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#### FINISH THY WORK.

Finish thy work, the time is short, The sun is in the west; The night is coming down—till then Think not of rest.

Yes, finish all thy work, then rest; Till then, rest never;
The rest prepared for thee by God Is rest forever.

Finish thy work, then wipe thy brow; Ungird thee from thy toil; Take breath, and from each weary limb Shake off the soil

Finish thy work, then sit thee down On some celestial hill, And of its strength-reviving air Take thou thy fill.

Finish thy work, then go in peace, Life's battle fought and won, Hear from the throne the Master's voice. "Well done! well done!

Finish thy work, then take thy harp, Give praise to God above; Sing a new song of mighty joy

Give thanks to Him who held the up In all thy path below, Who made thee faithful unto death, And crowns the now !

# Travels.

Men & Things as I saw them in Europe Letters from an America Clergyman. XX.

Object stated .- Saint Peter's .- From Top to Bottom. - Chat in the Basement. - Its Grandeur and Amplitude.—Statue of St. Peter.—Its Worship disgusting.—Mass there.—A disappointed Confessor.—The Scene of the Rod.—The Sublime and

As the great object of my visit to Rome was to see for myself the workings of Popery at the very centre of the system, and under der every hour of my time, and all my re-searches, subservent to my own object. My waiting for customers, and without finding any! I was struck with the face of one of readers will give me credit, at least, for hon- these fathers, and walked several times in front esty, when I frankly own that I was as much of his box for the purpose of reading it; but interested to discover the foul arts of the it was too darkly shaded to be legible. I priests, as I was to look upon those immortal productions of the fine arts, which, together a fat customer, but he was mistaken. A poor of Rome, whose power was once supreme in by the side of his box. She looked as it she

little gems, chapels and altars, and beautiful ridiculous in the presence of the sublime! statuary and painting. Down in those dark With a guide book in my hand, I was

amplitude, which is sufficient to give room to visited it often, and always with increasing do not see how closely Puseyism treads upon admoration of its grandeur, proportions, and the heels of the ridiculous and farcical! magnificence; and as I stood taking my last view of it, at the point where I took my first, had seen other cathedrals before, St. Pau'ls, before it. I stood to witness the result. He glory and to God!

Westminster, Notre Dame, and have seen others since, including those of Turin, Strasburg, and Cologne, but in comparison with St. Peter's, they are as the Grampians to the Alps, or as the Falls of the Clyde to the Ni-

And yet, as a house of Christian worship, how utterly offensive to a Protestant! There conspicuously poised, where all eyes may behold it, in the great nave, and near the high alter, is the bronze statue of St. Peter. It is a-sitting figure, resting on a marble pedestal, with an impulsive, stern expression; the right hand raised as if in the act of blessing, and holding two ponderous keys in its left. arts. Save the head and hands, this is the old Jupiter Tonans, with thunderbolts exchanged for keys. It is a very uncouth affair, and is striking contrast with the perfection of beauty by which it is surrounded. If the thunder-bolts had only been retained, it would be a good representation of Popery-black, ugly, fierce in aspect, with keys to lock up all heretics, and bolts to strike opponents dead! And to see old women and silly girls, soldiers, gilded and plumed, peasants from the Campagna, ladies with liveried servants, and now and then, "few and far between," an ecclesiastic, bowing to this ugly man in bronze, wiping off the kiss of the last worshiper, and then imprinting one of their own on its toe, and rubbing that toe with their foreheads-if all this is not disgusting, I should like to know what is. O, if Peter himself were only there, how he would spurn such silly idolators from his presence! And while gazing upon the scene, was informed that, when last in Rome in fiery pursit of a pair of red stockings, the venerable, pious, retiring, bashful John of New-York prostrated himself most profoundly before this image! And yet he was refused the red stockings! What ingratitude for such pious humiliation!

And there, too, on all sides, are altars and confession-boxes, where masses are muttered, where sins are contessed and forgiven, for a compensation. At some of these altars I saw masses in progress, without a person to witness them except the boys in waiting; and Scene of the Rod.—The Subume which when the priest was reading from the mass book, these boys were often playing pranks behind his back! Even in St. Peter's, the mass is falling into the contempt which it merits. As the great object of my visit to Rome when the priest was reading from the mass-

And it was pleasant to see fat-looking priests the eye of its infallable head, I sought to ren- sitting in their confession-boxes, anxiously thought he looked at me as if he had caught with its ruins, now form the only attractions woman came along and dropped on her knees needed both forgiveness and alms. While Of course we went to St. Peter's the no- whispering into his left ear, another woman blest edifice of its kind in the world, and as we came along, and stood at a respectable disgained the point where we had a first view of tance before the box. She dropped courtesies its towering front, surmounted by the apostles until she attracted the attention of the knight -of its semicircular colonnades adorned with of the box. She then fell on her knees, and nearly two hundred statues-of the majestic soon a long rod like unto a fishing-rod was pillar, sent to Rome by Caligula, that rises in slowly extended from the box, and thrice laid the centre of the piazza-of the fountains upon her head. She then crossed herself, which send up their, snow-white foam, we rose from her knees, and went smiling away. stood and gazed in mute wonder! Until now, "And what," said I to our valet. "is the my disappointment almost reached the point meaning of all this?" "That woman," said of dejection, but now my expectations rose to he, "is a little sinner; perhaps she told a little the point of astonishment. We entered. Our lie, or got a little angry, or said some bad word astonishment rose as we went around the not big enough to confess—her so standing magnificent interior. And as we gazed upon before the priest is a confession of some such he splended nave—the gigantic pillars—the little sin—and he laid the rod upon her in t upendous dome that swells up nearly five token, and as a sign, of forgiveness." Such hundred feet, arrayed in beauty to the very was the sight seen, and such was its explanaapex-the wonderful creations of art that tion! What horrible perversion of the Gosmeet the eye at every point, we felt over pel, under the light which comes pouring whelmed with a sense of the beautiful and down the dome of St. Peter's, and in the the magnificent! We clamberded up to the presence of the high alter, where the Head top and looked again over the city, and teast- of the Church alone can officiate! And what ed our eyes upon every thing that could be a labor-saving process for confession, and to seen from that elevated position. We decend- obtain forgivness! A courtesy is a confession, ed to the apartments beneath the building, and the sticking out of a long rod conveys where, by the aid of torches, we examined pardon! And all this in St. Peter's! The

chambers we were shown a picture of the walking around, gazing now at this painting, Judgment, with robbers, murderers, and bad now at that group of statuary, and now at that women on the left, and a great array of popes superb mosaic. I stopped before the high altar, and cardinals on the right. "Why," said one and by the confessional as it is called, which of the company, to the guide, "why not put contains the grave of St. Peter. It is surothers on the right as well as popes and cardi- rounded by a marble balustrade, from which nals?" "O," said he, with a shrug, "the are suspended many lamps constantly burning. painter was paid by the Pope to paint it, and A double flight of steps leads down to the he must put them there; he was paid for shrine, where is a kneeling pope by Canova, silvery beam fell on his locks of gray. Every Although he had a shaven grown, and other statues. A silver-gilt box rests upand we an official of the Church, he evidently and the palli, when finished by the withered nuns life. The sad and friendless were comforted might in truth, have been placed on the left. of St. Agnes, which the Pope confers on the Regarded in whatever point of view, save priests when made archbishops. They are as a house for the true worship. St. Peter's is placed there to absorb some virtue from the a magnificent building. You are lost in its holy atmosphere which there circulates! It upon the evening colors with which no painter's is somewhere about this tomb the Pope is said fifty thousand persons, and you are amazed at to have hung the badges of offices of poor its wealth of architecture, statuary, and paintive with his faith, at the foot of the sovereign sensations of pleasure become oppressive. I pontiff! Is it not a wonder that sensible men

As I turned away from the "Confessional." I observed a young man of medium appear- away may we leave behind us the bright a feeling of sadness came over me at the re- ance, half-way between a peasant and a shop- light of our example to lessen the sorrows

prayed for a brief time. Without changing his position, he looked round and beckoned to a boy. They whispered. The boy ran off, and soon retured with a priest. The wafer was taken out—converted into God—was laid upon the man's tongue-and the priest was away again! The whole thing was over in as short time as it takes me to write this account of it. This was the only instance I saw in Italy of a man taking the wafer. This was in St. Peter's, and the whole thing, as far, at least, as the officials were concerned, was a farce. There is no worship in this basilica of the popes, it is only a splendid temple of the

#### PEACE BY FAITH.

Dr. Spencer, in his "Pastor's Sketches," gives a touching account of a young woman who suddenly obtained peace by faith in Christ after a long period of gloom. She had elear and pungent convictions of sin, felt the necessity of immediate repentance, and the absolute need of an atoning Saviour to save her from condemnation. She seemed to un-derstand her dependence on the Holy Spirit, and the danger of grieving him, and was earnest in her private devotions, and in constant attendance on the means of grace. But for many weeks she made no progress. Her friends and companions one by one rejoiced in hope of pardon, but she remained in deep gloom. Her pastor had many long conversa-tions with her, but could not understand what obstacle hindered her conversion.

