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Mev. P. Auftädt, Editor.

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Poetry.

PLEASURE.

BY MRS. M. J. ROBERTSON.

Oh, tell me not of joys that float In the mazes of the dance! Of the gleesome sport, as the music-note Resounds through the wide expanse, In the glittering room where all is joy, And brilliant eyes are beaming; Tis pleasure full of dark alloy, And its happiness is seeming.

Oh, speak not to me of the forms so free That are gliding far and near, Of the joys there be in the mirrored sea, And the light of the chandelier; Of the fragrant flowers that bloom around In all their life and gladness, For they bloom upon unhallowed ground, And their fragrance is but sadness.

Oh, tell me no more of the crowded floor, And the pressure of soft hands; 'Tis like the ore on India's shore, Or Asia's burning sands. 'Tis bright and fair, but it thrills the soul With its influence all too wildly; And it lures to death, as the drunkard's While it starkles soft and mildly.

Oh, speak not again of the pleasures vain, And the hollow, heartless smiles; For they beam avain, and wax and wane, As the passing hour beguiles. They but grasp the hand, while the heart's

away,
And thoughts to others roving; And their look will beam with a mirthful ray While their hearts are cold, unloving.

Then turn from the glance of the evening

dance,
And the dazzling light beguiling;
Of the false expanse and the thrilling chance Of the music softly wiling. To the pure sweet air of a summer night, When the silver moon is shining, Or the hearth of home, with its fire so bright And true hearts round us twining

Travels.

Men & Things as I saw them in Europe LETTERS FROM AN AMERICAN CLERGYMAN. XVIII.

The Effect of a Feast day.—San Carlos.—Mixture.—Capua.—Gaeta: its Sights.—The Three Taverns .- First Sight of Rome .- Italy, from Naples to Rome.—The Face of the Country.—The Peo-ple.—Woman degraded.—Emblems of Superstition every where .- Mass in a Village .- Light at - Contrast. - Glorious Associations. -Door of Hope.

By the recurrence of a feast-day, which was succeeded by the birth-day of the tyrannical king, we were detained in Naples longer than was comfortable. A feast or fast day down here stops all steamers and stages, and nearly all business; even on the wheels of government they put a brake-not so as to the Sabbath-day. Man's days are sacred; the Lord's day is disregarded. This is the action of Popery every where. On the birth-day of the king, the theatre of San Carlos was opened, and the church opposite to it on the square was brilliantly illuminated. The cross by which it is surmounted was in a blaze of light. Thus Popery mixes and mingles the feast, the theatre, the Church—things the most opposite—in the same dish, always paying a preponderating respect to the earthly element. I stood for some time, in the twilight of the evening, near the door of the San Carlos, to catch a glimpse of royalty and to see the fashion of the city. But the royal family was afraid to risk itself amid the gatherings of a theatre, and the great majority of the men I saw enter were priests and soldiers. The men in shovel-hats looked as if they cared much for the things of this life, and not much for the things of the life which is to come. When the feast and natal day were over,

and conveyances were permitted again to move. we left Naples amid a crowd of boys, priests, and beggars. We soon entered the country, which is finely cultivated. Soon we thundered throughthe gates of Capua, where Hannibal took up his residence after his great victory at Cannæ, and amid dirty lanes and all kinds of noises, drew up before the Hotel de Ville. It was any thing but attractive. Who would ever think of Hannibal in connection with such a place! Thence we passed along the valley of the Voltorno-magnificently cultivated and wonderfully productive—to Gaeta, rendered somewhat noted by the hegira of his are very generally built on the slopes of hills, Holiness a few years since. This place received its name from its being the burial-place of the nurse of Æneas, according to Virgil, and in its immediate vicinity Cicero was put to death by order of Anthony. The Mola di the fields by day, and return to the same fold Gaeta is beautifully situated on the sea, as is also the town, from which it is separated by a to change horses or take a meal, the first and perfect descriptions of the future events that valley. But the town itself is in the broadest last persons you generally see are priests and shall come upon the world.

streets are very narrow, very dirty, and the hotel in which we dined was in every respect dress, and the shorts of the men reached almost half way to their knees. The women of the walls, nursing their children, and picking each other's heads. The oranges were falling from the trees as we rode along, and as we knew that they were clean when skinned, we ate many of them. Thence we passed to Terracina, on the southern extremity of the Pontine Marshes, on the Appian Way, and where once stood, proudly and beautifully, the palace of Galba. After crossing the marshes, we spent an hour or more at a miserable village, the Three Taverns, rendered famous by the visit of Paul. Thence we passed through a beautiful and oft broken country until we reached the heights of Frescati, when Rome, reposing at the bottom of the immense basin which here opens upon you, presented itself to view. "Voici la Rome!" exclaimed our French companions. Soon we appeared before the gate Porta Giovani. After due search and inquiry we entered the Eternal City; guarded by an officer we were conducted to the place of customs, and after a thorough search for articles contraband and heretical, we were permitted to file off, each to the hotel of his choice. Very soon I found quiet quarters, after a most dusty and fatig-uing ride, in the Hotel d'Angleterre. I was now in the very heart of the city of Rome!

This ride from Naples to the Tiber, though tiresome, occupying nearly two days and a night, is a very fine one. It gives you new views of Italy, which is much broken, very fertile, presenting beautiful sights, and crowded with a most stupid and debased-looking peasantry. In fertility it seemed to surpass England or France, and you meet everywhere with groves of oranges and lemons. The fig and prune abound, and the vine trained from tree to tree, and so trimmed as not to exclude the sun from the culture beneath, forming a sort of net-work twelve or fifteen feet high, gives a fairy aspect to the scenery. Looking simply at its surface, fertility, and climate, Italy is a splendid country.

But the people seem remarkably poor and debased. Women are seen working with men in the fields, and at all kinds of labor, without covering on head or foot, and often not de-cently clad. We met them often riding asses as do men, and merrily singing with them as they were returning from the fields to their villages in the evening. The villages wear a sinks beneath the hig very faded appearance, and beggars every hought of the infinite. where assail you. The country is beautiful, the air is balmy, the sky is clear as glass; but you exclaim with amazement as you gaze upon the people, Are these the descendants of the Romans, whose eagles flapped their wings in triumphs of victory at the extremes of the est feelings of our moral nature, for our love

where. The pictures of Mary you see in the shops of the butcher, the baker, the shoemaker, and in the gin-shop, over the bottles of wine and brandy. Little alcoves are made for them in the walls by the highways, where they are often placed with candles burning before them. The cross you see every wherein houses, and on them-by the way-side, and in the fields-on the tops of hay-ricks and stacks of grain. And yet there is no scriptural religion among the people. On the Sabbath morning we visited a church in one of the interior villages; a very few people were attending mass, performed by a most clumsy old priest, while a crowded market was going on in the public square, where were priests in dozens, and some of them laughing merrily at the tricks of the mountebanks! So little are people affected by these emblems, multiplied until they become offensive, that we have seen a man at the same time bowing to the Virgin and swearing at his ass! In passing through Gaeta, a woman, spinning flax after the fashion of the place, to save herself in a narrow street, turned into an alcove in the wal! in which was an image of the Virgin, which she struck with her flax-stick: she quickly turned round, and, crossing herself, dropped a courtesy. She evidently made the amende honorable by asking her pardon! There is no more religion in Italy than when Paganism held dominion there; and there is no more, and probably no less homage to the external symbols of religion than when the people worshipped the lares and penates. There is no way of addressing an ignorant and brutalized people but through the senses. And as Popery brutalizes the people, it multiplies the objects of sense. Thus did Paganism, and Popery faithfully write after its copy. This is its true succession.

The American riding through Italy is constantly reminded that he is in a strange land. Convents are seen on the tops of the very highest hills, and you are left to imagine how they are accessible. Nor can you conjecture the reason why they are so located. Villages and in positions where they could with ease be very strongly fortified and easily defended. No houses are scattered over the country, as with us-the people, like sheep, go out over in the evening. When you stop at a village

contrast with its magnificent situation. Its beggars; and, while equally idle, they differ streets are very narrow, very dirty, and the hotel in which we dined was in every respect sleek, and well-dressed—some of them as fat like them. The women wore a most peculiar as Eglon. The common people look as one might suppose the Hebrews looked in Egypt, most half way to their knees. The women sat in groups in the doors and under the shade raohs, they were obliged to make brick without straw

And yet you feel that you are treading a soil of hallowed association, whose every road hill, village, river, mountain, bay, has its stirring history. In this town Hannibal lived. In this narrow pass he was checked by Fabius. Here Cicero lived. There he was killed by the paid assassins of Antony, who cut off hss head and hands, and sent them to Rome.
Along this road marched the legions of Rome to the conquest of the nations, and on it they marched back again to the Capitol, leading kings captive, with their victorious banners floating over them. In this valley was a death-struggle with Goths and Vandals. On that promontory Paul landed. Here he met the brethren from Roman, and rejoiced with them. Thus every thing has its history, and during every step of your progress you are dreaming of the past and sighing over the present; Pa ganism ennobled, Popery has degraded Italy. There is no hope for it but in the removal of tho priestly tyranny that has ground it to powder. Let Italy exchange the missal for the Bible, the priest for the true minister, the authority of the Pope for that of God, and it may be again among the nations what it has been. This is its only door of hope.

