on the right or left hand. Among the Greeks the former denoted good luck, and the latter bad. Strange to say among the Romans this rule was reversed.

From a remote period the number seven has been held in great favor. A seventh son was supposed to possess a healing power, and in Ireland the seventh son of a seventh son was considered as endowed, not only with healing, but with prophetic gifts. An omen about magpies is curious; to see one denotes sorrow; two, mirth; three, a wedding; and four presages a funeral. However, an omen is not always viewed as an arbitrary sign of the future as it may be prevented by a counter charm. Thus, although the spilling of salt forebodes strife, it may be prevented by taking it up and throwing it over the left shoulder. The observance of lucky and unlucky days was often the turning point of great events. In fixing the wedding day, May among months and Friday among days, were generally shunned by rich and poor. Perhaps half the superstitions that still exist group themselves around the subjects of love and marriage; the liking or passion for one individual rather than any other, is so unaccountable that the God of Love has been felicitously fabled as blind.

The howling of dogs is a hideous sound, and it cannot be wondered at, that it was suggestive of great griefs. It is placed by Shakespeare among the portents, and has always been regarded as the presage of death and dire evils. It is related that there was a fearful howling of dogs the night before Maximus died. The dogs of Rome, by this melancholy cry, predicted the sedition about the dictatorship of Pompey; and before the massacre of the Missennians, the dogs howled as they had never been heard to do before; and, before the battle of Hastings, the dogs ran about through the forests and fields, uttering the most prolonged and plaintive cries. The reason that the howling of a dog in a neighborhood where any one lay sick, was considered a prognostic of death, was grounded on the superstitious belief that these animals—sent death before it smites a person, and that wraiths are visible to them.

The owl occupied a place of honor and importance in the religions of Greece and Rome. Every movement and note of this dismal creature, were invested with signification. Its screech was regarded as a fatal omen, especially if uttered on a chimney-top, as it was a sign of mortality to those who lived in the dwelling beneath. The raven was also supposed to feel the shadow of coming calamity. The croak of this bird portended death. It is stated that one of these gloomy birds pronounced Cicero of his approaching disease.

Crows were also accounted prophetic birds. When flying in flocks they were watched by the Roman with trembling, for if they passed on the right hand, they boded good; if on the left evil. The flight of a crow over a house three times in succession, with a croak each time, was sure to be followed by a death in the family. To avoid misfortune from the accidental spilling of salt, many think that it is not to be averted by simply casting some of the spilt salt over the shoulder, but, that it must also, fall into the fire; others believe that pouring wine into the lap, will effect the same end.

The occult science of omens pronounced the putting of a shoe or stocking on the wrong foot a most unlucky occurrence. Throwing an old shoe after the bridegroom and bride after leaving their respective homes was supposed to secure for the couple the most desirable blessings. The custom of dreaming on wedding-cake dates back to a very remote period. A slice of this charmed cake placed beneath the pillow was supposed to bring before the inner eyes of the fair sleeper the person who was destined to be her loved lord.

It used to be customary in some countries of Europe for the bride, after she had entered her chamber, to turn and fling her shoe among the crowd gathered about the door. The person who succeeded in getting it was sure to be married before many moons. These occasions were productive of much noisy jollity, and this simple sorcery was never omitted.

Sneezing has been treated upon in a previous article, but it may be well to add, that it has been considered a good omen from time immemorial. Prometheus is said to have been the first to bless the sneezer. The person who uttered this joyous sound, and received the benediction of the fire thief was the man he had fashioned of clay. The Rabbis tell us that not very long after the creation, the Lord ordained every human being should sneeze but once, and that the soul should leave the body at the moment of strenuousness, but that the decree was revoked through the supplications of the patriarch Jacob.

In regard to superstitions, it may be said that they love darkness, and, like the Trolls of the old Norseman, if they fall upon them they droop and die. They used to be very numerous and powerful, but many of them lie in undistinguished graves; others exist only in memory; others are objects of mirth and fun; while some few still retain their power to make people afraid. These last mentioned are more potent than we are willing to admit. They exert their secret influence over the very persons who ridicule them. They have taken refuge in some innermost chamber of the soul which the light cannot penetrate, and they will not be dislodged; their victims cry Awaunt but they cannot be made to hear. But like the Indians of America, these children of ignorance are vanishing before the onward march of civilization and in this great fact let the present and coming generations rejoice.

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