One evening on his way to church he called at her house. He found her just where she had been for many weeks. On leaving her

"I would aid you most willingly, if I could,

but I can do you no good."
"I do not think you can," said she calm-"Yes, I will," said I, "but all I can say is, I know there is salvatien for you; but you must repent and you must flee to Christ.'

On reaching the church he gave out the hymn closing with the stanza:

"A guilty, weak, and helpless worm, On thy kind arms I fall."

The next day she came to see him, to tell him she had made a new discovery, and on his asking her what it was, she said:

"Why, sir, the way of salvation all seems to me perfectly plain. My darkness is all I see now what I never saw before. All is light to me. I see my way clear; and I am not burdened and troubled as I was. I invariably leads to that backsliding of which me to it. But when you were reading that worse than the first?" hymn last night I saw the whole way of salvation for sinners perfectly plain, and wondered that I had never seen it before. I saw that I had nothing to do but trust in Christ-

"A guilty, weak and helpless worm, On thy kind arms I fall.'

hymn. I did not hear your prayer. I did selves afford the truest pleasure a rational benot hear a word of your sermon. I do not ing can experience—a pleasure, the attainknow your text. I thought of nothing but ment of which requires not the labored effort that hymn, and I have been thinking of it arising from the stimulus of compensation ever since. It is light, and makes me so con- The task they impose must be entered upon tented. Why, sir, don't you think that the reason we don't get out of darkness sooner, is that we don't believe?"

Simple faith in Christ will always bring peace to the soul.

# The Mission of a Sunbeam.

A sunbeam left its home of light on an errand of love and kindness. It came with the first blush of morning, breaking, by its magic glow, the spell with which sleep had enchained the world. It painted the clouds with beauty, and gladdened the earth with its

The trees wooed it to their embrace, and the rippling stream flowed softly, bearing it on its bosom. The flowers, whose delicate coloring was traced by its pencil, opened wide their petals to its life-giving ray. In the halls of wealth it shed a softer and richer glow.

Its dimmed light struggle into the low dwelling-place of poverty, bearing to the des-pairing watcher there the boon of hope and peace. The little child looked up and smiled as it paused to play with its golden curls. -The tottering step of age grew firmer as where it inspired joy. The gay and happy by its peaceful influence.

At last, its mission ended, it returned again to its source. Its last bright rays were shed pencil can vie, while the earth lay calmed in its mellow radiance.

Would that our lives might be like sunbeams, that wherever we go we may cause joy and peace to spring in our pathway, and the blessing of hearts made glad by our presence to rest upon us! And when this short day of uor earthly life shall close and we pass flection that I should never see it again. I keeper, making his way to an altar. He knelt of life, and guide wayward man in the path to

Christian Piety. "What conscience dictates to be done, Ot warns me not to do—
This, teach me more than hell to shun,
That, more than heaven, pursue."

Had Pope never written more than the sin-

gle stanza above, he would have been entitled to the thanks of those who admire true poetry when used as the garb of truth. We doubt whether so comprehensive an idea as is contained in this petition, could possibly be embodied in fewer words, or language more sententious. According to our notions, a clearer, and at the same time more accurate view of what constitutes true christianity cannot be given. We should do right because it is right, and avoid wrong because it is wrong, not with the expectation in the former case, of obtaining a certain reward, nor on the contrary, of receiving a dreaded punishment. We should do good solely and simply for the sake of good, deeming the sincere satisfaction arising from dispensing kindsess to our needy fellow creatures, the heartfelt gratification afforded by the feeling that "it is more blessed to give than to receive," ample recompense in itself, without any ulterior motives. We should love virtue for virtue's own sake, since whatever is pure and lovely and of good report can alone arise from a strict observance of all that virtue requires. An upright mind a conscientious spirit, a rectitude of purpose, an amiable disposition, a kind heart, all spring from that virtue which we cannot help loving, admiring, yea revering; while on the other hand, vice, with its attendant ills, its long train of evil consequences, so far from possessing any inherent property to win our esteem, is calculated to call forth nothing but aversion and our reprobation.

We cannot commend the course which some Christian ministers pursue in their earnest exhortations to their people. There are those as all well know, who expend the bulk of their eloquence and their logic in impressive admonitions to "flee from the wrath to come," as a great snare and pitfall, the avoidance of which is the chief end and aim of earthly existence. We admit that sinners may be frightened into a transient repentance by a glaring representation from the pulpit of the terrors of hell, but who will venture to say that such repentance is ever proved to be sincere by the permanence of its effects, that is to say, by a continuous course of consistent piety to the close of life? Are we not compelled by repeated observation to say that a change of heart effected under the influence ef alarm, do not know how it is, or what has brought it may be truly remarked, "the last state is

Nor, on the other hand, can we think that those who endeavor to act in accordance with the precepts of right merely for the sake of obtaining a reward hereafter, are worthy the acceptance of the Supreme Being they profess to serve. "To do justly, to love mercy, I sat all the evening-just looking at that and to walk humbly," are acts which in themwith that cheerfulness which arises from a sense of duty, not with the reluctance that stops to inquire into expediency; the self-denial they enjoin must be practiced because of its chastening influence, not because it will be repaid by subsequent happiness at the rate of compound interest. If the latter were the guiding principle of men's actions, how could such actions be acceptable to God? Love must be the motive power-love to God and man in its most exalted & comprehensive sense.

If this be the governing principle, the reward will follow in due season as a matter of course. Respecting this, the Christian gives himself no concern, one of his chief traits being a full reliance upon the mercy and leving kindness of his Maker. He knows that as he sows so shall he reap, and therefore he casts his seed into good ground, humbly, trustingly, and thankfully, believing that he skall gather the fruit of an abundant harvest.

The glories of that better land, where there shall be no more night, nor death, nor sorrow, nor pain, only stimulate his exertions, in as far as that he may be the better fitted to enjoy them by a purifying course of earthly trial. This is the crucible to which the ore of his human nature is subjected, that when the refining process is over, he may show to the world the blessings of a well spent and exemplary life-life in earnest-life lived to some purpose-

"Life that shall send A challenge to its end, And when it comes, say, Welcome, friend!'

# Noble Reply.

Luther, when making his way into the presence of Cardinal Cajetan, who had summoned him to answer for his heretical opinions at Augsburg, was asked by one of the cardinal's minions, where he should find a shelter, if his patron, the elector of Saxony. should desert him. "Under the shield of heaven!" was the reply. The silenced minion turned round and went his way.

### A Significant Card.

The following is printed on a card and hangs in the Young Men's Christian Association Rooms, Detroit, Mich.:

WHY AM I NOT A CHRISTIAN?

Is it because I am afraid of ridicule? "Whosoever shall be ashamed of me and of my words, of him shall the son of man be ashamed."-Mark viii. 38.

Is it because of the inconsistency of some professing Christians?

"Every man shall give an account of himself to God."-Rom. xiv. 12.

Is it because I wish first to obtain the things of this life?

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."-Matt. vi. 33.

Is it because I am afraid I shall not be ac-

"Him that cometh unto me I will in no wise cast out."-John vi. 37.

Is it because I fear I am too great a sinner? "He is able to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for them."-Heb.

Is it because I am afraid I could not withstand temptation?

"God is faithful, who will not suffer you to be tempted above what you are able to bear, but will with the temptation also make a way of escape."—1st Cor. x. 13.

Is it because I hope to save myself by leading a moral life, and doing no harm?

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."-Matt. xviii. 3.

Is it because I am postponing the matter without any reason or excuse?

"How can ye escape if ye ne glect so great salvation?"—Heb. ii. 8.

HOW CAN I BECOME A CHRISTIAN.

I want to be saved; does Jesus invite me? "Come unto me all ye that labor and are heavy laden, and I will give you rest."-Matt.

Can I come at any time? "Now is the accepted time, now is the day of salvation."-2d Cor. vi. 2.

How can my sins be forgiven? "If we confess our sins, He is faithful and

just to forgive us our sins and to cleanse us from all unrighteousness."-1st John i. 9. Is Jesus near to hear me?

"The Lord is night unto them that are of a broken heart, and saveth such as be of a contrite spirit.,'-Psa. xxxiv. 18.

What sacrifices must I make?

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."—Rom. xii. 1, 2.

Can I know when I am forgiven?

