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P o e t r y .

Morning thought.

By MARY HOWITT.

The summer sun is shining
Upon a world so bright!
The dew upon each grassy blade;
The golden light, the depth of shade,
All seem as they were only made
To minister delight.

From giant trees, strong branched,
And all their veined leaves;
From little birds that gladly sing;
From insects fluttering on the wing;
Ay, from the very meanest thing,
My spirit joy receives.

I think of angel voices
When thus the birds I hear;
Of that celestial City, bright
With jacinth, gold, and chrysolite—
When, with its blazing pomp of light,
The morn'g doth appear!

I think of that great River
That from the Throne flows free;
Of weary pilgrims on its brink,
Who, thirsting, have come up to drink;
Of that unfailing stream, I think,
When earthly streams I see!

I think of pain and dying,
As that which is but naught,
When glorious morning, warm and bright,
With all its voices of delight,
From the chill darkness of the night,
Like a new life is brought,

I think of human sorrow
But as of clouds that brood
Upon the bosom of the day,
And the next moment pass away:
And, with a trusting heart, I say,
Thank God, all things are good!

T r a v e l s .

Men & Things as I saw them in Europe

LETTERS FROM AN AMERICAN CLERGYMAN.

XVII.

Naples.—*Carthusian Monks.*—The entire view.—*Vesuvius.*—*Herculeum.*—*Pompeii.*—*Cemetery.*—*The Morals of the People.*—*Naples thoroughly Popish.*—*Its Beggars.*—*Its Priests.*—*Its ignorance.*—*Its Superstition.*—*Its wickedness.*—*Its awful Despotism.*—*Ferdinand the "Model King."*—*The blessing of Popery.*

THERE is an old saying among the Neapolitans, "see Naples and die." It is certainly a city beautiful for situation. The bay is a deep crescent, and the city, in horse-shoe form, rises all around it. As you are rowed to the place of landing, the hill on which frowns the Castle of St. Elmo rises before you; on one heel of the horse-shoe stands the smoking Vesuvius, on the other a headland crowded with houses, and famous for the perhaps fabulous tomb of Virgil. And the city itself is mainly built on the declivity of a mountain, rising from the water in the form of an amphitheatre to its summit. The very summit is crowded with the Castle, strongly fortified. And just beneath it is a capacious convent, from whose windows, porches, and walls may be taken the most enchanting views of the city, the bay, the islands, the fiery mountain, and of every thing which has given the Bay of Naples the pre-eminence for beauty. This is the Carthusian monastery of S. Martino, whose inmates, it is said, but rarely speak thus doing penance for the sin of having tongues! Although famed in history for its many and terrible rebellions, and now for the ferocity and brutality of its princely and priestly despotism, it bears the name of *fidelissima*; but this describes, not its moral characteristics, but its beautiful situation, its fertile soil, its balmy atmosphere, its clear blue sky, and its other manifold physical blessings. Indeed, as you breathe its mild air, look upon its splendid scenery, as you slowly run your eye along the splendid panorama, from Vesuvius on the right, over Capri and Ischia, to Pausilippo on the left, you soon feel a heart beating within you with pulsation so generous, as to induce you to forgive the lazy Neapolitan who would insist that "Naples is a piece of heaven fallen down to earth."

Naples, its points of beauty, its surrounding curiosities, its famed antiquities, have been very often described. As seen from the shore, Vesuvius, with its twin mountains, seems like two eggs of immense size, joined from centre to bottom, but separated at the top—the one an extinguished, the other a smoking volcano. Herculeum is between the mountain and the city, yet buried under the lava which is congealed there into a solid rock, hard as flint. You enter it by a rough descent, with lighted torches. Pompeii, on the other side of the volcano, and about fourteen miles from Naples, was buried in cinders and ashes, which are easily removed. It is un-

covered, and looks somewhat as would have done "the burnt district" of New York, after the fire of 1835, if the walls had been left standing up to the first or second story, and the rubbish all removed. You walk along its open streets, under a burning sun, with nothing to fear but lizards, which are jumping and crawling around you in myriads. Its history, but nothing else, is intensely interesting. The Amphitheatre, where gladiators fought with wild beasts, with its seats of marble, sufficient to accommodate thousands, rising one above another, is a noble ruin, and in fine preservation. The Cemetery of Naples, of which but few travelers have taken notice, is a place of great beauty, far surpassing that of Pere la Chaise. In its centre is a vast underground room, over which extends an open yard, with many trap-doors in it, into which the poor dead are cast, with or without clothes, as they may have any or none; but the tombs of the rich are often superb. Shelves for coffins, eight or ten high, are made in walls of solid masonry. These shelves are closed on the interment of a body. Some large chapels are filled in this way, the walls around being crowded with the dead, and covered with inscriptions from floor to ceiling.

But that which had for us most interest was the moral state of the people. Here, perhaps, of all other places in Christendom, has Popery all things to its mind. The king and queen are intensely popish. It was to the protection of the Neapolitan king the Pope fled from Rome. The security which Pío Nono could not find in Rome or the Vatican, he found at Gaeta and in the palace of Portici, under the shadow of Vesuvius. Here he was worshipped as the vicegerent of heaven, when he was regarded on the Tiber as a tyrant.

And the priests have every thing to their desire in Naples. The king, queen, government—the systems of religious instruction and of education, are entirely in their hands. And so it has been for ages. Naples, with all its institutions, is in the hands of the priests as the clay is in the hands of the potter; and here is the place where, without let or hindrance, Popery has had the grandest opportunity of showing its tendencies and producing its fruits. And what are its influences and fruits, as seen in the religious and moral state of the people?

The moment you place your foot on the quay of Naples, you feel at once that you have landed in a city of beggars. You meet them on landing—they dog you to the custom-house—to your carriage—to your hotel. They meet you in the streets, and if you give away a few coppers, they swarm around you. You see them in groups upon the quays, around all the churches, in all the public squares, and in all kinds of mutilation and rags. They sleep in the markets, or on the steps, or in the porches of churches; and in the city of Naples there are said to be thirty thousand and upward of the most beggarly-looking beggars to be seen in the world. And yet every thing you see in the shape or dress of a priest, save the wretched-looking mendicant monks, are clothed in fine black cloth, and fine linen, and silk stockings, and shining shoe-buckles, and look as if they fared sumptuously every day. The priests of Naples are the most sleek, rotund, joyous, well-fed, self-satisfied set of looking men I ever saw. They look and act as if they were in clover. Somehow or other, priests and beggars swarm together. Where is an exception?

Naples is a city of ignorance. There are humane and charitable institutions there, but there is no system of education that has in view the masses. None of those swarming beggars can read. Such is the fact as to the tier of people above the beggars. The merest fraction of the people know how to read. There is a college for the sons of the aristocracy, whose students wear a military uniform; there are schools where, at great expense, the children of the wealthy may be educated. But nothing is done for the instruction of the people. Hence Naples is an ignorant city. Somehow or other, priests and ignorance are always found together. Where the priests wield the influence, the masses are in ignorance. Where is an exception?

Naples is a wicked city. We collected statistics in proof of this, but we can not here state them. But the evidences of this wickedness you meet every where. So numerous are crosses, Virgins, pictures of Christ, lighted candles, and other papal emblems, and so much external reverence is paid to these things, that a stranger might infer there is much piety there. But when you see men bowing to the Virgin, and swearing at the same time—gambling under a picture of Christ in agony on the cross—drinking, dancing, and carousing in the presence of a box with a glass door containing an image of Mary and Bambino, with a candle burning before it—when you see priests in shovel hats, and monks with ropes around their loins, playing cards in the open streets, what further evidence do you need of wicked and corrupt city? If the pious and the priests do so, what must be the conduct of the sinful and the common people? And the true state of the case is such as to sustain any inference we may draw. Where the priests wield the influence, the masses of the people are wicked. Where is an exception?

Of the gross superstition of Naples, what can we say? You see the proof of it every where. You see it in the processions of the Host to the chambers of the dying—in their general processions—in the multiplication of emblems of worship—in the miserable miraculous juggle as to the blood of St. Januarius, a cheat practiced by the priests on the people three or four times a year! I was in the cathedral church of this saint on "St. John's day," which is a high day in Italy. There was high mass going on at the altar, at which three cardinals were serving. A servitor handed his censor to another, and, stepping down from the altar, offered his services. We went to the tomb of the saint under the altar—to the little chapel where the blood liquefies—and as the man in livery explained all with an air more of incredulity than of belief, I could not help muttering *shame! shame!* If priests in America will strive to explain in the sentence of the Madiai in Tuscany so as to turn away its sharp point from Popery and its priests, what explanation will they attempt of the cheat as to the blood of St. Januarius? If they say it is a true miracle, the country will be in a broad laugh; if they admit it to be what it is, a most gross imposition, what follows? Priests and gross superstition go together. Where is an exception? Surely not where they have all things to their liking.