From the Philosophian. The Poetry of the Bible.

Human intellects have performed poetical wonders, the poets of earth may proudly boast of their productions of eloquence and beauty; their high adornments of taste, their works of a creative imagination. In the compass of thought, the wealth of expression, and the grandeur of description, there is indeed much that belongs to human poetry.

But let the poets of earth concentrate all their power, their beauty, their wisdom, and compass of thought into one intellectual mass, compare it with the poetical productions of the Bible, and see how insignificant the merely human effort, when compared with the divine, how far the utmost stretch of the finite

we are unable to decide what part is preferable; there is so much for our instruction, for our admiration, for our wonder, for the highof the sublime and beautiful, and all so far And the emblems of Popery meet you every above the highest discipline and power of all created mind; that the feeble intellect of man wonders. In this region of Biblical lore, human thought has a range that is boundless, a never encompass.

edge their excellence.

with irresistible force, as this prophet of high dignity exposes the blackened crimes of rebelious Israel, and then again as he kindly in- ing us that those that do good and forget not vites all of every rank and condition, to re- to communicate, shall obtain everlasting richpentance and reformation by numerous prom- es in glory. ises of pardon and mercy, or as he soars in

In a word the poetry of the Bible, is mighty in power, infinite in wisdom, perfect in beauty, complete in description, containing every shade and variety of language, vast in thought, profound in truth, surpassing all the productions of either ancient, or modern saints, and the delight of angels. Oh, the poetical eloquence of the Bible is colossal, toweriug, till lost in the inaccessible majesty

From the Minutes of the Frankean Synod. Christian Benevolence.

The subject of benevolence is one of so gen-

eral and vital an application, and is so imperative, that your committee is scarcely able to see how any one professing religion can think of enjoying the love of God in his heart, and closing that heart to the calls of benevolence. Religion originated in a benevolent regard for man. It was this that brought down the Son of God from Heaven. That induced him to die for man. That seated him on the right hand of God to intercede for man. Now, to be a Christian is to have the spirit of Christ. How is it possible that any man can have this spirit and not be controlled by the same principles that were the governing principles of his life? His was a life of benevolence. He face when you put him a question, or when went about doing good. Christians are sup- you come to listen to an explanation which he posed to have drank in the same spirit, and has offered to give you. Politeness should to be governed by the same principles. They eminently characterize a minister of the Gosshould ever be ready to contribute, as they pel of all that is good, sound, "of good rehave means, whenever they see that in so do- pnrt," and "worthy af all acceptation." ing they will be able to advance the cause of 4. It is kindness too. You can do your God and promote his glory. With the Christ- hearers unspeakable good; they are anxious ian, it should not only be considered a duty, to learn and be edified. It will gratify them but a luxury to give, and thus do good. It to see that you are really in earnest to tell is blessed, more blessed than to receive. It them something. They will be moved. They is a feast to the conscience. It makes us feel are, perhaps, indifferent, and come from mere that we are doing right; and that is a feeling custom. Your look right at them will fling for which kingdoms and worlds have been of- the arrow of truth into their hearts. fered on a dying bed. And then the idea of sinks beneath the high and comprehensive mingling in the joys and sorrows of others is same treatment now sought for him? Would a pleasing one. To fill some longing soul not the preacher's gaze make you feel that he When we examine the poetry of the Bible, with the bread of life, by liberally contribution was in earnest? Can you refuse to do as you ting, will shed a glow of sweetness and satisraction over one's own heart that seems like the sunshine of heaven. In this way we show our resemblance to Christ. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be is absolutely lost in a vast universe of poetical rich." By giving of our possessions, then, for the benefit of the cause of humanity and the cause of Christ, we show that we have height that the most brilliant imagination can the spirit of our Saviour and prove ourselves never soar to, a depth that no reason can pen- to be his followers. By being liberal we also etrate, and a breadth that all intelligence can improve our own moral character. "He that watereth shall be watered himself." There is your mouth, and suggest to your mind your Let those who so much admire the poetry a reflex influence in benevolence which is of a gifted Byron, or the touching sweetness most desirable. The man who gives advancthat flows in the verse of a Cowper, or the es himself in virtue. While he is doing good through the eye, with the upturned faces of grand intellectual creations of a Milton, turn to others he is doing greater good to himself. your hearers, and the process, while it lasts to their Bibles, and give the poetry of inspi- He is rising higher and higher above the disration a careful perusal. Examine the book ease and contagion which is spreading around of Psalms, how vividly they describe, the in those who are miserly and regardless of leave the church better men and women, and morals of life, the mystery of redeeming grace, God's glory. He puts himself in a purer and you will feel that you have not labored in the display of almighty power and almighty more heavenly atmosphere. He schools his vain. love, the spiritual history of the world, the soul to the discipline of heaven. Christian Here are seven good reasons for doing what passage of Jehovah through the wonders of liberality is also peculiarly pleasing to God. will cost you but little effort, and which is creation. In this wonderful book, lessons of He is pleased with sacrifices of prayer and certain to be profitable and honorable to yourwisdom as salutary as they are intelligible praise, and with the offerings of a broken and self, polite, kind, and enlivening to your hearopen up before the reader. What a combina- contrite heart; but he is well pleased—it is ers, and greatly useful to your ministerial tion, the attributes of Ged, the rewards of his especial pleasure—to see us doing good brethren.—N. Y. Observer. piety, the horrors of hell, the glories of hea- unto others. He thus sees the active operaven, together with the vanity of human cares, tion of his grace. He thus beholds the vine and the deceitfulness of human counsels, they which he planted and cherished with so much are set forth, by examples, by images, and care bringing forth the desired fruit. Thus by descriptions so magnificent, yet so familiar, if we have any real desire to please God, we so elevating, yet so natural, so suitable to will be liberal, and our liberality here is concommon feeling, yet so commensurate with nected with our final reward in another world. our highest faculties, that all must acknowl- Let no one be surprised at this. It is a doctrine of an infallible teacher. "Whosoever And let those who love poetry, read the shall give a cup of cold water, only, to a disprophecies of Isaiah, who is the most perfect ciple, in the name of a disciple, shall in no model of prophetic poetry. He is elegant and wise lose his reward." It is said, "Give and sublime, forcible, and highly ornamental, in it shall be given to you; good measure, presshis composition there is such a sweetness and ed down, shaken together, and running over." power that the mind is often carried along "He that showeth not mercy shall have judgment without mercy." The scriptures are full of high rewards for the benevolent, assur-

> The gem cannot be polished without friction, nor the man perfected without adversity.

Look at your Hearers.

I find in the Observer of last week seven reasons why the hearer should look at the preacher. Being both a preacher and a hearer, I find the article one-sided. My convictimes, and eclipsing them with a glory that is tion is that it is hard, if not impossible, for a eternal, and containing an eloquence, the ad- hearer to look at the preacher while the latter miration of good men, the wonder of the looks at his manuscript, having frequently observed that a congregation attend to the minister in the proportion that he attends to them. Allow me, therefore, to take the liberty to apply the words of your worthy contributor, Simon, to the other side, by addressing his seven reasons to your ministerial readers.

Look at your hearers,

1. Because they are listening to you. They have come to church for that purpose. Many people get themselves to sleep by reading, or by having some one read aloud to them. But they don't think of going to sleep when a man looks them right in the eye and talks to them, especially if the conversation is on a topic of importance and interest.

2. Because looking at them is a proper return, so far as it goes, for their pains in coming to hear you. They put themselves into communication with you, and your gaze at them is a response to their inquiring look at the man in the pulpit. It is simple justice.