"He that believeth on the Son of God hath the witness in himself."-1 John v. 10. I think I feel God's spirit in my heart?

"The word is nigh thee, even in thy mouth and in thy heart-that is, the word of faith, If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him up from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."-Rom. x. 8, 6, 10.

# A CHILD'S FAITH.

At the time of a great drought in England, several pious farmers agreed to hold a special meeting to pray for the much-needed rain. When the appointed time came the minister was surprised to see one of his little Sabbath scholars bringing a huge old family umbrella and asked why she did so on so lovely a morning. The child gazed at him with evident surprise at the inquiry and replied, "Why, sir, I thought as we were going to pray to God for rain, I'd be sure to want the umbrella." While they were praying the wind rose and the clear sky became clouded, which was soon followed by a heavy thunder-storm, by which those who came, unprepared to the meeting, were drenched, while Mary and the minister were sheltered by the umbrella her faith had led her to bring.

On Success in Preaching.

The Rev. Mr. Stein, of Frankfort-on-Maine, preached one Friday in a church in which there were only a few hearers scattered here and there. On the Sunday thereafter he had in the same Church a numerous and brilliant congregation, comprising in it the most respectable and dignified citizens. There happened to be in town at the time a young foreigner, who heard this clergyman on both these occasions. He called on him, and expressed thority was law. The next morning while enhis joy at seeing so large a congregation on Sunday. "I cannot say," answered Mr. Stein, "that I am remarkably glad on that account. On the Friday I see souls in the church, but on the Sunday searcely more than bodies and er treatment of a younger brother, he maniclothes." They who attended on Friday came not from custom and compulsion, but from a sense of spiritual want. This is more valued from fourteen to eighteen,) at the same time by a true minister.

The following anecdote is related of Mr. Lassenius, a minister in Copenhagen. A stranger, who for a long time had had a desire to hear Mr. Lassenius, and to become acquainted with him, was, while on a journey, staying a couple of days in Copenhagen, and noticed in a newspaper that Mr. Lassenius was to preach next day-a week-day. The traveller entered the church with high expectation. To his surprise he found it almost empty. Only a few old people were sitting here and there. Thinking that something had occurred to prevent Mr. Lassenius himself from preaching, the traveler felt disposed to go away; but just at that very moment the of spirit and life. He inquired of an old woman who was sitting near him what was the preacher's name, and was informed that it was "Lassenius." At the conclusion of the sermen he went into the sacristy and introduced himself to the clergyman. In the course of conversation he asked how it was possible to preach to animated and carefully prepared a sermon in an almost empty church. Mr. Lassenius gave no reply; but as they were walking out together to the country he conducted reply. his companion to a spring of water. "Let us drink of this spring," said Mr. Lassenius; "the water is very fine." They drank, and the stranger praised the water. "What think you," said Mr. Lassenius, "is the chief excel- you must hereafter eat by yourself." lence of this spring?" Of course," replied the other, "that it gives so good water." "No," said Mr. Lassenius, "but this, that it always gives so good water whether many or few come to drink of it. This" he added, "is my answer to your question in the vestry." Mr. Lassenius was accustomed to preach as in the the one sheep in the wilderness.

ever the preacher manifests any true knowl. although perhaps they are often brought toor his warm, hearty style of address. How ty."-Mother's Magazine. long shall this precious season last of willingness to hear the word? Does it not, next to God's mercy, depend on the way in which the ministers occupy it? A minister can easily be were universally prevalent, the world would tempted to accustom himself to victories won become a comparative Paradise. The opposite without much labor, and to trade on his pop- disposition is the Pandora-box, which, when ularity. When he sees that the people think opened, fills every house and neighborhood so much of him, he can easily familiarize him- with pain and sorrow. How many enmities self with going to the pulpit after little pre- and heart-burnings flow from this source. paration, a faint prayer, and a hastily-compiled How much happiness is interrupted and dessketch of a sermon. He can begin to thrash troyed. Envy, jealousy, and the malignant the old straw, and to excuse his indolence by spirit of evil, when they find vent by the lips, this; that what is essential to salvation cannot be too often repeated, and that is what he al- blast the reputation and peace of others. Evways preaches. It is well for him if he meets ery one has his imperfections, and in the conopposition, and is taught thereby. How bles- duet of the best there will be occasional faults, bull, or the bull goring the ox; -circumstansed if he is driven to self-examination, and to which might seem to justify animadversion. ces alter cases. repentance for his carelessness, to a deeper It is a good rule, however, when there is ocsearch into the mine of the word, and a more casion for fault-finding, to do it privately with to issue a paper as Rev. Mr. Smith, or Rev. abundant bringing forth of its treasures; to a the erring one. This may prove salutary. It more earnest combat in the light and power is a proof of interest in the individual, which of the Spirit of Christ! But then he must will be generally taken kindly, if the manner discontinue hunting after popularity. He of doing it is not offensive. The common and must not lay himself out to please and get a unchristian rule on the subject, is to promultitude of hearers. He sees how needful claim the failings of others to all but them- ence, but even to oppose it &c. Will not it is not to excite, but to instruct, in order selves. This is unchristian and shows a desthat the hearers may not, like children, stand | picable heart. or fall with him, but be independent in the Word of God as a full-grown man. He accustoms his hearers to the nourishment of solid, juicy meat, and makes them themselves courageously and perseveringly explore the word, and seek for themselves tribute out of have taken a look into eternity. I see now Its boundless treasures. His aim is that they the importance of the Gospel as I never saw depend not on himself, but on the word. For it before." He had been noted as a very dein the word they find Jesus Christ, and in him voted minister of Christ. As he looked back they have enough. "He is made unto them wisdom, righteousness, sanctification, and redemption."-From a Sweedish Journal.

There are prating coxcombs in the world who would rather talk than listen, although ians? How will their conformity to the world Shakespeare himself were the orator, and their pursuit of pleasure, their neglect of the human nature the theme!

#### Family Discipline.

There are a thousand ways of administering discipline without resorting to the rod. We remember the course a mother took with her children in the absence of her husband. No sooner was the father gone, than her son manifested a disposition to assume the reins of government. His mother's treatment and conduct, though she spoke not a word, were marks of disrespect; this she passed over in silence. When, in the course of the same day, she made some remarks upon his impropfested the same spirit of disrespect by a peculiar curl of the lip, (so often seen in lads calling the attention of a little sister to a caterpillar crawling on the floor; this too, she let pass, simply noticing the fact. The following morning, when this disaffected son enbid his mother good morning. She omitted to send him a cup of coffee. Presently, with considerable politeness, he requested a cup of younger brother, having caught the same spirit of insubordination, was guilty of the same offence. A cup of coffee was, in like manner, withheld from him.

The younger boy captiously asked, "A'int I going to have some coffee?"

"When you ask properly for it, and not till ordinary politicians? preacher entered the pulpit. The stranger then," was the mother's reply; adding; when remained and heard a powerful sermon, full my sons forget to bid their mother good morning, she will remember not to give them a cup of coffee."

> honey, ate it voraciously, and, without saying as plainly to show, that it was uphill work anything, held out his plate for more.

me some more honey.'

"I shall not help you to any more," was the

"Then may I help myself?" said the un-

mannerly boy. "You may leave the table," said his mother. 'If you do not know how to behave better,

The child, as usual, began to cry, and to make bitter complaints.

"You may leave the table," said his mother, at the same time forbidding him to utter a

presence of the Lord, and took the same pains dren to some self-denial, depriving them at on it, reduced the price to \$1,50. Was this for one soul as for ten thousand. This must once of some lawful gratification, accompanied also a schismatic paper? if it was, who its travels met, nay, every being of human be a great art, learned of Him who went after by a word, probably will have more effect in was the author, the head and front of mould that has ever trodden this earth in ear-It is said that in some countries the church- pered chapter on the rules of politeness, or an dividual, I have heard, took an active part es stand almost empty, though the very best hour's lecture on the duty and importance of in getting up the "Lutheran and Missionary," who, centuries since, stood debating the preachers are officiating- But it is not so in obedience to parents. It is believed that sal- attending a convention for that purpose, be- claims of conscience and of sin amid the verour dear fatherland. Here there is among the utary discipline and restraints are more fre- coming a stockholder and contributing his dant glories of the yet unforfeited paradise. people in general a hunger after spiritual food, quently withheld from children to save the money to help it into existence, advocating it and the inclination to hear is evident. When- feelings of parents than of their children. before synod, drew up and had passed a flat-That was a wise mother who was frequently tering Resolution in its behalf and recommendedge or spiritual life, multitudes flock to him, heard to say, when her children needed re- ing it to the public; and when he left Dayproof, "I had rather see my children smart in ton gave notice, that his communications a wide circulation, and stirred many Chrisgether only by reason of his good appearance, time, than that they should burn to all eterni- would be found, not in the good old Observer, tian hearty to praise. Some parts of it are

SPEAKING WELL OF OTHERS.