The Sabbath.

The Sabbath is the loveliest day in all the week to a spiritual mind. These rests refresh the soul in God, that finds nothing but turmoil in the creature. Should not this day be welcome to the soul that sets it free to mind its own business, which has other days to attend to the business of its servant, the body? And these are a certain pledge to it of that expected freedom when it shall enter on an eternal Sabbath, and rest in him forever who is the only rest of the soul.—*Leighton.*

FRUITS OF TOIL.—A retrospect of twenty one years' labor in Tinnevely, by the Rev. J. T. Tucker, of the Church Missionary Society brings out the following facts. During that period he has rescued from heathenism and Romanism 3,100 souls; he has witnessed the voluntary destruction, by the worshippers, of upwards of forty devil temples, with all their idols; and he has established sixty schools, and built sixty six churches of various dimensions. There has arisen of late, some discouragements from cases of immorality, and from the refusal to submit to church discipline; and from a revival, among some of the people of heathenish practices, traceable to the prophecy that a certain demogod is coming to destroy the English Government and to restore Hinduism in its integrity. But while this is the state of things in some places, generally speaking the people were never so disposed to listen to the preaching of the Gospel. The increasing liberality of the native Christians is regarded as the most encouraging feature in the work. "In almost every village where I have held a missionary meeting," writes Mr. Tucker there has bin a goodly increase in the collection.

Lay thy Hand upon thy Mouth.

How few obey the injunction of the wise man, "If thou hast thought evil lay thine hand upon thy mouth." Too many when they have heard or thought anything to the disadvantage of another do not hesitate to spread it abroad. They make what is bad a hundredfold worse by little additions in the way of surmises, suspicious significant looks and gestures, until mountains are manufactured out of mole-hills. One busy-body, may thus set a whole neighborhood in a ferment quite unlike that produced by the Gospel leaven, of which Christ speaks. This gossiping disposition increases with wonderful rapidity, if it is ever in the least indulged, until one who would scorn the appellation of busy-body or gossip is in reality a most mischievous one. Many are in danger of acquiring such a character who least suspect it. There are so many annoying things in everybody's daily intercourse with his fellows, and it is felt at the moment to be some what of a relief to speak of them to another; but afterwards they will never yield "the peaceable fruits of righteousness." The only safe rule is that of Solomon's: "If thou hast thought evil, lay thine hand upon thy mouth."

There is one form of evil speaking which the world will never look on with toleration, though listeners will ever be abundant. When it exists in families, one member speaking ill of another in the presence of others though the provocations are ever so great, it will always lower the speaker in the estimation of the hearers. We can easily corroborate of this, no doubt, by remembering instances where our own natures have been repulsed by this fault-finding among kindred. Who can listen with respect to a daughter who speaks slightly of a mother, however great her defects, or a sister who parades before the world her brother's shortcomings? Surely, in the family, if no where else, love should draw a mantle around all imperfections and frailties, and we should "lay our hand upon our mouth," if we are ever tempted to speak of them. Thou shalt not go up and down as a talebearer among thy people," is a command just as binding now as at the time when it was first spoken; and if the family should be sacred from the intrusion of such an evil-worker, how much more the nearer, closer fold, of which Jesus is the great shepherd.—*Presbyterian.*

Longings for a Revival.

How can any really Christian heart dwell even for a moment, upon the subject, without longing for a revival? Who is so cold as not to feel that it is better to be warm? Who so hungry as not to think that it is better to be fed? Who that can recall some year of the right hand of the Most High, but must long to have those sweet expressions of the nearness and dearness of his grace; of sins confessed and souls renewed; of saints quickened and built up, and of churches made strong and beautiful; of young men turned away from the pursuits of gain to fit themselves for the ministry of reconciliation; and old men consecrating their all to Christ for the broadening his hold upon all the springs of human action; who, recalling such scenes, when the secret of God was upon his tabernacle, when his candle shined upon his head, and by his light he walked through darkness—but must have longings inexpressible that those good days should return, and more than return.

This is not like other dreams of the past—memories of what has been, but never can be again, and be even more glorious and wonderful than any former wonder of glory. It is but the nearer manifestation of his presence who wishes always to be with us, and would be if our sins would let him. He is just as powerful to bless now as he was then; just as willing—nay, just as anxious. Nothing can hinder his yearnings over his churches from breaking out into felt refreshing from his gracious presence with them, but their aversion and unfaithfulness. If they want him, he will come; if they want him to stay, he will stay; if they long to see him even more victorious than any of their past glad experiences, they have only to be more faithful to him, more co-operative with him, more humbly dependent upon him more soul-searching in their confessions of sin to him, and more appreciative in their welcoming of the blessings of his grace—and they can have their desire.

When our soul breaketh for the longing that it hath unto the God of our salvation, he will prove again upon the earth that he satisfieth the longing soul and filleth the hungry soul with gladness.—*Congregationalist.*

[For the American Lutheran.]

The American Lutheran.

No. 3.

Ordinarily it matters little whence a religious paper hails, if it is only good, because our mail facilities are so excellent and so expeditious that it will soon reach its readers in any part of our country. But in the present instance it is peculiarly appropriate that the American Lutheran should emanate from Selinsgrove. Although our personal acquaintance with that ancient town is very limited, yet our historical knowledge of the place is considerable. We know that Selinsgrove is noted for its high-toned morality, and for the intelligence of its denizens, and that the American Lutheran will be fully appreciated. A people who, in addition to their common schools, support a Seminary for ladies, an Academy for gentlemen, and a school of the prophets, will not underrate the religious press in their midst; especially since it has espoused a cause known to be so dear to them. Lutheranism of the pure General Synod stamp has long had its residence in Selinsgrove, growing and expanding as the years pass away and in the American Lutheran it will find a trumpet through which to speak out its cherished sentiments. In that beautiful town are some of the best institutions of our church, which will find in this paper a cheap and convenient medium of communication with other portions of the church, and a help-mate in advocating and spreading the great doctrines of the Reformation.

But, as all this may be said of many other places, we will state our chief reason for thinking that Selinsgrove is the proper locality for such an enterprise, which is, that against no spot have the assailants of the church hurled their missiles with more deadly aim than against this, principally because of the institutions founded there. Their own religious paper will battle with those who war against them, and their defender will dwell in their midst. The female Seminary meets with no manifest opposition. The Academy awakens no open hostility. But, strange as it may seem, from the origin of the Mission-

ry Institute to the present day it has had its enemies, who have not ceased day nor night to oppose and misrepresent its doings, and if possible ruin its prospects. Why is this the case? What evil hath it ever done? Let candor reply. And who are its opponents? What is their motive? Let impartiality answer these questions as in the sight of God!

This opposition to the Institute is radically wrong from first to last. The school has done no harm to any man, or to any body of men. Opposition is therefore foolish. But it has done a large amount of real good, as all impartial men will affirm, and it is going on steadily in the way of usefulness from day to day. Opposition to its doings is therefore wicked. We know of nothing connected with our church at present more deplorable than the fact that so good and useful an institution should have enemies in the bosom of the church, who would delight in its destruction. Are those northern men worse, who sympathize with southern rebels in their efforts to destroy our government? Not a whit. They are doing a bad work, to say the least of it. Now this excellent institution, so unrighteously opposed, is located at Selinsgrove, in Snyder county, Pa.; and in the selection of its location its founders, with the venerable Lutheran patriarch, Dr. Kurtz, at their head, acted wisely. It strikes us, therefore, as being peculiarly suitable that the American Lutheran, so closely identified in its interests with the interests of one of the best abused schools of our church, should dwell together in the same good town. They aim at an object, they have one spirit, they are both alike persecuted, and they can sympathize with each other, whether in adversity or in prosperity. Working together in their respective spheres, they will mutually aid each other in promoting the welfare of the church of Christ. The learning and piety of the school will furnish suitable matter for a good religious periodical, and the Lutheran will invite pupils to the Institute. These being in close proximity, their combined labors are facilitated. The one, because it will speak out to the church, either by the type or the man, and because it is in the interest of the other mutually, will do much to aid its fellow and resist its enemies. It seems, in view of these considerations, to be a fortunate circumstance that the American Lutheran should be published in Selinsgrove. Besides, those River Brethren up there are the very men to sustain brother Anstadt in his laudable enterprise. They have the ability, the piety, the zeal, and the right spirit to be co-workers in to good an undertaking.

