

# The American Lutheran.

VOL. 1 NO. XVII.

In Fundamentals Unity, in Nonessentials Liberty, in all things Charity.

PRICE, \$1.00 A YEAR IN ADVANCE

Rev. P. Anstadt, Editor.

SELINGSGROVE, PA. THURSDAY, AUGUST 17., 1865.

PUBLISHED EVERY TWO WEEKS.

## P o e t r y .

### CHILD AND ANGEL.

Through the amber gates of morning,  
Sliding past the golden bars,  
Came an angel in the dawning,  
Downward from the land of stars.

Clad in robes of innocence,  
Crowned with gleaming, golden hair;  
Eyes that caught their light from heaven,  
Face of beauty, fine and rare;

Voice that in the angel chorus  
Sang before the throne of God;  
Feet that in the Eden garden,  
By the living waters trod.

Now the wings were meekly folded,  
And she walked the earth and smiled  
And we called her Maud, and knew her  
For a gentle, winsome child.

Summers deepened into autumn,  
Winters melted into spring,  
While she toyed with birds and blossoms,  
Loved and loving everything.

But her eyes looked ever upward,  
With a waiting, wistful gaze,  
And she pined, and paled and sickened  
Through the dreary winter days;

Living only in the summer,  
Longing for the sun to shine,  
Drinking in the scented breezes,  
Quaffing life's delicious wine.

Oh, the fairest flowers and gayest  
Ever bloomed beneath her feet,  
And the birds before her casement  
Seemed to sing more wildly sweet.

Earth spread out before her darling,  
Fairest landscapes, bluest skies,  
Did her homage, seemed to know her,  
For an angel in disguise.

So she lived, and loved, and taught us  
Lessons of divinely love,  
Then the radiant wings unfolding  
Bore our darling far above.

Through the ruby gates of even,  
Sliding past the golden bars,  
Fled a spirit in the sunset,  
Upward to the land of stars.

Now again the choral angels  
Gave their sister welcome sweet,  
And beside the living waters  
Roam her unaccustomed feet;

But on earth we listen vainly  
For the music of her tone,  
Watch in vain to catch her footfall,  
For our angel guest has flown.

Yet we hope again to meet her,  
When the task of life is done,  
Humbly hope that God will take us,  
Through the merits of His Son;

Flinging wide the shining portals,  
Throwing back the golden bars,  
He will lead us to our darling,  
Dwelling in the land of stars.

## T r a v e l s .

### Men & Things as I saw them in Europe

LETTERS FROM AN AMERICAN CLERGYMAN.

*Dreams realized.*—Rome from the Top of the Capitoline.—The Tiber.—The Seven Hills.—The Magnificent vanishes.—The Ruins.—Baths.—The Corso; its Appearance.—Afternoon Walk.—Rome in June. A Cause for thankfulness.

I AM now in Rome, of which I have dreamed, read, and thought from youth up, and in reference to which I have always entertained the hope that I should see it before I should die. My dreams and hopes are all realized.—I am in the very heart of the city of the Caesars.

As a thirsty traveller rushes to a water-brook, bends down to the stream, and slakes his thirst at the first draught, so we determined to fill our minds and hearts with Rome by a first sight. For this purpose we ascended the Capitoline Hill, passed with a bare recognition, the colossal statues of Castor and Pollux, and the magnificent statue of Marcus Aurelius, and clambered up to the tower of the Capitoline. We felt disposed to turn away from the views presented at the various angles of ascent, until the eye, without obstruction, could sweep the entire panorama.—We gained the highest point, and Rome lay at our feet! The City of the Caesars, all in ruins, lay on one side of the hill; the city of

the Popes, with its palaces and churches, on the other. Beyond the walls, deserted and death-like, lay the Campagna, an irregular plan, which of old contained parts of Latium and Etruria, while the horizon was bounded by the blue line of the ocean, Soracte, the Sabine, and Volscian hills. Hope was lost in fruition; the poetry of our feelings passed away like foam upon the waters, and there lay Rome in its ruins, its splendor, and its prose, before us. And, at the risk of being charged with a want of taste, a want of reverence, a want of historic appreciation, and perhaps many other wants, I will give my own views of men and things as I saw them in Rome.

Looking out from the tower of the Capitol, the Tiber flows beneath you, dividing the city into two equal parts. It is a narrow, muddy, winding stream, spanned by four or five bridges—on which not a mast is seen, nor a boat plying, nor a sign of life, save a machine for catching fish, which turned by the current, is evermore lazily tossing its arm in the air! You are struck with its utter meanness, and exclaim, "Is that the Tiber?"

You ask your valet, after running your eye around in vain search for them, "Where are the Seven Hills?" And he points you to a little swelling here and there within the walls, saying, "That is the Aventine, and that is the Palatine, and that is the Coelian, and that is the Esquiline, and that is the Quirinal, and that is the Viminal, and upon this which you are standing is the Capitoline." And there they lie, all within a circumference far too narrow to bound the plantation of even a moderate Western farmer! And when it is remembered that cities were built upon those hills—that nations contended in the valleys that separated them—that in these valleys, over which an Indian would shoot his arrow, the Etruscans, the Sabines, the Latins contended for empire, how the magnificent takes its departure from all the views we were led to entertain in our youthful days as to the origin of Rome and the Romans! Indeed, while straining our eyes in the direction of the finger of our valet pointing out this hill and that, we made the remark that, were it not for his kind aid, we could not have found out the seven hills even with a search-warrant. And soon the poetry of "the seven hills" was all gone!

And there beneath us are the ruins of the Roman Forum, consisting of falling pillars, tottering walls, and rubbish in piles, giving obvious indications of former magnificence, strength, and extent. And at a little farther remove are the ruins of the Coliseum, grand, historic, and suggestive of scenes and events from which the mind and heart recoil. And, as we subsequently wandered amid its arches, and around and over its walls and seats, we could recall the day when the holy Ignatius was turned into the arena—when that arena was crowded with matrons, virgins, confessors, and when wild lions, tigers, leopards were let loose upon them, and amid the plaudits of some 80 thousand spectators, tore them to pieces! And in full view, scattered over the Esquiline and Palatine Hills, and the space between them, are the column of Trajan, the arch of Titus, the palace of the Caesars, the Baths of Titus, the arch of Constantine, and the ruins of temples, mutely eloquent as to the past and present. The columns and arches are noble—the Coliseum is magnificent, worth going to Rome to see—but, in the main, the ruins have nothing save historic interest; and you are soon lost in a wilderness of foundations and delapidating walls. And when we saw brawny Italians stuffing the palace of the Caesars with hay to feed the horses of the French—and swarthy women hoeing cabbages and potatoes upon the top of it—and the Forum changed into a cow market—and other things after the same fashion, the reader may judge how suddenly we fell from the poetic reign in which we had so long revelled, into the prosaic bathos of roofless walls, crumbling arches, and piles of brick!

And there, too, is the famous Corso, right under your eye, and running straight as an arrow from the base of the Capitoline to the Piazza del Popolo and the Flaminian Gate!—This is the great street of Rome, said in the guide books to have been adorned by at least three popes! And as it derives its name from horse-races which was introduced there by the pious pope Paul II., every stranger would expect to find it a wide street, adorned with trees, and crowded with palaces! But not a

tree is to be seen there. It is as narrow as John Street in New York. The sidewalks are too narrow for two persons to walk arm-in-arm. The houses are very high and very irregular; and the palaces, as they are called, because of the heavy iron gratings of the windows, look more like prisons than palaces of private and aristocratic residence. The middle of the street is the great promenade; and it is quite peculiar to see in the afternoon a dense crowd in the street, dodging in every direction to save themselves from the carriages which are slowly winding their way along, as if to expose the jewelry and gorgeous attire of their occupants to the view of the pilgrims to the city of the Caesars. O, if the races of Paul II., of blessed memory, could only be renewed there on a fair afternoon in April, what a scene would be witnessed in the famous Corso! And as, with my friend in travel, we first walked down this street to the Piazza del Popolo, where stands the obelisk of Rhameses, which once stood in Heliopolis as a declaration of the Temple of the Sun, the question was often smilingly asked of one another, "Is this the famous Corso?" When this is the Broadway and the Fifth Avenue of Rome, it requires no very vivid imagination to conjecture what the city, as a whole, must be! We were as much disappointed at the Corso as we were at the "Yellow Tiber," or at seeing cabbages growing on the top of the Palace of the Emperors!

There is, no doubt, more life here during the winter, and at the season when the fasts and feasts of the Church call strangers together to witness the buffoonery of the Carnival, and the dramatic performances of Holy Week, when pope, cardinals, prelates, and priests are the actors; but, during the days of our sojourn, it seemed like a deserted city. Those days were in early June, when the strangers had mostly returned north, and when but few, save the citizens remained. But few were seen at the various points of interest. There were no houses building—no new streets opening—no ships or steamers on the river—no manufactures—no railway cars whistling along. The shops were all small, and mostly for the sale of pictures, cameos, intaglios, and mosaics; and but few to purchase. For a short while in the afternoon the Corso was crowded; but until then, and afterward, it seemed like a city deserted. French soldiers were there—their drums were beating at all hours in some direction; priests were there in any number, and tripping along with a most self-satisfied air at all hours; and beggars, that always follow priests, as does the shadow its shade, were to be met every where. But yet the city seemed deserted. I felt, in kind, the feeling of loneliness which oppressed me in going through the streets of Pompeii. It would seem as if some dreadful miasma was hanging over it, from which as many as could had fled, and of which those who could not flee lived in constant terror. I thanked God a thousand times that I was neither a Roman nor a papist. And these are mercies for which I have to thank him daily.

But I am not yet done with Rome. "Thus endeth the first lesson."

### A MOTHER'S KISS.

A day or two since, a ragged and dirty-looking boy, fourteen years of age pleaded guilty, in the Superior Criminal Court, to having fired a building. For two years past, since the death of his mother, he had wandered around the streets a vagrant, without a home or a human being to care for him, and he had become, in every respect, a "bad boy." A gentleman and a lady interested themselves in his behalf, and the latter took him one side to question him. She talked to him kindly, but without making the slightest impression upon his feeling, and to all she said he manifested the greatest indifference, until she asked him if no one had ever kissed him. This simple inquiry proved too much for him, and bursting into tears, he replied, "No one since my mother kissed me." That one thought of his poor dead mother, the only being, perhaps who had ever spoken to him kindly before, touched him to his heart, a hardened young criminal though he was. The little incident caused other tears to flow than his.