3. It is politeness too. You would call one rude and ill-mannered who should avert his

5. Would you not, if a hearer, like the would be done by?

6. Look at your hearers, for there is power in your example. It will rebuke the wrong habit of reading long homilies to the hasty performance of worship, praise, prayer, and reading of the word of God, while the people learn coolly to sit and listen with critic's ears at the performance, if they do not avert their faces, look around at the congregation, or compose themselves into a comtortable nap.

7. Look at your hearers, because it will warm your heart, put burning words into best thoughts and fittest illustrations. You will put yourself into electric communication, will drive from their minds the thought and desire of criticising or of sleeping; they will

AN INDIAN'S IDEA OF BAPTISM.

In the memories of Erasmus Simon, an inter esting account is given of a poor Indian's idea of baptism:

A French Jesuit once visited a tribe of this singular people, and taught as usual the efficacy of baptism. But a chief, when he heard of the power of the regenerating Word and Spirit of the living God from a Protestant missionary, contrasted the teaching of the two missionaries in a few plain but unanswerable words of broken language: "That goes right here to my heart, not like that other nonsense talk. The great Spirit wants clean here,' pointing to his heart; "never mind face; what have bad men to do with baptism? Water on face all go for nothing to bad man. Jim Beech Tree mad as ever with strong water. Baptize on face do him no good; he old Jim still."

For the Amer. Lutheran.

In looking over our excellent Evangelical Review, I see that Rev. B. M. Schmücker in the Installation Address in Philadelphia, very properly refers to the Germans in this country. Their numbers and There is an immense work to be done before the German Lutheran immigrants now resident in this country, shall be gathered into congregations, and supplied with the ministrations of the Gospel. There are hundreds of thousands of such members of our fold, scattered, and uncared for by us, and the number is increasing every year by tens of thousands." This is all true. There are thousands of European Germans scattered all over our vast country who are not gathered into congregations, and never will be under the system of instruction the New Seminary at Philadelphia proposes to give its students. These thousands of German Lutherans have all been raised under just the system the Philadelphia faculty proposes to train its young men in. And just here is the great difficulty, and it may not be improper to direct the attention of the church to some facts in relation to this whole subject. We have had some opportunities of learning some things about the state of our European Germans. When they come to this country, all over 14 years of age, both male and female are members of the church, i. e. they are all confirmed. Those who come from Lutheran 'sections are of course all Lutherans. Those who come from churches where Old Lutheranism is prevalent, are of course Old Lutherans-those who come from churches whose pastors were Rationalists are infidels, and so of all others. Like priests, like people. Hence we have all sorts of Lutherans among the German immigrants. They have all been confirmed, and of course have all been instructed in the catechism, to which we of course can have no manner of objection. But to come to the point, those persons have been instructed preeisely in the way and manner proposed by the New Seminary in Philadelphia. They have been taught (carefully no doubt) the doctrine of baptismal regeneration just as it is taught in some of the symbolical books, and as the Philadelphia Professors are pledged to teach their students. And if they do not teach it they must be looked upon as morally dishonest. Now when a man is brought up under this Popish error, nothing can be done for him, until the Spirit of God enlightens his mind and moves his heart. You may get such persons into a church, and they will very cheerfully go to the Lord's supper, with their semi-popish notions, but you talk to them about a new heart, or conversion and they dont know anything about it. They have as a general thing no love for the church and why not? Simply because the church in in Germany has shamefully neglected the spiritual interests of her children. She has fed them on symbolism, instead of giving them the pure Gospel of Christ! Is it any wonder that those poor neglected and starving souls are rushing by thousands into the German Methodist, Baptist and other evangelical churches that direct them to Christe Just look at the German Methodist church, we well recollect the time when the first German Methodist church was formed in the West, about 26 years ago. Now they have many thousand active and devoted members. But it seems we as a church will never learn wisdom, even from our misfortunes. Now the Philadelphia brethren propose to supply the church with just such men as Germany has sent us, who have well nigh let the whole German element slip out of our hands! We need German Revival preachers, men who have experienced Religion in their own hearts, and can tell their Countrymen what Christ

cation of preachers for the German population would be Selinsgrove. There they would mix with our young American Revivalists-they would catch the spirit of the age, and go forth into the church with their semi-popish notions removed. There ought to be a German department connected with the Missionary Institute. Some of our rich Lutherans could do an untold amount of good by endowing a German professorship there. Let them do it-God has by his Providence thrown these thousands and hundreds of thousands into our order to create a change.—Prof. M. Jacobs. midst, and it is our duty as a church to break unto them the bread of life. And if we don't do it, he will raise up other churches that will. Of old dead symbolism they are evidently sick and tired, of outward forms they have had enough, they want something for the heart, and they will have it, though we compel them to seek it among strangers! The brethren in Philadelphia may be honest and sincere in their convictions, (and we hope they are,) but they are wrong in their views, their system will never be productive of any good! Time will show that they can with their present views, not save the Europeans from going ever into other churches by thou-

has done for their own souls.

The best place in this country for the edu-

sands. A few English churches in our large The German Lutherans in America. cities that were built up under other systems and that are entrenched with wealth and worldly influence may prosper(at least in an outward way) under the symbolic system, but the church can never popsper under it as a whole. It is worn out in Europe, for even there the church is now sighing and groantheir great spiritual destitution. He says, ing for a purer Gospel! Look at the success of the Methodists and Baptists in Germany the tempest, that it could recover by the viand Sweden. Look too at the inroads Mor- bration and weighing of its wings, till the litmonism is making in Europe, thousands of the creature was forced to sit down, and pant that insane heresy.

per is to come to life again.

[For the American Lutheran.] Where are the Parents.

When we enter our Sabbath Schools, we are generally met by a number of little children, youths, young men and young women, with now and then some of the older members of the church-the parents. But knowing from the number of children present, that interested in the school, than are present, we naturally inquire,

WHERE ARE THE PARENTS?

room for them? Is there nothing for them very likely receive a great diversity of anothers still would plead weariness and acknow-School hour to a comfortable snooze on the sofa, lounge, or easy chair. But if we should of thought your field. ask them, why they were not at Sabbath School, or why they do not attend it, we should very likely receive for an answer,

"I HAVE SERVED MY TIME IN SUNDAY SCHOOL.

attended regularly for so many years, now let the young folks take charge of it."

The fact is, many regard a marriage certificate as a legal discharge from Sabbath School, and the simple fact that they are married as a sufficient excuse before God and man for appropriating to pleasure or indolence the time which they formerly occupied in imparting religious instruction to the young. Now, why is this? Is there less responsibility resting on them after they are married than before? Are they less capable of doing good? Has God any where said; "Work for me till you are married, and then indulge your pleasures and indolence?" Certainly it seems to us, is at once the truest and most not. We read, "He that is faithful to the satisfactory. Does it gather in itself, not a end, the same shall be saved." And certain- third or a half of the children of the nation, the Fatherland, "when they asked for bread ly the entering upon matrimonial alliances gave them a stone." The Lutheran church does not excuse us from a single duty that we become sharp traders, and to speak fluent Enowe to God, but on the contrary, generally clish in ord increases our opportunities and responsibili- Or are they educated as well to form high ties to do good. In every way that we can, then, we should be employed for God. And certainly there are few places that afford a more inviting field of labor than the Sabbath much do they learn of their real relations to

> Parents are generally better qualified to teach than younger persons, their experience with children gives them advantages that few young persons can have. Their presence and crease their value, and employ their time for God, and the cause of human happiness, which is certainly better than wasting it in self-indulgence, and Sabbath desecration. Remember, parents, you are responsible to God, for every hour of your time, and if your children should accuse you at the judgment of you are dying, or your judge in the great day, will be satisfied with the excuse that you young, and sent your children when you were older? Will this answer instead of your presence, your aid, and your influence in school, after you become parents?

> > J. R. SIKES.

Selected for the Amer. Lutheran.

DEVILS, -have gone to the utmost extreme of wickedness. They have a perfect hatred of all that is good or holy. There is nothing in them for divine grace to operate upon, in

HELL OF THE WICKED.

Let the wicked man alone and he will render himself miserable; he will create a hell in his own bosom from which he never can separate; he will carry it with him wherever he goes, in the bright blaze of the sun or in the state must look at once and well to the inthe darkest cavern of earth, it will accompany him to every twinkling star in the heavens, or to the brightest sun in the milky way, it will go with him to the most distant constellation in the universe, or if there be an unknown void beyond to which he could retreat it would follow and torment him there.

Prof. M. Jacobs.

THE PRAYER OF A GOOD MAN.