July 1, 1865.

Of Christ.

Christ made himself like unto us that he might have us like to himself.

Christ must needs have died, how else could sin be expiated, the law satisfied, the devil conquered, and man be saved?

They that deny themselves for Christ, shall enjoy themselves in Christ.

Men would rather hear of Christ crucified for them than be crucified for Christ.

If Christ denied innocent nature out of love to us, shall not we deny corrupt nature out of love to him.

Christ by his death appeared to be the son of man, by his resurrection he appeared to be the son of God.

Christ was the great promise of the Old Testament, the Spirit is the great promise of the New.

Christ's strength is the strength of the Christian.

If we would stand Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

In regard to natural life, we live in God; in regard to our spiritual life, Christ lives in us.

He that thinks he had no need of Christ hath too high thoughts of himself; he that thinks Christ cannot help him, hath too low thoughts of Christ.

Presumption abuses Christ; despair refuses him.

TRUTH.—An old fable tells us that the majestic form of Truth once walked the earth, but was dismembered, and that the sundered parts were wandering up and down in ceaseless, weary search—each for the others, since each is still and ever instinct with the old common life, and it is this instinct which impels the search, and this search thus contains a prophecy of the union of all fragments, in one radi, uniform at last

[For the American Lutheran.]

ADDRESS.

Delivered by the Rev. P. A. Strobel, on the laying of the Corner Stone of the New Lutheran Church, in the town of Brunswick, N. Y., on Thursday, the 6th of July, 1865.

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We are assembled on this occasion to perform the interesting and suggestive ceremony of laying the corner stone of this Christian temple, which the Evangelical Lutheran congregation in the town of Brunswick are erecting to the honor of the Triune God, the Father, the Son, and the Holy Ghost.

The corner stone of an edifice is generally that stone on which the superstructure is supposed mainly to rest, and while it is intended to support, it also unites or binds the parts more closely together. Ever since the introduction of masonry as a mechanic art it has been customary to lay a corner stone to all buildings made of stone or marble, or brick. This practice is of very ancient date, though it might be difficult to determine when it was introduced.

In many of the buildings of ancient Nineveh were found corner stones of great size and remarkable beauty. In the ancient work of the temple foundations some of the corner stones were seventeen to nineteen feet long, by seven and a half feet thick.

That the custom of laying corner stones was a very ancient, as well as a very general one, we may learn from the many allusions to it in the Old Testament. The Lord himself, when speaking to Job in reference to the creation of the world says: (see Job, 38, 9) "Whereupon are the foundations fastened, and who laid the corner stone thereof?" Showing that in the time of Job this feature in architect was general and well understood.

Considered, therefore, simply as a feature in architecture, the laying of a corner stone is intended to give strength, beauty and unity to the building.

There are as already stated, frequent allusions to this custom in the Bible. In fact it is used in numerous connections to enforce some religious truth, and even some cardinal doctrine of our holy religion. Besides the passage previously quoted from Job, we read in 118 Psalm, 22 v. "The stone which the builders refused, the same is become the head stone of the corner." The Prophet Isaiah, (chap. 28, 16,) speaking of the Messiah, says: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." The Saviour applies these passages from David and Isaiah to Himself, showing that they had both spoken prophetically of Him. The Apostle Peter (1 Pet. 2, 6,) makes the same application of these passages, and so does Paul in his Epistle to the Ephesians.

In the 144th Psalm, David, praying for the future prosperity of his family and of his kingdom, utters this petition: "That our daughters may be as corner stones, polished after the similitude of a palace." In this prayer virtuous and holy women are likened to polished corner stones, to mark their beauty and excellency, as well as their usefulness in building up and adorning families, and in promoting the general welfare and happiness of society.

There is therefore, a religious or spiritual significance connected with the laying of a corner stone. This we may readily perceive from the passages already cited from the Scriptures. God himself represents his Son our Lord Jesus Christ, as the corner stone on which He would rear the spiritual superstructure of a pure and holy and universal church. Of that church, Christ was to be the corner stone, its main foundation, its chief adornment; the source of its safety, the bond of union between all the parts, the guarantee of its perpetuity, and of its final, universal triumph.

It has become customary amongst all Christian denominations, in erecting churches, to lay the corner stone with appropriate religious ceremonies. That corner stone is reverently regarded as a symbol of the Lord Jesus Christ, who, as the Rock of Everlasting ages, the chief corner stone elected of the Father, is the only true foundation of our faith, the only source of our peace and safety, the only anchor of our hope. It is the usual practice to deposit in the corner stone such documents as the parties wish to preserve for the information of future generations and such books, or confessions as would properly set forth the faith, or the religious sentiments of those who build the church. The articles which we propose to deposit are, 1st, A copy of the sacred Scriptures; 2nd, Luther's Catechism; 3rd, Lutheran Almanac; 4th, Minutes of the Hartwick Lutheran Synod; 5th, Lutheran Observer and Lutheran Missionary; 6th, a sketch of all the principal political events which have occurred in the history of our country, since 1817, the time when the old brick church was erected; 7th, A sketch of all the principal events in the history of the Lutheran Church in the United States, during the same period; 8th, A list of the survivors who contributed to build the old church; 9th, A list of contributors to the building of the new church; 10th, Names of the Pastors of the congregation from its organization up to the present time; 11th, List of the officers of the church, building committee, names of contractors and architect; 12th, Officers of the General Government and also of the State of New York.

It will be seen that beneath these documents we shall deposit the Holy Scriptures of the Old and New Testament; and by this we would signify, that God's Holy Word is received as laying at the foundation of our faith; that we recognize its teachings as paramount to all human creeds in all questions of Christian doctrine and Christian morals. The Bible is the only true authoritative symbol amongst all true Protestants. This is the corner stone on which rests our common Christianity, and this is the bond of union amongst all who love our Lord Jesus Christ in sincerity.

To the Lutheran church especially, the Bible is most precious, as the pillar and ground of the true faith. As the mother of all Pro-

testant churches the Lutheran church glories in the Bible, not only because it is God's inspired truth, but because it was our own Luther who, under God, unfettered the Bible from the chains in which Popery had for ages bound it, and gave it again to the church, and sent it forth to scatter its rich blessings to a benighted and perishing world.

If I am asked, what is the great, distinctive peculiarity of the Lutheran church, I answer it is in elevating the authority of the Bible above all mere human creeds, and making it the final arbiter in all questions of doctrine. "To the law and the testimony—if they speak not according to this word, it is because there is no light in them." (Isaiah 8, 20.) We claim too as a peculiarity of Lutheranism, that we give prominence to the doctrines of grace, as distinguished from the doctrine of human merit; and especially to the doctrine of justification by faith alone, in the vicarious atonement of our Lord Jesus Christ. Luther himself was so deeply impressed with the vital importance of this doctrine in the successful propagation of a pure and spiritual Christianity, that he called it "the doctrine of a standing or falling church"—that is, that the whole christian system would stand or fall as this doctrine was zealously taught and embraced, or as it ceased to be enforced or believed. This was in fact the great cardinal truth upon which the whole reformation turned. If the justification of the sinner results from a simple act of faith in the merits of a crucified saviour, then there is no need for penance or priestly absolution, and all the superstitious rites which the church of Rome imposes on her followers.

This doctrine, too, has become the great central truth in our common Protestant Christianity. Calvin taught it most clearly and forcibly. So have the most eminent divines in the church of England. Wesley, converted at a meeting amongst the Moravians in Aldersgate street, London, whilst one was reading Luther's preface to the Romans, in which the great Reformer so clearly elucidates this doctrine, went forth under the influence of a new spiritual life, to revive a purer Christianity in the churches of England.

This then is the glory of our church, that we build our faith upon God's inspired Word. True we have our confessions and our catechisms, whose teachings we regard most reverently, but we hold them in subordination to the Bible.