An insane lady in Albany leaped from a third story window to the ground, last Saturday, and when picked up she was found uninjured, but had recovered her reason.

[For the American Lutheran.]

### Bible View of Mountains.

The Holy Scriptures are grand and glowing with a wonderful history and beautiful description of mountains. While the hills and valleys, wells and springs, deserts and fruitful plains, rivers and seas, mentioned in the Bible bear testimony of being the scenes of great providential events, the mountains are no less remarkable. Their history in many instances is strikingly connected with astonishing revelations of God to man. Ah, they are the orators of nature, proclaiming with voiceless eloquence, the testimony of eternal truth, and the glory and wisdom, of Him who created them.

When we read the Bible account of mountains, the mind is forcibly impressed with thrilling reminiscences of the past a mass of events is presented for our instruction and edification. Let the mountains spoken of in the Holy Scriptures present their testimony. Ararat stands as an awful monument of the antediluvian race, a stupendous link in the history of man before and after the flood; upon its lofty summit the ark rested, containing the precious freight that is to inhabit a world, while all other creatures were slumbering in the vast ocean of waters. Moriah, celebrated as being the mountain, where the great father of the faithful, presented an exhibition of triumphant obedience, to the divine command, in the perfect willingness to sacrifice his beloved son Isaac. But the mandate of the Almighty restrains Abraham, an offering is provided, and God is fully satisfied with the great victory of faith. Mount Moriah, memorable as the place, where Moses under the divine direction, Stript Aaron of his pontifical robes, invested Eleazar, his son with the office of high priest, and where Aaron died, and was buried.

Mount Sinai will ever be remembered and associated with the children of Israel on account of the tremendous appearance it presented at the giving of the law. The Bible informs us that the presence of Jehovah was ushered in by a fearful agitation of the elements. The holy mountain shook to its very foundation, and emitted immense volumes of flame and smoke; the air was rent by violent claps of thunder, sheets of vivid fire glared through the atmosphere, and the confusion was rendered still more terrifying by the loud roaring of the celestial trumpet. Well might the Israelites tremble at beholding this awful scene, and in hearing the voice of God, speaking with Moses. It was indeed a sight so terribly magnificent, that the man of God himself was afraid, and said "I exceedingly fear and quake."

Mount Nebo, prominent as the place where Moses took a delightful view of the land of Canaan, the country that God promised to Abraham's posterity. What a delightful scene opens up before the enchanted vision of this good man! In his survey he beholds the beautiful prospect which the luxuriant plains of Jericho, and the fair cliffs and lofty cedars of Lebanon afforded him, after having done this for some time, mount Nebo, becomes the magnificent death-bed, upon which the great statesman of Israel breathed his last.—"And no man knoweth of his sepulchre unto this day."

Nor would we pass over, lightly mount Carmel, the finest and most beautiful mountain in Palestine. When the breath of Spring visits the Holy Land, Carmel presents a delightful appearance; it is clothed with perennial verdure, interspersed with blooming flowers, indeed it is the fruitful, the graceful and the lovely mountain, so that the lofty genius of Isaiah, guided by the spirit of inspiration, could not find a more appropriate figure to represent the flourishing state of the Redeemer's Kingdom than "the excellency of Carmel and Sharon." The graceful form, and verdant beauty of Carmel are alluded to by Solomon "Thy head upon thee is like Carmel."

Many more mountains might be noticed to show that they are intimately associated with Biblical history. Suffice to say, that it will amply repay the diligent student of the Bible, to thoroughly study out the remarkable, instructive, and entertaining, events that have taken place near, or on the mountains of Palestine. In a word, he who would have a correct view of Bible history, and his fund of religious knowledge increased, will certainly be greatly aided in that direction, by hunting upon some ancient map the locality of every

mountain mentioned in the Bible, and then by carefully reading the Scriptural account, in connection with the locality of the mountains, we must gather Bible knowledge.

FRATER.

### Deacon Rising's Dancing-School.

There are some people so honest, single-minded and sincere, that we seem to feel that they are the Nathaniel's of our generation. We always love to meet such men. We feel that it would be hard for temptation to fasten on them; and if ever the wind blows dust on them it soon blows it off again. Such a man was Mr. Simplemind, well known in all our region as one who found it hard to do wrong, and equally hard to imagine it in others. He was a home man, but on one occasion he was called to go on urgent business for a friend to the village of Suppleham, some two hundred miles from home. His business took him at once to the house of Deacon Rising, of whom he had heard often, and whose society he expected to enjoy much. The deacon lived in a new jaunty-looking house, evidently smarting up, and determined not to be left behind in paint or furniture. It was indeed quite stylish, "with all the modern improvements." Mr. Simplemind arrived just before tea, and of course was invited to all the hospitalities of the table. As soon as the tea was over the Bible was brought for family worship. The two young ladies, the daughters, and very pretty they were, said they must be excused in order to dress, and so they were not to be at prayers. Mr. Simplemind looked disappointed. A short chapter, selected for its shortness, evidently, and a short, hurried prayer, were soon over.

"I beg your pardon," said Mr. Simplemind "I presume your daughters are dressing for company, and I fear if I accept your kind invitation to stay with you I shall be in the way."

"O, not at all. We are not to have company. My daughters are only dressing for the dancing-school."

"The Dancing-School! why, Deacon Rising!"

"You seem to be surprised, sir. Well, we did hesitate some about it, but all the young people were going, and we didn't want to be rigid."

"All the young people are going! Why there must be some very hard ones, unless your place is very remarkable."

"I don't mean all, but all the first families. We took special care that none but moral and respectable young people were admitted."

"I see. Then dancing schools are such places that the immoral and the not respectable are likely to go, and so likely that you have to take 'special care' to guard against it. You don't take any such pains when you open a new prayer-meeting or Sunday-school, do you? May I be permitted to ask if Christian parents are doing right to send or allow their children to go to amusements or places to which it is so natural for the wicked to go that you have to take special care to keep them out?"

"Now, my good sir, let us be candid—"

"Well, I feel sure I want to be, and have been afraid you would think me too candid."

"What harm does it do for my children to go to a dancing-school with good moral companions? They are particular not to keep late hours."

"Late hours, then, are the natural consequences of the thing, or else they would not have to be 'particular.'"

"You don't have to make this remark about any religious meeting or gathering. I never heard such a thing said about any charitable gathering in my life."

"Now, Mr. Simplemind," said Mrs. Rising, "don't the Bible say that there is 'a time for all things,' and 'a time to dance?'"

"Truly, madam, the Bible says there is 'a time to dance,' and a time to 'pull down,' and 'a time to kill,' but I have never yet pulled down my house, or killed anybody, because there is an opportunity for doing such things. You surely don't understand that text to teach us to tear down the house, or character, or influence, or to kill body or soul?"

"Well, but did not David dance before the Lord?"

"Yes, and danced with all his might, but that was religious worship. You don't mean



[For the American Lutheran.]

## Let All Read of Cobleskill.

to say that your daughters go to the dancing for religious worship, do you? If they do, then we should ask a question or two whether, under the light of the Gospel, this is the best method of worship? But I know you don't pretend to place it on that ground."

"Well, sir," said Deacon Rising, "we live in peculiar times. Our religion has suffered because we have been rigid, and thought to be morose. I don't think we should make men hate religion by being sour and crabbed."

"Certainly not, but, my dear sir, is that your motive in sending your children to the school? Was it a religious duty, a desire to honor Christ, that led you to do it? I feel certain it was not."

"Now, really, Mr. Simplemind, you carry things too far. Pray, what hurt does it do for my children to go to this dancing school?"

"The very question I have been wanting you to ask; and I will be very brief and plain in my reply. It does hurt in these ways:

"(a) You were chosen to be deacon of an orthodox Church, because your brethren thought that in character, in example and influence, they could safely point their families to you as a model. They thought you to be a simple, humble Christian: one who would not strive to gain both worlds. By this act you have fallen in their regard, in your influence, in your weight of Christian character, I have no doubt.

"(b) I have also no doubt that the whole Church feels the influence. Are not your prayer-meetings very thin, and cold, and formal? Don't you find you cannot hold up your head, and speak and pray as you once did? Religion must be very low before you could do such a thing.

"(c) Your minister, I am bold to say, was amazed and grieved when he heard of it. He is now. He mourns in secret places. And if he were asked by you he would tell you so. I happen to know him to be a most excellent man; but don't it begin to be whispered about that he is 'dull,' 'is not popular,' 'is not up to the times,' and it would be well for your people to have 'a more popular man?' And depend upon it, deacon, they will look to you to lead off in this dance. Their instincts teach them that an officer in the Church who patronizes the dancing-school will not long be true to his faithful minister.

"(d) You have brethren in the Church who are grieved, I have no doubt. Have you not some conscientious Christians who do not allow their children to go to the dancing-school? Their children want to go—would be delighted to go—perhaps beg to go, and urge that Deacon Rising's children go, and these parents are tried. They seem severe. But they gave their children to Christ in infancy, and they dare not let them go on the devil's ground. You grieve all these exceedingly.

"(e) You hurt your own children. There must be some limits to the thing. You know that if you put guns into the hands of boys, they will fire them off. If you give a child a taste for dancing, and the power to dance, she will inevitably want to go to places of amusement, where there is opportunity for display, and where the company is not 'very select,' or 'moral,' and where they do 'keep late hours.'

"(f) Your children will have new and strong ties fastening them to the world, and drawing them away from Christ. Anything that unfits one for the trying duties of life and for the self-denial of a Christian, is a wrong done to the child. And pray, deacon, what possible cross does the community see your Christian family take up? You have no theatre and no horse-races here, and you do not patronize them. But if I understand Christ, we are to take up some cross daily, something that will be felt and seen as a cross. Now, where is the cross which they see you take up for Christ?

"(g) If your children are Christians, the wrong is hardly less to them. If they are Christ's, he dwells with them. Suppose he should call in here in person to-night, and, propose to talk with your children, would you like to take him to the dancing-school to introduce him? Or, would you ask him 'just to stay outside, while you went in and called them out?' O, deacon! deacon! I fear you are hurting yourself, hurting your family, grieving your fellow-Christians, wearing down your minister, and grieving the Holy Spirit, in conforming to the world. The Master says, 'Be not conformed to the world.'"

Alas! Mr. Simplemind was sad! Deacon Rising was sad! And I am sad! Reader, are we all foolish in being sad?

Rev. John Todd.