So have I seen a lark rising from his bed of grass and soaring upward, singing as he rises, and hoping to get to heaven, and climb above the clouds; but the poor bird was beaten back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of our Lutherans who are trained under the and stay till the storm was over; and then it symbolic system are annually falling in with made a prosperous flight, and did rise and sing as if it had learned music and motion We are glad to hear that your German pa- from an angel, as he passed sometimes through the air about his ministries below-so is the GERMANICUS. prayer of a good man .- J. Tailor.

Heaven a Place of Activity.

Excepting freedom from sin, intense vigorous untiring action is the minds highest pleasure. I would not wish to go to Heaven did I believe that its inhabitants were to sit inactive by purling streams or to be fanned into indolent slumbers by balmy breezes! Heaven to be a place of happiness must be a place of there are many more parents who should be activity. Has the far-reaching mind of Newton rested from its investigations? Have David and Isaiah hung up their harps useless as the dusty arms in Westminster Abbey? Has Have they no interest here? Is there no Paul, glowing with God-like enthusiasm ceased itinerating the universe of God? Are Peto do in the Sabbath School? If we were to ter, and Cyprian, and Luther, and Edwards, ask them personally and seperately, we should idling away eternity in mere Psalm-singing? Heaven is a place of activity, of never-tiring swers. Some would tell us it is too much to thought. David and Isaiah will sweep nobler go to Church and Sabbath School both, oth- and loftier strains in eternity, and the minds ers would confess that they had taken a walk of saints unclogged by cumbrous clay forever for recreation, or paid a pleasure visit, while feast on a banquet of thought, rich glorious thought. Young gentlemen press on, you ing activity is before you, and the universe

Dr. L. Beecher.

The School house a Guage of Civilization.

In different ages of the world, and in different countries, men have entertained very different notions as to the things which might serve as a measure of civilization. Too often some weapon of war, cunningly forged and threatening fierce destruction, has been accepted as the best standard. Sometimes the criterion of a nation's advancement has been the amount and quality of the soap it used, or of the salt, or of the iron, or of some other mineral or agricultural product. And this was not bad; for the skillful production and adroit application to manifold uses of these things are a tolerable exponent of the inventive genius of a people, and of their progress in developing certain of the arts and sciences.

But of all the guages of civilization which have ever been employed, the school-house, but all of them? Are these children there to appear well in good society purposes, or to aim after the utterance of worthy words, and the achievement of noble deeds, and above all to cultivate the manners and spirit of Christian men and women? How their fellows? of their relations to their country? and, is it too much to ask, of their relations to that almighty Being who, though invisible, is yet always and everywhere present, controlling the destinies of individuals and communities? These are the test questions aid in our Sunday Schools would greatly in- which reach to the very seat of a nation's life, determining its permanence, greatness, use-

fulness, and glory. A careless observer will indeed see little connection between the magnificent silk, arraved in which our fashionable lady sweeps down Broadway, and the small, insignificant cocoon, which lies perchance-a curiosityin the shop-window; but the thoughtful will remember that from just such a cocoon the neglect of duty in this respect, what would fine and delicate threads were unrolled that you answer? What excuse would you ren- were afterwards woven into the robe of fabuder? Think you that your conscience when lous cost and dazzling lustre. And precisely so, not every one who looks upon the occupants of the splendid marble Capitol in Washington, the judicial bench, the metropolitan went to the Sabbath School when you were pulpit, or of the war-worn saddle, will be reminded of the little round-headed urchins that used to sit on the hard boards of the town school-house, taking their first lesson in selfmastery, that grand element of greatness. by struggling diligently to master the task before them; but the philosophic biographer cannot fail, in unraveling the history of the legislator. the judge, the minister, and the general, to trace the most valuable, because most elemenknowledge what a debt they severally owe to the skill and unflagging zeal of that hand which thus first gathered up these threads into a noble and worthy fabric of life. What thinker is there; and especially in a republic, who does not feel the mighty truth of Aristostruction of youth? And why? Wherein consists the glory of a state? Not, surely, in inexhaustible beds of mineral wealth, nor in boundless acres of fertile soil, nor in won- is to come." derful water courses affording grand lines of nor yet in any other physical advantage that

people are to heroic history unknown, and to noble "fame unsung." These things are simply the rough materials lying, so to speak, in he nation's workshop, and ready to be wrought into whatsoever high forms of civilization the nation's artisans may devise. The vital question then turns upon the character of the artisans, and, as these are trained in the school-house, we must knock at its door to inquire whether they are wise and inventive; whether they know the value of industry and economy; and, above all, whether they are ambitious to excel in producing works of a lasting and glorious nature. It is the very and trade into a princely calling; while it is the upright manhood, formed under the same influence, in unison with that of the Church, ruption, to posterity in safety and in beauty. In other words, a state is glorious just in proportion as her citizens are educated, honest, and qualified, if need be, to fill responsible positions with distinguished honor and usefulness. And whether her citizens shall bear such a high character depends altogether upon the kind of training they receive in their carly years, not the least part of which is that given them in the school.— Educational

The Voice of the Seasons.

BY J. F. REYNOLDS.

There is in the revolution of time a kind warning voice which summons us to thought and reflection; and every season, as it arises, speaks to us of the analogous character which we ought to maintain. From the first openings of spring, to the last desolation of winter, the days of the year are emblematical of the state, and of the duties of man; and whatever may be the period of our journey, we can scarcely look up into the heavens and mark ledge that they had appropriated the Sabbath will never get through. An eternity of untir- the pathway of the sun without feeling either something to animate us on our course, or to reprove us for our delay.

> When the SPRING appears, the earth all covered with its tender green, and the carol of birds and song of happiness is heard in every shade, it is a call to us to religious hope and joy. Over the infant year the breath of heaven seems to blow with paternal softness, and the heart of man willingly partakes in the joyfulness of awakened nature.

When SUMMER reigns and every element s filled with life and beauty, and the sun, like a giant, pursues his course through the firmament above, it is the season of adoration We see there as it were, the majesty and wis dom of the Almighty; and wherever we di rect our gaze the glory of the Lord seems to cover the earth as the waters cover the sea.

And AUTUMN comes; with its rich mellow loveliness, chanting a dirge of departed Summer in strains so mournful and plaintive. It is the appropriate season of thankfulness and praise to him whose benevolence never slumbers nor sleeps. Moreover, the thoughtful mind will not fail to discover the many lessons this season teaches: "Of the doom of genius blighted in its bloom, and of joy's beclouded

onths, has also similar instructions. Perhaps the noblest lessons of religion are to be learned amid its clouds and storms. I am often reminded of a beautiful passage in "Thomson's Seasons," where the seasons and their lessons of human life are briefly expressed. It aginings, from the tempting whispers of the reads thus:

Behold, fond man! See here thy pictured life: pass some few years, Thy flowering Spring, thy Summer's ardent strength, Thy sober Autumn fading into age And pale concluding Winter comes at last And shuts the scene.

PRIVILEGE OF PRAYER.

What a glorious boon is thus vouchsafed to us! The Christian's joy, and hope, and consolation. How often and how earnestly, then, should the Christian seek the throne of grace? He should feel most sensibly that the fervent. effectual prayer of a righteous man availeth much. - He should long and ardently lift up his soul to God in prayer that blessings may come down upon himself and his fellow-men.

To call upon God is not only acknowledged as our privilege, but is everywhere laid down in the New Testament as our absolute duty. Earnest, energetic prayer, we are kindly informed in the Bible, has great efficacy with God. What infinite condescension! The humble, feeble petition of a worm of the dust may have an influence in the counsels of the Eternal Three!

In nothing, perhaps, do we see the forgiving love and benevolence of the Deity more tary threads running through their experience strikingly manifested towards his rebellious back to the pedagogue's hand; nor to accreatures than in the institution of prayer. Here we see, as it were, a communication opened between earth and heaven. By this and finally gave them into their own, with way the humble saint may rise on the wings many solemn directions how to weave them of faith and love to the very confines of heavenly bliss. He may almost hear the sound of heavenly music. He mingles in imagination tle's remark to the effect that he who would with the glorious company that stand around look wisely to the future welfare and glory of the throne of God, with crowns, upon their yourself to your fate !" Her quiet sister made heads and golden harps in their hands, singing, day and night, "Holy, holy, holy is the Lord God Almighty, which was, and is, and

In the emotions of the simple, humble, and commerce, nor in genial, healthful climate, despised disciple of Christ are the loftiest examples of moral sublimity ever seen or felt by tinued a shallow brook, and was glad, at last, to can be imagined. Several countries might be named that have been most highly favored man. But these emotions, elevated and exalt- be helped foward by throwing herself into the with all these elements of greatness, still their ed as they are, still are open to all who will arms of her despised, but superior sister.

sincerely and earnestly seek them. Yet, after all, there are some still remaining, and those professing Christians too, who, regardless of its value, are now living in almost entire neglect of this heaven-born privilege

Moravian.

