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P o e t r y .

An "Unsurpassed" Hymn.

In the *New Englander* for 1860, Dr. Bacon pronounces the following exquisite hymn "unsurpassed in the English or any other language," and adds, that "perhaps it is as near perfection as any uninspired language can be." It is usually ascribed to Hillhouse the poet, i. e., James A. Hillhouse, but according to Dr. Bacon it was written by his younger brother, Augustus L. Hillhouse, who died near Paris, March, 1859.

Trembling before thine awful throne,
O Lord! in dust my sins I own:
Justice and mercy for my life
Contend! Oh, smile and seal the strife.

The Savior smiles! upon my soul
New tides of life tumultuous roll—
His voice proclaims my pardon found,
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw of old, on chaos rise
The beauteous pillars of the skies,
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of th' Eternal Will,
Abroad his grands ye fulfill;
Or, throned in floods of beamy day,
Symphonious in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes floating far,
Draw music from each chiming star.

But I amid your choirs shall chime,
And all your knowledge shall be mine;
Ye on your harps must learn to hear
A secret cord that mine will bear.

T r a v e l s .

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

XXII.

Prodigies of Roman History.—Rome yet a City of Prodigies.—Juggle of St. Januarius.—Holy House of Loreto.—Bambino.—Scala Sancta.—Maria Maggiore.—Statue of Mary at St. Augustine.—Holy Chain in St. Peter's in Vinculo.—Well in St. Maria, in Via Lata.—Prayer in the Church of St. Gregory.—Pogery a prodigious falsehood.

ROME has been always a city of prodigies; prodigies abound in Roman history from its earliest annals. *Aeneas* was the son of *Venus*, a goddess. Led by the god *Mercurius*, he fled from *Troy*. This god built for him a ship, in which he put to sea with his company. The ship was miraculously conducted to *Latium*; on landing, he was conducted by a white sow to the place of his habitation. When the race of *Aeneas* seemed destined to extinction, the god *Mars* interposed, and by *Sylvia*, then a vestal, became the father of *Romulus*. *Sylvia* and her two boys were cast into the *Tiber*; *Sylvia* became a goddess, and wife of the god of the river. Her two boys were stranded near the *Palatine Hill*, and were taken by a she-wolf to her cave, who fed them as a mother. When they needed something more than milk, meat was brought them by a woodpecker, and other birds of augury hovered round the cave to keep off insects from the sons of *Mars*! When *Rome* was to be built, these two brothers were divided in opinion as to the location; but the flight of vultures decided for the *Palatine Hill* and for *Romulus*. *Remus* was killed by his brother for contemptuously stepping over a rampart made by him around the hill; but subsequently announced his forgiveness of his brother, on the condition of the institution of a feast to commemorate his memory, and on which a kind of a mass should be held for the repose of his soul. In a battle with the *Sabines* the *Romans* were flying before them; but *Romulus* called upon *Jupiter*, and vowed to build him a temple if he would give him victory. The *Romans* returned to the conflict, gained the victory, and hence the temple of *Jupiter Stator*. *Romulus* was taken to heaven by his father *Mars* in a thunder-storm, where he was worshiped as a god, under the name of *Quirinus*. But the time would fail me to tell of the prodigies of the pious *Numa*—of the shower of stones on *Mount Alba*—of the eagle taking away the cap of *Lucretia*, and replacing it—of *Albus*

cutting a whetstone with a razor—of the flames that played round the head of the infant *Servius*—of the statue of *Servius* rebuking his impious daughter—of the bleeding head dug up on the *Capitoline Hill* in preparing the foundations for the fates of *Jupiter*, *Juno*, and *Minerva*—and of the thousand and one wonders which abound in the history of regal, consular, and imperial *Rome*.

Nor is the city of the seven hills less a city of prodigies now than in the days of augury, pagan priests, speaking statues, and heads bleeding afresh when dug from under the mountains. However the chain of succession, in other respects, has been broken—in this respect it has been prodigiously maintained. Prodiges, prodigies, meet you every where in Italy, and priests and bishops are every where found to swear to their truth; and when the Pope says *Amen*, then these prodigies become matters of Catholic faith. Of the juggle about the liquefaction of the blood of St. Januarius at *Naples*, I have already said something. O what a shameful hoax! and now practiced thrice or four times a year, to confirm the vulgar belief!

And there is the "Holy House of Loreto," a peevish and nervous compound of stone and wood, which flew from *Palestine* to *Dalmatia*, and then from *Dalmatia* across the *Adriatic* to *Lauretum*, in Italy, in which there is a miraculous image of *Mary*, which has performed more miracles than *Moses*, *Christ*, and all the apostles together. And there is the picture of *Mary*, faded, dark, and ugly at the present day, at whose face thousands and tens of thousands now yearly offer up their adorations! And all the lying legends about this rickety house are endorsed by the Right Reverend P. R. Keurick, of St. Louis, a foreign priest, who has come commissioned from *Rome* to enlighten the ignorant and unconverted Americans! What an enlightened people we will be when our credulity has grown so as to exercise a full faith in such a monster absurdity.

And there is the wonderful *Bambino*, which mine own eyes have seen, in the church of *Ara Coeli*, on the *Capitoline Hill*. It is a doll, which looks as if it was made in *Germany*, and dressed in Italy, representing the infant *Christ*. Its history is, of course, miraculous. It was made in *Palestine*—was lost at sea—suddenly appeared at *Leghorn*—was conducted in triumph to *Rome*—was stolen away by a pious lady—was restored by angels to its place again in *Ara Coeli*, amid the ringing of bells, and at this hour gets more fees, and is said to cure more patients, than all the doctors of *Rome*! The richly-jeweled doll is conveyed in a sumptuous carriage, attended by priests and guards, to the houses of the sick; if they get well, *Bambino* has the credit; if they die, it has none of the blame! Where, in the pagan and fabulous annals of *Rome*, is a prodigy to surpass *Bambino*?

And there is the *Scala Sancta*, at St. John Lateran. This, too, has its miraculous history. It consists of twenty-eight marble steps, which, tradition says, belonged to the house of *Pilate*, and down which the Savior descended when he left the judgment-seat. It was carried by angels to *Rome*, as the house of *Loreto* was carried to *Dalmatia*, and thence to Italy. None are permitted to go up these steps save on their knees; and by doing so, the person secures certain plenary indulgences, and for years together. I saw with sorrow devotees crawling up these steps. My feet trod upon the three upper steps, and behold, I yet live! It was crawling up these very steps that the great doctrine of justification by faith burst upon the mind of *Luther*, and with a brightness which was never eclipsed. It is one of the great prodigies of *Rome*.

And there is the fine basilica of St. Maria Maggiore, so called from being the chief church of *Rome* dedicated to *Mary*. It is upon the *Esquiline Hill*, and upon the very ground selected for the purpose by heaven, and indicated by a fall of snow covering precisely the ground, on the 5th day of August! Can the shower of stones on *Mount Alba* surpass this? Beneath an altar in this church are the swaddling-clothes which covered the Savior when laid in the manger! Are not these prodigies?

In the church of St. Agostine is a statue of *Mary* and the infant *Savior*, by *Sansovino*.—It possesses great sanctity and efficacy; but why, I could not learn. I saw crowds of poor people kissing the toe of *Mary*, and ren-

dering the most revolting homage to the statue! And the church, its naves, its pillars, its altars, are glittering all over with hearts hung on them by the persons who obtained healing by kissing the toe of *Mary*, and rendering homage to the marble representation of herself and her Son!