If the disposition to speak well of others

DEATH-BED RETROSPECTIONS.

"Oh, if I were to get well," said a faithful minister on his death-bed, "I would preach the Gospel as I have never preached it. I upon his ministerial life, he found it had been very defective. If such were the retrospections of an eminently godly man, what will be the retrospections of many professing Christsouls of men, appear from a death bed?

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

Mr. American Lutheran.

In order that what I have to say may not be misunderstood, I must remark in advance, that for years I have been and am yet a warm friend and adcalculated to prove to her son, that her au- ny good paying subscribers to it. The proprietors have therefore no ground to doubt my American Lutheran and its worthy editor. Accordingly, when the American Luther

and of revivals, and I expected that the Observer would be equally gratified. When a new paper is issued in the political real. new paper is issued in the political world, thorns and entangled web of influence that those papers advocating the same set of prin- bound him to society, and his cords remain tered the breakfast room, he did not, as usual port, never fail to welcome it into their ranks to the hearts that twined around him sorrow and to recommend it to public patronage. Even those belonging to a different political party and maintaining an opposite system of and his name may have perished from among coffee, which was at once granted. The policy, have the common courtesy to announce the new publication though they may not recommend it. Why should not religious papers observe the same courtesy and exercise like justice and liberality towards each other? Why not rise above the littleness and greed of telling upon the whole system of moral beings gain, and emulate the magnanimity of at least

When the American Lutheran was started at Selinsgrove I looked for a cordial welcome and recommendation of it in the Observer; out in vain. After considerable delay the and that the fear of losing a few subscribers No one at the table appeared to notice this palsied their hand in writing the notice, more cause stimulated it. Did this not savor more of a jealous and mercenary than of a catholic biest kind of selfishness?

the Observer maintains, that the American Lutheran is a schismatic paper, that it ought to be put down and the patronage of the ted from the despised Noah, as that preacher whole American Lutheran church should be of righteousness sat among his family, perhaps concentrated on the Observer. Alas, alas, what a selfish creature man is! The same editor, if I am rightly informed, once started a him. And if the mind, taking its flight from syllable; and, as he continued to pout, he was sent by himself into an adjoining room.

new paper himself in Springfield, Ohio. advecting the same platform of doctrine with wander abroad along the peopled highways, This mode of punishment, subjecting chil- the Observer, and by way of stealing a march curing the faults of children than an ill-tem- the schism? Nor is this all. The same inbut in the symbolic sheet, thus compelling the congregation to subscribe for it if they desired to hear from him. The other proprietor also made himself a stockholder and supporter of the new Philadelphia paper. Was there nothing like schism in all this, and if there was, whence did it all emanate? But if not, why should the American Lutheran at Selinsgrove, established not as a rival of the Observer, but as an humble assistant, standing on the same platform, defending the same principles and aiming to disseminate the same evangelic truths-why should it be denouncput it down? Just here I cannot help re- me membering the fable about the ox goring the

> Mr. Brown, or Rev. Mr. any body else, and is it becoming in these latter gentlemen not only to neglect and treat it with marked silic know that there is such a paper in existsome people be disposed to regard such procedure as savoring of jealousy, envy and venal-

be understood as being hostile to the good old cess and prosperity more truly than I. But I cannot praise their conduct towards the American Lutheran, and have often regretted ficient in prayer. he abounded in praise. The it, and know that many others of their best Lord heard his Psalms, and while he sung o friends accord with me in these views.

censure you, what good!

Did universal charity prevail, earth would be a heaven, and hell a table.

THE INFLUENCE OF MAN OVER MAN.

The world is filled with the countless and interlacing filaments of influence, that spread from each individual over the whole surface and frame-work of society. The infant that lies wailing and helpless in the arms of its mother, is already wielding an influence felt thorugh the whole household, by its fretfulness disturbing, or by its serene smiles gladvocate of the Observer and have procured ma- dening that entire home; and as with added years his faculties are expanded, and the sphere of his activity widens itself, his influgaged in family prayer, he showed some slight volvalty to their paper nor my friendship for meets, much more whom he moulds and govence increases; and every man whom he them. At the same time I am a friend of the erns, becomes the more happy or the more wretched, the better or the worse, according to the character of his spirit or example. an was e ta lished I rejoiced, because I knew If he flee away from the society of his fellows, the Observer would now have a faithful coad- to dwell alone in the wilderness, he leaves bejutor in the defense of American Lutheranism | hind him the example of neglected duty, and ciples which the new one is pledged to sup- wherever he was once known, sending home and pain. Nor can the possessor expect it to go down into the grave with him. The sepulchre may have closed in silence over him, men, yet his influence, nameless as it is, is floating over the face of society. As, in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, yet really, the whole mass of the earth; thus in the world of morals, every act of every spirit is to which God has bound him. No man leaves the world in all things such as he found it. The habits which he was insrumental in form-

the influence of the thoughts that passed, perhaps in the solitude of midnight, through the thoughts which, lifting his manacled hands, he spread in his epistles before the eyes of roaming on the hill side an humble shepherd I have been told that one of the editors of lad; of the family piety of Abraham, and of the religious nurture that trained up the infancy of Moses. Every nation is affected at this moment by the moral power that emanadejected and faint with unsuccessful toil teaching them to call upon God, when all the and to the farthest hamlets of our own land, and, passing the seas, to traverse distant lier ages, or that is now to be found among its moving myriads, has felt, or is feeling the

1 Must Praise More.

Dr. Nevins, of Baltimore, Maryland, once well worth republishing, as setting forth a Christian duty too often neglected. He says:

"It strikes me that we ought to praise more, as well as pray more. I do not know how it is with others, but I know that I have a great deal for which to be thankful, and to praise God. I feel that it will not do for me to spend all my breath in praying. I should thus, it is true acknowledge my dependence ment of his benefits conferred on me? 1

"I do not know why he should have treatno reason out of himself. I conclude it is be-

Lord did such great things for the Psalmist happiness. was, that while he was not by any means de-Q. mercy shown, showed him more. And would be just so with us, if we abounded more in praise and thanksgiving. It displeas When the million applaud you seriously ask es God that we should be always dwelling on yourself what harm you have done; when they our wants, as if he had never supplied one of

> "How do we know that God is not waiting for us to praise him for a benefit that he has

alrea'dy conferred, before he will confer on us that other which we may be now so earnestly desiring of him. For one who offers genuine praise, there may be found ten who pray. Ten lepers lifted up their voice together in the prayer, 'Jesus, Master, have mercy on us,' but only one of the ten 'returned to give glory to God.' The rest were satisfied with the benefit—this one only thought gratefully of the benefactor.

"Praise is altogether the superior exercise of the two. Prayer may be altogether selfish in its origin, but praise is ingenuous. Praise is the employment of heaven. Angels praise. The spirits of the just made perfect praise. We shall not always pray, but we shall ever praise. I charge thee, my soul, to praise him, and he will never let thee want matter for praise. 'While I live I will praise the Lord! I will sing praises unto my God while I have any being!

A Country Wedding in India. BY A MISSIONARY.

On our arrival we found the bridegroom, a boy of eight years, had gone, accompanied by his male friends, to the home of his bride. The father of the boy, who followed him after a short time, had many parting injunctions, given with tears by the female members of the family, to do every thing that was necessary and spare no expense. This, I was told,

was a part of the routine on such occasions. We found, that two parties were expected. The one consisted of the little boy, who was to return, bringing his bride to his father's house; and the other, of the bethrothed husband of the little daughter of the master of the house, who was to come to claim his bride. Just as the sun had disappeared behind the great mountain which bounded the western horizon, the sound of the native fife ane drum ing may go on from century to century an gave notice that the bridegroom was at hand. heir loom for good or for evil, doing their A company of women started out to meet him work of misery or happiness, blasting or bless- with songs of welcome. Soon the party aping the country that has now lost all records peared, wending its way along a narrow zigof his memory. In the case of some this in- zag path which entered the valley some dis-On another occasion, a little boy in the Same family, who had been helped to some the American Lutheran, but in such a way and owns their power. Such men have lived, was clothed in scarlet from head to foot The Church yet feels throughout all lands man, clothed in scarlet from head to foot, with a sword in his hand, and surrounded by his friends. His red cap was adorned with conduct. He said, somewhat angrily—"Give than the hope of an assistant in the good his prison, an old and unbefriended man; a network of red silk which quite concealed his features. He was conducted to a spot a little distance from the house, where fresh men, there to remain for ever. They feel the hay had been spread and a heap of wood gathand generous spirit? Was it not the shab- effect of the pious meditations of David while ered to give light and heat through the night. A blanket was spread, and on this he took his seat, the friend of the bridegroom being next him, and the other members of his party

Soon the sound of distant music was again heard, and this time we turned to watch the home-bringing of the bride, the daughter-inlaw of our host. It was some time before I could discovor the happy pair, but at last I espied them upon the backs of some of their kind friends. Poor children! I did not wonder their little feet had grown tired of the weary way, and that they had been glad to avail themselves of help. The bride's dowry followed her, consisting of clothing, cooking utensils, and a hill cow, not much larger than a goat, with her calf. This party was also escorted to a place which had been prepared at a considerable distance from the first arrival and from the house. There, too, fresh hay had been spread, and soon the burning logs were throwing out a ruddy blaze, which served to make the scene still more picturesque. A Brahmin was present to perform the wedding ceremonies, and nothing could be done until he prognosticated as to the stars being in a favorable position. The low, plaintive strains of the women beguiled the time as they sung.