## Laconic Correspondence.

—In a certain place not long since, a Catholic girl stole a lot of silver spoons from a Protestant preacher, in whose family she was a servant. The priest having found the thief, determined to have the spoons sent back, and then ensued a correspondence something like the following:

"To the Protestant Preacher:—I send your spoons back. If your servant had been a Protestant, you never would have got them again. Yours, CATHOLIC PRIEST."

"To the Catholic Priest:—I thank you for the spoons. If the girl had been a Protestant she never would have stolen them. Yours, PROTESTANT PREACHER."

The Educational convention which met in Cobleskill, has been the subject of "low wit," unenviable personalities, and unjust criticism. Even the brother who writes over the signature of "Union" in the Observer uses very offensive language in regard to the brethren that composed that convention, and has located them where they least belong. Evidently this bro. is not acquainted with the condition of the Lutheran Church in the state of N. Y., for if he had been, he would not have insulted those brethren with the appellation of "secessionists" who in the name of God are repelling the aggressive movements of hyper-symbolists, and are contending for the faith of the church, as it was held by our fathers who now sleep in Jesus; and as it was once proclaimed by those who now give another sound. Who like their oracle discard the religious training of their former life, and then command us to feed with them on the husks of symbolism, when we say "no, there is bread enough in our Father's house," then the cry is made "seceders &c.," yet they say "we will have no one tell us what we shall not believe, that would be burdening our consciences, and violating our religious liberty," and at the same time, they command us to believe and subscribe to their superstition at which enlightened christendom revolts; and when we say God forbid that we should do so wicked a thing, then they tell us that we are not Lutherans and should go where we belong; for with us there is no peculiarity of faith which is not held in common with other christian denominations. As though, it were error that is the distinguishing characteristic of our beloved Lutheran Zion. The church shall now understand the state of things up here in N. Y., before we dismiss our pen.

Many years ago there was left by the will of Mr. Hartwick means to establish a school in which to educate indians or indian missionaries. The location of the institution was fixed by its founder in the town of Hartwick, Otsego co., N. Y., by the way of public conveyance 90 miles west of the city of Albany, 81 or 82 miles of which must be traveled by stage. The board of trustees, is a close incorporated body, who create themselves as there is need, and while it has entered the history of the Lutheran church, as a Lutheran institution and while the synods in the state of N. Y., have sent their theological students there, yet this school never belonged to the synods, nor has the church the right to control it. Each synod (except the Buffalo synod and that may now) has sent a committee to the commencement exercises, at which time the board of trustees meet for their annual meeting and after they are through with their business (in which no doubt the most profitable item is the drawing of their pay from the Seminary fund; so much per mile and so much per day in attending the meeting of the board) these committees by a most magnanimous invitation on the part of the board are invited to come before the board and state how they liked the examination of the students; we ourselves have been the dupes of this Hartwick Seminary farce. They have been asked to give the Synods a voice in their meetings, but they have refused. It is said that \$100,000 was left to the Seminary, and now there is but \$18,000. The money could not have been spent in Seminary buildings, for those would not more than compare with an ante revolutionary stone barn in the state of Pa. Nor could it have been spent in providing the seminary with a respectable library, for a writer a few years ago said the Library contained 100 volumes, what progress, a seminary fifty years old containing 100 volumes! But let it not be said that this is disreputable to the Lutheran church in N. Y., State, only in so far as the church has failed to have an institution of its own, or has neglected to identify herself with an institution of the church in another state, possessing capabilities to educate her children; because this Seminary is not the property of our churches. Our people could never call it theirs. And it is not the educator of our sons and daughters. Our people have had no disposition to send their children over the hills by stage, where there is no Lutheran influence outside of the Seminary, and where if they had sent them, they would have had no accommodations. The board of trustees may say it is none of the churches' business what we do with the money of the seminary, as it is under our control and we are accountable to none, but ourselves; very true; but when this close incorporation gets short of spending money, and pay themselves as they please, and without permission from the synods, or even asking this permission, resolve to beg from you the churches of N. Y. \$50,000 to replenish the treasury of Hartwick Seminary, to which they hold the key and not you, surely it becomes your business, as to whether you will comply with this unauthorized and unreasonable demand. To our mind it is quite clear that the reason why the church in the state of N. Y., has no school, is because some of the old men in the synods were created trustees of Hartwick Seminary and they, no doubt pleased with getting so much per day and mileage, were willing to make their annual pilgrimages up to Hartwick Seminary, and used their influence in their synods in making them believe, that Hartwick would do, and even was the place to educate the ministry, and the churches followed their advice, and hence we have no school belonging to the church, but one that wants the church to belong to it; while other churches have planted schools all over the state, which do honor to the denominations to whom they belong, and receive large sums from the college fund of the state. Hartwick Seminary has been the little toy in a close incorporated body, with which the church of New York state has ever played. And while our people are a tax-paying people, they pay their money to Roman Catholic schools, and others, but have no school of their own, and draw no money from the state, and have the chagrin in seeing others going forward in a grand and glorious career of conquest, while they, in educational facilities, hardly constitute the tail-end of the comet of light and intelligence, that is sweeping over our great state. If we can

not have an institution that will do us honor among other schools, let us hide ourselves in the light of some institution of our church. We would better, we would rather shine in a sun with another, than as a lightning bug, in Hartwick Seminary, which, since the removal of Dr. Sternberg, we are told by the best authority, is a stench in the community where it is located. Is there not room for us in Gettysburg, or Selinsgrove, or the Springfield? Yes, "there yet is room." Distance is all that keeps us from occupying it to-day. But by the application of steam, distance disappears. With overflowing hearts, we thank God for the age of progress in which we live. Then will bro. Manhattan "wait for the wagon" and take a ride with us! Or will he stay with Hartwick, with it may be, less than "six students?" or does he mean to begin the work of consolidation, by putting Gettysburg into Hartwick? That would be like putting the Great Eastern into a frog pond.

We have no cause for complaint with our educational state law. It proposes to help those, who help themselves. We have never helped ourselves to an institution, and, therefore have received no help from the state. The church would have slept on with Hartwick Seminary, if God by his Providence had not sounded the note of alarm in her ears, that Symbolism was making *gigantic strides for her life*. From the time that Dr. Mayer of Philadelphia was called to his reward on high, who held symbolism among the Germans in the New York Ministerium, as with a bit and bridle to that degree, that not so much as the Augsburg confession was named in the faith of that Synod for more than fifty years, until after his death, the symbolic element has been unrestrained in the New York Synod. That symbolism has become a power with the Germans in the New York Ministerium, will be seen, when we remember, that the chairman of the committee at the last General Synod, on applications of Synods for admittance into that body, who is the standing president in the New York Synod, which office he holds by the suffrage of the Germans in his Synod, reported, that the Frankean Synod be received into the General Synod, as they had complied with the requirements of the constitution of the General Synod. And in his speech for their reception, he let the Frankean Synod have the palm of praise of all the Synods of N. York, as being the only Synod in the state, that had ever brought to trial and expelled a member for *herodoxy*; and yet, when the German delegation from the New York Synod opposed the admission of the Frankeans, and it came to a vote, this brother was one of the small majority that voted against the reception of that Synod; and thus he was retained in the chair of his Synod, while another brother in the same Synod, as he told us, was shorn of the emoluments resulting from the offices of the Synod, because he had voted for the reception of the Frankean Synod. Honor to the man, who in the face of friend or foe, has the courage to declare for the right! This same pressure, or something of which we have never heard, has changed Dr. Miller's views into sympathy with symbolism; for we have it from the best authority, that such is the fact. And it was from this fact, and the same pressure, that Dr. Sternberg was impelled a few years ago to write that *unanswered* letter on the Lord's Supper. And because he chose rather to be the conscientious and consistent child of God than to enjoy the rewards of Symbolism for a season, the symbolists brought their power to bear upon the trustees of the Hartwick Seminary, to remove him as principal of the Seminary, which they knew would be removing him from the Seminary. One German moved in the New York Synod, that they send no students to Hartwick Seminary while Dr. Sternberg is the Professor there. And the threat was current that unless he should be removed from the Seminary, they would send their students to Philadelphia. And in obedience to their behest a paper was sent around to the trustees last winter, for his removal, and receiving the signature of a majority of the trustees the work was accomplished, some, no doubt, signing it with a *will*, and others by having become the tools of the first named.

In removing Dr. Sternberg, who never changed his theological views, but holds the same views now as when he was elected Principal of the Hartwick Seminary, fourteen years ago, they removed all that we had in that Seminary, and thus thrown out, it is true, of another's house, we must and will, by the help of God, take care of ourselves. Is it not arrogance in the highest degree, and the very insult, thus to remove the representative man of the American Lutheran Church in N. York state, and then to come and ask us to help raise \$50,000 for their school, which is now equipped to work for the interest of Symbolism alone? Why do they so call after us, and follow us even into our convention? Is it because they so love us? If so, they have a strange way to show it.

We would have left them to enjoy their school, and would not have laid a stone in their way, if they had left us alone. What do they want? Well, they want the church's money, for they say, "Every dollar given to the new seminary, is so much taken from Hartwick." Here, by the by, we have it, as a most worthy brother of the N. Y. Synod said to us, "If that \$50,000, is ever raised, the English churches will have to give it, for the Germans will not." And this same brother gave us to understand that the element of Symbolism as developing itself in his Synod among the Germans, is becoming intolerable to the English portion of the church. Take care, lest there be "a move" at another point. As to the communication that appeared in a paper over the signature of "A Lutheran," it smacks of coming from a certain Divine who in his palmy days with others seceded from the N. Y. Ministerium, and formed the Hartwick Synod; and who then wrote for the church, that "Dr. Schmucker's Popular Theology is a standard work in the Lutheran Church;" that we are not "required to believe every sentiment in the Augsburg Confession;" that the Lutheran church does not hold "that children are condemned to everlasting torments for original sin;" that Baptism is not a saving ordinance; that ministers

are not authorized to forgive sin, &c., &c.; and that on the subject of the Lord's Supper "the Evangelical Lutheran church does not now materially differ from other Protestant denominations in this country." But who (strange enough) a few years ago in the Review argued that the body of Christ may be every where, because Divinity is omnipresent; who in 1860 and 1861 labored to remove the Hartwick Synod from its old established doctrinal basis; who in 1862 worked to supplant the Lutheran Observer in his Synod by introducing a *Symbolic paper*; who in 1863, in discussing the question, "Is there salvation out of the church?" expressed his astonishment, that a man holding the position in the church as did Dr. Sternberg, should hold that there is salvation out of the visible church, and that a poor heathen converted by the Word and Spirit of God, and not having an opportunity to unite with the church, would if he died in that state, be saved without baptism; who in 1864 warmly advocated the proposed Amendment to the doctrinal basis of the General Synod, and in 1865, with his understrapper came to the convention in Cobleskill, to defeat the object it had in view. Against all these "moves," as "A Lutheran" would be pleased to call it, the opposition "roared" and by the blessing of God, defeated every attempt to turn the church into the stream of Symbolism. "A Lutheran" loses the truth in the second sentence that he writes; the convention did not resolve to "establish a Theological Seminary on a new basis," as he says. It did not even resolve to establish one at all, but it said that the time had come, in its judgment, when the American Lutheran church in the state of New York should at once unite in establishing a literary and Theological Seminary under its own control, representing our doctrinal views and adequately endowed. It however so happens sometimes with mortals, that old things seem new to us, so we will tell "A Lutheran" in his professed ignorance as to what our doctrinal views are: that Dr. Lintner wrote them for us and the church long ago, (1837,) when he wrote, that "Dr. Schmucker's Popular Theology is a standard work in the Lutheran church; that baptism is not a saving ordinance, &c., &c., and that on the subject of the Lord's Supper 'The Evangelical Lutheran Church does not now materially differ from the other Protestant denominations in this country.'" When "A Lutheran" says that Prof. Sternberg has voluntarily gone out from Hartwick Seminary" he says what he must know is not the fact.