WE OUGHT TO SING.

We can sing our cares away easier than we can reason them away. Sing in the morning. The birds are the earliest to sing, the birds intelligence developed under a teacher's influ- are more without care than anything else that ence that converts agriculture into a science, I know of. Sing at evening. Singing is the last thing that robins do. When they have done their daily work; when they have flown which conserves the best institutions of the their last flight, and picked up their last morstate, and hands them down, in spite of cor- sel of food, and cleaned their bill on a napkin of a bough, then, on a topmost twig, they sing one song of praise. I know they sleep sweeter for it. They dream music; for sometimes in the night they break forth in singing, and stop suddenly after the first note, startled by their own voice. O that we might sing evening and morning, and let song touch song all the way through!

> As I was returning from the country the other evening, between six and seven, bearing a basket of flowers, I met a man that was apparently the tender of a mason. He looked brick and mortar all over! He had worked the entire day, and he had the appearance of a man that would not be afraid of work. He was walking with a lithe step, and singing to himself as he passed down the street, though he had been working the whole day, and nearly the whole week. Were it not that my good thoughts always come too late, I should have given him a large allotment of my flowers. If he had not been out of sight when the idea occurred to me, I should have hailed him, and said, "Have you worked all day?" 'Of course I have," he would have said. 'And are you singing?" "Of course I am." 'Then take these flowers home, and give them, to your wife, and tell her what a blessing she has in you."

> O that we could put songs under our burlens! O that we could extract the sense of sorrow by song! Then these things would not poison so much. Sing in the house. Teach your children to sing. When troubles come, go at them with songs. When griefs. rise up, sing them down. Lift the voice of song against cares. Praise God by singing; that will lift you above trials of every sort. Attempt it. They sing in heaven; and among God's people upon earth song is the appropriate language of Christian feeling.

H. W. Beecher.

Charity.

Let my lips be sealed with Charity, that hey may open only for the good of my neighbor. Let my eyes be veiled with Charity that they may rest upon good, and that wickedness may be shut from my sight. Let And WINTER, which will soon lift his icy Charity close my ears to all unkind and malisceptre over the land for stern and stormy cious slander. Let Charity keep my hands busy with profitable work, and my feet turned in the path towards those whom God hath given me power to benefit. May Charity keep my heart from secret sin, from evil imevil one. So that shutting every door against uncharitableness, my soul may be made strong in love to the Father and to all men.

S. S. Times.

I figure to myself that the last hour is come -the heavens are opening over our heads,time is no more and eternity is begun. Jesus. Christ is about to appear to Judge us, according to our deserts, and we are here waiting at his hands, the sentence of everlasting life or death. I ask you now stricken with terror like yourselves, in no wise separating my lot from yours, but placing myself in the situation in which we must all one day stand before God our judge.-If Christ I ask you were come to make the awful partition between the just and the unjust, think you that the greater number would be saved. Do you believe that the numbers would even be equal. If the lives of the multitudes here present were sifted should we find among them ten righteous? Should we find a single one?

A FABLE FOR THE YOUNG.

Massilon's Sermons.

Two springs which issued from the same mountain, began their course together; one of them took her way in a silent and gentle flowing stream, while the other rushed along with a noisy and rapid current. "Sister," said the latter, "at the rate you move, you will probably be dried up before you advance much farther; whereas, for myself, I shall probably become navigable within two or three hundred furlongs, and after distributing commerce and wealth wherever I flow, I shall majestically proceed to pay my tribute to the ocean. So farewell, and patiently submit no reply, but calmly descended to the meadow below, and patiently proceeding on her way, she increased her strength by numberless little rills which she collected in her progress, till at length she was nabled to rise into a considerable river; while the proud stream who had the vanity to depend solely upon her own sufficiency, con-

THE

Selinsgrove, Thursday Aug. 3, 1865.

"Candor-The Unfettered Feline."

Under these headings the Lutheran and Missionary has recently copied articles out of our paper. Under the latter heading the editor remarks:

"We are wonderfully amused at the manner in which the "American Lutheran" "lets the cat out of the bag" as fast as the "Observer" "ties her up."

We were not aware that the "Observer" is trying to "tie up a cat in a bag" until we were so informed by the editor of the Lutheran and Missionary. We regard it as no disgrace to be considered candid, and make it a matter of principle to speak the truth without mental reservation or prevarication before friend or foe. It betrays the weakness of their cause, when parties forsake the straight forward path of truth and candor, and betake themselves to tricks and subterfuges. American Lutheranism, conscious of its strength, can show an open front over against symbolism, and in a fair, open contest can outvote the symbolists in the General Synod two to one, as was abundantly shown in York a year | not know that I ever asked you, or any one ago. It was only by one of their tricks that else to send me your paper. I do not want they afterwards smuggled in their doctrinal the paper, and therefore I never asked you amendment at the close of the session, and to send it to me. I do not like to say all that ican Lutheran experienced a greater delight thus gained a temporary advantage, which in I feel like saying as you Editors are very an open and fair contest they could never have smart men, and you come down very hard,

a Lutheran paper for nearly fifteen years. principle, of every one that "feels like it," During all this time the symbolists have been | becoming Editors of church papers. I am our bitterest enemies and persecutors, and just as much opposed to such Editors as I am their animosity is at this time rather increas- to those men who establish New Seminaries ing than relenting. But we shall go on in "on their own hook." I am as much down the even tenor of our course; we do not court on the Rebels in the Church, as I am on the their smiles nor fear their frowns.

The Trip to Europe.

We notice that quite a number of ministers and laymen of our church are making trips to Europe this summer. Among others we notice our old friend and colleague, Mr. Henry Ludwig, Editor and proprietor of the "Lutherische Herold" of New York, has gone on a three months tour to Germany. During his absence the paper will not be issued, which is a very nice arrangement, provided the subscribers are satisfied.

Mr. Ruetinik, Editor of the "Evangelist" a German Reformed paper, has also gone to Germany on a six months visit. He has secured a substitute, and his paper is to appear regularly during his absence. There appears however to be a rod in soak for him. I seems he published something derogatory to the German Reformed Orphan house and his brethren express a determination to bring him to an account for this transgression as soon as

the following selections from his paper:

The American Lutheran, decided as it is in its opposition to the confession of the Evangelical down so heavily on every one that "feels like Lutheran Church, sometimes, in its frankness, it" becoming editors of church papers." He our. Church, as the Church has confessed that faith and honestly says so. We hate error, but we church paper who does not "feel like it." like honesty, and like it in the American Lu- And if he does "feel like it" and the church theran. A correspondent in a late number of "feels like" sustaining his paper, we can see that paper, after saying some ugly things about no earthly reason why our friend should come Lutheranism, and showing a great deal of ignor- down so unmercifully on the innocent editor. ance about it, expresses the following true sentiment: Surely it is not Lutheran to sell the truth at any cost whatever. And if Luther could speak from the skies to-day, he would say: "Follow me as I follow Christ." Compromising | peet to "feel like it" as long as we can wield with error is questionable in civil affairs, but a pen to the edification of our readers. in matters of faith and doctrine it is most surely not admissible. A peace secured on such a state meets with our most hearty approbation, basis is a delusion. For sooner or later God will and we entirely agree with him that those hurl the thunberbolts of his wrath at error, and all connected therewith shall suffer loss." That is the kind of language we love. What these "Americans" are pleased to style symbolism asks no compromise. It wants no cloaking and no smuggling. It connives not at error, and all that is necessary is to put it properly in does not go begging for fivors. It seeks God s glory through good and through evil report, and is an essential part of our glorious liberty that is content. If the General Synod will only car- every one can do what he pleases, provided he ry out the principle expressed "symbolism "can does not interfere with the rights and privilegbe satisfied.