It is the mission of our church to give prominence to the great fundamental doctrines of our common Christianity, and to inculcate a devoted regard for, and a faithful use of the Holy Sacraments. Amongst these doctrines we recognize that of the Trinity, the true divinity of our Lord Jesus Christ; the one all-sufficient atonement of the son of God; the depravity of human nature; the necessity of repentance and faith; and regeneration by the Holy Spirit; and a life of active christian obedience and holiness as essential to salvation.

Upon this faith we build our church. We would recognize Jesus Christ in his great mediatorial office, as the true corner stone on which to rest our faith and our hopes, and the future safety and glory of the church, as the tried and precious cornerstone, on which we most gladly and gratefully rear our spiritual superstructure. To the propagation of this faith we lay this cornerstone and build this church. As Christ has been our strength and our defence in the past, as he has most graciously visited this church with the outpourings of his spirit, and preserved it as a monument of his faithfulness and watchful care, so we enter upon a new period in our history with cheerful confidence in the future protection of our great Spiritual Leader. We are encouraged with the animating hope, that the church which we are rearing to his holy name, may ever be graced by his divine presence, refreshed by his spirit, preserved from all error and corruption, and go on in the glorious career of material and spiritual prosperity, and proving a source of unspeakable blessing to the present and future generations.

GERMAN SCHOOLS.

We are sorry to hear, that in certain districts, the wishes of parents have been entirely disregarded, by school directors, where German schools were asked for by tax-payers. This is wrong. The wishes of patrons should be regarded. Though it would be folly to expect to retard the progress of the English language, in this progressive country and age, yet it behooves us to respect the wishes of a large and respectable class of our fellow-citizens, and forsooth, in many parts of this state, such as constitute the bone and sinew of the land.

The English itself is a German language. A person having mastered the German, in connection with the English language, has the key to all the languages of Europe, the Latin only excepted. Any one having the English and German at command, and in addition making himself master of the Latin expression, there is no idiom of Europe that he will not easily understand.

Such is the advantage in having mastered the two leading languages of our country, to say nothing of the convenience, as far as our intercourse with others is concerned, that the German should be made a regular study, in all our schools public and private, just as much as arithmetic, geography, or grammar. German should be studied in all schools, whether asked for by the parents or not. Even where it is not wanted it should be introduced as a regular study. Nearly all the literary institutions, in the eastern states have, of late years made provision for the study of German. In many it is a compulsory study, the same as Latin, Greek Mathematics. The literature of the German language, every linguist admits, surpasses that of any other modern language.

These school directors who refused the grant of German schools, in such localities where they are asked for, stand in their own light, and are opposed to the interests of their own children. The German language, we repeat, should be taught in every school and where this can not be done, exclusively German schools should be established, in every district, to which every pupil might have access.

[For the American Lutheran.]

The Proposed New Seminary.

As the Secretary was ordered to publish in your excellent paper the proceedings of the Educational Convention just held at Cobleskill, N. Y. I do not purpose to anticipate him, but it may be well to let your readers, and the church at large, know the reasons for our new movement. None regret the necessity to which we are driven, more than we and were it not to save our church and to advance the interests of religion, we never should have moved in this direction. It is evident to any one who has been watching the course of certain ones in our state, that there has been a well-contrived and active plan formed, by which symbolism and its accompanying evils might be forced upon our churches. For nearly fifty years there was scarcely a recognition of the Augsburg Confession in the doctrinal basis of the New York Ministerium. This did not suit the growing German element in that body and therefore a few years ago they made an effort and succeeded in placing that body upon a doctrinal basis accordant with the wishes of the symbolists. Here was the first step toward binding these peculiar views upon the consciences of those who differed with them. Here was a victory gained, but what did all this avail them so long as this Mordecai of anti-symbolism prevailed in the Hartwick and Franckean synods. This must be removed and then all was right. The effort was made in the Hartwick synod and most signally failed, through the opposition of some of those, whose names are appended to the call for an "Educational Convention." There was no use of attempting it upon the Franckean synod, for that body stood firm to a man against it. But said these innovators, "What can we do now? Shall we desist? No." The Hartwick and Franckean synods were finally connected with the General Synod and now a new plan presented itself. "We must go to the General Synod and demand an amendment to the Constitution, which requires that we believe the Augsburg Confession contains a correct exhibition of the faith of our church." In this they succeeded at the last session of the General Synod and the movers of this amendment went home greatly rejoiced at their success. They have made a vast leap in advance of all other efforts to fasten the unaltered and unqualified Augsburg Confession upon the church. In the midst of their joy over their ill-gotten gains, they received a blow from Dr. Sternberg in his article upon the Lord's Supper and now they began to fear this "noisy man" would teach his views to the theological students, who were under his care by virtue of his being principal of Hartwick Seminary. Hence they publicly demanded that Dr. S. must be removed else they would send their students to Philadelphia. In this demand they finally succeeded and Dr. S. was most unjustly and shamefully deposed by the Board of Trustees. One who seems to meet their views most fully has been selected as principal and thus they seem satisfied. This is the state of affairs with us here in N. Y. The symbolists have tried to force their views upon us through the constitutional amendment and now endeavor to mold the views of our students by controlling our theological school. In the former they have not yet succeeded and we do not believe they will secure a sufficient number of district synods to do so. In the latter they most assuredly will not. It is now a fact that the American Lutherans of New York will have a school of their own views and all our opponents can do, will not delay the object. The only way to save our church from the deadening influences of formalism and symbolism is for every American Lutheran to oppose every effort put forth by the symbolic element in the church. Let every synod that has acted hastily upon the constitutional amendment, reconsider its action. Now is the time to save ourselves from the scorn of the christian world by refusing to embrace the doctrines long since rejected by protestants as popish. If we fail in doing it now, woe and destruction are written upon us and to our shame we shall see other churches out-stripping us, leaving us behind to meet our deserved fate. Let every lover of Christ and true piety see the danger that lies before us and as one man go forth against our common enemy wherever he may present himself. In a subsequent communication, we may speak of another subject that was considered by the Educational Convention and deemed of immense importance.

Yours truly

An American Lutheran.

THERE is nothing in all the range of nature that is good for us that God is not able and willing to give us. So let us come with boldness to the throne of grace and ask the Lord in faith for just such things as we need.

ANGER.—As the whirlwind in its fury teareth up trees and deformeth the face of nature, or as an earthquake in its impulsive overturneth cities, so the rage of an angry man throweth mischief around him; danger and destruction wait on his hand.

Educational Convention.

A convention of Lutheran ministers and laymen met, pursuant to a call, in the Lutheran church, Cobleskill, N. Y. Convention was opened by a sermon, by Rev. N. Van Alstine, text, Mal. 11: 7: after which the convention was organized by the appointment of Rev. P. Wieting, chairman; P. S. Porter, Secretary.

A committee was appointed to draw up a report for the action of convention; said committee, Revs. L. Sternberg, D. D., N. Van Alstine and V. F. Bolton.

Resolved, That all Lutheran ministers and laymen approving of the Convention stated in the call, be invited to participate in the proceedings of the Convention.

Resolved, That a roll of members of the Convention be prepared by the Secretary.

Members of the Convention.—Revs. N. Van Alstine, G. Young, L. Sternberg, D. D. M. Kling, P. Wieting, V. F. Bolton, M. W. Empie, I. A. Rosenberg, and Messrs. M. Snyder, P. J. Cross, I. C. Schultz, I. Weaver, W. Engels, Sebastian Shonk, F. Shonk, A. Roberts, D. M. Robinson.

The Convention then adjourned to meet at 2 1/2 o'clock, P. M. Benediction by the Chairman.

AFTERNOON SESSION.

The committee on business reported in part:

1. Resolved, That in our judgment it is the imperative duty of our American Lutheran churches in the State of New York, at once to unite in the establishment of a Literary and Theological Institution, under our own control, in a suitable location, representing our doctrinal views, and adequately endorsed.

The resolution was discussed by a number of the members of the Convention and visitors, among which were Revs. G. A. Lintner, D. D., B. Belfour, A. Martin, N. Wert, L. Hippe.

Adjourned to meet at 8 o'clock, P. M.

EVENING SESSION.

Prayer by Rev. G. Young. The discussion was resumed. Adjourned to meet at 8 o'clock, A. M. Prayer by J. F. Bolton.

MORNING SESSION.

Prayer by Rev. J. A. Lintner, D. D. Committee reported in full.