The above establishes the general character of "A Lutheran's" article for truth, which his editor calls a "faithful account of the convention." We pass over his foul charges and ugly personalities, as also those of his editor. For when Doctors of Divinity and the editor of a Christian paper can so dishonor their titles and prostitute a holy calling by spitting malice at their brethren, it is time for us to leave off following their example. The church will now understand "A Lutheran's" article as the overflowing of the gall of a vanquished opponent, who was engaged in a weak cause, and had no arguments to sustain himself, and too little grace to restrain his malice, which some say, is the worst passion of depraved humanity. As an old Quaker once said to a man who was indulging in very bad language, so we would say to A. L. and Dr. Krauth of Philadelphia, "Thee should keep on until thee have all that ugly stuff out of thee, for thee cannot enter into the kingdom of Heaven with such nastiness in thee!"

VIDEMUS.

## The Apostles' Creed.

It is affirmed by St. Ambrose that the twelve apostles, as skillful artificers, assembled together, and made a key by their common advice, that is, the creed, by which the darkness of the devil is disclosed that the light of Christ may appear.

A sermon has been attributed to St. Austin, quoted by Lord Chancellor King, in which he states that each particular article was placed against the name of each apostle.

Justice Bailey, in his "Book of Common Prayer," says that this creed was not framed by the apostles, or existed as a creed at their time. He then gives its exact words prior to the year 600, and adds, "that additions were probably made in opposition to particular heresies and errors."

Bishop Pearson also states "that the descent into hell was not in the ancient creeds or rules of faith."

## THE APOSTLES' CREED A. D. 600.

1. I believe in God, the Father Almighty;
2. And in Jesus Christ, his only begotten son, our Lord;
3. Who was born of the Holy Ghost and Virgin Mary;
4. And was crucified under Pontius Pilate, and was buried;
5. And the third day arose again from the dead;
6. Ascended into heaven, sitteth on the right hand of the Father;
7. Whence he shall come to judge the quick and the dead.
8. And in the Holy Ghost;
9. The holy Church;
10. The remission of sins;
11. And the resurrection of the flesh. Amen.

The interpolations are as follows:

1. "Maker of heaven and earth."
3. "Conceived by the Holy Ghost."
4. "Dead."
6. "He descended into hell."
7. "Of God . . . Almighty."
9. "Catholic." "The communion of saints."
11. "And the life everlasting."

"If this creed had been framed by the apostles," remarks Archbishop Wake, "it is not likely that St. Luke would have passed it by without taking the least notice of it."

Lord King suggests that "the interpolations were made in opposition to the heresies of the Carpocratians, Ebionites, and Cerinthians, who taught that Christ was born in the ordinary and common way, as other men and women; and also in contradiction to the Docetæ and Simonians, who affirmed Christ to be a man, not really, but only in appearance; and against

the Basilidans, who held that not all sins would be remitted; and the Novatians, who denied remission to the lapsed."

One of the most ancient creeds, that of St. Cyprian, is very brief:

"Credis in Deum Patrem, filium Christum, Spiritum Sanctum, remissionem peccatorum, et vitam æternam per sanctam Ecclesiam."

"I believe in God the Father, his son Christ, the Holy Spirit, the remission of sins, and life everlasting through the sacred Church."

HOBART BERRIAN.

## The American Lutheran.

Selinsgrove, Thursday Aug. 17, 1865.

## The Synod of Pennsylvania and the General Synod.

The editor of the "Zeitschrift," Rev. S. K. Brobst, is sounding the trumpet of alarm in regard to the reception of the delegation of the Synod of Penn'a. at the next meeting of the Gen. Synod. A writer in the "Lutheran Observer" had asserted that the delegates of said Synod would not be received because they withdrew in a disorderly manner, and their Synod had approved of their actions. Hereupon the Rev. Brobst exhorts the delegates elect to be undaunted, and with fearless intrepidity to proceed to Fort Wayne and present their credentials at the meeting of the General Synod.

Now, although the Synod of Pa. sustains an amonious relation towards the Gen. Synod, the delegates having left the Gen. Synod in a disorderly manner, without asking for leave of absence, and their Synod having approved this disorderly conduct, and further more instructed them, that in case the Gen. Synod should do anything which in their opinion would be contrary to the doctrines and usages of the church, they should repeat this same disorderly conduct by withdrawing from the sessions of the Synod without leave of absence; yet with all this, we cannot see how, according to the constitution, they can be prevented from taking their seats as delegates in the next Gen. Synod.

The Synod of Pa. had withdrawn from the Gen. Synod once before, and remained away more than twenty years, and yet on their return they were received at the meeting of the Gen. Synod at Winchester, as though they had never been out, the vote not being taken in reference to their reception, but the delegates merely handed in their credentials, like those of any other Synod that had never seceded. This was done, no doubt, in a spirit of obsequious deference to the "Old Mother Synod." With such a precedent before us, we do not see how we can constitutionally reject their delegation at the next meeting of the Gen. Synod.

We would therefore put the case in another point, we would put it on their honor, and as the delegates of the Pa. Synod are honorable men, we believe they can be reached sooner in this than in any other way, they will rather be led than driven.

Delegates of the Synod of Pennsylvania and adjacent states! You would certainly not intrude yourselves into a house where you know that you were not welcome, and your room was preferable to your company. How then can you intrude your presence on the Gen. Synod, the great majority of whose members would rather see you stay away, and who are now looking about for the most plausible pretext to exclude you from its connection.

Again, your Synod is at present of no earthly use to the Gen. Synod, as not one object contemplated by its organization is complied with by your Synod, but you bend all your energies to defeat the most cherished projects of the Gen. Synod. Its Theological Seminary you labor with all your might to cripple by establishing a rival institution and inducing as many students as you can to leave Gettysburg and go to Philadelphia; its hymn-book, Liturgy and Catechism you labor to supplant by publishing rival editions of your own; in the work of Home Missions you do not cooperate with the Home Missionary Society of the Gen. Synod, but you have established an independent Home Missionary Society of your own; in For. Missions, you have one Missionary to whom alone you devote your funds. You are therefore more harm than good to the Gen. Synod, and how can you, as honorable men wish to remain any longer in connection with it?

Finally, we do not think that you will accomplish your purpose by staying any longer in connection with us. It is true, you think a considerable triumph was achieved for your cause by the introduction of the doctrinal amendment, and you give this as the only reason why you renew connection, no doubt hoping that you will be able to influence the Gen. Synod to make still more progress in Symbolism; but fortunately for us, and unfortunately for you, a wholesome reaction against Symbolism is beginning to set in, and we hope to see even this proposed doctrinal amendment voted down before long. Already you have lost caste with your symbolic brethren of Missouri, Ohio and Buffalo, on account of your re-election of delegates to the Gen. Synod; they think your conduct very inconsistent, and if you persist, may in the end excommunicate you altogether as heretics.

Lastly, the rod that you held over the Gen.



Synod has no more terrors for us, and it is more than likely that something will be done at its next session which you will regard as "contrary to the doctrines and usages of the church and then you will again be in conscience bound to take your 'sublime exit.'" Thus the solemn farce that was witnessed at York, would have to be reenacted at Fort Wayne.

#### "Another German Paper."

Under this heading the "Luth. Observer" of this week contains the following editorial:

"We learned last week from some friends who were at the Gettysburg commencement, that there is a project on foot for starting a new German paper that promises to meet the wants of the friends of the Gen. Synod, better than anything heretofore attempted or proposed. It is to be in the hands of a competent editor or editors, strictly loyal to the General Synod and her institutions, aiming to concentrate our scattered energies and promote the highest interests of our church. We were not aware of this project a week or two ago, when we called the attention of our readers who want a German paper, to the resuscitation of a suspended one of a somewhat local character. In view of the importance of centralization and unity in our church agencies and the dangers to be apprehended from individualism and limited local enterprises, it would be well for our German friends to wait before subscribing for a German paper to ascertain whether this new paper, worthy of the General Synod, shall be started.

Remarks by the Editor of the American Lutheran.—We shall hail with joy the establishment of another German paper on the basis of the General Synod, and have no doubt that if a "competent editor is appointed, who is strictly loyal to the General Synod" we shall be able to harmonize and co-operate with him most gloriously. We intend to go on with the publication of the Luth. Kirchenbote, whether this contemplated "project" is started or not. There is room enough in the General Synod for two or more German papers—competition is the life of business. We have had an experience of fourteen years in editing the Kirchenbote, and with the blessing of God, we feel confident of success also for the future. When Dr. Diehl characterizes the Kirchenbote as "one of a somewhat local character," and a "limited local enterprise," he is slightly mistaken. Our papers are no more local in their character, than the Lutheran Observer is. We are at a loss to understand what he means by "the dangers to be apprehended from individualism." Is not the Luth. Observer also an individual concern, owned and controlled entirely by one or two individuals? If papers owned and controlled by individuals are really dangerous they must be so in proportion to their circulation, and as the Observer has a larger circulation than any other Lutheran paper in America, it must, according to their own reasoning, be the most dangerous paper in the church. We do not think individual enterprises more dangerous than stock enterprises, of which we have a very notable example in the establishment of the Lutheran and Missionary, and in which, we believe, the editors of the Observer still hold stock.