"A merchant has come from a land afar. He asks for a gem at our cottage door; He begs not for pearls or diamonds rare, But seeks for our child so fresh and fair. O why wilt thou take our jewel bright, And leave us in sorrow, tears, and night?"

Night had now closed in, and soon the Brahmin, with a number of others, went to the first-arrived parcy, taking a brass plate on which were arranged several small open lamps. These were lighted, and then the Brahmin, on God; but where would be the acknowledg- standing before the bridegroom, who remained sitting, waved the vessel containing the must spend a part of my breath in praise. lamps about him, the bridegroom sometimes God has been very good to me. Yes, he has putting his forehead upon the earth. Money exercised goodness towards me in all its var- was also placed upon the plate, forming a part ious forms of pity, forbearance, care, bounty, of the wedding fee. During all this time the grace, and mercy; or, to express all in one bride elect was kept concealed, and the cerego forth on their mission, like foul fiends, to ed as schismatic and the public be invoked to word, God is love, and he has been love to mony in which she is to take part will not be performed until te-morrow morning.

And now came the time for the other little me so kindly. I have sought, but can find bridegroom to bring his almost baby bride to her future home. With drum and fife as well cause he 'delighteth in mercy.' I think I as singing, the two children were escorted to Has not Rev. Mr. Anstadt as good a right shall be able, without wearmess, to spend the door where the Brahmin stood ready to eternity on the topic of Divine love and good- receive them. The little lady, enveloped in her scarlet vail, was as coy as any bride need "Shall we not praise God? Shall all our be, while her liege lord was apparently much devotions consist in prayer? Shall we be al- absorbed in the business of carrying the great ways thinking of our wants, and never of his sword, which reminded one of David with lence, lest they should let the Lutheran pub- benefits? always dwelling on what remains to Goliath's weapon. At the threshold they be done, and never thinking of what has al- stopped. The Brahmin muttered over some ready been done for us? always uttering de- Sanscrit from the Vedas, waved the lighted sire, and never expressing gratitude? expend- lamps about them, and then put two earthen ing all our voice in supplication, and none of cups, one above the other, upon the bride's it in song? Is this the way to treat a bene-factor? No! it is not just so to treat Him; for her, and then the Brahmin conducted In making these remarks, I do not wish to neither is it wise. It is very bad policy to them into the room where the family were aspraise no more than Christians in general do. sembled to receive them. We saw no more, They would have much more success in pray- but I was told that the parents and grandpa-Observer or its worthy or excellent proprie- er, if one half the time they now spend in it rents of the bridegroom would each drink of tors. No, I am, as ever, their devoted and were spent in praise. I do not mean that this water, thus sifinifying that as water faithful friend, and few if any wish their suc- they pray too much, but that they praise too quenched the thirst, so the arrival of this little. I suspect that the reason why the daughter-in-law satisfied all their desires for

It is late at night, but the distant music is still to be heard, for the wedding feast is now in progress.—Foreign Missionary.

-The anger which flashed the face is not so deadly as that which makes it pale. The red heat is less intense than the white.

It is safer to be attacked by some men than to be protected by them.

The American Lutheran.

Selinsgrove, Thursday Aug. 31, 1865.

Church Authority--- Individualism.

Under this caption the Lutheran Observer of this week gives us over a column of editorial for the benefit of "one of its cotemporaries." As we presume Dr. Diehl means the American Lutheran, we should have preferred if he had written the name in full. We are not ashamed of it, and we do not think that he need be; it has become honorable since the establishment of our paper, although the symbolists try to cover it with odium.

Dr. Diehl labors hard to prove that the Lutheran Observer is not an individual concern, but "a church paper." We are very much surprised to see the Dr. express such crude notions on the subject of church papers and individualism. A church paper, in the strict sense of the term, is one that is owned and controlled entirely by the church. Such, for anstance, is the "Christian Advocate and Jourmal." This paper is owned by the Methodist .Church. The conference appoints the editor and other employees of the establishment and fixes their salaries. Now, if the Observer were owned by the General Synod, and its editors and clerks were appointed and salaried by the General Synod, and the profits were devoted to benevolent purposes, then it would be a church paper in the sense in which Dr. Diehl labors to make it appear to be.

But at present, and during the greater part of the time of its existence it has been an individual enterprise. It was so, when the individual, Dr. Morris, first established it.

It was an individual enterprise when Dr Morris sold it or gave it to the individual Dr. B. Kurtz. The impress of his individual. powerful mind was stamped upon it, and his individual energy and perseverance gave it its wide-spread circulation in the church and its character in the Christian world. When it passed over into the possession of the Book Company it became a company concern.

When it passed into the hands of the Synod of Maryland, it was the organ of the Maryland Synod, and when it was sold by the Synod to the individuals, Diehl, Anspach & T. N. Kurtz, it became an individual concern again. And it is no less an individual concern now, with Dr. Diehl and Dr. Conrad as editors and proprietors.

If it is true that the Synod of Maryland at one time held the Observer "in trust for the church," why did not this Synod pay the money realized out of the sale of the paper, into the treasury of the Gen. Synod? And furthermore, if the proprietors now hold the Observer "in trust for the good of the church," why do they not give a yearly statement of its affairs, and after deducting their salaries, pay the remainder of the profits into the treasury of the Gen. Synod, or if they lose money, as they assert they did last year, why don't they claim remuneration from the church?

The Dr. speaks much of "bowing to the authority of the church," and says; "If the Gen. Synod shall at any time declare that we have not been faithful to our trust, and ought therefore to surrender it to the Synod, we shall his customary propriety. Such phrases as "athold ourselves bound to obey the voice of the church distinctly uttered."

say, that if he were ever put to the test, he to keep cool, it will be better for his health, eswould do no such thing as he promises in the pecially as we are still in the dog days. above. Suppose at the meeting of the Genpetent editor, that another far more efficient could be had and that the Dr. should now "sur- ed into the army. We were in correspondence render his trust." We can in imagination see with a fifth one. He demanded an exorbitant salthe Dr. rising in all his native dignity before ary. We agreed even to give him all he asked, manner: Gentlemen, you forget that the Ob. and we lost nearly one fourth of our best subscrimanner: Gentlemen, you forget that the Observer is private property; Dr. Conrad and I Under these circumstances, we found that the purchased it for a large sum of money; we continuance of the Kirchenbote would involve are therefore the sole proprietors and have the us in a loss, which we were then unable to bear. exclusive right to say who shall be editors and We therefore resolved to suspend its publication. clerks in our establishment. But we are wil- At the same time we made the proposal in the ling to sell out to the Gen. Synod. If you last number of the Kirchenbote, that we would centage on our investment, you may have the should be able and willing to carry it on. We Observer, and appoint as editors whom you also entered into correspondence with a number

server has claims on the support of the church, the paper on the basis of the Gen. Synod. But independent of its own merits, which no indi- this project failed by the appointment of Mr. vidual paper can have," then we deny this Neuman as missionary among the immigrants in c.aim point blank, and maintain, the Observer has no more claim on the church, independent of its own merit than any other individual paper.