2. Resolved, That a committee of five be appointed to ascertain, as nearly as possible, the amount that can probably be raised among us for endowment, which should be at least \$50,000, that this committee be authorized to consider the question of location, and to ascertain the terms on which suitable buildings can be secured, and that said committee be empowered to issue a call for another convention, to which they shall report, fixing the time and place. The report was unanimously adopted.

Committee.—Revs. N. Van Alstine, J. A. Rosenberg, V. F. Bolton, M. W. Empie, Mr. A. Awreth.

Adjourned to meet at Warnerville Seminary, 2 1/2 o'clock, P. M. Prayer by Rev. M. W. Empie.

Met pursuant to adjournment in the Seminary, after having examined the buildings, &c. Adjourned to meet at the call, time and place designated by the committee.

J. S. PORTER, Secretary.

Councils to a Friend.

—O that our hearts may be wholly given up to the blessed work of the Lord!

—Let us realize the promise of Jesus, "Lo, I am with you always!" Duties are mine—events, God's.

—Cast your burden (whatever it is) on the Lord.

—After you have done a good deed forget it.

—Let not your left hand know what your right hand doeth."

—Dare to be thought singular when you are acting conscientiously. Do nothing to be seen of others.

—Show piety at home. Bear and forbear.

—Be patient under difficulties.

—Live for others.

—Do not be afraid to think of your sins; probe every secret corner of the heart; do it prayerfully.

—Tremble when you feel self-satisfied lest there be some spiritual pride.

—Smile upon and speak to the poor and neglected not patronizingly, but as to the children of "our Father."

—Pray much in secret; pray with and for others.

—Examine yourself, your motives to action, every night. "Be pure in heart."

—Live by the moment!

—Act conscientiously. Crucify.

—Take up your cross daily.

—May Heaven's choicest blessings rest on thee!

ITINERANT

THE

AMER. LUTHERAN.

Selinsgrove, Thursday July, 20. '65

Der Lutherische Kirchenbote.

We have the pleasure of announcing to our readers that the Luth. Kirchenbote will soon make its appearance again. The war is over, peace is restored, paper is getting cheaper, our German printer has returned and is anxious to go to work, and we have been solicited from various sources to resume the publication of the Kirchenbote. We have therefore resolved in reliance on the help of God to resume the publication of our German paper. We herewith solicit all our friends and readers to send us in subscribers for the Kirchenbote. Readers of the American Lutheran who have Germans living in their neighborhood would do us a favor by recommending the Kirchenbote to them. It will be exactly of the same size as the American Lutheran and cost one dollar a year. This arrangement will not interfere with the publication of the A. Lutheran.

THE CROSS ON ST. MARKS.

On Saturday week, the Lutheran and Missionary informs us, "the cross was raised" on the spire of St. Marks "where it draws many a grateful eye towards it." "The highest and most prominent object which it offers to the eye of man" says the Editor, "should be pre-eminently Christian."

St. Marks is the church built under the past labors of Dr. Stork and is now served by Dr. Krotel, one of the professors of the new Seminary in Philadelphia. To the best of our knowledge, this is the first English Lutheran church in America, with a cross on its steeple.

As it is the design of St. Marks congregation that the first and most prominent object which meets the eye of the beholder shall be the cross, this design should be kept in view inside as well as outside of the church. Now, as the officiating minister is the most prominent personage within the sanctuary, "he should be pre-eminently Christian" and therefore should have a large, red cross on his back and two smaller ones on his breast. "Many a grateful eye would be drawn towards it."

Moreover, as the Altar is the most sacred place in the church it should be "pre-eminently Christian" and should have a crucifix erected upon it. "Many a grateful eye would also be drawn towards it."

Furthermore, as the worship of a Christian assembly is pre-eminently a Christian act, the congregation of St. Marks should kneel before this crucifix and keep their "grateful eyes" steadily fixed upon it. In order to aid them in their devotions the people might in addition hold rosaries in their hands, grasping the successive beads firmly between the thumb and finger as the respective collects, introits and responses of the forthcoming new liturgy of the "Mother Synod" are rehearsed.

Some of our unsophisticated American Lutheran friends might suspect an incipient Romanizing tendency in this "raising of crosses" on church spires &c., and if brother Krotel should ask again, as he asked us on one occasion in public print, what we understand by a Romanizing tendency they might tell him, he need not go far for an answer; yet for the consolation of all such fearful brethren, we would state that the members of the "Mother Synod" deny most stoutly that there is any Romanizing tendency in her doctrines or practice. And even when about a year or so ago two of the members of this venerable mother synod went over into the still more venerable church of Rome, they most constantly affirmed that there was no Romanizing tendency in her doctrine and cultus. Yea and even if a large number of the ministers and laymen of our venerable mother synod should step over to the embrace of old mother Rome, we might rest doubly assured that it would not be on account of any Romanizing tendency among our symbolic brethren.

"AN HONEST CONFESSION IS GOOD, FOR THE SOUL."

So thinks our "Tentonic Friend," Dr. C. P. Krauth of the Luth. and Miss. In the last number of that paper he concludes his leading editorial with the following confession, and recantation:

"We hereby retract before God and his church, formally, as we have already earnestly and repeatedly done indirectly, everything we have written or said in conflict with this our present conviction. This we are not ashamed to do. We thank God, who has led us to see the truth, and we thank him for freeing us from the temptation of embarrassing ourselves with the pretense of a present absolute consistency with our earlier, very sincere, yet relatively very immature views."

We presume those doctrinal views which the Dr. retracts in the above recantation are not the worst things that he has perpetrated in his "earlier and immature" days, and whilst he was about writing his confession he might as well have made a clean breast of it at once. We hope, however, as by his own

confession, it is but of yesterday that he has ceased to be a "pirate," "sailing under false colors," calling himself a Lutheran when he had no just claim to the name, that he will in future not be quite so severe on us poor American Lutherans, who still "very sincerely" entertain the same views that he once held. If the Dr. ever builds a steeple to his church it would certainly be inappropriate to surmount it by a cross; a vane would be far more appropriate for him, for by his own confession on he has been blown about by at least one wind of false doctrine.

Spirit of the Symbolic Press.

The Lutheran and Missionary thus speaks of the Educational Convention that met at Cobleskill, N. Y.: "The whole move is in the interest of the lowest type of rationalistic fanaticism, which, for some most unreasonable reason, is pleased to style itself Lutheranism. It is un-Lutheran in doctrine, in spirit, in life, in worship, in morals, in every thing. It is even not a decent caricature of Lutheranism."

Dr. Diehl speaks of those brethren who signed the call for a convention, as among the best and most active men of our church in the State of New York. Dr. Krauth stigmatizes himself therefore in the above extract as a calumniator of his brethren.

Almost Another English Luth. Church.

Rev. Mr. Bernheim, a refugee from the exploded confederacy, (and was there ever a more farcical denouement of a tragedy?) appeared here a few weeks ago, and was invited to preach by a few families, who were formerly served by the lamented Clement Miller, and who have most persistently maintained their organization ever since his death. What was most remarkable, the pastor of the German Church, belonging to the Missouri Synod, really allowed Mr. Bernheim to preach *English* in his church! This was regarded by us as an ecclesiastical phenomenon, and we hoped that now, verily, the millennium was near at hand! The pastor of that congregation is a learned and worthy man, but he is one of a class which I met in Germany, who asked me seriously, how it was possible that there could be any thing so anomalous as *English* Lutheranism? And now when he sanctioned English preaching, was it any wonder we should think the long "prayed for period" was approaching? Well, Mr. B. created quite a sensation among the semi-anglicised young people of that church and they guaranteed him a very handsome support. Indeed, the liberality of these Old Lutherans merits applause and imitation. They support their ministers and institutions much more generously than many churches who claim to have much more "vital piety" than they. Mr. B.'s doctrine suited the young people, and even the old pastor, who is the strictest of his sect, had no strong objections, though perhaps, Mr. B. deviated just a hair's breadth, but he was willing to overlook that slight aberration. They were now full of hope, and had already begun to sing *Gloria in excelsis*, in view of their bright prospects, when lo! a dark cloud suddenly obscured their serene sky, and broke in an overwhelming torrent upon them. Would Mr. B. leave the Synod of North Carolina? No! Would he join the Missouri Synod? No! Would he practice close communion by excluding all ministers and people from the Lord's Supper who did not belong to the Missouri Synod? No! "Then, Mr. B., I can no longer preach in my church." Such was the fiat of the minister, and Mr. B. packed his trunk, and has since sailed for Germany!—You will naturally ask, did the young people stand this and submit? Oh, yes, with lamb-like acquiescence, for in the first place, without the old minister's sanction, they think they could not succeed, and secondly, he would not give certificates of dismission to those who wished to leave, and if they went without them, he would hurl the anathemas of the church at their heads, and excommunicate them, which to the Old Lutherans is a worse calamity than political extirpation. Thus affairs stand, and you will now understand the heading of this long paragraph.