In the church of St. Peter's, in Vinculo, is the chain which bound St. Peter when in prison in *Jerusalem*. That holy chain gives its name to the building, and imparts to it its sanctity. Its very touch has wrought many miracles. Filings from it have been sold at enormous prices, and have been set in rings, bracelets, and pins for kings and queens. Five devils flew out of the mouth of a man on being touched with it; and, being broken in two, it became miraculously one again on being put into the hands of the Pope by St. Helena!—And these miracles are splendidly commemorated by frescoes from the pencils of the best masters. And that wondrous chain is annually exhibited for the adoration of the faithful. Is not that chain a prodigy? And beneath the church of St. Maria in Via Lata, is the miraculous well, which sprung up for the baptism of those converted by Paul, and the very pillar to which he was bound, and the very chains that bound him to it! And that miraculous water is kept under lock and key, and is only exhibited to the faithful once a year. On that pillar these words are deeply engraven, "*Verbum Dei non est alligatum*."—O, if that sentence was only engraved on the pillar which adorns the piazza of St. Peter's!

But what impressed me beyond any thing of the kind I saw in *Rome*, was a prayer offered by the faithful daily in the church of St. Gregory. There is among the priests great expectations as to the return of *England* to the true faith, which the numerous defections there have greatly increased. And St. Gregory is the personage to whom they most look, and whose aid they most solicit to this end.—And here is the prayer, copied on the spot from a little board on which it is pasted, in Italian and English, for the use of the faithful:

"O adorable defender and propagator of the faith, St. Gregory, from thy seat of glory in heaven, behold how great a portion of the noblest British empire is without the pale of that holy faith, which through thy zeal it received of the sons of St. Benedict, sent thither by thee; and how other regions of this miserable world are in danger of losing this most precious of divine gifts. Through that most ardent charity which during life animated thee, obtain for that kingdom, from the Most High, the increase and diffusion of the Catholic faith; and for us the grace that we may never waver in the true faith, which would be the most severe chastisement that could befall us for the punishment of our sins. Amen."

Was ever a prayer offered to *Jupiter* by *Romulus* more purely pagan than this?

And were it necessary to adduce the old relics of St. Peter's, St. John Lateran, Santa Croce, the miraculous bones, clothes, stones, and pictures that every where abound, it would appear that *Rome* is at this hour more a city of prodigies than when *Numa* presided in the state, or when the Pontifex Maximus offered sacrifices, or augurs predicted coming events from the entrails of animals or the flight of birds. Popery is a religion of prodigies, and is itself a prodigy of falsehood. To me it is a wonder how any sensible man can do otherwise than scornfully reject it.

We shall at times chance upon men of profound and recondite acquirements, but whose qualifications, from the incommunicative and inactive habits of their owners, are utterly useless to others, as though the possessors had them not. A person of this class may be compared to a fine chronometer, which has no hands to its dial; both are constantly right without correcting any that are wrong, and may be carried round the world without assisting one individual, either in making a discovery or taking an observation.

Power will intoxicate the best hearts, as wine the strongest heads. No man is wise enough, nor good enough to be trusted with unlimited power; for whatever qualifications he have evinced to entitle him to the possession of so dangerous a privilege, yet when possessed, others can no longer answer for him, because he can no longer answer for himself.

VERY UNCOMMON.

At the gateway of one of our beautiful rural cemeteries, a large funeral was just entering, as our attention was called to a very remarkable sight. The bier was resting on the shoulders of four tall, noble-looking men in the prime of life. One of these bearers was a judge on the bench of the Supreme Court of the nation. A second was one of the most eminent and accomplished lawyers whom this or any other country can boast. A third was a very distinguished divine whose pen is a great power. And the fourth was the president of the Senate of his State. And these remarkable men were all brothers! They stood strong in life, but were bowed and silent and solemn, as if the bier was too heavy for their strength. Very slowly and carefully they trod, as if the sleeper should not feel the motion. And who was on the bier, so carefully and tenderly borne? It was their own mother! Never did I see a grief more reverent or respect more profound. It seemed to me that the mother's cold heart must also throb in the coffin. A nobler sight, or a more beautiful tribute of love, I never saw. They were all, doubtless, going back in memory to their early childhood, and to their loving care of this best of all earthly friends. They well knew they, the sons of a poor village pastor, could never have been trained and educated and fitted to occupy their stations without a very extraordinary mother. They well knew that they owed more to her than to all other human agencies. No should-ers but theirs must bear the precious dust to the graveyard; no hands but theirs must deposit it in its last resting-place! That body had been inhabited by one of the sweetest, most cheerful and brilliant minds that ever inhabited an earthly tabernacle. It had long, too, been the temple of the Holy Ghost. What that lovely woman had done to make her husband's ministry useful and profitable; what she had done in training daughters that are ornaments to their sex; what she had done to make these distinguished men what they are,—who can tell? What has not such a mother accomplished who has given such an influence to the world? I never see one of these sons, but my thoughts go back to the home of their childhood; and I can hardly keep my eyes from filling with tears as I think of that mother. How many men start upon the stage of life, and feel they are great, and are filling great spheres of usefulness, who are really dwarfs in comparison with such a character. When that mother went down to the very brink of the grave, that she might bring up life, as her children were born, as she toiled unseen and unpraised through all their training, what an influence was she preparing to leave upon the world after she should be numbered with the dead? We may develop ourselves, and think we have done well if we can achieve anything in life, when, most likely, if anything valuable in us is developed, we owe it chiefly to our patient, meek, unnoticed mother. She forms the character which we develop. And it is much owing to ignorance of the laws of influence that prevents the mother from receiving that love and respect she deserves.

Rev. John Todd.

THE FRETTING BELIEVER.

The fretting believer is a daily dishonor to God and his service. He proclaims to the world that *Christ's* yoke is a hard one, and his burden heavy. Be sure the world will take note of it, and set it down to the discredit of religion. "See how unhappy it makes a person," will be their conclusion.

We cannot have the excuse for it, that it lightens a single burden of care. It rather binds a heavier one, and lays it on our shoulders day by day. It embitters the happiest life, and sips poison from the very flowers where others only find the crystal honey.

O, Christian, take for your pattern your beloved Master, who endured all his fearful sufferings without one repining word. Like a gentle lamb brought to the slaughter, "so he opened not his mouth." If he bore such a heavy cross for us, can we not take up every day the little ones he has appointed for us? Not the smallest of them all but is ordered by him. Only realize this, and it will be a powerful check to murmurs over it. And remember, it is those only who bear the cross, who will ever wear the crown. —CHRONICLE.

From the Philosophian.

Motherless.

The evening air is heavy with fragrance. The sun has gathered his spent shafts and put them back into his golden quiver. The dew-drops tremble on the closing flowers—all is calm and quiet save my aching heart. I am kneeling on thy grave, my mother—and I cannot hush its throbbings. It is a place I love. The violet waves its mild blue blossoms o'er thy head, and I almost—yes—I wish that they could wave above thy child. The future seems dark and gloomy—and I would gladly leave its unknown path untrodden, and be laid upon thy bosom—make it my resting place as I was wont to do in childhood. But it cannot be—the future is before me, I must live on—and must strive to do it uncomplainingly, feeling that "He who knows me best should choose for me;