THE KIRCHENBOTE, which was the only German paper in the country that battled against the Lutheran confessions while it profess- subscribe for it, or refuse it. He "pleases" ed to be Lutheran, and which some time to do the latter and we have no church discipago became defunct, is about to be revived. So line, and ought to have none, to compel says the American Lutheran. It seems the hope him to do otherwise. So also it is entertained of still finding some Germans who not within the province of our church discipare silly enough to assist in supporting such an enemy to the Lutheran faith, which they profess to hold. Or do they expect it to be supported by sects that are Americans but do not claim to be

Remark by the editor of the American Lutheran.-While writing this latter article, the amiable editor unfortunately suffered a drop of gall to flow into his pen. He certainly misrepresents and slanders us, when he represents us as an "enemy to the Lutheran faith," and as ''decided in our opposition to the confessions of the Evangelical Lutheran Church." On the contrary, we most sincerely believe, that the fundamental doctrines of the Chris-

confession, in a manner substantially correct. We venerate and love the noble confession, but we do not regard it as inspired, or place it on an equality with the Bible, as an infallible rule of faith and practice. It was written by that good and learned man, Philip Melancthon, and received the sanction of Luther and the Protestant Princes. But its author did not, by any means, regard this as a perfect rule of faith, for he began the work of revising and correcting it, soon after its completion. Just as little, therefore, as Melanchton could be regarded as an enemy of the confession which he himself had written, can we be regarded as an enemy to it, when we regard it in the same ight in which its author regarded it.

EDITORIAL CORRESPONDENCE.

The kind reader would make a great mistake, if he supposed that the path of an editor is always strewn with roses, that his correspondents breathe only love and affection towards hin, and express the most unbounded admiration for his paper. On the contrary twelve pounder, solid. our correspondents "come down on us," sometimes, "like a thousand bricks," as will be seen by the following caustic epistle:

"I have been receiving your paper (the 'American Lutheran") for some time. I do sometimes, on people.

We have occupied the position of editor of I will say, however, that I am down on the Rebels in the State, and God knows I never liked them.

> I do think, sir, that those men who claim so much "right," and so much individual power in the Church and State, are very dangerous to both. It seems to me, that our church has no discipline whatever, every man can do what he pleases.

> Well, I will say no more, only this. I do not want your paper. The church does not now, support the good, loyal, "Old Observer," loyal to the church and state, as it should be supported."

Remarks by the Editor .- The writer of the above was represented to us as a very promising young minister who had just been licensed, and who was very successful in building up the church in which he labored. For this reason we sent him the American Lutheran; we fondly hoved he would not only himself be pleased with it, but that possibly he might send us ten subscribers.

To the remark that "editors are very smart men, and come down very heavy, sometimes AN AMIABLE Symbolist is the Rev. M. on people," our innate modesty forbids us to Loy, editor of the "Lutheran Standard." Of make any reply. We may be permitted to this any one can convince himself by reading say, however, that this rule, like most others has its exceptions.

We are sorry that our correspondent is would not certainly have any one to edit a

We have been an editor of a church paper for nearly fifteen years and all this time we "felt like it," and "feel like it" still, and ex-

His denunciation of rebellion in church and men who claim so much "right" and wish to been too truly verified. concentrate so much power in themielves are very dangerous men. But as regards discipline, we think our church has all she needs; force in the cases of offenders- Moreover it cises this same privilege himself which he con- | be inferred. demns in others. He can do towards the American Lutheran just as he pleases, either line to determine whether a man has a right to publish a church paper or not. If he publish a church paper or not. If he publish a church paper or not. lishes anything derogatory to the church or to religion, the discipline may take hold of him, but with his abstract right to publish a paper it has nothing to do.

When our correspondent says: "The church does not support the good, loyal, old Observer, loyal to the church and state as it should be supported," we remark, The church did not support the "Observer" any better before we commenced the American Lutheran than it does now. The American Lutheran was not commenced as an opposition paper scriptural. to the Observer, but as a co-operator with it in battling for American Lutheranism and against symbolism. It is only in case the Observer should ever prove recreant to the prin- to resort to intoxication for the ease of ones'

should feel ourselves in conscience bound to

Our paper supplies an important want in our church at this time. There are thousands of families in our church who are either unable or unwilling to pay \$2,50 or \$3.00 for a large weekly church paper, who can be easily induced to pay \$1,00 for a semimonthly paper, and thus a large number of our members will become interested in the affairs of our church that would without the American Lutheran remain comparatively ignorant of them.

If our correspondent intends to intimate by the phrase "Loyal old Observer," that the American Lutheran is not loyal, then we plead not guilty to the "soft impeachment," and with patriotic indignation we repel the slanderous sinsinuation.

"I enclose you a small list of nam 33 as subscribers to the "American Lutheran." I did not do, however, as you directed me. but chose my own way. I spoke of the matter from the pulpit and urged the importance of having in every family a good church paper. did all this in a neat little speech. know I can do that. Well, you may consider this the first shot from this direction-a round

(Here follow the names of twelve new subscribers, constituting "a round twelve pounder, solid." He then adds:)

There are a number of others whose names I will get shortly. I have been a little slow, but depend upon it, sort of sure.'

Remarks by the Editor .- The most pleasant work that an editor can perforn, is to enter a long list of subscribers on his mail-book. But we doubt whether the editor of the Amerwhilst transcribing the above named twelve subscribers in his book, than the good broth er felt when he sent us the "round twelve pounder, solid" together with the subscription money in advance. To each and every one of our ministerial brethren who would se cure for himself one of the most exquisite pleasures, and at the same time rejoice the heart of the editor, but above all, do a good work by disseminating edifying reading among his people, we commend the example of our coraespondent. The effort is not very difficult, and the result often is the most glo-

Lutheran Publication Society.

On this the Committee thus express them-

Whether the issues of this society have been worthy of general patronage, and have supplied, to their full extent, the wants of the Church, we are not able fully to decide. The Board of Publication shall consist of twentyfour members, elected by the General Synod.

The question might be legitimately proposed, which would be the better plan, the present one, or to make the Board the creature of the General Synod or of the Distaict Synod? Honest men may doubt the propriety of having such a society organized outside of the general agencies of the church. This feature certainly is worthy of thought and reflection.

Whether this Synod is prepared to propose co-operative action at the present time or not, your committee are unable decide. Thus much and nothings less, they would advise Synod to do, to examine the character and workings of the Society more fully in the future and to endorse and co-operate so soon as they shall be convinced of its worthy character and adaptation to issue and diffuse a sound and efficient religious literature.

There might be also an objection raised, however, to some extent neutralized by necessity in the case, against the constitution that two-thirds of the members of the Board must live near the city of Philadelphia. There may arise the apprehension of danger in a centralization of power.

THE CASE OF MR. WIETING.

On the case of Mr. Wieting, who was deposed by the Synod of East Pennsylvania, at its last meeting, we have the following:

Your committee have examined the minutes for the interrogatories of your President, but have looked in vain for any solution of your fomer difficulty; whilst the assertion of Bro'her Wieting touching the propriety of writing for information, that "the whole truth would not be given," has

Why the President of the East Pennsylvania Synod refused to answer the interrogations put to him, your committee are at a loss to know.

If every thing was fair, right, and honorable why withhold the truth? The facts which have been gathered from letters addressed to Brother Wieting by various members of the Eastern Pennsylvania Synod and from other documents places of his neighbors. Our correspondent exer- ed in their hands, the true answer may perhaps

> We have now evidence that he is guilty f any wrong, hence the presumption of innocence is still in his favor, notwithstanding his deposition by and yet as a key in the hand of God applied the East Pennsylvania Synod.

The conclusion to which they came is:

tion in the case. Resolved, That if we fail to secure any light beyond what we now have we shall feel justified by night, they are never wiped out any more in entertaining his application.

Minutes of the Frankean Synod.

IT is better to be the credit of a mean post than the shame of high one. IF we are sanctioned by the Holy Spirit,

then it is its own witness in our hearts; this is

tian religion are set forth in the Augsburg eiples of American Lutheranism, that we mind is to cure melancholy with madness.

DO YOU PRAY?

David did. His circumstances were indeed unfavorable. A crown was upon his head. The care of a kingdom pressed him. He might have said, "I have no time." But he prayed. He prayed much, Prayer formed one of his most influential habits. What proofs and illustrations abound in those wonderful writings, the Psalms! How touching, earnest, often sublime, were his cries unto

Daniel did. He was indeed a statesman and courtier. He lived in the midst of idolaters. To them his religion was offensive. The king bade him not to pray unto the Lord. If he did, it was at mortal peril. The Great men of Babylon conspired to make this very thing the means of his ruin. Still he prayed. He did it, not ostentatiously, but without concealment. His religious principle was stronger than his fear of men. "Three times a day he kneeled, and prayed, and gave thanks before his God, as aforetime."

St. Paul did. It was the first pulse and expression of his new life in Christ. "Behold he prayeth!" said the spirit. The fact was the surpassing but conclusive proof of his spiritual change. From being Saul the persecutor, it was shown he had become Paul the saint. However, after that event his life was one of prayer, as well as heroic labor; of prayer for himself, for his countrymen, for the Gentile world, for the blood-bought church. Holier, more intense, sublimer aspirations probably never ascended from a soul on this side heaven.