The above we copy from the Lutheran and Missionary. It is from the pen of a well known Baltimore correspondent of that paper, distinguished by the brilliancy of his wit and overflowing humor. He gives us a little insight into the true spirit and practice of genuine Symbolic Lutheranism. And now we would ask our friends in Philadelphia, who have published this correspondence in their own paper, how they can, with all their pretensions to symbolism, lay any claim to Lutheranism in the genuine symbolic sense of the word. Do they practice close communion? No! Do they practice private confession and absolution? No! Do they place crucifixes and candles on their communion table? No! Do they practice exorcism in Baptism? No! What right then have they to call themselves Lutherans? Can they claim "even a decent caricature of Lutheran-

Corner Stone Laying.

The corner stone of the New Lutheran church in the town of Brunswick, N. Y., was laid on Thursday afternoon, July the 6th.—The Pastor was assisted in the services by the Rev. Mr. Meeker, of the M. E. Church, and the Rev. V. F. Bolton, of the Lutheran church. The attendance was quite large, and those present manifested a deep interest in the ceremonies, which are represented as having been very impressive. The address delivered on the occasion, by the Pastor, Rev. P. A. Strobel, will be found in another column. The new edifice is progressing rapidly, and will be ready for use early in the Fall. It will be a handsome building—an ornament to the town, and very creditable to the zeal and liberality of the Lutheran congregation.

A College at Bethlehem, Pa.

Hon. Asa Packer of Mauch Chunk, Pa., has recently donated \$500,000—half a million—and 75 acres of land, situated along the base of the Lehigh Mountain, at Bethlehem South, in this state, for the erection, and complete outfit and endowment of the professorships of a college, to be called the Packer Institute. The Institution, we understand, is to be partly agricultural and polytechnic, under the superintendency of the Episcopal church, but to be open to students of all denominations. Bishop Stevens, and R. H. Sayre, Esq., of Bethlehem, have been appointed to carry out the design. The buildings are to be erected forthwith. How many more of the rich men of Penna. could not go and do likewise.

Editorial Correspondence.

We publish a few of the letters which we occasionally receive not from a spirit of self laudation, but to encourage the friends of the American Lutheran, by showing them how it is appreciated in different portions of the church.

"I can say with entire truthfulness that I have thus far been much edified and pleased with the American Lutheran, not so much on account of its extensive size, for we must acknowledge that it is rather small when compared with such giants as the Independent and the New York Observer and Methodist; but on account of its general spirit and aim, its racy editorials, so full of discrimination, and evangelical truth, and withal so deeply in sympathy with the spirit of the age in which we live."

(Remark by the Editor.)—Let no one despise the day of small things; some of those "giants" were smaller in their infancy than the American Lutheran.

"I hope in God the day is near at hand, when the Lutheran church in this land will give a certain sound, shake off the deformity and weight of symbolism and stand forth approved by the great protestant world. There is no use in trying to live at peace in the same house with symbolists. At all times, and in all places (except in the prayer meeting, for that is a place where it seldom goes) symbolism is intruding itself upon you, asking you to give it your support by writing your name under its faith. And when you resist and say before God whom I serve, I cannot do this thing; then it says, as did a woman once against Joseph, this stranger in my house tried to compel me to receive his faith, and in so doing he made war on our faith, yes war on our dear old symbolic system. Symbolism well knows that to submit to its demands gives it strength, but to repel its insolent aggression is to show its ugliness to the world, which disgusts all but those educated to believe it. We thank God that we have a paper that in its first year says, 'No more compromise with symbolism.' Hallelujah! may all the church hear it!"

"I like your paper, the American Lutheran very much. It is well edited, and with a hundred fold more ability than its enemies have ever been willing to admit. But it seems to me you could make a little improvement in the style of the editorials. I think the language used is sometimes not well chosen, for example you write freely against the symbolists which is right, but would it not be better to use some qualifying term, such as hyper or extreme symbolists, or some other expression of the same purport? You know we are all to some extent symbolists, for we hold to the Augsburg Confession in a qualified sense, and to the same extent we are symbolists. Again: It seems to me you use language sometimes which brings you too nearly upon a level with C. P. Krauth and others. I find an instance of this kind in your paper of the 27th April, in reference to S. K. Brobst. You speak of his being a "hypocrite," and of his "transparent hypocrisy." Do you not think such expressions detract from the merit and high character of your paper?"

(Remarks by the Editor.)—We thank our correspondent not only for his good opinion of the A. Lutheran, but also for his frankness

in speaking of our faults. As regards the term "symbolist" it is a very convenient name, has come into general use in the church, and everybody knows who are meant by it, they themselves appear to have no objection to it, although our friends in Philadelphia have intimated that they would prefer to be called "The consistent Lutherans." But not only do the American Lutherans, but also the Missouri Symbolists and the Ohio symbolists publicly declare that they have no claim to this name. Especially do the Ohio brethren think they have acted very inconsistently in regard to Gettysburg and the General Synod. It may be admitted that we are all in one sense symbolists, but they claim to be such in a different sense and in a higher degree; they are par excellence symbolists on account of the homage they bestow on human creeds. Take as an illustration the name of a certain religious denomination of this country. The Unitarians are called by this name because they believe only in the unity and not in the trinity of God. We also believe in the unity of God, but not in the same sense that they do. Hence the name is perfectly appropriate to them, while it would be very inappropriate to us.—As regards the terms applied to Rev. Brobst, we should regret exceedingly to be brought down "upon a level with C. P. Krauth and others." But let us look the case square in the face: Pastor Brobst has always been notorious for his opposition to revivals, prayer meetings and what we American Lutherans regard as active measures for the conversion of sinners. But when he thought he could turn it to his advantage he published a card in the Lutheran Observer that he was in favor of revivals. It was easily discernable that he was not in favor of revivals in the sense in which that word would be understood by the readers of the Observer. He himself admits this in the last number of his "Zeitschrift." Now we might have called this conduct duplicity, or prevarication, or deceitfulness, but after all it is in most cases best to call the child by its right name, and what name could be more appropriate in this case than a very "transparent hypocrisy?"

When he asks us in his last paper why we did not advocate revivals of religion in our German paper? we answer, that we did advocate them and sometimes published accounts of them when they were sent in to us. Our only regret being that there were so few revivals to report among the Germans.

Minutes of the Frankean Synod.

have been sent to us. The Clerical Register shows twenty-six members who are nearly all actively engaged in the Master's work.—The following extract from the President's report may interest our readers:

"It will also be necessary for us at this meeting to take action on the proposed amendments to the Constitution of the General Synod, as found on the 20th page of our last year's printed minutes. The first amendment relates ostensibly to the reduction of the representation. This may be expedient; but you will notice that while it gives a less delegation to small Synods, it gives a larger one to large Synods, and none to synods of less than eight ministers, who are now in connection with it; altogether it reduces the clerical representation from 111 to 97. The second amendment proposes to change the doctrinal basis of the General Synod—a change apparently called for by our admission to that body. For a quarter of a century we maintained a separate existence, but at last concluded to form a connection with it, as it might serve a good purpose to unite all the district synods in grand council, and as there was nothing in the constitution to burden our consciences. Our admission, however, was opposed by a party, mainly on the ground that we had not formally adopted the 'Augsburg Confession,' and as a compromise we were required to adopt its doctrinal articles, as a substantially correct exhibition of the fundamental doctrines of the Word of God. Thus qualified, we could consistently adopt it. Now, however, we are asked to do much more, viz: to amend the constitution, by inserting in it an unqualified recognition or endorsement of the entire Augsburg Confession, and bind it as a creed upon our synods, and upon our consciences. Are we my brethren, prepared to do this, to do violence to our honest convictions, and become the reproach of Protestant Christendom? I believe we have christian intelligence and patriotism enough to stand by the truth or fall with it. We were for twenty-five years greatly blessed as a synod, on a gospel basis, according to the true meaning and intent of Lutheranism, and, if necessary, by the grace of God, we can henceforth stand on our own 'constitution and discipline.' We can afford to be unchurched, and to have our name cast out as evil, but we cannot afford to loose the favor of God. We cannot submit our faith and consciences to the dictation of those who manifest more of the spirit of persecuting papists than of the great Reformer, whose name we appropriately bear. There are those in our church who assume to lord it over Lutheranism in America, and if we allow them, they