And so what'er His Love sees good to send,
I'll trust it's best, because he knows the end."
Motherless! ah—it is a sad, sad word the full import of which none can fully realize but those who have been deprived of that best, dearest of all earthly friends. Where now shall the heart go when burdened with care? into whose ear pour the tale which always called forth tears of sympathy from thee, when others would have heard it with a smile. We often heard it said that the grass creeps not so softly nor so slowly over the grave as forgetfulness over the heart. Not positive forgetfulness perhaps, but alienation and indifference—that little by little the waves of time widen between us and the lost, till they become a great sea, across which our thoughts but now and then are driven by some tempest of the heart. But time cannot widen the gulf between us and a departed mother. Though years have passed since she vanished from our sight—memories crowd upon the heart—a sweet voice still vibrates upon the ear—again we hear her last words whispered in gentlest accents. Listen! "Father in thy hands I leave my jewels; make them bright ornaments of the Christian faith; refine and purify them, that when thouakest up thy jewels, they may be deemed worthy to be called thine own." In yonder realms of light that angel mother dwells, amid a throng of shining ones. Unceasing praises to the Lamb she sings who died that she might live. No night is there—no sorrow—but "joy unspeakable and full of glory." O, I would not call her spirit back—no, even though I stand alone "Like some scathed tree torn by the winter's gale," yet I am not left alone, for that God who sustained and comforted her in that last hour will also comfort me. Day by day, as her step lost its lightness—and her cheek grew pale, and her life lamp feebly burnt—she held such sweet communion with her Master, that when her summons came that called her home, so ripe was she for Heaven—so sweetly resigned—that although the tendrils of her heart were closely entwined round those she loved on earth, yet with a sweet confidence in Him in whose hands she left them, she firmly unloosed the ties, and like the gentle closing of an evening flower—fell asleep. How often—alas! does the world with its vain pleasures tempt me to forget God. How often those who borrow joy only from the present beckon me on through life's giddy mazes—and when I listen to the siren voice—yield to the tempter's charms—am I happy? No, amid all these gay scenes a voice unbidden whispers—"will these things aid you to prepare your soul to meet that mother? Your life will not always be bright, the sun will not always shine, for "Wherever sunbeams fall the shadow cometh too." A time will come when the world will appear to you a brilliant mockery, and its votaries like the last of summers "bright winged gems" that live but for a day." Oh then let the memory of that sainted mother ever be a link between my heart and Heaven.

A. M. D.

DISCOVERY OF A MASTERPIECE.—The official *Venice Gazette* contains some interesting details relative to the discovery of a painting by *Raphael*, known under the name of *Madonna di Loreto*, for a long time missing. This painting, when purchased lately at *Mantua* from a second-hand clothesman, was covered with a thick coat of dust, which concealed the figures on the canvas. When cleaned, it proved to be a painting of exquisite beauty, and professor *Blaas* after a minute examination, declared it to be not only an original *Raphael*, but one of the best preserved productions of that great master.

For the American Lutheran.
CHURCH PAPERS.

One of the editors of the Lutheran Observer labors hard to prove, that the Observer is a "church paper," and therefore entitled to the united patronage of the entire American Lutheran church. If he had told us what is meant by a church paper, his readers would have been better able to form an opinion of the force of his reasoning. I will try to supply this deficiency.

To me it appears, a church-paper is one that is established by the church, or denomination at large, whose advocate it professes to be, said denomination responsible for the funds to meet the expenses and entitled to all the pecuniary profits, appointing the editor or editors and dismissing him or them whenever it thinks proper, fixing the price of subscription, enlarging or diminishing at its discretion the size of the sheet, and deciding the place of its publication and when it shall be discontinued. It is authorized to speak for the denomination that got it up, to set forth its doctrines, government, and discipline, and its utterances are usually regarded as authentic and conclusive. In short, it is the sole and exclusive property of the church, and it, and its editors, its profits and location, &c., under the entire control of the church. Other features might be mentioned, but these are sufficient to enable the reader to make up his judgment on the subject. The Observer has often been called a church-paper, but it is not and never was.

The first English religious periodical ever published in the Lutheran church, was the "Lutheran Intelligencer," gotten up by the Synod of Maryland, which selected the location and the editors, and made itself answerable for the means of carrying it on. This was a *synodical*, but not a church-paper. But after sinking \$500 on the enterprise, the Synod abandoned it. Dr. Morris then started the "Lutheran Observer," a small quarto semi-monthly, on his own responsibility; after two years he transferred it of his own accord and without any authority from the church, to Dr. Kurtz, who conducted it for nearly thirty years. He soon turned it into a *Weekly*, and then into a *folio*, and continued, from time to time, to enlarge it, until it reached its present size. When the Lutheran Book Company was commenced in Baltimore, Dr. Kurtz was persuaded to make a present of the establishment to the Book Company. Thus it became the property of a joint stock company, and of course, not a church paper. Afterwards the company made a present of it to the Synod of Maryland, from whom Dr. K. bought it, paying to the Synod \$2500 for what had been his own personal property, and who, soon after sold it for the same amount, to Messrs. Anspach, Diehl & T. N. Kurtz. It has changed hands several times since. These facts I have gathered from authentic sources, and may, I think, be relied on. During all this time it has been personal property, except the short period that the Synod owned it, and then it was synodical property, but by no means a church paper in the proper sense of the term. And now it is the private property of Drs. Diehl & Conrad, and the church has no more control over its funds, the appointment of its editors, &c., &c., than it has in regard to the "American Lutheran." The Observer is therefore just as much a schismatic paper as the American Lutheran.

I hope we never shall have a church-paper, for such establishments are the worst and most dangerous kind of monopolies. I am opposed to all monopolies and especially to church monopolies. Competition is the life of trade. Every man who chooses and has the means, has the right to publish a religious paper, or to establish a College, or a theological Seminary, or a publishing office, or a bookstore; and I think the church assumes unwarranted powers, where it uses its influence in favor of any one, to the exclusion of all others. The men who get up all these several enterprises may all be good and loyal Lutherans, and why should any one have all the benefits of the church's patronage and all the rest stand out in the cold? Such monopoly-creating partiality is unjust, unfair, and wholly indefensible. So the exclusive right of publishing hymn books, catechisms, &c., is a gross monopoly, which ought to be abolished. Open the door for every publisher who chooses to publish our church books, they paying the requisite premium, and soon a laudable competition will spring up, and all these books will be furnished cheaper, better, and better bound than they are now. Monopolies are the ruin of business, an injustice to the purchasers of these books, and a gross imposition on the public.

ANTI-MONOPOLY.

True goodness is not without that germ of greatness that can bear with patience the mistakes of the ignorant, and the censures of the malignant. The approbation of God is her "exceeding great reward," and she would not debase a thing so precious, by an association with the contaminating plaudits of man.

AN OLD ROSE TREE.—Probably the oldest rose tree in the world is that planted a thousand years ago by the Emperor Louis de Debonnaire in the eastern choir of the cathedral at Hildersheim. It is said to be in fine bloom this season.

For the American Lutheran.
The Proposed Amendment of the
General Synod's Doctrinal
Basis.

In an editorial in the Lutheran Observer of September 8th, under the above caption, Dr. Conrad calls attention to the action of four synods which rejected the proposed amendments of the doctrinal basis of the General Synod; reviews its action on this subject; and endeavors to show why no effort should be made, but stubbornly resisted, to prevent the final adoption of the said proposed amendment. He assigns the reasons which urge him to call attention to this subject, in the following language: "If the synods rejecting the amendment, had been satisfied with the exercise of their right to do so, and accepted the judgment of the required majority of the synods, as constituting the settlement of the whole question, we should not have felt constrained, at present, to refer to the subject at all. But when it appears, that some at least of these synods, have rejected the amendment under what seems to us, a misapprehension of its nature and meaning; and when it becomes further manifest, that individuals belonging to these synods, are making efforts to induce those synods which have adopted the amendment, to reconsider and reject it, we feel bound to call the attention of all concerned anew to the action of the General Synod relative to the proposed amendments to its constitution." He says again—"And instead of manifesting indifference to the fate of the amendment by keeping silence, we urge the synods which have adopted it to resist every influence designed to induce them to reconsider their reconsidered action in the premises."

We also feel bound to call attention to this subject, for we have conscientious objections to some of the statements and propositions of Dr. Conrad.

The first and third reasons which constrain him to offer his advice and dictation, if put into a regular proposition, would stand as follows:—Whenever an advisory body like the General Synod of the Lutheran Church, proposes an amendment in its organic law, and refers such proposed amendment to the district synods represented in such General Synod, for their careful examination and approval or disapproval, with the view of instructing the Synod in regard to its final adoption or rejection; and, whenever such proposed amendment has received the approval of the constitutional majority of the district synods, necessary to its formal and final adoption by the General Synod; then, even before the time for its final and formal adoption shall have arrived, the synods having rejected such proposed amendment, and being in the minority, ought to "accept the judgment of the required majority of the synods as constituting the settlement of the whole question," and therefore, ought to remain silent and make no further effort to prevent its final adoption, and the synods having already adopted it, ought to stop their ears and pay no attention to their arguments and remonstrances.