When the Dr., at the end of his article advises the Germans not to subscribe for our paper till they see whether the new one will be started, he makes himself a most unwarrantable intermeddler in other men's business.

#### Selinsgrove and the East Pa. Synod.

A writer in the "Lutheran and Missionary" says some very hard things about a correspondent in the "Lutheran Observer," and among other charges accuses him of having sent education money belonging to the East Pa. Synod, "clandestinely" to Selinsgrove. We are greatly surprised to hear that giving money for the support of young men preparing themselves for the Gospel ministry in the Missionary Institute, is regarded by some as such a grave offence that it deserves to be reprehended in public print. Still more does it surprise us that any friend of the Institute should be in such subject fear of its enemies, that he has to send his education money "clandestinely." We are not aware that any education money has ever been sent "clandestinely" to Selinsgrove, and until we get more reliable evidence than the assertion of the writer in the Lutheran and Missionary, we will not believe that education money belonging to the East Pa. Synod has ever been thus sent.

The East Pa. Synod has, however, supported men in the Institute from her education funds, and does so still. She will never have cause to regret this expenditure. There are men now in connection with the Synod of East Pennsylvania who have been educated at Selinsgrove, that have already more than repaid the money expended in their education, besides the incalculable amount of good they do in building up the kingdom of Christ. There are at this time no less than six men from the Missionary Institute laboring within the bounds of the East Pa. Synod, all of them with remarkable success, and some of them in fields which the Synod could perhaps not otherwise have supplied, or to which men educated at Gettysburg could not have been induced to go; namely Earhart at Lairdsville, Eicholtz in Cuyungham valley, Rhodes in Sanbury, Shertz at Plum Creek, Fernler at Fishersville, and Weaver at Schuylkill Haven. The Missionary Institute has no reason to be ashamed of any of these her children, and the East Pa. Synod should feel herself under a debt of gratitude for these efficient laborers, and be willing in the future to con-

tribute of her education money to an institution from which she may look for more of the same sort.

#### DR. CONRAD ON THE DOCTRINAL AMENDMENT.

Rev. Dr. Conrad, one of the editors of the Lutheran Observer, is now engaged in writing a series of articles on the unity of the church in which he states some very important and interesting truths. In some of his opinions, however, we cannot entirely agree with him, for we think they are either erroneous or contradictory. As such we regard his positions on the basis of the Gen. Synod and the proposed doctrinal amendment. We refer particularly to the following extract from his last article:

"The General Synod of the Lutheran Church in this country adopted a common basis at its organization, and determined its reference to the Augsburg Confession, and fixed the manner of its subscription, a few years afterwards. The language of the formula of subscription was carefully chosen, its meaning was well understood, and its obligations cheerfully assumed. But notwithstanding all this, the attempt has been made to foist an entirely different meaning upon the action of the General Synod from that which had been universally acknowledged as the true one, by those who had organized and fostered it. But it was at once detected and exposed, and proved a failure. It was an attempt to switch the car of the General Synod on to another track, by insisting that it had never run on the track, on which its founders had placed it.

It has been asserted, and it is believed by many, that individuals if not synods, have united with the General synod, without approving of its doctrinal basis, and for the express purpose, of agitating it, by controverting either its received meaning, or its adequacy as a bond of fraternal union for Lutheran synods. And we fear, that the rejection of the amended doctrinal basis of the General synod, proposed at its last meeting by a few of the district synods, is owing more to the belief, that it was brought about in this way by designing parties, than to an unwillingness to acknowledge that the fundamental doctrines of the Word of God, are correctly taught in the Augsburg Confession. Prompted by a large charity, we hope that their suspicions are groundless, and that the general synod modifies its doctrinal basis, not under the whip of castigation, applied by extreme symbolists, but under the spontaneous influences of experience and observation, as developed by reason and revelation."

If it is true that the general synod adopted a common basis at its organization, that the language of the formula of subscription was carefully chosen, its meaning well understood, and its obligations cheerfully assumed," then we are at a loss to see the necessity for an amendment of this "common basis." The doctrinal amendment can therefore have been proposed for no other purpose than to gratify such men as the Dr. a few lines below in the same article speaks of as "agitating the general synod in the hope of dogging it to the adoption of the whole of the Symbolical Books by an unqualified subscription."

That those synods who rejected the doctrinal amendment have reason to believe that it was brought about by designing parties, is evident from the fact, that the Symbolists regard it as a triumph and the synod of Pennsylvania gives this as the reason why she has elected delegates to the next general synod. But whether the general synod has been "whipped" into it, or whether it was a "spontaneous action," so much is certain, those synods that rejected the doctrinal amendment are not yet prepared for the unqualified subscription of the Augsburg Confession which the amendment requires.

#### The Lutheran Observer and the American Lutheran.

The editors of the Observer have for some weeks past urged the propriety of supporting no English paper in the General Synod but the Luth. Observer, maintaining that every other paper must necessarily cripple theirs. In the number of the 11th inst., Dr. Diehl remarks: "We do really believe that it will be better for the proprietors and for the church, if all would rally round the Observer, &c., &c. And we think that no other papers are needed at this time." That it would be better for the "proprietors" if every body would take the Observer to the exclusion of every other paper, no one will doubt, but this they never can expect; every family in the General Synod will not take the Observer, even if no other paper should be commenced. Besides, it is unreasonable in them to expect to monopolize the entire patronage of the whole church for their paper. They purchased the Observer, if we have been rightly informed, for \$10,000. It was therefore, a purely speculative investment on their part, they bear all the losses and they pocket all the profits of their speculation. At the same time the field is left open for honest and honorable competition. Now we do not wish to interfere with their interests in the least, for both the proprietors are our warm personal friends, and we wish and hope to live on terms of peace and harmony with them. On this account we were pleased to read the statement in Dr. Diehl's article: "Prof. Anstedt's paper does not greatly alarm us. We are not aware that our circulation has been diminished by it. The paper is on the same general basis with ours. It advocates the interest of the Gen. Synod and her institutions." After this declaration we do not see how he can consistently be opposed to the publication of the American Lutheran, especially when he himself has given us an example in helping to start the Lutheran and Missionary by subscribing to its stock at the same time when the Lutheran Observer was standing unequivocally on the basis of the General Synod.

We differ from him, however, when he says that it would be better also for the church if all would rally round the Observer to the exclusion of all other papers. We regard the establishment of the American Lutheran as a real benefit to the church,

1. Because it will help to guard against "the dangers to be apprehended from individualism," if we have two papers instead of one.

2. Because it will act as a wholesome check on the Observer in keeping it faithful to the principles of American Lutheranism. Any one who has read the Observer for the last year or two will easily perceive that it has improved very much since the commencement of the American Lutheran, so far as advocacy of American Lutheranism and opposition to Symbolism is concerned.

3. Because the American Lutheran suppresses pressing want in our church. On this point we prefer to let one of our correspondents speak for us:

"I was gratified at the remarks you made in your last issue as to the relative position of the American Lutheran and the 'Observer.' I never regarded the 'American Lutheran' as intended to operate against the 'Observer' but as you say, a 'co-operating paper.' It is also true that many families would be entirely destitute of a church paper, had not your paper come in to the relief. I find, in my charge, many who have objected to taking the 'Observer,' on account of its high price, and could not be urged to take it, and upon that ground only. There are a number of subscribers to the 'Observer' among my people, and it is far from our design to interfere with its continuance. We love the 'American Lutheran' because it supplies a deficiency—fills up a gap, and a very important one, in supplying our people with a proper knowledge of the progress of our church. Besides all this, we are well acquainted with the sociable editor of the 'American Lutheran'—have confidence in his ability as well as the soundness of his faith—in a word, we have a kind of liking for him. We say then to all interested in the prosperity of Zion—all in favor of vital piety against cold formalism, cease bickering and put forth a united effort for Christ and His church."

#### Church Dedication.

We had the pleasure, on Sunday the 6th inst., of assisting in the dedication of a Lutheran Church in Cuyungham Valley under the pastoral care of Rev. G. Eicholtz. After a delightful ride over the Nescopee Mountain, affording us a most beautiful view of the Nescopee valley on the one side and of the Cuyungham valley on the other, we were happy to meet the following brethren at the hospitable Lutheran parsonage: Geo. Eicholtz, pastor in charge, Dr. Ziegler, Prof. of Theology in the Missionary Institute, A. R. Fink of Lewisburg, and M. G. Earhart of Lairdsville. These brethren had been in attendance on the meeting of the Susquehanna Conference, that had met in this place, and remained over Sabbath to assist in the interesting ceremonies of dedicating the new house of God.

On Saturday evening Rev. Earhart preached a very impressive and practical sermon; on Sunday morning Rev. Fink preached the dedication sermon; on Sunday afternoon the editor of the Luth. Kirchenbote preached a German discourse, and in the evening Dr. Ziegler preached a sermon on spiritual dedication. On Sabbath morning there was about \$400 debt resting on the church, but before the dedication ceremonies commenced the congregation had made up in subscription and cash about \$440, which with the collection in the afternoon and evening swelled the contributions to near \$500. Thus the church is not only clear of debt, but has a little surplus to buy stoves and put up a fence around the grave-yard. The church edifice is a neat building finished off in fine style and beautifully papered. It owes its existence under God to the untiring labors of bro. Eicholtz, who is certainly very successful in building up our Lutheran Zion in Cuyungham valley. Bro. Eicholtz's labors have been abundantly blessed in a spiritual point of view; he is highly esteemed and beloved by his people and appears to be the right man in the right place.

Brother Eicholtz and his people are American Lutherans in the true sense of the word, and we here have a practical illustration of its blessed effects in comparison with the blasting withering effects of the so called Old Lutheranism. The latter has had a church in this valley for many years, and yet it has exerted very little influence for the spiritual good of the people, and there is no prospect that it ever will do much good. Br. Eicholtz's labors have done more good in the short time that he has been in the valley than Old Lutheranism has accomplished during the last twenty years. The only hope for the spiritual regeneration of this valley is the progress of American Lutheranism with its prayer-meetings, and Sabbath schools, and genuine revivals of religion.