will bind upon us burdens grievous to be borne. Let us stand up firmly for truth and right, remembering that Lutheranism is only useful as a schoolmaster, to bring us to Christ and his Word—then, says Luther, throw away my books. These symbolists are putting up partition walls in the house of Lutherans, and seem bent on isolating as much as possible, our church from other evangelical denominations. They earnestly contend for denominational distinction, as if the Head of the Church had called them expressly to this service. The body of Christ is one, and the members, although many, are in sympathy with each other.—There is evidently a tendency in the different branches of the church of Christ to assimilate more and more. I believe all true Christians rejoice in this sign of the times, and that it is the fervent prayer of Christians of all denominations, that the time may soon come when bigotry shall cease, and none be heard to say, I am of Paul, or of Calvin, or of Luther, but Christ shall be in all. And however selfish and exclusive we may be, this end is surely coming.

"I would also submit for reflection, if the time has not come for the founding of an institution of learning to meet the educational wants of American Lutherans in this State.—We have been spending our breath in useless efforts to make 'Hartwick Seminary' the desideratum. With a view to this we have made efforts to remove the institution—then we have talked of endowing it, where it is.—What has been done to meet our wants as we see and feel them? Nothing, and all hope for us has fled. Symbolic chains have been forging for that institution, and we have reason to believe that they are quite securely wrapped around it. Shall we longer wait, and educationally starve? Shall we not rather say, farewell, Hartwick, and with the brethren in other Synods who feel as we do, make a determined effort to obtain, build up, and sustain, an institution that shall serve our purpose, and do honor to the Lutherans of the Empire State? The question is before us, and what shall we do to educate our children and our future pastors and teachers?"

Reviews.

Household Poems, by Henry W. Longfellow, with illustrations by John Gilbert, Burket Foster, and John Absolen. Paper, 50 cts.

Songs for all Seasons, by Alfred Tennyson, with illustrations by D. MacLise, T. Creswick, S. Eytinge, C. A. Barry, and others. Paper 50 cts. These constitute the initial volumes of a series of Companion Poets for the People, to answer an almost universal demand for cheap literature of a high class. The plan of the series is to present the choicest and most deservedly popular poems of the best poets in a tasteful and elegant style, and at the same time at a price so low as to bring the series within the reach of every household. The first volume contains all Mr. Longfellow's shorter poems of a domestic nature, with illustrations by leading English artists. "Songs for all Seasons," contains the exquisite lyrics and songs which are scattered through the pages of Tennyson.

These little volumes are most beautifully gotten up. The Paper is heavy and white, and the type new. They make a very fine appearance, and from their unprecedented cheapness we suppose they will find a very large sale. Address; Ticknor & Fields, Boston.

The Man Without a Country is published by the same house at 25 cts. This narrative was published in the Atlantic Monthly a year or two ago, and attracted universal attention. It is a story founded on fact, and is much stranger than fiction: The matter of the story is of a very exciting character and is told in the most pathetic manner.

The Pulpit and Rostrum. A pamphlet serial published by Schermerhorn Bancroft & Co., 130 Grand St. New York. It contains reports of the best Sermons, Lectures, Orations &c. Twelve Numbers \$1 50, single numbers 15 cts. The number already published contains sermons, lectures &c., by the following distinguished writers: Rev. T. L. Cuyler, Rev. H. W. Beecher, Prof. O. W. Mitchell, Rev. W. H. Milburn, Rev. H. M. Scudder, Hon. E. Everett, Rev. John A. Todd, Hon. George Bancroft, &c. Where talent like this is employed a work needs no recommendation.

NOTHING MINE BUT GOD.

In the memoir of Mrs. Savage, the sister of Matthew Henry, the commentator, of this entry in her diary: "Resolved, To call nothing mine but God." How forcibly does this expression remind us of the Saviour's requirement: "Whosoever he be that forsaketh not all that he hath, he cannot be my disciple;" and at the same time, of the apostle's inventory of the Christian's possessions, "All things are yours." Truly, if this be so, "He that loseth his life shall find it."

"I'M GOOD FOR SOMETHING."

A young man, whose business was such that every effort to turn him to account in a dry-goods store, was found to be unavailing, received the customary notice from his employer that he did not suit and must go.

"But I'm good for something," remonstrated the poor fellow, loth to be turned into the street.

"You are good for nothing as a salesman anyhow," retorted the principal, regarding him from a business point of view.

"I am sure I can be useful," said the young man.

"How? Tell me how."

"I don't know, sir; I don't know."

"Nor do I," and the principal laughed as he saw the eagerness the lad displayed.

"Only don't put me away, sir; don't put me away. Try me at something besides selling; I cannot sell. I know that I cannot sell."

"I know that too; that is what there is wrong."

"But I can make myself useful somehow; I know I can."

The blunt boy who could not be turned into a salesman, and whose manner was so little captivating that he was nearly sent about his business, was accordingly tried at something else. He was placed in the counting-house, where his aptitude for figures soon showed itself, and in a few years he became not only the chief cashier in the concern, but eminent as an accountant throughout the country.

Boys, be sure and be "good for something."

TEACHING CHILDREN.

Do all in your power to teach your children self-government. If a child is passionate, teach him by gentle and patient means to curb his temper. If he is greedy, cultivate liberality in him. If he is sulky, charm him out of it by encouraging frank good-humor. If he is indolent, accustom him to exertion. If pride makes his obedience reluctant, subdue him by counsel or discipline. In short, give your children a habit of overcoming their besetting sin.

IT IS NEEDFUL THAT WE GIVE EVIDENCE by our own works, that we have received the forgiveness of sins, by each forgiving the faults of his brother. There is no comparison between God's measure of remitting sins and that of ours; for what are one hundred pence in comparison of ten thousand pounds? nothing at all.—Luther.

The Power of a Single Word.

Some sixty years since, "a boy overheard his mother say that she had dedicated him to the service of God as a missionary." That was a simple remark, accidentally, as it seemed, dropped into the ear of a happy but thoughtless boy. Had the reader heard it, would he have considered it the seed of a majestic tree? Let us trace its fruits.

When that boy, Samuel J. Mills was his name—grown to manhood, gave his heart to Christ his mother's remark grew into a thought of power within him. Driven for shelter from a power prayer-meeting one day by a thunder storm, to the shelter of a haystack, with four other youths, he uttered his thoughts by proposing to send the Gospel to Asia, and asserting, "We could do it if we would!" His holy enthusiasm was caught by the others, and five young men founded a society "to effect, in the persons of its members, a mission to the heathen."

This was the beginning of the American Board of commissioners for Foreign Missions!

Fifty years have passed since the memorable meeting beneath the haystack. Behold the fruits of that little assembly in the thirty-nine missions with their two hundred and sixty-nine stations and out-stations; the one thousand and two hundred and fifty-eight missionaries sent out; the one hundred and forty-nine churches, with their fifty-five thousand communicants, formed; the three hundred and sixty-nine schools; the ten thousand Sabbath school children, and the thousand million pages of Gospel truth printed through the labors of that noble Board! To this grand fruitage has that mother's remark grown in sixty years.

No Night There.

How pleasant the thought, No night there; where the evening shades will never fall, and the sun never go down. In this vale of tears what bliss the contemplation of enjoying uninterrupted pleasure in the sunshine of the smiles of the Redeemer.

A day where all will be made bright by the radiance of his countenance; a day where nothing will fall upon our ear but what will be congenial; a day where tears no more will dim our eyes, and our hearts be wrung with anguish; where there will be no mourning where we will never bow our heads in sorrow over the lifeless forms of our loved ones; a day of music, where the angelic choir will strike their softest, sweetest notes in praise to God and the Lamb for evermore; a day where all that have washed their robes white in the blood of the Lamb will be reunited. The anticipation of this day, what a stimulant it affords the weary, way-worn pilgrims to go forward and take possession of the crown that has been so dearly purchased. But how lamentable when we think of our wandering hearts and groveling natures. Were it not for hoping in his mercy we could but despair of being one of the inhabitants of that land where there is no night.—Miserere.