It certainly requires no argument to prove such a proposition untenable,—it is ridiculous, absurd, despotic. Should Dr. deny this, the proof shall be forthcoming.

We proceed to Dr. Conrad's second reason for offering his advice. It is, that some of the synods which rejected the amendment, did so under a misapprehension of its nature and meaning. He maintains, "that the General Synod, in the proposed amendment to its constitution, does not abandon but retain its original form of adopting the Augsburg Confession, with the single change of the words, 'summary and just exhibition,' into 'correct exhibition, &c.'—in short, that the proposed amendment, like its previous forms of adopting the Augsburg Confession, requires only a qualified, and not an unqualified reception of the said confession."

This point shall now claim our attention, viz.: does the proposed amendment make any material change in the doctrinal basis of the General Synod?

1. The constitution of the General Synod reads thus:—"All regularly constituted Lutheran Synods, holding the fundamental doctrines of the Bible as taught by our church," &c.

This requires subscription only to the fundamental doctrines of the Bible, as these are taught by our church. What these fundamental doctrines are, is, however, not determined. To ascertain the manner in which they are taught by our church, we must first determine where they are taught; and here, we must all admit, that they are taught in our synodical books—viz., the Augsburg Confession, the Apology of the Confession, the Smalcald Articles, the Catechisms of Luther, and the Form of Concord. We are, therefore, obligated by the constitution of the General Synod, to receive the fundamental doctrines of the Bible—they, however, being undetermined—as they are taught by our church in her synodical books. This requires, then, but a qualified reception of our symbols.

2. The constitution of the synod of the General Synod, in the oath of office, prescribed for its professors, among other obligations, requires the subscription to the following: "I believe the Augsburg Confession and the Catechisms of Luther to be summary and just exhibition of the fundamental doctrines of the word of God."

This, again, requires subscription only to the fundamental doctrines of the word of God, qualified, however, by the declaration that these three symbols named, are, first, a summary of these doctrines, and, secondly, a just exhibition of them. We inquire, is it here determined, what the fundamental doctrines of the Bible are? It might be maintained, that the phraseology—that these three symbols are believed to be a summary of these doctrines, settles the point—viz., that every thing contained in those symbols, without any omission, constitutes the summary of fundamental doctrines. The language is not—I believe them to contain, but, "to be," such a summary. In this view of the case, every thing in those symbols, is also a "just exhibition" of this summary of fundamentals. Thus, then, would be an unqualified subscription to these three symbols—and so, indeed, I would decide from the language of the oath, were it not that we had other evidence to the contrary. This evidence is historical. First, the constitution of the General Synod does not require, as we have already seen, an unqualified reception of our symbols. Secondly the authors of the constitution of the Synod of the General Synod, never understood the professor's oath, as obligating subscription to the three symbols therein enumerated. And, thirdly, as we shall presently show, the doctrinal obligation imposed on candidates for ordination in the General Synod's Liturgy, requires only a qualified subscription to the doctrinal articles of the Augsburg Confession. This historical testimony is, therefore, satisfactory in regard to the doctrinal obligation of the professors of the synod—it can require only a qualified reception of the Augsburg Confession and the Catechisms of Luther.

3. The Liturgy of the General Synod, requires of candidates for ordination to affirm the following questions:—"Do you believe the Scriptures of the Old and New Testaments to be the word of God, and the only infallible rule of faith and practice?" "Do you believe, that the fundamental doctrines of the word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?"

These questions also require subscription only to the fundamental doctrines of the Bible, and

to the Augsburg Confession only as to correctness in regard to the substance of those fundamental doctrines, but not to their mere accidents. Here, again, the fundamental doctrines are undetermined, as also, their accidents in the confession.

4. The Proposed amendment in the doctrinal basis of the General Synod, reads,—All regularly constituted synods, not now in connection with the General Synod, receiving and holding, with the Evangelical Lutheran Church of our fathers, the Word of God as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine Word, and of the faith of our Church founded upon that Word, may at any time, become associated with the General Synod, by complying," &c.

We will examine this obligation, first, apart from its qualifying clause, and which we have given in italics—viz., "with the Evangelical Lutheran Church of our fathers." Then we would have—I believe—leave and hold the Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice. To this no one can object. 2. We receive and hold the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Divine Word. If I receive, and hold one thing as a correct exhibition of another thing, then I cannot see how I can maintain, that there may be some things in the former which I do not receive as belonging to the "correct exhibition" of that other thing, and which I, therefore, neither receive nor hold at all. Admitting, however, the possibility of such a construction, then I would design by the above avowal to express one of the following things:—I receive and hold the Augsburg Confession, as a correct exhibition of the Divine Word, in so far as it discusses fundamental doctrines; or I receive and hold that the fundamental doctrines of the Divine Word are correctly exhibited in the Augsburg Confession in every aspect which relates to their substance. In either case I maintain that there would be a mental reservation in my avowal. But I am utterly opposed to all duplicity. Let us say precisely what we mean—it is the only honest course. If, however, we should admit the first of the above constructions of the avowal, then we would bind ourselves to every thing which the Augsburg Confession contains on all fundamental doctrines, whether it belongs, in our opinion, to their substance or to their accidents. I believe Dr. Conrad himself denies, that the proposed amendment requires this. Then, the second construction of it is left us. But if we mean that, why not say so, in language that can not possibly be misunderstood? This is done in the obligation of the General Synod as found in its Liturgy. Again, we would have in the proposed amendment—3. We receive and hold the Augsburg Confession, as a correct exhibition of the faith of our Church founded on the Divine Word. But the whole of the Augsburg Confession belongs to our church—I suppose the Church of the Reformation, and not the American Lutheran Church, is intended—therefore, I receive and hold every thing in the Augsburg Confession as my faith. Thus, I twice avow an unqualified reception and holding of the Confession.

But lest this conclusion should still be controverted, we will yet call attention to the qualifying clause—"with the Evangelical Lutheran Church of our fathers." This qualifies the whole obligation—no one will deny it. Then we obligate ourselves to receive and hold the above three avowals, with the Evangelical Lutheran Church of our fathers. If I hold a doctrine with another person, then I hold it just as he does. It would be untrue to say, that Lutherans receive and hold the unity of God with the Unitarians; and it would be untrue, because we do not hold it as they do. This form of obligation, then, binds me to receive and hold, in the same sense in which the Evangelical Lutheran Church of our fathers, received and held, the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Bible. If they received and held every thing in the Confession as fundamental, then I bind myself to an unqualified reception of that document. If they did not hold every thing in it as fundamental, will Dr. Conrad please assemble "the leading minds of the Lutheran Church," in order to determine what our fathers held as fundamental and what, as non-fundamental, that we ought to remain silent and regard the fate of the proposed amendment as already decided—that we may know just how much of the Confession we will soon be required to receive and hold, "with the Evangelical Lutheran Church of our fathers?" For, most assuredly, we are heartily sick of assuming doctrinal obligations which admit of mental reservations and conflicting constructions.

And 4. This same form of obligation, binds me also to receive and hold, in the same sense in which the Evangelical Lutheran Church of our fathers, received and held, the Augsburg Confession, as a correct exhibition of the faith of our Church. But they received and held the whole confession as the faith of our Church and also as a correct exhibition of that faith. The proposed amendment will, therefore, bind us to an unqualified reception and holding of the whole confession. And I must add, that there are four links in this chain—the first: we receive and hold the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Bible—the second: we receive and hold the Augsburg Confession as a correct exhibition of the faith of our Church—the third: we receive and hold the first, with the Evangelical Lutheran Church of our fathers—and, the fourth: we receive and hold also the second, with the Evangelical Lutheran Church of our fathers. This chain was forged by a skillful hand, and I assure you, that its binding power is well understood by its authors. This proposed amendment, therefore, concedes to our symbolical brethren—I know of no better term—very thing which they can desire.