American Lutheran was started in the way in Providence, and in reliance on His help rewhich the Dr. thinks a new paper should be commonced. There was considerable "consultation" and also some "combination," and "in small .colloquiums" the subject was frequently discussed, as "in this case no general convention could be held;" some of the

elasion was at length arrived at, that the | fore the church, these "leading minds" did not | domestic circle that woman is most potent, American Lutheran should be "launched." Dr. Diehl and Dr. Conrad, also two "leading minds," were not consulted for the reason that they were too deeply interested in the Observer to take any interest in a new enterprise. After this statement of its origin Dr. Diehl will probably maintain with as much force as he does in the case of the Observer, that the American Lutheran is not an individual con-

#### "Thinking of Concentration."

"One of our cotemporaries" published the article that appeared two weeks ago in the American Lutheran, "Let all read of Cobleskill," and says, "We have always had a high cause. opinion of Hartwick," but does not state whether this opinion has undergone any change by the statements of that article. He thinks, however, that Dr. Ziegler and his ten or twelve students should come to Gettysburg and a Cobleskill professor, with as many more students, should also go to Gettysburg, in order that Gettysburg might rival Princeton and Andover. Now, we wish Gettysburg all the success in the world, and hope it may some day not only equal, but exceed Princeton and Andover; but it would be in the highest degree unjust to exalt Gettysburg by the destruction of other equally useful institutions.

There is one delusion which the writer, and no doubt many others, seem to labor under, which it would perhaps be useful to dispel. His idea appears to be, that the permanency of the Missionary Institute depends entirely on Dr. Ziegler's connection with it. But if Dr. Ziegler would go to Gettyburg to-day, then the board of directers would elect, if possible, an equally efficient man in his place to-morrow, and we doubt whether a single one of his theological students would follow him to Get-

The Missionary Institute is a fixed fact, esstrong faith and earnest prayer, and it has been blessed of God in accomplishing already a vast amount of good, and by the grace of God, it is destined in the future to do a still more vast amount. The work is of God, and all the opposition to it can not stop it till he please. All that we ask of our friends at Gettysburg is, that they let us alone, and do not hinder us in this our good work. We will' strive to perform the duties which God in his all-wise Providence has assigned us to do, and let them do the work which is given them to do. In other words, they should mind tradiction from the editors of the Observer, altheir business, and we will mind ours. We though they knew that it was a deception and a have no quarrel at all with those brethren; we falsehood, merely to gain subscribers among re good work, and we wish them abundant success. We shall be able to co-operate most gloriously with them, agreeing, as we do, with them in doctrine and practice, and therefore, we hope they will throw no stumbling blocks in our way, for we think we also are doing the work of the Lord.

# That German Paper.

Dr. Diehl, in writing on this subject in this weeks Observer, loses his usual equanimity and tempt at a resurrection," "petty individualism," "pityful reason," "wishes to call his paper up from the grave," &c., &c., indicate that the Dr. Now we do not wish to call in question the was out of humor, and wrote the article in a Dr's. veracity or sincerity, but we venture to state of excitement. We would advise the Dr.

After having edited the Luth. Kirchenbote for eral Synod next Spring, the unanimous con- fourteen years, we were last Fall induced to susclusion should be that Dr. Diehl is not a com-Four of our German printers left us in rapid succession, either having been drafted or volunteerthat august body and "bowing," (but not to but have heard nothing more of him since. At its authority,) whilst he says in his blandest the same time paper had risen to fabulous prices give us our money back and a reasonable per- dispose of our subscription-list to any one who of brethren on the subject. We had at one time O Dr. Diehl! Dr. Diehl!! how can you Neuman, of Pittsburg, who thought he had pedeny that your paper is an idividual concern? culiar facilities in Pittsburg for having it printed When the Dr. further declares: The Ob- and who agreed, conjointly with us, to publish New York.

At the restoration of peace we were earnestly entreated both by German ministers and laymen to resume the publication of the Kirchenbote, and circumstances all conspiring favorably to the We are glad to find, however, that the undertaking, we regarded it as an indication of solved to undertake the work. This announcement was received with joy by all the true friends of the Gen. Synod. But it seems at the recent commencement at Gettysburg, a "consultation" was held among our leading minds," and it was resolved to "launch" a new German paper, entirely devoted to the interest of that one institu- not be tempted to roam abroad for amusement,

say one word in public about a German paper, either as mother, sister, wife, or daughter, till they see the notice that we intend to resume but particularly as a sister, she has it in the publication of the Kirchenbote, and then the her power to give a charm to the houseannouncement is made to the world, that a new hold. paper is to be "launched" under the sanction of these "leading minds."

Dr. Diehl now urges us to defer our German enterprise and unite our efforts with those brethren who intend to publish a German paper. But we have deferred it long enough. If they wish to combine with us they can consult with us at any time, and they will find us a very reasonable man to deal with.

So far as the place of publication is concerned it makes very little difference in a church paper, where it is published; all we need is facilities for cheap and good printing, and daily mail communications. In these respects Selinsgrove is local patronage.

We do not agree with the Dr. that two German papers would be a calamity, and involve the proprietors in pecuniary loss. The projected paper will no doubt have powerful friends. Those 'leading minds'' will contribute liberally to its support and keep it from languishing. As for the Kirchenbote, we have no fears. It yielded us eight hundred dollars a year, clear profit, be- on New Year's day. Elise got 100f for her fore the war, and we shall take good care to make it pay also in the good time coming.

of the Kirchenbote and spoke favorably of it, he he did an act of christain kindness and editorial etiquette, for which we felt grateful to him, but when in the very next number he advised the Germans not to subscribe for our paper, he more than spoiled what he had done before, and made himself an intermedler in other men's business

As regards battling with symbolism, we have battled with it these fifteen years, and the sharpest darts of the symbolic press, both German and English, are aimed at us yet. We must tablished in the Providence of God, with also here publicly state for the honor of Dr. Kurtz that while he was editor of the observer he neglected no opportunity of commending the Kirchenbote to the favorable notice of the Germans. We can not say this of the present proprietors of the Observer. - For a long time scarcely a number of the Observer appeared which did not contain some commendatory notice of that "excellent German paper, bro. Brobst's Zeitschrift. but very seldom anything in favor of the Kirchenbote. And even since the suspension of the Kirchenbote the Observer has repeatedly published cards and communications from the editor of the "Zeitschrifi," in which he stated that his was a revival paper, without one word of conlove them; they are engaged in a great and v.val people for his symbolic paper. Now we I would turn the language of Dr. Diehl, which he so unkindly applies to us in this weeks Observer, back upon himself: "The question would arise, whether an editor who could give up the columns of his paper to the use of the symbolists, for such a purpose, has any right conception of the vocation of an editor of an American Lutheran

# A SISTER'S AFFECTION.

There is no holier, purer feeling on earth how much of the formation of the character lowed remembrances and associations. The of a brother, and his estimate of female excel- beauty of holiness, beaming through the life lence, depends on a sister, If I hear a man of a loved relative or friend, is more effectual within myself he had no sister, or, if he had, to strengthen such as do stand in virtue's she was unworthy of that sacred name, or the ways, and to raise up those that are bowed memory of her gentle virtues would inspire down, than precept, command, entreaty, or him with respect for the character of woman. warning. Christianity itself, I believe, owes A true sister studies the comfort and happi-A true sister studies the comfort and happiness of a brother, strives to make home atcoming in contact with evil and vicious socie- ness which is enshrined in the four brief bity. She takes an interest in his studies, perhaps engages in the same, that she may bring her mind on a level with his, and they read more, and will do more to regenerate the the same works; for how much more do we world and bring in an everlasting righteousenjoy the works of a good author when we ness, than all the other agencies put together. have a friend ever near us who has read the It has done more to spread his religion in the same, and to whom we can mention any passage that has struck us as being particularly world than all that has ever been preached or peautiful ; Or if he is restless and unhappy written on the evidences of Christianity. he will sing for him her sweetest songs, thus soothing him and making him forgetful of the cause of his unhappiness. But when we see one whose sole thought is given to dress, and the decorating of her own person, who cannot engage in a rational conversation, nor be prevailed on to let you hear the tones of her voice unless there is a beau or admiring crowd a guardian of health. Prayer at once secures to listen to her, we do not give to such a one the name of sister. And we do not blame the brothers of such if they say woman is a heartless, trifling creature, fit only to gild man's prayer! thou art the unwearied conqueror of hours of pleasure, but casting a darker shad- human woes, the firm foundation of human ow upon his life, should sorrow overtake him. happiness, the source of ever-enduring joy, Sir Walter Scott hath beautifully said, when Douglas weeps over his daughter, before leaving her to present himself before King James:

"Oh, if there be on earth a tear, Refined from passion's dross and care, 'Tis those which pious fathers shed Upon a duteous daughter's head." And we would say;

"Oh, if there be on earth a sight To give an angel's heart delight, It is to see a sister true, Leading a brother to pursue The paths of virtue and of truth. During the days of wayward youth.