#### SELINGROVE.

##### THE MISSIONARY INSTITUTE.

This Institution is located at Selinsgrove, Snyder County, Pennsylvania. Selinsgrove is the principal town in the county; and delightfully situated on the west bank of the Susquehanna river, fifty miles above Harrisburg. It is easily accessible by the North Central Railway, which is on the opposite bank of the river, and forms connections with

other lines north and south of this place. By stage communication it is also connected with the Pennsylvania Central Railroad at Millin, Juniata County, Pennsylvania.

The fall session of this institution opens on Thursday the 17th of August with encouraging prospects. This institution like most others in the country also felt the direful effects of the war; many of the students enlisted others were drafted, and others were prevented from entering because brothers at home were drafted and they were compelled to remain at home to supply their places. But now since peace is restored the prospect is brightening and the professors look for a large accession of students.

The rates of tuition vary according to the grades of studies pursued.

FIRST GRADE, \$5.—Exercises in Reading, Orthography, and Defining; Penmanship, Modern Geography and Arithmetic.

SECOND GRADE, \$8.—Besides the studies of the first grade, the second embraces Grammar, History, Ancient Geography, First Lessons in Latin, Greek, Algebra, Composition and Declamation.

THIRD GRADE, \$10.—Besides the studies of the two preceding grades, the third embraces Latin, Greek, the Higher Mathematics, Rhetoric, Logic, etc.

Furnished rooms, (except sheets, pillow cases, towels, and a spread or quilt) and Janitor service, per session, \$4.00.

Board per week from \$2.75 to \$3.25, and in clubs for less.

All the students from abroad are required to room in the Institute building.

No student is permitted to use tobacco, in any way, in the Institute, or on the campus ground.

All students are required to attend regularly public worship, at such places as the Faculty shall direct, except in cases in which parents or guardians direct otherwise.

In the Theological Department of the Missionary Institute, no tuition is charged.

#### SUSQUEHANNA FEMALE COLLEGE.

This institution is also located at Selinsgrove, Pa., and opens its fall session on the 17th of August with encouraging prospects.

This Institution has now been in successful operation for about six years. Notwithstanding the troubles of the country it has had a more generous patronage during the current school year, than during any former period of its history. And it is believed that with the return of National peace, and as the merits of the School are more fully understood, it will receive a patronage equal to its entire capacity for the accommodation of pupils. During the past year, indeed, the Institution may be said, to have been full, so that but few additional pupils could have been accommodated, except by some special provision for this purpose.

The design and aim are to maintain an elevated moral tone, and also efficiency and thoroughness of instruction. Special attention is paid to the elements of an education, thus properly preparing the pupils for successful study as they advance in their course. Such principles control its instruction, discipline, and management, as are thought to be the most productive of satisfactory results in the general advancement of the pupils under training here.

In order to meet more fully the wants of the community in which the School is located a Primary Department is added, into which, however, none are admitted who cannot read. Thus a regular systematic course of instruction is provided from primary studies upward; and pupils will thus avoid the formation of such habits as are a hindrance to their progress, and be more fully prepared to enter successfully upon the studies of the higher Departments.

#### GETTYSBURG

##### IN DREAM LAND.

It was at 10 o'clock, in the evening, when we embarked on board the Baltimore train to attend the commencement exercises of Pennsylvania College, at Gettysburg. We were soon rocking away in the arms of morpheus, and did not even hear the first station called out. It must have been near Harrisburg that we were awakened by a dream, that was all a dream. We were sitting in our house, and a terrible battle was raging on our garret. Dogs, mad-dogs, cats, and children were carrying on at a frightful rate. The noise resembled thunder. We rushed to the rescue, and just as we were about to lend a helping hand our eyes opened, but still the noise went on, until all at once the idea flashed into our mind that we were thundering along in the Express. Another verification of the theory of dreams.

#### HANOVER JUNCTION.

Hanover and Gettysburg were all reached by 1 o'clock P. M. Thoughts of the old stage-coaches and the midnight hour, at which we were wont years ago, to reach Gettysburg flashed across the memory, as we were hurled along by the locomotive, at a rapid rate. Thanks to the progressive spirit of the age, the students of 1835 need not make the experiences in slow travel, that their predecessors had to make years ago.

#### THE RAILROADS.

The Hanover Branch R. R., under the management of A. W. Eichelberger, Esq., and the Gettysburg R. R., under R. McCurdy, Esq., are well conducted and indispensable institutions, for which the citizens of Gettysburg can be thankful, and of which they have reason to be proud.

#### THE COLLEGE.

We had not the pleasure, owing to our getting on the ground too late, to witness the exercises of the Theological Seminary. Rev. J. A. Brown, D. D. was installed as first Theological Professor, and Rev. C. A. Hay, D. D. of Harrisburg, and Rev. M. Valentine, of Reading nominated as additional professors. They are both excellent men.

The college exercises consisted of an address before the Philomathean Society by Rev. Dr. Hitchcock of New York; an address before the Phrenokosmian by the Rev. Dr. Sprague, of Albany; an address before the college alumni by Rev. M. Valentine, of Reading, and the usual Junior and Senior exhibitions. Among the members of the latter class, we had the pleasure of congratulating Mr. Joseph Hillpot, of Otsville, Bucks Co., and Mr. Constantine J. Erdman, of Centre Valley, Lehigh Co., both old pupils of ours. The latter received the first honors.—This is one of the pleasures, satisfactions, and rewards of the teacher's life thus to meet faithful pupils, in after years, the successful aspirants after honor and usefulness.—*Educ.*

MARRIED.—August 5th. By Rev. Geo. Eicholtz, Mr. Albert Santee to Miss Rachel Rice both of Butler Cuyungham Valley Luzerne Co. Pa.

#### THE NEW NATION.

Political, Commercial, Literary, Military, Scientific.

AN OUTSPOKEN, INDEPENDENT JOURNAL OF THE DAY.

The editors of this paper are trammelled by no partisan or personal patronage. They write for the American people, and the New Nation that has been born out of a conflict between Slavery and Liberty.

Our single avowed policy is, the advocacy of free thought, free speech, free principle, free persons within the limits of American control or influence. We shall not hesitate to grapple with authority when authority is wrong. We shall not fear to denounce knavery in high places.

Incidental to our policy, we claim a distinct national re-affirmation of the Monroe Doctrine. Absolutely we assert the obligations of our government to vindicate freedom by securing equal rights to men without distinction of race.

For the discussion of policy and principles, we aim to convince by truth, setting forth no array of names as writers for our Journal, we are content to let it speak for itself, from week to week.

The following features, however, may be looked for in our columns:

- I. An able correspondence from distinguished Statesmen, of the United States and Europe, upon the topics discussed in the New Nation.
- II. Important reviews of men, books, events, theories and facts.
- III. Criticisms of Art, Music, and the Drama.
- IV. Financial and commercial reports.
- V. Military re-organization.
- VI. Free discussion by the people, of popular questions.

The New Nation is published every Saturday, in royal folio form, 16 pages. It is sold by all News dealers at eight cents per copy.

Subscriptions, per annum, Three dollars, in advance.

Advertisements, of unobjectionable character, are inserted at the usual rates.

News dealers are supplied through the American News Company, 121 Nassau Street.

All communications should be addressed to the

New Nation,  
84 Liberty street, New York.

#### MME. DEMOREST'S EMPORIUM OF FASHION.

473 BROADWAY, N. Y.

BRANCHES IN NEARLY ALL CITIES OF THE UNION AND CANADA:

- \*Patterns of the fashions for Ladies and children's Dress, Ladies' Patterns, 15 to 40 cts; Children's Patterns, 10 to 20 cts; Trimmed, Double Price; Full sets, fifteen articles, \$5.
- Dress and cloak making in all its branches.
- \*Ladies' System of Dress-Cutting, \$1 00.
- \*Children's System of Dress-Cutting, 50 cts.
- \*Tucking, Pinking and Fluting.
- \*Imperial Dress Elevators, 75 cts.
- French Corsets, Satin Jean, \$5 00; \$7 00.
- Prize Medal Skirts, \$1 50; \$2 00 and \$3 00.
- \*Spiral Spring bosom pads, \$1 00.
- \*Excelsior Dress Shields, 50 cts.
- \*Combination Suspender and Shoulder-Braces, 75 cts.
- Braid and Embroidery Stamps, \$6 00 per doz.
- \*Diamond Needles, 40 cts. per hundred.
- Sewing Machine Tucking Attachment, \$5 00.
- \*Scissors Gauge, cutting material any width, 50 cts.
- Sewing Rippers for machine or hand sewing, 50 cts.
- Water-Proof Dress Facing, 10 to 50 cts. per yd.
- \*Lily Bloom, improving the complexion, 50 cts.
- Soft, pure, and free from aught to harm the tenderest complexion!
- \*Roseate Bloom, tinting the complexion, 50 cts.
- Will tint the cheeks as Nature tints The rosy shells of ocean!
- \*Curling Cream, beautifying the hair, 50 cts.
- \*Perfume Packets, exquisitely fragrant, 5 cts.

MME. DEMOREST'S PURCHASING AGENCY,

for any article to be procured in New York.

\*DEMOREST'S MONTHLY MAGAZINE

AND MME. DEMOREST'S MIRROR OF FASHIONS, 25 cts.; Yearly \$3 00, with a valuable premium.

List to the sounds borne on the breeze!

From every quarter, lo! it comes,

A Magazine of worth is found,

Exalting both our taste and homes.

Those marked thus \* are sent by mail, post free, on receipt of price. The others are sent by express on receipt of the amount, or collected on delivery.

Dealers will please send for Wholesale Price List. Address—MME. DEMOREST,

573 Broadway, N. Y.

Ladies, cut the above out for future reference, or for further particulars see DEMOREST'S MONTHLY MAGAZINE, or send for a circular.



## Children's Department.

## Boys' and Girls' Play.

"Now, let's have a game of play, Lucy, Jane, and little May; I will be a grizzly bear, Prowling here and prowling there, Sniffing round and round about, Till I find you children out; And my dreadful den shall be Deep within the hollow tree."

"Oh, no! please not, Robert dear, Do not be a grizzly bear; Little May was half afraid When she heard the noise you made, Roaring like a lion strong; Just now as you came along; And she'll scream and start to-night, If you give her any fright."

"Well, then, I will be a fox! You shall be the hens and cocks, In the farmer's apple-tree, Crowing out so lustily. I will softly creep this way— Peep—and pounce upon my prey; And I'll bear you to my den, Where the fern grows in the glen."