I would now ask, whether some of the synods which rejected the amendment, did so, "under what seems to us," (Dr. Conrad,) "a misapprehension of its nature and meaning," or, whether the Dr. does not himself labor under such a misapprehension? I am willing that unprejudiced minds shall decide.

As there are, however, several preambles and resolutions which are regarded as explanatory of the proposed amendment, and which, it is maintained, nullify any objectionable features which it might be held to contain, if strictly construed, we must yet call attention to them. For the sake of brevity, I omit the preambles. The resolution accompanying the first preamble reads—"Resolved, That while this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant, rejects the Romish doctrine of the real presence or transubstantiation, and with it the doctrine of Consubstantiation, rejects the Romish mass, and all the ceremonies distinctive of the mass; denies any power in the sacraments, as an *opus operatum*, or that the blessings of Baptism and the Lord's Supper, can be received without faith; rejects auricular confession and priestly absolution; holds that there is no priesthood on earth but that of all believers, and that God only can forgive sins; and maintains the divine obligation of the Sabbath; and while we would with one whole heart reject any part of any Confession which taught doctrines in conflict with this,

our testimony; nevertheless, before God and his Church, we declare, that in our judgment, the Augsburg Confession, properly interpreted, is in perfect consistency with this, our testimony, and with the Holy Scriptures as regards the errors specified."

Now, bear in mind what has already been proved, that the proposed amendment, requires an unqualified reception of the Confession. But some have charged certain errors upon it—errors, so grave, indeed, that we declare in the above resolution, that any part of any confession in which they are taught, ought to be rejected. But we declare that the said errors, and which the resolution specifies, are not taught in our Confession; the conclusion, then, is inevitable—viz., that we ought to receive, and do receive the confession just as the proposed amendment requires—that is, unqualifiedly. Indeed, it seems to me, that this resolution, even apart from the proposed amendment, presupposes an unqualified reception of the confession. We specify certain grave errors, on account of which, we declare, that any part of any confession which teaches them, ought to be rejected; but we deny that they are taught in our confession. The implication is, that there are no other errors except those specified, which a Lutheran could even suppose to exist in the confession and on account of which he could have any objection to any part of it; for in that case, they too would have been named and rejected. To even suppose that any errors of such a nature do or can exist in it, and yet no reference being made to them, when other errors are specified, rejected, and declared as not taught in it, and with the specific design of justifying ourselves in receiving those parts of the confession in which the specified errors, may, by some, have been heretofore supposed to exist, would be a clear case of self-deception, or, of intentional deception of others. We can admit neither—therefore, there are no errors in the confession on account of which we can be justified in rejecting any part of it. The conclusion, again, is—we ought to receive, and do receive the confession without any qualification.

The second resolution accompanying the second preamble, is—Resolved, That this Synod most earnestly recommends to the District Synods, and urges them, to call to account any of its members who may be guilty of denouncing their brethren on account of their differences of views on the non-essential features in the Augsburg Confession."

It may be maintained that this resolution presupposes that there are non-essential features in our confession; that on those, differences of views are held amongst us; that the General Synod allows these differences, and also condones the practice of denouncing each other on account of them. The inference is, that we, at all, receive the Augsburg Confession, only in a qualified sense. But I ask—after we have assumed the obligation, that we receive and hold, with the Evangelical Lutheran Church of our fathers, the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the Word of God, and, also, of the faith of our Church; and, after having, moreover, declared, in substance, that the said Confession contains no errors, on account of which we could be justified in rejecting any part of it—after all this, I ask—how can the above resolution set aside both the proposed amendment, (it being part of the organic law of the General Synod,) and also, the first resolution, which is avowedly an expression of the views of the Synod concerning our Confession as a whole? It is ridiculous inconsistency. We stultify ourselves in the estimation of every impartial observer.

As I was myself the author of this latter resolution, I desire to add, in self-defense, that it was prepared before I knew any thing concerning the proposed amendment and the first resolution—it was, however, passed after them. It was, therefore, prepared when there was nothing inconsistent between it and the constitution; but, passed, under circumstances that make not only its author, but the whole Synod, appear supremely ridiculous.

Dr. Conrad says—that I refused to advocate and vote for the adoption of the amendment at the meeting of the Central Synod, on the ground that the accompanying preamble and resolutions, are not an essential concomitant and explanatory part of the action of the General Synod. I never opposed the amendment on this ground—the grounds on which I oppose it, are now before the public, in full, and over my own signature. Let me be judged and condemned by my true sentiments.

But, why vote for the amendment at the General Synod? I acknowledge that I did not then understand its true import. I was honest then—I am just as honest, now. M. R. AEGLE.

For the American Lutheran.

Hartwick Synod.

An abstract of the proceedings of the Hartwick Synod, at West Sandlake, commencing, Sept. 1st 1865.

West Sandlake is a pleasant village eight miles from Troy in Rensselaer county, N. Y. It has four churches, two Lutheran one Methodist Episcopal, and one German.

Both the Lutheran churches have lately been repaired. The one in which the Synod met under the pastoral care of the Rev. J. Lefler, has been fitted up in fine style, at an expense of \$3,600. The congregation and their excellent pastor have done a noble work. May he enjoy the fruit of his labors and live forever among his people.

The Synod commenced on the 1st inst. The President preached the opening sermon—it was plain and practical. The Synod was well represented. All the clerical members were present but one, and the churches were generally represented by their lay delegates.

The proceedings of Synod were harmonious, or rather more so than was anticipated. Though the brethren are not a unit on all questions, they seemed to differ as brethren should differ. There were scenes of melting tenderness during the session, especially when the report was presented on the death of brothers Crounse and Heller. Though they occupied different stand points, they were loved by all. May their mantle fall on all of us that remain.

The Synod elected L. Sternberg, D. D. President; Rev. M. J. Stover, Secretary; Rev. V. E. Bolton, Treasurer.

Dr. Sternberg was elected almost unanimously. Upon the report of the committee on the subject of Temperance several spirited addresses were made, and the report was unanimously adopted.

A committee reported in favor of the American Christian Union—it was adopted.

The chairman of the committee on Hartwick Seminary reported. The Synod refused to endorse the recommendation to send students to Hartwick Seminary—that part of the report was stricken out.

The committee on the state of the church, through its chairman, Dr. Lintner, gave us an able report. While it deplores the evils that are in the land and in the church, it points out the way to a glorious future.

The delegates to the General Synod are:

—CLERICAL—L. Sternberg, D. D., Rev. J. Selmer, Rev. M. J. Stover, Rev. J. Lefler. LAY DELEGATES—Dr. Zeh, E. S. Berner, Mr. Livingston, J. Lansing.

The ordination sermon was preached by Dr. Sternberg, after which the licentiates A. Waldron, A. N. Daniels and J. W. Lake were ordained. By a vote of the Synod the sermon will be printed in the Lutheran Observer and Evangelical Review. As it is to be published, we will just say here, that it will not only bear to be read, but carefully studied, and none but a bigot will say, that it is not strictly evangelical in doctrine and liberal in tone.

The Synod adjourned to meet in Brunswick next year. M. J. STOVER, Sec.

Saving Ministers.