And we would say to all young girls who have brothers particularly in cities, use every exertion to make home pleasant, that they may find there their greatest enjoyment, and "wisest men" and "leading minds" in the tion. Does it not seem strange that during the where they may be exposed to the corrupting General Synod were consulted, and the con- whole year that our liberal proposition was be- influence of evil companions. It is in the

#### An Eccentric Testator.

The Paris world has been dying with laughter over the "will" of an odd fish who died some time since, and which his heirs are trying to set aside. The old gentleman, it would seem, made the document a vehicle of satire aimed at all his friends. To one famous If they publish a new paper we will not imi- amongst his acquaintances for possessing the tate the example of the Lutheran Observer to- most boots, pantaloons, and waist-coats in Parwards the American Lutheran; but we will well is, he left 500f, two pairs of panceloons, and come it as a fellow-laborer in our great and good two waist-coats; to a skeptic, who was always railing at religion and priests, he left 1,000f, on condition that he went to confession once a fortnight, and took the communion annually r three years; to another, he bequeathed 190f, on condition that he confessed he stole preferable to Gettysburg, besides having a lar- one franc from him ten years ago; to another, ger German population, consequently a greater who was fond of getting how come you so, and of singing then boisterously, he left a barrel of brandy, twenty bottles of most excellent wine, twelve bottles of Raspail's mixture for hoarseness, and six bottles of absinthe "to clear his throat." He bequeathed to another 300f for having shamefully neglected to write him complimentary letters on his birthday and general beauty; Gabrielle was left 500f for her delightful conversation at the supper-ta-When the Dr. announced the re-publication | ble; Adeline received 500f for being as plump as an ortolan. He gave positive instructions about his funeral, "which must not be a lugubrious one." He ordered 250 laboring men to be invited to it, and gave instructions that each should receive three francs, a chickenpie, and a bottle of wine, "on their return from the cemetery; and if there be any sick ladies among those who attend my funeral, my will is that each of them receive two bottles of my best old Bordeaux wine, in order to do them good." He bequeathed to the Commissary of Police, who was charged with distributing all these objects, 50f, four bottles of champagne and two bottles of sherry, upon condition that he took care to see the chickenpies were of the best quality. The heirs contested the will of their uncle (an old wine merchant of Bercy, who was fond of good living and good wine,) upon the ground of insanity. The court declined to take this view of the jovial will which had made them laugh, and so disarmed them.

#### A HOLY LIFE.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures, but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a than the love of a sister for her brother. And child is a virtuous example, a legacy of haltractive, that he may spend his leisure hours to the precepts or parables of Christ, but to and style. there, and not be exposed to the danger of his own character. The beauty of that holiographies of the Man of Nazareth, has done

# PRAYER.

Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the limbs that totter, a mine of jewels to the poor, a healer of diseases and the continuance of our blessings, and dissipates the cloud of our calamities. O blessed | the mother of philosophy. The man who can truly pray, though languishing in exrteme indigence, is richer than all beside; whilst the wrotch who never bowed the knee, though proudly seated as the monarch of all nations, is of all men the most destitute.

God's Love. The following lines are said to have been written by a person commonly esteemed an absolute idiot. A ray from the sanctuary, revealing the mercies of redemption as well as of creation, must surely have glanced across his mind.

"Could we with ink the ocean fill, Were the whole earth of parchment made, Were every single stick a quill, And every man a scribe by trade: To write the love of God above It would drain the ocean dry; Nor could the scroll contain the whole,

Though stretched from sky to sky.

#### OBITUARY.

We have just learned that our esteemed friend and brother Rev. A. Fair formerly paster of the Yeagertown charge, died at his homte in Iowa Aug. 8th. God took him and he is not. Peace be to his ashes.

#### LIST OF LETTERS,

Letters remaining in the Post Office at Selins Grove Pa.

George Bright: Jacob Bower, A. I. Boyer, Wm. J. Brunell, Miss Catherine Bidding, D. W. Gross. Daniel Gross, Mrs. M. E. Goodlander, Elizabeth " Peter Henninger,

I. C. Hill, .C. Hoffman. D. B. Hazeland. Mrs. Sarah Kefer. Knights & Farry, Miss C. Knapp, 2, Miss B. Musser, H. F. Moyer, A. J. S. Weise, Jacob H. Wolf.

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

N. B. Persons wishing Edvertised letters forwarded will remit two cents to pay for adv. E. A. Hassinger P. M.

Selinsgrove, Sept. 1st. '65.

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MANUFACTURERS. No. 494 Broadway,

New York Send for illustrated Circular.

A fair little girl sat under a tree, Sewing as long as her eyes could see; Then smoothed her work, and folded it right. And said "Dear work good night, good night!"

Such a number of rooks came over her head, Crying, "Caw! Caw! on their way to bed; She said, as she watched their curious flight, "Little black things, good night, good night!"

The horses neighed, and the oxen lowed;
The sheep's "Bleat!" came over the road;
All seeming to say, with a quiet delight,
"Good little girl, good night, good night!"

She did not say to the sun "Good night"! Though she saw him there, like a ball of light; For she knew he had God's time to keep All over the world, and never could sleep.

The tall pink foxglove bowed his head: The violets curtseyed and went to bed; And good little Lucy tied up her hair, And said, on her knees, her favorite prayer.

And while on her pillow she softly lay, She knew nothing more till again it was day; And all things said to the beautiful sun, "Good morning, good morning! our work is begun."

#### [From the Educator.] To The Young.

We have inquired whether the joys and the wealth of this world are capable of yielding support and comfort amid the calamities of life; let us now ask what is their value at the hour of death?

We are immortal beings, and our immortality is to be spent either in an abode of happiness, or in an abode of misery! either in Heaven, or in Hell. When, then, we are standing on the verge of eternity, and are about to depart to our unchangeable abode, what will be our feelings? If we have placed our chief love on the dance, the wine, the feast-if we have engaged with our greatest ardor, in the round of sensual amusements, what will be our condition at this moment? Will they support us now? Will the sound of the viol go with us to the grave? Will the splendors of the ball-room gild the gloom of the sepulchre? How shall we look back upon the past? With shame and confusion, we shall see that we have wasted the strength of our souls; degraded the energies of our minds; debased our immortal part, for the gratification of those senses, which are now about to perish. We shall see that we have exhausted on trifles those years which ought to have been devoted to the glory of God and the good of man. All our sins against sobriety and decency, will pass in dread array before us .- Conscience busy at the same time with the whip of scorpians.-No Savior provided; no title to heaven secured. We shall look forward with horror. We behold that God whose mercies we have abused, seated on a throne of righteous judgment. We see that book of remembrance where are chronicled all our sins. We are unfit for the company of angels; we know the passions we have indulged are passions of devils- well then, are we assured that hell must be our portion?

From this we would fain escape, but now works in the children of disobedience." tis too late. Tho' we were to offer the universe, were it at our disposal, to be removed beyond his dread commission, death would not allow us. No, we refused to repent while we might have done so, and now all opportunity of repentance is about to be taken from us, No more does the siren song of pleasure reach knows the promise that where that desire exour ear. Her flowers are all faded. Her joys ists, imperfection will be forgiven. He feels are all withered. We now discover her hidden venom; we now percieve her bitter and vine Helper; he looks forward and sees his the past two years, instruments constructed on surrounded by the blackness of darkness; Saviour smiling upon him; he beholds a crown full of remorse and dispair, we plunge into of glory, an incorruptible inheritance provided this difficulty (want of a swell) a lever has been

Or suppose we have spent our days in massing wealth; so making money our idol, as to give it our chief affection and our chief energies-how then shall we be situated when on our bed of death? We have many flattering friends who kindly inquire the progress of our disease; who watch over us with assiduity; who procure for us every rare comfort the land will produce.—We have a stately mansion in which to die; we have servants and luxuries in abundance—we have besides, houses and lands, and goods, and bonds, and mon-

are about to leave them Naked as from the earth we came, And crept to life at first; We to the earth return again, To mingle with our dust.

ey. But what are all these to us now? We

Recollection now too is busy. We look back on the past, and see what must be the account it has rendered at Heaven's high chancery. All our covetousness stares us in the face.—We see how we have been induced by it to encroach upon the Sabbath.-We have been induced by it to sacrifice pure gospel principles.-We see how it has steeled our hearts fo much against compassion that we have never gone out of our way to be charitahave never gone out of our way to be charitable.—We see how it has induced us to be cold toward the Gospel of Christ, preventing our of praise to God to which his bass voice made aid than was necessary to gain the good opin- and that was the last of our blues. ion of others.-We see how it has so filled our minds and engrossed our thoughts, that even though we have not encreached upon the Sabbath by the actual labor of our dependants or ourselves, still we have spent it in plans and ourselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves, still we have spent it in plans and outselves. speculations about our worldly affairs. We cussion was lost in a burst of laughter.