Children's Department.

Christ Walking On The Water.

MRS. HEMANS.

FEAR was within the tossing bark,
When stormy winds grew loud,
And waves came rolling high and dark,
And the tall mast was bowed.

And men stood breathless in their dread,
And baffled in their skill—
But one was there, who rose, and said
To the wild sea—Be still!

And the wind ceased—it ceased!—that word
Passed through the gloomy sky:
The troubled billows knew their Lord,
And fell beneath His eye.

And slumber settled on the deep,
And silence on the blast;
They sank, as flowers that fold to sleep
When sultry day is past.

Oh! thou, that in its wildest hour
Didst rule the tempest's mood,
Send thy meek spirit forth in power
Soft on our souls to brood.

Thou that didst bow the billow's pride
Thy mandate to fulfill,
Oh! speak to passion's raging tide,
Speak and say, *Peace, be still.*

A NAME IN THE SAND.
HANNAH F. GOULD.

ALONE I walked the ocean strand:
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name—the year—the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave of dark Oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more,
Of me—my day—the name I bore,
To leave nor track nor trace.

And yet, with Him who counts the sand,
And holds the waters in his hands,
I know a lasting record stands,
Inscribed against my name,
Of all this mortal part has wrought;
Of all this thinking soul has thought;
And from these fleeting moments caught
For glory or for shame,

A LITTLE BOY CUTS OFF HIS ARM
TO KEEP OUT OF SCHOOL.

Last Monday morning George Smith, a boy only seven years old, residing at Pleasantville, thirty miles from New York, told his parents if they insisted upon sending him to school that he would throw himself on the Harlem Railroad track, which was near his father's land, and receive such injuries as would compel them to keep him at home. They thought nothing of the threat, and having ordered him to school forthwith, supposed he had gone until they learned he had executed his menace. When the 10 o'clock up mail train passed the village, George laid his left arm upon the track, and the cars passed over it, severing nearly the whole of his hand from the limb.

The engineer perceiving him then for the first time, stopped the train, when the child ran off, and was found with his shattered and bleeding arm behind his back sitting on a fence and whistling "Yankee Doodle," and pretending nothing had happened. Before he could be taken home, George fainted from pain and loss of blood; but when restored and a surgeon was summoned, he refused most obstinately to take any anæsthetic agent, but told the medical gentleman to cut away. The scalpel was used on the mangled limb, but the little fellow never whimpered or complained. Not a nerve trembled during the operation, which must have been very painful; indeed the boy did not speak till it was over, when he remarked with great satisfaction and an air of triumph—"Well, I am glad I did it; I can't be sent to school for awhile any how."

The child acted with wonderful coolness, saying he first put his right arm on the track, but reflecting that when he grew up he would not be able to write well with the loss of that limb, he substituted the left. His parents are much distressed at the occurrence, and apprehend that if he is sent to school again he will destroy himself. The boy's conduct is almost inexplicable, and his fortitude and determination extraordinary for one of his tender years. We have known a great many little people who dislike the routine and confinement of school, but never before heard of one who preferred to part with his arm rather than submit to their disagreeableness, however great.

Sweeter Far in Heaven.

It was evening. We were seated alone at the piano, breathing a song of beauty and joy, and as our fingers glided gently up the silver key-octaves, and the music, "soul of beauty," gushed forth responsive to our touch, it seemed that

nowhere in this glad earth, could there be hearts beating heavily—so light was our own. The last echo had died away in the distance, when turning from the instrument, our eyes rested upon the silvered locks and bending form of one whose countenance bespoke a pure and noble heart. We had never before met, but he whispered softly, while a smile of beauty wreathed his colorless lips:

"Young maiden, 'twill be sweeter far in Heaven."

Oh, how those few simple words changed the current of our thoughts; and when, in words of winning eloquence, he spoke of the comforts of our holy religion, and urged us to consecrate our talents, our all, to the service of our Maker, we thought no sacrifice too great if, like him we, too, might see unfolding before our spirit's vision, the glories of the Celestial City.

Weeks fled, and that old man, wearied of earth, folded his thin arms and went to sleep. They laid him to rest, away in the churchyard; but we knew that there was but the casket, that the spirit, no longer fettered, was basking in the sunlight of the Saviour's smile; and that his voice, no longer tremulous, mingled in the anthems of the "just made perfect." And when in twilight hour, we breathe a song of "olden time," beautiful indeed, through the vista of the past comes the remembrance of those joy-inspiring words: "Twill be sweeter far in Heaven!"

Hiding their Infant Moses.

Riding up to a house one day, in Scriven county, I met an old woman and three grown up daughters at the door, uttering frantic appeals for help. I inquired what was wrong, when the old woman pointed to a burning cotton gin and exclaimed,

"Put it out! You are burnin' me child."

I asked where the child was; and succeeded in learning that it was in the burning gin-house.

Away I went with some men to rescue the innocent and at the door met a ten-year-old boy who, badly singed, issued forth from the fiery furnace. Returning to the house, I inquired how the boy came there.

Putting the old pipe between her lips to compose her nerves, the old lady at last ventured an explanation:

"Well," said she, "we uns heard that you uns killed all the little boys to keep them from growin' up to fight ye, and we hid 'em"

Strange as this may seem, among the poor ignorant dupes of the rebel leaders it is a common belief that the Yankees slay all the children.

We found many an infant Moses and Jeff. hid away in cellar and corn-crib, but none in burlesques.—*Corr. from Sherman's Army.*

The Power of Words.

There is a passage in the Bible which teaches that what comes out of the mouth is of a great deal more importance than what goes in; and we are told in the same book that it is better to live upon very plain food with those that love us, than to feed upon luxuries which are given with unkind words. Now, I believe that almost all brothers and sisters, almost all parents and children, love one another. But in some families they think it is very silly to say anything about it, and you might pass a week with them and never hear a single affectionate word. They never say to each other, "I love you;" or "That is right, dear;" or "You are a good boy." They do not like to say, "Thank you," if they can help it; and if you were to ask them why they act thus, they would say, "what is the use of always saying soft things? My friends know that I love them; when things are all right I have nothing to say; when they are wrong it will be soon enough to speak." Now, you children do not believe this. You are very fond of kind words. You like to be reminded of all the pleasant things. If you have beautiful eyes and a homely nose, you will like much better to hear your mother say, "There comes my bright-eyed girl," than to hear her always greeting you with, "Good morning, Miss Snubnose." Both expressions have truth in them, but one is a pleasant truth and the other is not.

Now, in order to make each other happy, we must keep the pleasant truths always in sight. If we feel kindly toward any we should show it by our conduct, so that there can be no mistake about it. There are some parents that work very hard for their children, and buy them many things when they have not money enough to be comfortable themselves, and yet would almost choke if they tried to say the words "Thank you, my son, you are a great comfort to me." And there are some children who cannot remember that they ever received a kiss or word of endearment from either of their parents. Children never like this neglect, and yet they often behave in just the same way themselves. Some children are always teasing their brothers and sisters, and saying provoking things that will be sure to vex them. They only mean to make them a little uncomfortable—not much, only a little. Some children never thank their parents for any kindness; they never say, "Mother, does your head ache?" They never ask if there is any little favor that they can do. They have the habit of never saying any kind words, and they would feel ashamed to begin. They ought to be ashamed to have waited so long.

The world is full of kindness that never was spoken, and that is not much better than no kindness at all. The fuel in the stove makes the room warm, but there are great piles of fallen trees lying among rocks and on the tops of hills where nobody can get them; these do not make anybody warm. You might freeze to death for want of wood, in plain sight of these fallen trees, if you had no means of getting the wood home and making a fire with it. Just so in a family, love is what makes the parents and children, the brothers and sisters, happy; but if they take care never to say a word about it—if they keep it a profound secret, as if it were a crime—they will not be much happier than if there was not any love among them; the house will seem cold even in summer, and if you live there, you will envy the dog when any one calls him "poor fellow."—*Dr. Holland.*

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March '64.

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Parkton accommodation no 3 6 00 "
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Harrisburg 12 20 p. m.
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Philadelphia Express at 7.05 "
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Parksburg at 9.00 "
Lancaster Accommodation at 12.30 "
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