It has been lately proposed in the public papers, as a means for preserving clergymen for a longer use, to a greater age, that while they are young they should not be expected to do so much as is now required of them; that for the first five years of their ministry only one sermon on the Sabbath should be given. Not one minister in a million is ever disabled by hard study, or dies prematurely from that cause. A far better plan would be to require them to preach every day and Sunday too, for the first years of their ministry, and "as ye go, preach," take circuits, and preach in destitute places, five or ten, or fifteen miles apart; a sermon a day on an average the year round; and two or three on Sundays, the oftener the easier. The advantages are, that they would become acquainted with the country; would be brought into personal contact with a great variety of persons; would see human nature in its multitudinous phases; and thus in after life would be able to read a book more instructive to them than any other, except the Bible; and reading it well would put in their hands a key which would unlock the human heart, and give them so complete an access to it, that the people would say: "Never man spake like this man." "He told me all that ever I did." Patrick Henry owed his greatest power to what he learned of human nature by talking to all sorts of people in his little country store. Another advantage is, that this daily active out-door life, breathing the pure air for almost all of daylight, would enable them to work off that diseased bodily condition which is generated in theological seminaries; and would so knit and compact the constitution, so renovate it, not only by the exercise, but by the change of food and association, as to lay the foundation for many years of healthfulness in the future. It is impossible for an intelligent man to doubt for an instant that four or five years spent in riding every day on horseback, in the open air, with the accompanying and exhilarating mental exercise required in preaching, would be as certain to build up the constitution, as spending from morning until night in confined rooms, and eating heartily all the time, without any systematic exercise, would pull it down and destroy it. There is nothing perplexing, or mystic, or mind-racking in ordinary ministerial duty; it is more of calm contemplation, like that of the natural philosopher, the longest-lived of all other classes, as statistics say; they study the works of God; the clergy study his word; which is a surer "word of prophecy" and a plainer. The destroyers of our clergy are not hard study; not the difficulties connected with their calling; but reckless and unnecessary exposures; irregular efforts; wrong habits of eating; unwise neglect of wholesome bodily exercise; bad hours of study, and criminal inattention to the settlement of these bodily regulations which are indispensable to health the world over. Preaching often, does not kill; look at the Whitefields and the Wesleys and multitudes of others like them; confinement even does not kill; Baxter and Bunyan and many more lived in jails for years together, and that too, without opportunities of exercise—for their living was plain, and that not over-abundant, nor tempting either!—HALL'S JOURNAL.

Great examples to virtue, or to vice, are not so productive of imitation as might at first sight be supposed. The fact is, there are hundreds that want energy, for one that wants ambition, and sloth has prevented as many vices in some minds, as virtue in others. Idleness is the grand *Pacific* ocean of life, and in that stagnant abyss, the most salutary things produce no good, the most noxious, no evil. Vice, indeed, abstractedly considered, may be and often is, engendered by idleness, but the moment it becomes efficiently vice, it must quit its cradle and cease to be idle.

THE AMERICAN LUTHERAN.

Selinsgrove, Thursday Sept. 28, 1865.

The Relation of the Synod of Pennsylvania to the General Synod.

FROM A SYMBOLIC STANDPOINT.

When the Delegates of the Synod of Pennsylvania took their "sublime exit" from the sessions of the General Synod at York, the event sent a thrill of joy through all symbolism from the east to the west. For they exultingly saw the General Synod torn to pieces and its disjointed members scattered to the winds; they fondly hoped, that the last day of American Lutheranism had dawned. But alas! how are their expectations disappointed and their fondest hopes dashed to the ground!

"Der Lutheraner," organ of the Missouri symbolists, gives vent to its feelings of disappointment and chagrin in an editorial of the 18th inst. from which we will give a few extracts, for the amusement and information of our readers. The editor says:

"At the last General Synod the delegates of the Synod of Pennsylvania left the sessions of that body on account of the un-Lutheran proceedings of the General Synod, and went home. Up to this time we believed this to have been a confessional act of the Pennsylvania Delegates against the un-Lutheran character of the General Synod. But now Pastor Brobst informs us in his 'Zeitschrift,' that that withdrawal was by no means of such a dangerous nature, that on the contrary it was much more an innocent, harmless, peaceful, mild action; he says: 'The delegates withdrew for certain reasons, only from the sessions of the General Synod, which was held in York in the year '64, in order that they might report what was done to the Synod that had sent them.' But why did not the delegates wait with their 'report' until the sessions of the Synod were closed? It is confessedly very disorderly to leave the synodical sessions before the close of the Synod merely to 'report.' They would have had plenty of time to 'report' after the close of the sessions. There was not the least danger to be apprehended from delay, for the Synod of Pennsylvania met a considerable time later. What then was the use of withdrawing from the sessions? If a firm heart is a precious thing, then a wavering, doubting heart is a very deplorable thing. The withdrawal from the sessions without a separation from the Synod was only a half way proceeding. It was to be something—but was nothing after all, it was a threatening with the fist in the pocket. The present explanation of that withdrawal by Pastor Brobst, is now still more contemptible and deplorable, it was a withdrawal merely to 'report,' nothing more. Even the little confessional courage which cleaves to that 'withdrawal,' Brobst wipes away in order that the opponents may not conclude upon the separation of the Synod from the withdrawal of its delegates. If the right, the faithful wing of the General Synod would take to heart the word of Paul: 'Whatever is not of faith is sin,' then they would before they act seek to establish their heart in the word of God, then their actions would flow from faith, and they would proceed with firmness; but now they act from motives of church policy, and therefore the spectacle of these confessions, these protestants, these withdrawers is a most deplorable one. The whole of the tremendous movement ends in a 'report,' (parturient montes, nascetur ridiculus mus)!"

In this style the "Lutheraner" continues for half a column further, but we will not translate any more of it; our readers can form a tolerable idea of what kind of respect the "Missourians" entertain for the "Mother Synod."

The Synod of Pennsylvania occupies an anomalous position towards the General Synod. Having left the General Synod in a disorderly and insulting manner, the majority were in hopes that they would never return, and will probably oppose their readmission; the symbolists and enemies of the General Synod all over the country rejoiced in this withdrawal and felt confident that they never would return to the General Synod; and when they still declare their determination to continue in connection with the General Synod, the symbolists denounce and ridicule them in the most unmerciful manner, as we see from the above extract; and yet the "Mother Synod" persists in clinging to the General Synod, even at the expense of self-respect and consistency. The editor of the "Lutheran and Missionary" speaks of the General Synod as "our General Synod," whilst at the same time they seek to destroy the institutions and publications of "our General Synod." Its theological seminary they denounce as un-Lutheran and seek to draw its students away to their own rival institution; its hymnbook, Liturgy and Catechism they are laboring to supplant by rival publications of their own. And yet they call it "our General Synod!" Sometime ago the Philadelphia brethren called themselves "the consistent Lutherans," in distinction from all other Lutherans in the country, but latterly they have abandoned this title, (feeling no doubt that they have no just claim to

it,) and call themselves "Evangelical Lutherans." But we fear they will have no better luck with this name, as all Lutherans in this country claim to be Evangelical and will therefore lay in a universal protest against their exclusive appropriation of that name.

Ecstatic Joy over a New-born Symbolist.

The "Lehre und Wehre" for September exclaims! "It causes us unfeigned Joy to read the following confession and recantation of Dr. C. P. Krauth in the 'Lutheran and Missionary' of the 31st of July." Then the "Lehre und Wehre" quotes at length the confession and recantation of Dr. C. P. Krauth, which we have already given with appropriate comments, for the benefit of our readers, in a former number of the American Lutheran. How very affecting is this Joy of the Old Lutherans over one heretic who professes to have seen the error of his ways and sought refuge for his troubled heart in the bosom of Symbolism! But alas, we fear this joy of the symbolists over their new-born convert is destined to be short, and turned into the most bitter disappointment.

If this convert has not already become a backslider, he certainly proves himself in practice a most inconsistent symbolist. In the first place he joined the Synod of Pennsylvania which has so egregiously justified itself in the eyes of the Missourians in its relations to the General Synod, as will be seen in another article in this paper. Secondly they have elected with his consent and approbation two Chilians, Vogelbach and Seis, to deliver lectures on the Millennium in the new theological seminary in Philadelphia, which is contrary to the 17th article of the Augsburg confession, a fundamental article by the way. And last though not least, a few days ago we received a circular, purporting to be a call for a kind of Evangelical Alliance to assemble about this time in the city of Cleveland. This call is signed by Baptists, Methodists, Episcopalians, Presbyterians, Congregationalists &c. We observed the names of only three Lutherans on the circular, and prominent among these is the name of Dr. C. P. Krauth. Now either he does not know that a consistent symbolist cannot associate ecclesiastically with Baptists, Methodists and other sects, or he does know it and associates with them notwithstanding. On either horn of this dilemma he exposes himself to the scorn and contempt of the Missourians.