Good Night and Good Morning. | have spent it in newspaper amusements, or perhaps in the circle of convivial friendship. All these things, together with every instance of secret dishonesty and overreaching, now rise up in view, and for all these things, we see we are about to answer. We are full of dismay, for we feel we have no answer to give—we have provided no atonement for our principle of mechanism, possessing many rare and valuable improvements, having been examined by sins--we have laid up no treasure in the skies -we have no single ray of hope before us. the most profound experts, and pronounced to be SIMPLICITY and PERFECTION COMBINED, The world, on which we are to enter, we see is no money making world, and we have no 1. Excessive labor to the 4. Incapacity to sew dispositions for any other. It is a world of retribution, and we are unprepared for it; because, with all our getting, we failed to get 3. Expense, trouble, and an interest in Christ. Fain would we live that we may gain the one thing needful; but wishes now are in vain. Trembling with guilt, we must go to the presence of God, who estimates the worth of character not by amount of income, but by degrees of holiness.

Or suppose we have spent our days in aim-coarsest to the finest number.

Having neither CAM nor COG-WHEEL, and the ing at popularity, and in consequence have gained a numerous circle of friends, what then, will be our death bed state? Our friends Emphatically a Noiseless Machine! will be filled with alarm at the prospect of losing us, but they cannot abate one pang of our disease, or bribe one moment from the des-fatigue or injury to health.

Its streangth and Wonderful Simplicity of conour souls when there, and blind the eye of give entire satssfaction. our Judge.—Their idolatry cannot be transplanted to his breast, nor their love to his heart.—Naked and alone must we stand and especial manner do we solicit the patronage of answer for our deeds, among which will be Coach Makers, found such as these: Pursuing the favor of Hood Skirt Manufacman more earnestly than the favor of God; Skirt and Bosom Mak. in consequence, paying more respect to the opinions of man than to the commands of God: winking at certain practices which the world delight in, but which God condemned: engaging in certain fashionable dissipations destructive of piety, but idolized by mankind: avoiding all conduct and conversation which would condemn the generally received maxims | No, 4. Large, for Leather and principles of men: never being active in putting down evil practices, unless they were such as every body agreed were abominable: avoiding all singularity, and of course avoiding too close a conformity to the laws of the Gospel, and condemning every thing beyond a decent external religion: going just so far in attention to religion as would gain us the good opinion of others, but not going so far as would condemn the world.

Such are the deeds for which we have to answer, and what answer can we give that will shield us from punishment? In dumb despair must we listen to the sentence, 'depart | 9 Varieties, with Patent Basso Tenuto or Su accursed into everlasting fire, prepared for the devil and his angels!' You prefered the favor of the ungodly, now let the society of

the ungodly be your portion. Such, then, is the end of a life spent in pursuing the ways of pleasure, wealth or fame; in walking according to the "course of this world," which is the course of "the prince of the power of the air, the spirit that now

How different is the end of a life spent in obeying the Gospel of Christ; he who has thus passed his days, may lie on the bed of death serene; he looks back with pleasure, for though he sees much imperfection, still he sees an earnest desire to serve God, and he within, the support and consolation of a Difor his acceptance; he passes the gates of the projected from the centre of the instrument, to acc tomb exclaiming, 'Death where is thy sting, Grave where is thy victory,' and with attendant angels, he ascends to the Paradise of rest.

Choose, then, ye young, whether your fame, or that path of the Gospel which shines | volume of the tone. brighter and brighter unto the perfect day. EA MELODEON AND SCHOOL ORGANS. Baltimore, August, 1865. J. S. G.

#### The Storm, the Wolves, and the Bird.

The author of "Scenes in the West" relates how he met an old acquaintance, a cultivated lady, in a wild region who being asked if she were not homesick and gloomy, answered:

Only once during an almost uninterrupted succession of snow-storms. We could not ge out for any purpose; our supplies were running low. Save a neighbor in the cabin at the extremity of the woods, the only living creatures that we knew were a pack of wolves that sometimes swept by ; on one occasion there were not less than thirty of them. That was a dismal profit. time; and the stormy day, when the air was full of snow and the winds were sighing through the trees my heart sank within me. I rather suspect that my husband did not feel much better. Just then when I felt like giving up entirely, I heard a little song a clear chearful piping of a bird. You cannot tell how it thyilled and cheered me. I looked from the window, and there right on the corner of our dwelling, sat the tiniest creature, caroling just as if it was giving to it any more attention, or any more an excellent accompaniment. We felt better

> -In the middle of a stormy discussion, a gendeman rose to settle the matter in dispute. ving his hands majestically over the excited dis

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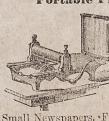
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General Freight Agt. Phil'a. H. W. GWINNER, General Ticket Agt. Phil'a.

Jos. D. Potts, General Manager, Wmsp't.

## NORTHERN Central RAILWAY.

#### SUMMER SCHEDULE.

On and after Sunday May 28, 1865 TRAINS NORTHWARD. LEAVE BALTIMORE

7 20 a m. Parkton accommodation no 1 Fast mail Harrisburg accommodation 2 50 p m 6 00 Parkton accommodation no 3
Pittsburg & Elmira Express
TRAINS SOUTHWARD. 10 00 " ARRIVE IN BALTIMORE

Pittsburg & Elmira Express Parkton accommodation no 2 8 10 " 12 20 p m Harrisburg Parkton accommodation no 4

Sunbury accommodation leaves Harrisburg at 425 p m arrives in Sunbury at 7 05 p m Leaves Sunbury at 7 30 a m arrives in Harrisburg at 10 15 a m.

Pittsburg express through without changing cars.
Express train leaves at 10 00 daily.
Express train at 8 00 daily, except Saturdays, to Harrisburg, Rittsburg and Erie.

Express at 10 00 p m, Sundays, for Harrisburg, Pittsburg and the West only, arrives daily except on Mondays. Express at 10 00 p m leaves daily except Sundays. Mail daily, except Sundays. Harrisburg accommodation leaves daily except Sundays. Mail and express will not stop between Baltimore and Park-

Mail and express trains make close connections with the Pennsylvania Central Railroad at Harrisburg for Pittsburg, Cleveland, Columbus, Cincinnati, Indianapolis, Fort Wayne, Chicago and all points in the Great West, and at Elmira with the New York and Erie Railroad for all points in Northern, Central and Western New York.

For further information apply at Calvert Station. J. N. DUBARRY, General Superintendent. ED. S. YOUNG.

General Freight & Passenger Agent.

#### Pennsylvania Central Rail Road. Summer Arrangement.

The trains of the Pennsylvania Central Railroad save the New Depot at Thirtieth and Market str's.

The Cars of the Market Street Passenger Railway run to and from Pennsylvania Central Rail-road Depot, at Thirtieth and Market streett; they also leave Front street every two minutes, mencing one hour previous to the time of depart-ure of each Train, and allow about thirty minutes for a trip. Their cars are in waiting on the arrival of each Train to convey passengers into the city, and connections are made with all roads crossng Market street.

On Sundays, Cars leave Eleventh and Market streets at 7.45 P M., to connect with Pittsburg and Eric Mail, and at 10.25 P. M., with Philadelphia

Mann's Baggage Express will hereafter be located at No. 31 S. Eleventh street. Parties desiring. Baggage taken to the trains can have it done at reasonable rates upon application to him.

e	Trains Leave and Arrive at	Depot,	thus.	-
6	LEAVE.			
le	Mail Train	at	8.00	A. M.
3	Paoli Accommodation, No. 1.	at	10.00	"
e,	Fast Line	at	12.00	M.
00	Parkesburg	at	1.10	P. M.
,,	Harrisburg Accommodation	at	2.30	"
	Lancaster Accommodation	at	4.00	66
	Paoli Train, No. 2	at	5.30	
	Pittsburg and Erie Mail	at	8.30	"
0,	Philadelphia Express	at	11.10	66
	ARRIVE.			
	Pittsburg and Erie Mail	at	6.40	A. M
	Philadelphia Express	at	7.05	
	Paoli Accommodation, No. 1	at	8.20	
	Parkesburg	at	9.00	
	Lancaster Accommodation	at	12.30	
	Fast Line	at	12.50	
	Dooli Aggommodation No 2	at	4 40	66

Harrisburg Accommodation, Philadelphia Express leaves daily. Pittsburg and Erie Mail leaves daily (except Saturday). All

at 8.40

Day Express,

other Trains daily (except Sunday).

The Pennsylvania Railroad Company will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All baggage exceeding that amount in value will be at the risk of the owner, unless taken by special contract.

For further information, as to time and connections, see bills and framed cards, or apply to
THOMAS H. PARKE, Ticket Agent at the Depot.

An Emigrant Train runs daily, except Sundays, For full information as to fare and accommodation, apply to FRANCIS FUNK, No. 137 Dock St.