Our Lord Jesus Christ did. This is a most impressive truth. It ought to be pondered by all who do not pray. The Saviour was perfect. He was divine. He sustained no relations of dependence. He had no sins to be forgiven. There were in him no evil passions to be subdued. He was subject to no temptation that he could not resist. He was assailed by no enemy whom he could not conquer. He had life in himself. He had creative power. He had infinite merit. But he prayed. He prayed in earnest, and with

Cold mountains and the midnight air Witnessed the fervor of his prayer.

Yes; David, Daniel, St. Paul, our Lord Jesus Christ, all prayed. The prophe's and the saints were men of prayer. Even God, made man, prayer for you. Do you pray?

Mirthfulness.

The power of discovering a comic point, of appreciating a humorous hit, and enjoying the fun of a droll position, is a gift not to be despised. It is not a vain, silly, or unbecoming thing, as some moping owls and grave dullards suppose. It is, indeed, like all human faculties, liable to abuse, and capable of being perverted to evil; but it is essentially a good gift, which it it susceptible, and to manifest itself in the increase of the cheerfulness, the happiness, and the affection of social and family

We might go further. We might say, and adduce much evidence to support the proposition, that as humor is discerned only by those who can to some extent, catch the feeling and spirit of the humorist, so the sense of discernment of humor is one phase or department of spmyathy, and thus the springs of mirthfulness and of kindness are not far distant; and many a home, amid the alternations of joy and sorrow that darken or bright en the course of life, has found an ever-fresh gladness in the comic vein and jocund humor of some mirthful member of the family. Many of the best men we have ever known—the best in the highest sense of the term-with the best heads and the best hearts, have been men who thoroughly appreciated and highly enjoyed true humor.-North British Review.

The smallest key being put into a music box rightly made, and rightly turned, may cause that box to go on for an hour, rolling out exquisite tunes. What the box performs is in no proportion to the size of the key. And the size of the truth that winds up a man's experiences and feelings is in no proportion to the breadth of those feelings and experiences. That truth may be simple almost to inanity; to the music box of the soul, it may unfold and develop that which shall fill a whole life. Resolved, That we respectfully request the I recognize to this moment that my ministry East Pennsylvania Synod to adjust the matter, and character have been shaped by the views that dawned upon me in one single moment; and though these views are often hid as stars than the stars are wiped out.

Remember that God is no curious or critical observer of the plain expressions that fall from his poor children when they are in their closet duties; 'tis not a flow of words, or studied notions, seraphic expressions, or elegant phrases in prayer, which take the ear, or delight the Wise men mingle mirth with their cares as heart of God, or open the gate of glory, or a help either to forget or overcome them; but bring down the best of blessings upon the soul; but uprightness, holiness, heavenliness, spirituality, and brokenness of heart these are

the things that make a conquest upon God, and turn most to the soul's account.

The Watchword.

In one of the great rock galleries of Gibralter two British soldiers had mounted guard, one at each end of the vast tunnel. One was a believing man, whose soul had found rest upon the Rock of Ages; the other was seeking rest, but had not

It was midnight, and these soldiers were going their rounds, the one meditating on the blood which had brought peace to his soul, the other darkly brooding over his own disquietudes and doubts. Suddenly an officer passes, challenges the former, and demands the watchword. "The precious blood of Christ!" called out the startled veteran, forgetting for a moment the password of the night, and uttering unconsciously the thought which was at that moment filling his soul. Next moment he corrected himself, and the officer, no doubt amazed, passed on." But the words he spoke had rung through the gallery and entered the ears of his fellow-soldier at the other endilike a message from heaven. It seemed as if an angel had spoken, or rather as if God himself had proclaimed the good news in that still hour. "The precious blood of Christ!" Yes; that was peace! His trouble dsoul was now at rest. The midnight voice had spoken the good news to him, and God had carried home the message. "The precions blood of Christ!" strange, but blessed watchwords, never to be forgotten! For many a day and year, now, it would be the joy and rejoicing of his heart.

The Antiquity of Petroleum.

In Egypt petrolum was used for medicinal purpose nearly four thousand years ago, and oil springs are still in existence in that country. In the latter part of the last century two ships' cargoes of the crude oil were transported to England to be sole, but the process of refining not being understood, the traffic was abandoned. Under the name of sicilian oil, the people of Agrigentum used what is now known as petroleum for purposes of illumination, and in Parma there is a spring of naphtha wich the people apply to a like use at the present day. In Asia Minor the oil has been known to exist, and has been used to a limited extent for ages. The oil wells in Burmah, it is estimated, have been yielding their present supply of eight hundred thousand barrels per annum at least a hundred years, amounting during that period to about eight millions of barrels in English measure. Oil wells also exist in Persia, and it is said have lately been discovered near the Sea of Azof, while on fhe Island of Samos they existed five hundred years before the Christain era. - London Grocer.

THE religion of Jesus Christ is a vast remedical system made up of many mighty forces and containing within itself capacities of adaptation and adjustment to every phase of the world's progess and to every necessity of individual life. These mighty forces are to some extent dormant. and they must be awakened into action: and the outlying field around the Church must be filled by all the agencies and ought to be turned to the good account of which God has placed in our power. To develope these inner forces, and to cultivate this outer field is the bounden duty of this age and this Church.

WE may grieve the Spirit in our own hearts as well as grieve it in others, when we doubt its teachings, and yield to harassing temptations after we have done the best we could under the influence of the purest motives.

SUSQUEHANNA FEMALE COLLEGE. SNYDER CO. PENN'A.

Fall Session commences August 17th, next. Winter do do November 16th, do March 1st, 1865, do For Catalogues, &c., address, Rev. S. DOMER, PRINCIPAL. July 31, 1865.

MARRIED, on the 20th of July, 1865, by Rev. A. W. Lentz, at the residence of Mr. Peter Kantz, Mr. Jacob Roadarmel, to Miss Sarah C. Marsh, both of Elimsport, Lycoming Co., Pa.

Also, by the same, July 30th 1865, at the rebar, of Philadelphia, to Miss Caroline Haines, of Clinton township, Lycoming county, Pa.

NOTICE.

The Northern Conference of the Synod of Central Penn'a., will meet in Pine Grove Mills, August 24th, 1865.

WM. H. SCHOCH, Sect'y.

LIST OF LETTERS.

Remaining in the Post Office at Selinsgrove. Collins, Charles J., Markley, Francis Parsing Miss Mary Henninger, Peter Reichenbach, Wm. due 3. Heller, Miss H. J., Schoch, William

Persons calling for any of the above letters, will please say they are advertised.

P. S. Persons wishing advertised letters forwarded, will remit two cents to pay for ad-

G. H. HASSINGER, P. M. Selinsgrove, Aug. 1, 1865.

MISSIONARY INSTITUTE.

I hereby acknowledge the receipt of the following amounts for the support of the Theo logical Professor:

July 6th, From "A Friend," Baltimore \$50,00 18th, " B. F. Alleman, Agent collected in Muncy, Lew-

isburg, and Ashland, 26th. " Dr. A Mauk, Laurel, Del. 10,00

J. G. L. SHINDEL, Treas'r.

BY KENNETH M. DEANE Speak gently, brother to brother, Turn not in anger away! Smile again, each on the other, Murmur a kindlier lay. Words that are spoken in kindness, Accents so soft and so mild, Take from the angry his blindness,

Render him meek as a child,

Glance not with hate at thy brother! Wouldst thou a murderer be? God hath said, "Love one another," Hearken my hearers to me. Angels will watch thee when meeting, Angels will see thee depart! Soften each tone of thy greeting-Angels will soften his heart.

Press his hand warmly, my brother, Mark you affection's bright looks! In this all quarrels you smother, The past will be as a sealed book.

So live through thy lifetime together, Through scenes that are fast flitting by, Be the same at all times-in all weather, Then die like two brothers should die.

The Three Gardens.

There are three gardens in my thoughts this Sunday afternoon, which neither I nor any of my young readers have ever seen, or ever shall; and yet the most sacred memories of all Christian hearts belong to them, and will to the end of time. The first was the most mournful: and the second, the most glorious spot of earth that has ever been called by the familar name of "gar-

We all love to think of Eden, a the garden of God," as it came fresh, fair, and perfect from the Creator's hand, and was thus given to "Adam to dress and to keep,"

It is so easy to picture the broad river parting into four tranquil streams; the tree of life raising its stately head in the midst of the garden; the beauty of the first flowers of the land; the fruitladen boughs of the trees of knowledge; the harmony and obedience which brought the beasts of the earth and the winged fowl, at the Divine command, to find in Adam their common master. "The cool of the day," and "the voice of God;" "every thing pleasant to the sight, and good for food." Surely we may almost wonder if the paradise above can be more beautiful than the "garden of pleasures" which bloomed six thousand years ago.