"Oh, no, Robert, you're so strong! While you're dragging us along, I'm afraid you'll tear our frocks. We won't play at hens and cocks. If you want play fox or bears, I'm a dog, and you be hares; Then you'll only have to run— Girls are never up to fun."

"You've your play and we have ours. Go and climb the trees again, I, and little May, and Jane, Are so happy with our flowers. Jane is culling foxglove bells, May and I are making posies, And we want to search the dells For the latest summer roses."

## Sympathy;

## or straws for the drowning.

I think the hardest thing for human nature to bear is lack of sympathy. One can endure privation, poverty, disappointment, trial, in almost any form, if there be one loyal human being to whom we can turn our tearful eyes and say, "Isn't this hard?"

Nor need there be a verbal reply: the slightest hand-pressure; a quick, responsive moistening of the eye; an arm slid round the waist; an echoing sigh; a touch of the lips to the throbbing forehead. What heaven is in these mute tokens!

How they bridge over the yawning gulf of despair! How fair, when the tempests lull, do they span it with hope's rainbow! True, the clouds may return—the chill mist—the darkness; but the bright, warm tints have been there! More than angelic are these soul responses. Eternity shall show it, when they, over whom the shadows of great trouble fell, till wrong almost seemed right, shall, with these their earth-saviours, serenely untangle the lifework, every fibre of which is spun by the hand of Infinite Love.

A kind word! Don't grudge it. Don't say, "It is a sad pity, but then it is no concern of mine." A kind look, even! Don't withhold it. I remember once, when in great trouble, I was walking the crowded thoroughfare on some errand, in that state of utter hopelessness which must have told its story on my face, suddenly encountering a look from a stranger so full of compassionate tenderness, that I who had thought never again to shed a tear, so stony seemed my eyes, felt them overflowing. Oh! the hope and courage that look gave me! Some day I shall know more about it—not here.

There are those heaven-ordained ones who shed this brightness as they glide past; and there are others so flinty, yet so polished withal, that we clasp our hands tightly over our heart to still its cries, whispering, Hush!—not there—anywhere but there! And as they pass us, a chill, like that from a newly opened tomb, creeps slowly over us, and the last flower of hope droops to the earth beneath it.

I suppose such people have their place in the world; but they always seem to me like those artificial plants suspended in pots from drawing-room windows; perennial stiffness, mocking our reach, incapable of growth or expansion, without moisture, without fragrance, imperious alike to dew or sunshine—fit only to accumulate the crime and dust of years.

FANNY FERN.

## Harry's Earnings.

"Uncle," said Harry Gray, "can you help a poor man who lives down in the village? He is very sick." "No," said his uncle gruffly; "I haven't any money to spare." Harry looked disappointed. After a moment he said, hesitatingly, "Uncle, I'd like to earn some money." "Well, said his uncle, looking up from his paper "I told you I would give you three cents for every wheelbarrow load of stones you carted away from the hill, but you did not want to do it."

"I will do it now if I may," said Harry. "Very good; you may begin as soon as you like."

Harry jumped up, and ran out to find the wheelbarrow. Picking up stones was dull work, yet he set about it as eagerly and merrily as if he loved it. He wheeled the great barrow up the hill, and began to fill it with stones, singing away as gaily as a lark. The summer sun grew warm, and Harry's shoulders began to ache, but with a bright smile upon his face he said to himself, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That was the secret of Harry's readiness for this work; he was doing something for his Saviour. He was determined to earn eight cents, so he tugged away at the heavy stones until the six loads were rolled down the hill.

Harry went home with that happy look on his face, and said, "Auntie, will you give me a loaf of bread?" "To take to that sick man?" "Yes." "But you are too tired to go with it now. O no! I can go. Please let me have a little pitcher too." "What do you want that for?"

"I'll bring it safely back," said Harry coloring a little. So auntie gave it to him, for she loved the little motherless boy.

First he went to find his uncle, who gave him the eight cents. Then he went to the village grocery store and bought a little bundle of sugar

a small package of tea, and his pitcher full of milk. If ever there was a happy little boy it was Harry, as he trotted up the village street, holding fast his precious packages,

He reached a forlorn wooden house and knocked at the door. "Come in," said a feeble voice. Harry went in, and there on a bed lay the sick man for whom he was looking. "I have brought you something, because some one told me you were in want," he said gently. "God bless you boy," said the sick man; "I have not tasted a mouthful to-day." Just then a woman came in. "See, Mary," said he, "God has sent us food at last," and the woman took Harry's hand in hers, and the tears poured down her face as she asked her dear Father in heaven to bless him.

Harry lay down upon his bed that night a weary little boy; but do you think he was sorry he had worked so hard for his saviour?

## True Duncan and the Cat.

Once there was a little boy named Duncan. The boys used to call him *True Duncan*, because he never would tell a lie. One day he was playing with an axe in the yard of the school, and while he was chopping a stick the teacher's cat Tabby, came along. Duncan let the axe fall right on poor Tabby's head, and killed her.

What to do he did not know. She was a pet of the master, and used to sit on a cushion at his side while he was hearing the lessons. "Now, fellows," said one of the boys, "we shall see if Duncan can't make up a fib as well as the rest of us."

Big Jones stepped up, and taking the cat by the tail, said:

"Hear, boys, I will just fling her into the alley and we can tell Mr. Cole that the butcher's dog killed her, you know he worried her last week."

Several of them thought this would do very well. But Duncan looked quite angry.

"No!" said he, "no! Do you think I would lie for such a creature as that? It would be a lie, a lie, a lie!" And every time he said the word, his voice grew louder and louder. Then he picked up the poor thing in his arms and carried it into the school-room, and the boys followed to see what would happen. The master looked up and said:

"What is this? My faithful mouser dead! Who could have done me such an injury? All were silent for a little while. As soon as Duncan could get his voice, he said:

"Mr. Cole, I am very sorry—but here is the truth. I can't lie, sir; I killed Tabby, but am very sorry for it. I ought to have been more careful, for I saw her continually rubbing her sides against the leg. I am very sorry indeed, sir."

Every one expected Mr. Cole to take down his long tattle. On the contrary, he put on a pleasant smile and said:

"Duncan, you are a brave boy. I saw and heard all that passed from my window above. I would rather lose a hundred cats than miss such an example of truth and honor in my school."

Your best reward is what you now feel in your own conscience; but I beg you to accept this handsome penknife as a token of my approbation."

Duncan took out his little handkerchief and wiped his eyes. The boys could no longer restrain themselves, and when Tom Pooley cried, "Three cheers for True Duncan," all joined in a hearty hurrah.

## THE WISE LITTLE BIRD BUILDER

BY J. E. M'C.

"I would not build my nest here in those trees by the Church," said a little bright winged gold-finch to her friend, "I did last year to my sorrow," and a mournful note thrilled out from her golden heart. "There never were seen four fairer nestlings than those in my little nest, but every morning, noon, and recess time, those dreadful boys of the public school, just across the grave yard, came in troops around my tree, and hurled stones and sticks at the nest, frightening away all my peace. My friends at the parsonage used to send them away when they could, but they were not always at home. One dreadful morning, just after I had brought my little dears their breakfast, some cruel daring boys determined to climb up to my nest. They succeeded in getting within reach of it, and tore it loose from the limb where I had secured it with so much pains. The next minute my whole house and my little unfledged birds, I had always cared for so tenderly, fell more than twenty feet, on to the hard ground. All were killed but, one and she was carried off a prisoner, to meet a worse fate, I do not doubt."

The heart of the little "hanging bird" throbbed with tender sympathy, and an indignant exclamation quivered forth from her little throat but she answered cheerily, "Never fear for me, dear Goldie, I will teach the boys that they are not masters here. I shall build in this very tree."

In vain the goldfinch tried to dissuade her, "If you will be so unwise," she said at last, "keep so still as you can all summer, and perhaps they will not find you among the thick leaves."

"You'll hear me chattering all day long," laughed the other. "I am not sure but I shall make a little extra music just to tease the boys."

So away the little bird flew to choose her building site. And she did take a curious spot indeed. She hopped along, to the very top limb of the tree, and then to the extremity of a long, slender branch, and there laid her foundation on the ends of a few swaying twigs. She wound them in strong and tight, so that her precious freight would be safe. Then when the work was all done, she sat overhead as it swung saucily back and forth over the path, and chirped out her loudest song. The boys were on the lookout, and spied her soon enough, but no one could throw a stick or stone up into that lofty tree top.

Nor could they climb out on such a slender limb neither could they reach it by any of their usual arts. "Try again, try again," little birdie would chuckle, as she watched their unsuccessful attempts.

So she reared her nest of chattering in the midst of a hundred perils, and when the summer was waning, they all flew away together.

Now that the leaves have all dropped into their graves, I watch the little swaying nest among the naked boughs, and think what wisdom God gave to a little bird. If He takes so much care of birds, will He not much more care for us?

## GREAT IMPROVEMENT

## IN SEWING MACHINES.

## EMPIRE

## Shuttle Machine.

PATENTED FEBRUARY 14th, 1860.

Salesroom, 536 Broadway, New York.

This Machine is constructed on an entirely new principle of mechanism, possessing many rare and valuable improvements, having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION COMBINED.

The following are the principal objections urged against Sewing Machines:

1. Excessive labor to the operator.
2. Liability to get out of order.
3. Expense, trouble, and loss of time in repairing.
4. Incapacity to sew every description of material.
5. Disagreeable noise while in operation.

The Empire Sewing Machine is exempt from all these objections.

It has a straight needle, perpendicular action, makes the LOCK or SHUTTLE STITCH which will NEITHER RIP nor RAVEL, and is alike on both sides; performs perfect sewing on every description of material, from leather to the finest Nonsook Muslin, with cotton, linen, or silk thread, from the coarsest to the finest number.

Having neither CAM nor COG-WHEEL, and the least possible friction, it runs as smooth as glass, and is

Emphatically a Noiseless Machine!

It requires FIFTY PER CENT. less power to drive it than any other Machine in market. A girl of twelve years of age can work it steadily, without fatigue or injury to health.

Its strength and Wonderful Simplicity of construction render it almost impossible to get out of order, and is Guaranteed by the company to give entire satisfaction.

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this Unrivaled Machine. But in a more especial manner do we solicit the patronage of

Merchant Tailors, Dress Makers, Coat Makers, Corset Makers, Gaiter Fitters, Hood Skirt Manufacturers, Shoe Binders, Skirt and Bosom Makers, Vest and Pantaloon Makers.

Religious and Charitable Institutions will be liberally dealt with.