THE NEW NATION.

A new paper, with this title, is about to be issued from Richmond, Va., the sample number of which is before us. It is edited by the Rev. James W. Hunnicutt, and presents a very neat appearance. The chief object of the publication is to "advocate the principles of a more advanced civilization than that now advocated by the papers published at Richmond, to sustain loyal men, and to endeavor to eradicate the hostile feelings which exist among the people of Virginia towards emigrants to the Northern States," &c. The editor formerly published a religious paper for several years at Fredericksburg, Va., from which place he was driven at the breaking out of the rebellion, on account of his fidelity to the Union. Judging from the contents of the paper before us, he seems not to have lost any of his zeal in behalf of his cherished principles, but rather to have had it increased by the fiery ordeal through which he has been called to pass.

It is to appear weekly, subscription price \$2.50 a year in advance. Address Rev. James W. Hunnicutt, Richmond, Va.

Der Lutherische Kirchenbote.

In accordance with previous announcements we have resumed the publication of the Luth. Kirchenbote. The first number has appeared several weeks ago, and we herewith earnestly request the readers of the American Lutheran to make an effort to send us in subscribers for our German paper. We will gladly send specimen copies to any desired address. Recommend the Kirchenbote to your German neighbors; Pastors, try to induce your German members to subscribe for the Kirchenbote. It is exactly of the same size as the American Lutheran, appears once in two weeks, and costs one dollar a year.

THE SYNODICAL AMENDMENT.

Under this head the reader will find an article in another part of this paper from the pen of Prof. Ziegler. Let none be deterred by its length from reading it carefully through. It is exhaustive of the subject and we regard the argument unanswerable.

Many books require no thought from those who read them, and for a very simple reason—they made no such demand upon those who wrote them. Those works therefore are the most valuable, that set our thinking faculties in the fullest operation. For as the solar light calls forth all the latent powers and dormant principles of vegetation contained in the kernel, but which, without such a stimulus, would neither have struck root downwards, nor borne fruit upwards, so it is with the light that is intellectual: it calls forth and awakens into energy those latent principles of thought in the minds of others, which without this stimulus, reflection would not have matured, nor examination improved, nor action unimpaired.

A PASTOR'S LIBRARY FOR SALE.

We publish below a list of books comprising the Library of Rev. D. Focht, deceased. Rev. Focht had a very extensive and select library of theological books. They are now to be sold for the benefit of his widow and children. The prices attached to them are what he paid for them, and are much less than most of them could be bought for now. Most of the books are well bound and in a good state of preservation. We publish only a partial list in this number, the list will be continued in subsequent numbers of our paper. Those who purchase any of these books will contribute to the support of the widow and the orphan. Address Mrs. S. B. FOCHT, Lewisburg, Union Co., Penna.

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	Fliegender Brief Evangelischer Worte, &c. Lancaster, 1794.	50
Hollazens,	Evangelische Gnaden - Ordnung. Gamburg, 2 copys.	25
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Helmuth,	Schrift u. Taufbefre. German-town, 1793.	50
Döpfen,	Siege des Evangeliums,	25

Christianity and Woman.

In the relations of Jesus with women, they seem irresistibly attracted toward him, with hearts moved, imaginations struck by his manner of life, his precepts, his miracles, his language. He inspires them with feelings of tender respect and confiding admiration. The Canaanitish woman comes and addresses to him a timid prayer for the healing of her daughter. The woman of Samaria listens to him with eagerness, though she does not know him. Mary seats herself at his feet, absorbed in reflections suggested by his words; and Martha proffers to him the frank complaint that her sister assists her not, but leaves her unaided in the performance of her domestic duties. The sinner draws near to him in tears, pouring upon his feet a rare perfume, and wiping them with her hair. The adulteress, hurried into his presence by those who wished to stone her, in accordance with the precepts of the Mosaic Law, remains motionless in his presence, even after her accusers have withdrawn, awaiting in silence what he is about to say. Jesus receives the homage and listens to the prayers of all these women with the gentle gravity and impartial sympathy of a being superior and strange to earthly passion. Pure and inflexible interpreter of the divine law, he knows and understands human nature, and judges it with that equitable severity which nothing escapes, the excuse as little as the fault.—Guizot's Meditations.

Respect the Burden.

Napoleon, at St. Helena, was once walking with a lady, when a man came up with a load on his back. The lady kept her side of the path, and was ready to assert her precedence of sex; but Napoleon gently waved her on one side, saying, "Respect the burden, madam." You constantly see men and women behave to each other in a way which shows they do not "respect the burden"—whatever the burden is. Sometimes the burden is an actual visible load, sometimes it is cold and raggedness, sometimes it is hunger, sometimes it is grief and illness. If I get into a little conflict (suppose I jostle or am jostled) with a half-clad, hungry-looking fellow in the street on a winter morning, I am surely bound to be lenient in my constructions. I expect him to be harsh, loud, unforgiving; and his burden (of privation) entitles him to my indulgence. Again, a man with a bad headache is almost an irresponsible agent, so far, as common amenities go; I am a brute if I quarrel with him for a wry word or an ungracious act. And how far, pray are we to push the kind of chivalry which "respects the burden?" As far as the love of God will go with us—a great distance. It is a long way to the foot of the rainbow.—Good Words.

CHRISTIAN AND WORLDLY ENTERPRISE.

In speaking of the promptness and energy shown by Mr. Barnum in recovering from the blow which he recently received in the destruction of his Museum, the Presbyterian Standard says:

"Before the ruins of the Museum are done smoking, the great showman announces to the public that he intends to make immediate arrangements for the erection of a new museum, better than the old one. He has sent a man to Europe to buy up all the odd things he can find, and will presently go himself on a similar errand. And, doubtless before many months he will have his new establishment in full blast.

"The children of this world are wiser" in their generation than the children of light. If the people of the Church of the living God had one-fiftieth part of the energy and enterprise which Mr. Barnum has, how our churches would prosper! There would be no church debts; there would be no starving ministers; there would be no crippled benevolent enterprises; there would be no untitled neighborhoods perishing for the gospel, no haggard Sunday schools, with worn out books, and wondering where new ones are to come from; no men, women, or children uncared for or untaught. The world spends its thousands or millions, while the church is calculating what two or three hundred hymn-books would cost. "The night is far spent; the day is at hand." It is time for the Church of Christ to wake up. If we do not wake up, the world will run over us.

Sifted Wheat.

Gotthold one day looked on while a farmer's wheat was being threshed, and observed that the men not only stoutly beat it, but trod upon it with their feet; and finally, by various expedients, separated the good grain from the chaff, dust, and other impurities. How comes it, he asked, that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subject to every kind of ill-treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or to permit God to deal as he lists with him? Wheat, which is the noblest of all the products of the earth, is here thrashed, trod upon, swept to and fro,

tossed into the air, sifted, shaken, and shoveled, and afterward ground, resifted, and baked, and so arrives at last upon the tables of princes and kings. What, then, do I mean in being displeased with God, because he does not strew my path with rose-leaves or translate me to heaven in an easy chair? By what other process could the wheat be cleansed? and how could I be sanctified or saved, were I to remain a stranger to the cross and to affliction.—Christian Science.

Speaking, Reading, and Writing.

"Speaking," says Lord Bacon, "makes a ready man, reading a full man, and writing a correct man." The first position, perhaps, is true; for those are often the most ready to speak, who have the least to say. Reading will not always make a full man, for the memories of some men are like the buckets of the daughters of Danae, and retain nothing; others have recollections like the bolters of a mill, that retain the chaff and let the flour escape; these men will have fulness, but it will be with the drawback of dullness. Neither will writing always accomplish what his lordship has declared, otherwise some of our most voluminous writers would put in their claim for correctness, to whom their readers would more justly award correction. But if we may be allowed to compare intellectual wealth to current, we may say, that from a man's speaking, we may guess how much ready money he has; from his reading, what legacies have been left him; and from his writing, how much he can sit down and draw for, on his banker.

Philosophy is a bully that talks very loud, when the danger is at a distance, but the moment she is hard pressed by the enemy, she is not to be found at her post, but leaves the brunt of the battle to be borne by her humbler, but steadier comrade, Religion, whom on all other occasions she affects to despise.

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This Prayer Book has been prepared mainly for the English portion of the Lutheran church, yet it is believed nothing will be found in it to prevent its free use in any Protestant Christian family. In the German language we are abundantly supplied with such helps, but in English, a general and complete Prayer Book, adapted to daily devotion, to special occasions, and to every emergency, has thus far remained a desideratum, which it has been our aim to supply. It is therefore hoped that the Lutheran church especially will encourage this enterprise.—Extract from author's preface.

The following is a synopsis of the contents:

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With his precious blood redeemed us,
Dying that we might not die.

We are little Christian children;
God the Holy Ghost is here,
Dwelling in our hearts to make us
Kind and holy, good and dear.

We are little Christian children;
Saved by him who loved us most;
We believe in God Almighty,
Father, Son and Holy Ghost.

A Child's Dream of a Star.

There was once a child, he strolled
about a good deal, and thought of a number
of things. He had a sister, who was a child
too, and his constant companion. These two
used to wonder all day long. They wondered
at the beauty of the flowers; they wondered
at the height and blueness of the sky; they
wondered at the depth of the bright water;
they wondered at the goodness and the power
of God who made the lovely world.

They used to say to one another, sometimes,
supposing all the children upon earth were to
die, would the flowers, and the water, and
the sky, be sorry? They believed they would
be sorry. For, said they, the buds are the
children of the flowers, and the little playful
streams that gambol down the hill-sides are the
children of the water; and the smallest bright
specks, playing at hide and seek in the sky
all night, must surely be the children of the
stars; and they would all be grieved to see
their playmates, the children of men, no more.

There was one clear, shining star that used
to come out in the sky before the rest, near
the church spire, above the graves. It was
larger and more beautiful, they thought, than
all the others, and every night they watched
for it, standing hand in hand at a window.
Whoever saw it first, cried out, "I see the
star!" And often they cried out both together,
knowing so well when it would rise, and
where. So they grew to be such friends with
it, that, before lying down in their beds,
they always looked out once again, to bid it
good night; and when they were turning
round to sleep, they used to say, "God bless
the star!"

But while she was still very young, Oh ver-
ry, very young, the sister drooped, and came
to be so weak that she could no longer stand
in the window at night; and then the child
looked sadly out by itself, and when he saw
the star, turned round and said to the patient,
pale face on the bed, "I see the star!" and
then a smile would come upon the face, and a
little, weak voice used to say, "God bless my
brother and the star!"

And so the time came, all too soon! when
the child looked out alone, and when there
was no face on the bed; and when there was
a little grave among the graves, not there be-
fore; and when the star made long rays down
toward him, as he saw it through his tears.

Now, these rays were so bright, and they
seemed to make such a shining way from earth
to heaven, that when the child went to his
solitary bed, he dreamed about the star; and
he dreamed that, lying where he was, he saw
a train of people taken up that sparkling road
by angels. And the star, opening, showed
him a great world of light, where many more
such angels waited to receive them.

All these angels, who were waiting, turned
their beaming eyes upon the people who were
carried up into the star; and some came out
from the long rows in which they stood, and
fell upon the people's necks, and kissed them
tenderly, and went away with them down
avenues of light, and were so happy in their
company, that lying in his bed he wept for
joy.

But there were many angels who did not
go with them, and among them one he knew.
The patient face that once had lain upon the
bed was glorified and radiant, but his heart
found out his sister among the host.

His sister's angel lingered near the entrance
of the star, and said to the leader among those
who had brought the people thither:

"Is my brother come?"

And he said, "No."

She was turning hopefully away, when the
child stretched out his arms, and cried, "O,
sister, I am here! Take me!" and then she
turned her beaming eyes upon him, and it
was night; and the star was shining into the
room, making long rays down toward him as
he saw it through his tears.

From that hour forth, the child looked out
upon the star as on the home he was to go to,
when his time should come; and he thought
that he did not belong to the earth alone, but
to the star too, because of his sister's angel
gone before.

There was a baby born to be a brother to
the child; and while he was so little that he
never yet had spoken a word, he stretched
his tiny form out on his bed, and died.

Again the child dreamed of the opened star,
and of the company of angels, and the train
of people, and the rows of angels with their
beaming eyes all turned upon those people's
faces.

Said his sister's angel to the leader:

"Is my brother come?"

And he said, "Not that one, but another."

As the child beheld his brother's angel in
her arms, he cried, "O, sister, I am here! Take me!" And she turned and smiled upon
him, and the star was shining.

He grew to be a young man, and was busy
at his books, when an old servant came to him,
and said,

"Thy mother is no more. I bring her bless-
ing on her darling son!"

Again at night he saw the star, and all that
former company. Said his sister's angel to
the leader:

"Is my brother come?"

And he said, "Thy mother!"

A mighty cry of joy went forth through all
the star, because the mother was re-united to
her two children. And he stretched out his
arms and cried, "O, mother, sister, and brother,
I am here! Take me!" And they an-
swered him, "Not yet," and the star was shin-
ing.

He grew to be a man, whose hair was turn-
ing gray, and he was sitting in his chair by
the fireside, heavy with grief, and with his
face bedewed with tears, when the star opened
once again.

Said his sister's angel to the leader, "Is my
brother come?"

And he said, "Nay, but his maiden daugh-
ter."

And the man who had been the child saw
his daughter, newly lost to him, a celestial
creature among those three, and he said, "My
daughter's head is on my sister's bosom, and
her arm is round my mother's neck, and at
her feet there is the baby of old time, and I
can bear the parting from her, God be praised."

And the star was shining.
Thus the child came to be an old man, and
his once smooth face was wrinkled, and his
steps were slow and feeble, and his back was
bent. And one night as he lay upon his bed,
his children standing round, he cried, as he
had cried so long ago,

"I see the star!"

They whispered one to another, "He is dy-
ing."

And he said, "I am. My age is falling
from me like a garment, and I move toward
the star as a child. And O, my Father, now
I thank thee that it has so often opened, to
receive those dear ones who await me!"

And the star was shining; and it shines
upon his grave.

The Lord's Prayer Illustrated.

Our Father—

By right of creation,
By bountiful provision,
By gracious adoption;

Who art in heaven—

The throne of thy glory,
The portion of thy children,
The temple of thy angels;

Hallowed be thy name—

By the thoughts of our hearts,
By the words of our lips,
By the works of our hands;

Thy kingdom come—

Of providence to defend us,
Of grace to refine us,
Of glory to crown us;

Thy will be done on earth as it is in heaven—

Toward us without resistance—
By us without compulsion,
Universally without exception;
Eternally without declension;

Give us this day our daily bread—

Of necessity for our bodies,
Of eternal life for our souls;

And forgive us our trespasses—

Against the commands of thy law,
Against the grace of thy gospel;

As we forgive them that trespass against us—

By defaming our characters,
By embezzling our property,
By abusing our persons;

And lead us not into temptation, but deliver
us from evil—

Of overwhelming afflictions,
Of worldly enticements,
Of Satan's devices,
Of sinful affections;

For thine is the kingdom, the power and the
glory forever—

Thy kingdom governs all,
Thy power subdues all,
Thy glory is above all.

Amen.

As it is in thy purposes,
So it is in thy promises,
So be it in our prayers,
So it shall be to thy praise.

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