Here I am reminded of a touch ing story. A little orphan, who had spent the eight or nine years of his short life in begging his bread from door to door in the streets of London, was dyin g in a dismal attic. Akind lady, wishing to let in a gleam of heaven, read to him about the streets of gold, and the gates of pearl, when the weary child looked up, and said, "O yes, it is all beautiful! but will there be no country there, for I am almost tired of biding about upon the streets?"

Little homeless wanderer! Well for him that the garden of God is still in the midst of the Holy City, New Jerusalem! If the memory of Eden be so full of beauty, how tender and sweet my words should be, as I try to picture for you Gethsemane; or, in other words, "the garden of the wine-press!" It stood at the foot of the Mount of Olives, on the road to Bethany, over the quiet brook, Cedron. The graceful cedars and the climbing vines, no doubt, grew among its lonely walks; and I do not know if any flowers bloomed, or whether any one tended and kept it; but I know that our blessed Lord spent some hours of His last night, before His crucifixion, in that garden; and thus fulfilled the solemn words, "I have have trodden the wine-press alone."

You are too young to understand all the mystery of His great agony: but not too young to remember that the ground of that sacred place drank in the great drops of blood which fell from Jesus; that there the disciples slept on whilst He watched and prayed; that into those gloomy shades a great band of men and officers rushed, with lanterns and torches, to seek the Saviour: that in Gethsemane He was saluted by the treacherous kiss of Judas; and out of Gethsemane He took the first steps that led Him to the cross

Sureley all this should be before us when we pray, in such soft and solemn words Christians sometimes use: "By thine agony and bloody sweat, by Thy cross and passion: . . . Good Lord, deliver us.

There is no special name given to the garden of the faithful Joseph. It was so near to Calvary, that it must have laid almost beneath the shadow of the cross. We may suppose that it bloomed with rare and beautiful flowers, because it belonged to a rich man; and that it was kept with care, for we read of the gardener.

The fig tree and the scarlet blossomed pomegranate might be amongst its trees; and into its quiet shades the weeping disciples bore the body of their Lord and Master, and laid it on a bed

of costly spices in the "new tomb." There they left it, just as we leave our beloved ones to sleep beneath the turf, or the tombstones. I may surely say that the garden near to Calvary was the most glorious, when we remember that, before the eastern sun had fully risen on the third day, the Lord Jesus came forth from that fair burial-place as "the Resurrection and the Life." And we think this morning anthem might have been sung by the adoring angels !: "The solitary place shall be glad. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." There the Sun of Rigteousness rose to set no more.—Early Days.

The Broken Sofa.

"Guess, mamma, what Fanny gave me," said Willie Mayo, as he placed his hands, tightly pressed together, in his mother's lap.

Mrs. Mayo, laid aside the book she had been reading, and smilingly replied, "I cannot say what, Willie. Is it one of her toys?"

"You always know, mamma; but this time it is something I broke for her." There was a mischievous twinkle in his bright eyes as he said, "Willie broke it and then Fanny didnt" want it." As he said this he displayed a fragment of a sofa that had graced Fanny's doll- 11. Excessive labor to the | 4. Incapacity to sew

"I am very sorry, Willie, that you broke this for your sister."

"Never mind, mamma, dear," said Fanny, who at this moment entered the room, "I have put the old one in its place, and that will do very well."

"How did it happen, daughter?"

"I was arranging my doll-house, mamma and Wille wanted my little bedstead to play haul Muslin, with cotten, linen, or silk thread, from the our furniture with his new wagon. I told him No, I was afraid he'd break it. While I was putting one of the shelves in order he put the sefa on the wagon. He went to the other side | Emphatically a Noiseless Machine! of the play-room, and I did not notice him till he got so quiet. I looked around to see if he had gone out of the room, and there he sat, with the sofa in his hands, trying to mend the back Its streangth and Wonderful Simplicity of conon. He looked so funny at me I could not struction render it almost impossible to get out of help laughing, though the tears came too. It was a real little beauty of a sofa you know. mamma. And then Willie commenced to cry. So I told him he might have it, if he would not haul any more of my furniture unless I give it to him, and he said he wouldn't."

Willie stood there turning the broken toy in his hands while Fanny was speaking.

"I am glad sister has been so kind to you, Willie. I hope you will not forget, darling, and take out her furniture again, unless she wants you to do so."

"Willie wont do so again," he answerd, and raised his bright face to his mother and sister

That evening, long after the children had retired, Mrs. Mayo thought she heard a slight noise in their room. On going to inquire into the cause she saw Willie's white-robed figure standing at the side of sister's bed. As he turned to go back to his crib he saw his mothoer standing there, who whispered, "Why did you get up, Willie? I thought you were asleep long

"I didn't wake her, mamma, but I haven't been asleep any yet. I've been thinking how naughty I was to break Fanny's sofa, and how good she was to me, and I thought I hadn't kissed her near enough for it all."

While Mrs. Mayo was rearranging the covering on him he whispered, "Willie will be sure not to do so again, mamma."—S. S. Times.

Mistakes on Matrimony.

There are two mistkes about it. One is that which Dr. Watts has sanctioned in his celebrated lyric, that souls were paired when sent into this world, and somehow have got mixed and jumbled up, scarcely any one getting his true counterpart, or having any chance of doing so; and that hence are the jarrings of the married state. Many people lay off their miseries upon this mystic fatalism, and think, if they had only their true partners, they should have been supremely happy. Now the truth is, there are no persons but those regenerated or becoming so who cau be brought into any intimate relation least of all the most intimate, without drawing out all the mutual points of repulsion in their

We are not sent into the world paired and nicely fitted to each other without any agen cy of our own; we are brought here with selfish natures to be subdued, and angelic natures to be un folded from within; and this is done through constant watchings, self-denials, and efforts. Let two persons, then, with hearts intensely natural, be brought together in the most sacred of all relations. They think they are matched. They are so. But it may be either for a drawgame at self, or for walking acquis passibus, on to a lady the use of such an appendage is nearly the heavenly road. If they begin in earnest a successively into the consciousness, will be de- force giving the desired increase or decrease in the nied, and have all their jagged points filed off, and finally will be cast out entirely: and whereas their union at first might have been only external, it may become more and more internal; and at length it may become so perfect, that for aught we know, they may only appear in she spiritual world, as Mr. T. L. Harris says, like one person instead of two. At any rate they age. may become together a complete humanity-whereas apart they would be a humanity halved and

On the other hand, suppose a regenerate life does not begin, but selfish and worldly living rather. Then the jagged points of two selfish natures will begin to show themselves, and they will grow more protrusive, sharp, and prickly, and make the disunion more and more complete. This will appear at first rather insensibly under externals, but it will grow to a terrible reality. At first they will only wish to look at the moon through separate windows: but very soon it will be as Hood says, and they will want separate moons to look at; and lastly, there will be no moon at all, for all the romance of life will have gone out in total darkness.

The other mistake is that of supposing the happiest marriages must be a union of congenial tastes and pursuits. What does one want of another who is just like himself, and is not complementary of his own imperfect being ? As Mr. Emerson puts it, "they must be very two before they can be very one." The more two the better. Ideal men want practical wives, ideal wives want practical men; and then, the earth-side and heaven-side of life being put together, it rounds it to a glorious completeness. But they must be put together by inter-penetration, and not by soldering; or, as Swedenborg says, they mustbe conjoined and not adjoined.

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Paoli Accommodation, No. 1.

at 8.00 A. M. at 10.00 "

4.40 "

4.45 " 8.40 "

arkesburg	at	1.10 P. M.	
Inrisburg Accommodation	at.	2.30 "	
aneaster Accommodation	at	4.00 "	
	at	5.30 "	
Paoli Train, No. 2	at	8.30 "	
Pittsburg and Erie Mail Philadelphia Express	at	11.10 "	
ARRIVE.			
Pittsburg and Erie Mail	at	6.40 A. M	
Philadelphia Express	at	7.05 "	
Paoli Accommodation, No. 1	at	8.20 "	
Parkesburg	at	9 00 "	
Lancaster Accommodation	at	12.30 "	

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