PRICE OF MACHINES, COMPLETE.

No. 1, Family Machine, with Hemmer complete. \$60

No. 2, Small Manufacturing, with Extension Table. 75

No. 3, Large " " " 85

No. 4, Large, for Leather " " 100

CABINETS IN EVERY VARIETY.

We want Agents for all towns in the United States, Canada, Cuba, Mexico, Central and South America, where Agencies are not already established, to whom a liberal discount will be given, but we make no consignments.

Orders may be sent through the American Advertising Agency, 389 Broadway New York.

T. J. MCARTHUR & CO., 536 Broadway, New York.

GEO. A. PRINCE & CO.'S

PATENT AUTOMATIC ORGANS!

\$52 to \$552 Each.

9 Varieties, with Patent Bass Tenor or Soprano Bass.

SCHOOL ORGANS AND MELODEONS

Finished in elegant Rosewood, Walnut, or Oak cases.

Every Instrument Warranted for FIVE YEARS.

No Charge for Boxing or Shipping.

35,000 Now in Use.

An Illustrated Catalogue containing full description of style, and testimonials of the most eminent musicians, as to the superior excellence of our instruments—will be sent free to any address.

THE AUTOMATIC ORGAN.

In presenting the Automatic Organ, we boldly announce the greatest triumph in musical instruments of the age. During the past half century, the French and Germans have manufactured reed instruments with double bellows, and two pedals for the feet to operate, but the want of the reversed or Exhaustion bellows, (which is the only bellows used in our instruments,) made it impossible for them to produce the mellow, rich and musical tone for which our instruments are celebrated.

Another objection to this method of blowing was, that both feet being occupied, no opportunity was offered for the management of the swell. Within the past two years, instruments constructed on this European plan of "double bellows," have been manufactured in this country, and to counteract this difficulty (want of a swell) a lever has been projected from the centre of the instrument, to act upon the swell, and operated by the knee. The inconvenience and contortion necessary to effect this object, are disagreeable enough to a gentleman, but to a lady the use of such an appendage is nearly impossible.

Our Automatic device obviates this difficulty entirely, the simple act of blowing with more or less force giving the desired increase or decrease in the volume of the tone.

EA MELODEON AND SCHOOL ORGAN.

For seventeen years the superior excellence of our Melodeons has not been questioned, and for years past the enormous demand has made it impossible for us to meet our orders promptly. With our increased facilities, we feel warranted in assuring our patrons that their orders will be promptly met, and solicit a continuance of their patronage.

CHAS. E. BACON, 543 Broadway, New York.

Caution to Purchasers.

All of our instruments have upon the name board, in full, "GEO. A. PRINCE & CO." When a dealer represents any other instrument as "the same as ours," it is usually a mere attempt to sell an inferior instrument on which he can make a larger profit.

P. S. Liberal discount to Churches, Clergymen and Schools. Address GEO. A. PRINCE & CO., Buffalo, N. Y. Or GEO. A. PRINCE & CO., Chicago, Ill.

Portable Printing Offices.

For the use of Merchants, Druggists, and all business and professional men who wish to do their own printing neatly and cheaply. Adapted to the printing of Handbills, Billheads, Circulars, Labels, Card and Small Newspapers. Full instructions accompany each office enabling a boy ten years old to work them successfully. Circulars sent free. Specimen sheets of Type, Cuts, etc., 6 cents. Address ADAMS' PRESS CO., 31 Park Row, N. Y., and 35 Lincoln St., Boston, Mass.

## SCRIBNER'S COLUMN.

## GUYOT'S

## PHYSICAL &amp; POLITICAL WALL MAPS

## FOR SCHOOL.

## ALSO,

## THE TEACHER'S MANUAL

## OF PHYSICAL AND DESCRIPTIVE GEOGRAPHY.

## By Prof. Arnold Guyot

## These Maps are designed for the illustration of

## PHYSICAL AND POLITICAL GEOGRAPHY,

## AND ARE ADAPTED TO

## EVERY GRADE OF SCHOOL.

## LARGE SERIES.

Map of the United States, - - - - -	\$6
" North America, - - - - -	6
" South America, - - - - -	6
" The Hemispheres, - - - - -	87
" The World (Mercator's projection) 10	
" Europe, - - - - -	
" Asia, - - - - -	
" Africa, - - - - -	6 50
" Central Europe, - - - - -	8 50
" Oceania, - - - - -	5

## SMALLER SERIES.

Map of the United States, - - - - -	\$8 50
" North America, - - - - -	4 00
" South America, - - - - -	3 50
" Europe, - - - - -	4 50
" Asia, - - - - -	5
" Africa, - - - - -	4
" Oceania, - - - - -	5
" The Hemispheres, - - - - -	7

## CLASSICAL MAPS.

Map of the Roman Empire.	
" Ancient Greece.	
" Italy.	
" The City of Ancient Rome.	
" The City of Ancient Athens.	

THESE MAPS ARE BEAUTIFULLY

COLORS BY AN IMPROVED METHOD, and will be furnished in Portfolios or mounted on Rollers, as required.

Any Map or any number of Maps can be selected, if a full series is not required.

## FELTER'S

## POPULAR RITHMETICAL SERIES.

## FELTER'S PRIMARY ARITHMETIC.

A book designed for primary classes, combining Mental and Written Arithmetic on a new plan.

## FELTER'S ARITHMETICAL ANALYSIS No. 1

An Introductory Written Arithmetic, including the Fundamental Rules and Compound Numbers.

## FELTER'S ARITHMETICAL ANALYSIS No. 2

Reviewing No. 1, and completing the subject of Practical Arithmetic.

Although these books possess many distinguishing features from the many arithmetics now before the public, they illustrate an untried theory, but are the result of long practical experience in the classroom.

Hundreds of testimonials from the best source can be furnished, but each teacher is supposed to be competent to judge of his own requirements. Examinations most cordially invited.

Copies for that purpose sent by mail, postage paid, on receipt of 25 cents for each book of the Analysis, and 13 cents for the Primary. Correspondence solicited.

CHAS. SCRIBNER, PUBLISHER, 124 Grand St., New York.

July, 1864. ly

## LILLIE'S

## Chilled and Wrought Iron Safes

## Wrought Iron Fire-Proofs, Locks and vault doors.

The fire-proofs are manufactured to supply a demand for security against fire, less expensive than any celebrated and superior chilled and wrought iron burglar and fire proof safes.

They furnish similar and equal security to the safes generally manufactured in the different cities, but are superior to them in their fire proof qualities and durability, the iron being effectually protected from rust in any climate, and the fire proof not subject to lose its utility by age. This is an important advantage gained to the purchaser, as safes often rust out and become worthless in two or three years.

To substantiate my position, these purchasing the fire proofs are at liberty, by giving me due notice, of time and place of trial, to test them by fire with any other safe of the same size; and should they not prove superior, I will refund the money, or a new fire proof, as the purchaser may decide.

## LIST OF SIZES AND PRICES OF WROUGHT IRON FIRE-PROOFS

No. 6 costs \$150; No. 5, \$125; No. 4, \$110; No. 3, \$100; No. 2, \$75; No. 1, \$50.

No. 6 is 40 inches high, 31 wide and 27 deep on the outside, and 31 inches high, 21 wide and 15 deep on the inside. No. 1 is 24 inches high, 19 wide and 20 deep. The intermediate numbers between 7 and 1 are also of proportionate intermediate sizes.

Samples of the Fire-Proof Safes at the Office of the Amer. Ad. agency, 389 Broadway N. Y.

## LILLIE'S CELEBRATED CHILLED AND WROUGHT IRON SAFES.

BANK, FIRE AND BURGLAR SAFES, Folding Doors, D Lock.

No. 1, 66 inches high, 50 wide, 29 deep on the outside, and 54 1/2 high, 30 wide on the inside. Price \$950. No. 1 1/2 59 inches high, 50 wide, 26 deep on the outside, and 48 inches high 39 wide 15 deep on the inside. Price \$800. No. 2, 53 inches high, 44 wide, 27 deep on the outside, and 42 inches high, 33 wide, 15 deep. Price \$600.

MERCANTILE AND BANK SAFES, Folding Doors and Monitor Locks. Prices from \$350 to \$600.

Single door and Monitor Lock, from \$100, to \$250.

NATIONAL BANK SAFES, with 2 inside Burglars & 1 D & 2 M Locks. Price from \$900 to \$1,100.

BANK VAULT AND BURGLAR SAFES, with folding Doors D Lock. Price from \$600 to \$1,000.

BANK VAULT BURGLAR SAFES, Single Doors and D Lock. Price from \$250 to \$450.

BANK VAULT DOORS AND FRAMES, D and S Locks. Price from \$1,500 to \$3,000.

HOUSE SAFES, Side Board, \$300 Dining Room, 350 Pantry (No. 1), 275 Pantry (No. 2), 150 Duodecagon Bank Lock, 100 Monitor Safe do, 50 Safe do, 10

Orders received at net cash prices, by the AMERICAN ADVERTISING AGENCY, 389 Broadway, N. Y. All sales shipped from Troy free of cartage.

Business Department, E. ALVORD, Corresponding Depart., FOWLER & WELLS

## Different Lines of Travel

## PHILADELPHIA &amp; ERIE R. ROAD

THIS great line traverses the Northern and Northwest counties of Pennsylvania to the city of Erie, on Lake Erie.

It has been leased by the Pennsylvania Railroad Company, and under their auspices is being rapidly opened throughout its entire length.

It is now in use for Passenger and Freight business from Harrisburg to St. Mary's (216 miles) on the Eastern Division, and from Sheffield to Erie, (78 miles) on the Western Division.

Its entire length was opened for passenger and freight business, October 17th, 1864.

Time of Passenger trains at Williamsport.

Leave Eastward.

Through Mail Train 8 35, p. m.

Elmira Express Train 9 50, p. m.

Accommodation 8 45, a. m.

Leave Westward.

Mail Train 6 15 a. m.

Elmira Express Train 7 20 a. m.

L. Haven Accommodation 6 30 p. m.

Tyrone Accommodation.

Leaves Eastward 2.20 p. m. Westward 1.00 p. m.

Passenger cars run through without change both ways between Philadelphia and Erie.

Elegant Sleeping Cars on Express Trains both ways between Williamsport and Baltimore, and Williamsport and Philadelphia.

For information respecting Passenger business apply at the S. E. Cor. 11th and Market Sts.

And for Freight business of the Company's Agents: