Ker Shuley &

# The American Tutheran.

VOL. 1 NO. XXIV.

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

PRICE, \$1.00 A YEAR IN ADVANCE

REV. P. ANSTADT, EDITOR.

#### SELINSGROVE, PA. THURSDAY, DECEMBER 14, 1865.

PUBLISHED EVERY TWO WEEK

#### Something for Jesus.

SAVIOUR! Thy dying love Thou gavest me;
Nor should I aught withhold, Dear Lord, from thee. My soul would humbly bow, My heart fulfill its vow, Some offering bring thee now, Something for thee.

O'er the blest mercy-seat, Pleading for me, My feeble faith looks up, Jesus, to thee. Help me the cross to bear, Thy wondrous love declare, Some song to raise, or prayer. Something for thee.

Give me a faithful heart— Likeness to thee, That each departing day Henceforth may see Some work of love begun, Some deed of kindness done, Some sinful wanderer won, Something for thee.

All that I am and have, Dear Lord, for thee; In joy, in pain, in life,
In death, for thee.
And when thy face I see,
My ransomed soul shall be, Through all eternity, Something for thee.

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

#### XXV.

the most pleasant impressions as to the city, the letter was given in testimony against them the government, and the people. The priests and they were found guilty of patricide; and were fewer than we had met in any Italian the vast property of the father reverted to the city, which may partly account for the fact that we saw no beggars there. But there is the priests poisoned the father! They also no Sabbath there. The people are in form papists; some go to mass in the morning-all whom they were on familiar intercourse. On ride or stroll about in the afternoon-and all the death of her husband, she repaired to places of amusement are open in the evening, Rome to enjoy the opportunities of devotion which are usually thronged. Such is the ef- and seclusion which, she thought, it presentfeet of Popery every where. In a fine coach ed; but was soon compelled to retire from it we were soon beyond the city lines, and on because of the shameful conduct of her father the magnificent road to Chambery, along confessor. Unless all testimony of natives and which on either side flowed a little streamlet sojourners is utterly false, the priests of Rome for the purpose of irrigation. The city was are sinners above all men that live on the behind us-the Superga, a church crowning earth. the highest point of the Collina, and in which the royal family is buried, was on one side of though pleasant for situation, is a town of us; and the Alps, with their snow-clad summits, formed a cresent before us. The air the rest are dark, dirty, narrow, and sombre. was hot-the valley was laden with a rich Near this place, and on a pleasant hill comwhere in the process of collection, and yet the snows of winter glittered upon all the moun- dame de Warens and Rosseau. But as the the scenery became bold and grand beyond almost borders on detestation, I declined a description; the air became cool, then cold, pilgrimage to his residence. Although conthen colder, and by twelve at night we breath- taining but about ten thousand inhabitants ed the air of December, and were in the re. Chambery has fourteen convents, a Jesuit gion of eternal snows! What a transition in college, and priests and nuns out of all pro the brief space of about six hours! We as- portion to the number of the people Hence viewed from below, it would seem impossible the beggarly appearance of the people. Why for a bird to fly, by a cork-screw road of as- is it that priests and beggars go together ted all the way! We passed from a mid-sumcorresponding changes of vegetation all the scould see

there towered a hill, at least a thousand feet especially struck with the appearance of a above us, and from its very summit there good-looking man wearing a priest's cap and came dashing a stream of water, which floated robe, who with quick step walked up and in the air like a ribbon for a little space, then down an entry, reading his missal with railwas lost to the eye in mist or spray, then, way speed. I could hear his voice, and when touching a projecting part of the rock, it con- he came to the window, could see his lips densed again into a stream, and came foaming move. I never saw a man in such a hurry to across our way! My friend was sleeping by get through his vespers. As it was about six my side. When this sight suddenly opened in the evening, it was these he must have on us, I gave him a rouser with my elbow. been repeating. And although in such a He seemed not to relish the interruption of pressing hurry to end the formulary, he would his repose; but when I pointed him to the stop and measure us with his black eye, but cause of my sudden assault upon his ribs, with ceased not the utterance of his pater nosters. a most emphatic exclamation, "see there!" he He seemed in as much hurry as if he had was satisfied. I can assure my readers that I earned an indulgence, and desired to be away slept not a moment on the night we crossed to practice it. Unless his eye and Burgundy

As the day began to dawn, which must sin and pray with equal rapidity.

summit level, and commenced descending from off for Geneva in the morning, accompanied saints, is one of the plainest revealed doctrines our eagle height. As there was a strong opposition on the road, the driving was furious; and we thundered down the Alps with astonishing rapidity. Soon we reached the culture of April-soon the verdure of May and June; soon we saw the vine covering all the hillssoon we came to harvest-fields, such as we had left on the Po; and when we drove into the streets of Chambery amid branches of Green trees scattered over the streets, and adorning all the houses, marking a fete-day of Popery, the thermometer was again at 85°.

In this ride across the Alps, we had as our companions a Prussian countess and her maid of honor, both remarkably intelligent, and on their return from quite a sojourn in Rome. They were frank and communicative, and told us many things to illustrate the piety and purity of Romish priests. A few days after they entered Rome they were visited by a priest, who begged from them five scudi to assist a very afflicted family! He was a padre notorious for thus sustaining himself and his indolent brethren by collecting money under false pretenses. And yet he was unfrocked! They also told of the daughter of a most tyrannical father, who wrote a letter to one of the cardinals that she could not endure longer the conduct of her parent, and stating her strong desire to enter a nunnery. In a few days the father died by poison. The daugh-We took our departure from Turin with ter and a brother were arrested on suspicion; priests! And it was the current belief that narrated a long story of a widow lady with

Chambery is the capital of Savoy, and almean appearance It has one good street, but harvest; the hay and the grain was every manding a fine view, is the country house of "Les Charmettes," once the residence of Matains! As we entered the gorges of the Alps, day was hot, and as my dislike for the man cended the steep mountains, over which, when the dillapidated appearance of the place and tonishing formation, up which the horses trot- On an eminence near the town is a building containing a dead Christ, and on the pleasant mer to a mid-winter climate, witnessing the way ascending to it are several little shrines, each containing a picture of some scene in the way. On the plains of the Po they were col- suffering of Christ; and to all praying at these lecting a rich harvest. Soon we saw the grain shrines and worshipping the picture in the in the green ear-soon in the blade, and high- building which surmounts the hill, the same er up the farmer was planting. Soon the indulgences are promised which are granted grape gave way to the pine of stunted growth, to those who visit the holy shrines at Jerusaand soon every thing gave way to the barren lem! And poor people in dozens are seen rock and to eternal snow. The moon was full daily piously ascending the hill to earn induland cloudless, and so brilliant was its shining, gences, and going cheerfully down it to revthat through all the watches of the night we elry and indulgence! I stood for some time before one of the convents to gaze upon the "Hills o'er hills, and Alps o'er Alps arise." padres as they passed in and out. The day As we turned a certain curve in the road was warm, and the windows were up. I was

face bore false witness against him, he could

by our Prussian countess, between whom and one of our party there sprung up quite a social and agreeable intercourse. We passed a finely cultivated valley to Aix-la-Bains, a celebrated bathing establishment. Thence we proceeded through Annecy, where lie the holy relics of St. Francis de Sales, to Geneva. The whole ride is a very fine one, through a very highly cultivated country, and rich in historical reminiscences. From Chambery to Geneva you are at no time out of sight of the snowy Alps. About four P. M. we reached the summit of the hill, whence we had the first view of the lake, and of the city of Geneva. The sun shone brightly, the air was clear, and they lay in loveliness beneath us. Soon we passed the line which separates the kingdom of Sardinia and the canton of Geneva-a Papal and Protestant state-and were in Switzerland proper. The change in the appearance of the people was instantaneous. The moment you pass the gate you feel that you are in a Protestant country. You leave the beggars on one side of it; you meet a well-clad, industrious, and self-sustaining people on the other. Villas, increasing in sumptuousness and beauty, multiplied as we approached the city. Soon we entered its walls for even Geneva is strongly fortified-and were rolled through clean streets filled with an active, industrious people, to the Hotel de la Couronne, which is upon the lake, and overlooks its beautiful waters. We were now out of Italy, where reigns the very midnight of Popery, and in a free Protestant city, for centuries the bulwark of civil and religious liberty, and sacred to multitudes in all the earth, because of its association with the great Calvin, who was to the Reformers what Paul was to the Apostles, the most intellectual, and best educated of them all. Here we soon were in the embraces of dear Christian friends and acquaintances, from some of whom we separated in London, from others in Paris, and some of whom, on their return from the East, we first met here, making a most intelligent and agreeable American party. And it was pleasant to talk and laugh again in English, and in our own mother tongue to tell of our travels and adventures. We began again to enjoy the luxury of a home feeling.

#### For the American Lutherau. Angel Visits. No. 2.

ANGELS PRESENT AT TIME OF PRAYER.

We are persuaded that the good angels are during the exercise of prayer, more especially present than on ordinary occasions. Such an opinion has been found to exist among some heathen nations. How these nations first came to entertain such a belief is a subject of uncertainty. Their ideas must evidently have been derived from one of three sources.

Their supposed yet indistinct and confused knowledge upon this point must have been handed down to them either in the channel of tradition, collected incidentally from the Jews, or else, which is hardly probable, it must have been acquired by the exercise of reason and the suggestions of conscience. i. e. They must have been taught from the light of nature that such a ministry of angels is probable -But inasmuch as it is difficult to conceive that even the existence, to say nothing of the ministry, of angels, could be a subject of natural religion, it is therefore reasonable to conclude that the second supposition must be the correct one, and that whatever impressions existed in the minds of heathen philosophers upon the subject must in some manner have been received from the Jewish people. Certain it is that from a very early period the Jews confidently believed in the personal and immediate, yet invisible and mysterious preence of angels whenever engaged in prayer Their historians tell us of an angel appointed by God for this express purpose, called the "angel of prayer." His duty was supposed to be the observance of the suppliants vows or religious promises, as well as to notice whether these vows were afterward broken or kept inviolate. Their views, which we are inclined to regard as in the main correct, we are aware are not very distinctly revealed in the Scriptures. But to sustain the theory we argue on this wise.-The existence of good angels, and that they have been divinely commissioned to execute God's judgments upon the wicked, as well as to minister to the com-

of the eternal Oracles of Truth. Hence as seasons of prayer are highly important and interesting scenes in the life of the true christian, we should naturally be led to expect these holy beings to be around us at these times, since they are distinctly revealed or clearly known to be our attendants on occasions perhaps of equal, but certainly of no more vital moment, and this, in the absence or meagreness of scriptural testimony, was undoubtedly the course of reasoning pursued by the Jews. There is however one passage in the inspired Word, and only one to our knowledge which seems to inculcate this interesting and delightful truth. The Wise Man, as some theologians maintain, estimates such an oversight of angelic spirits in the following words: "When thou vowest a vow unto God defer not to pay it, for he hath no pleasure in fools. Pay that which thou hast vowed. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel that it was an error." Eccl. 5: 4, 6. The most plausible interpretation of this passage in our opin-ion is as follows, viz,— When engaged in a form of prayer, weigh well your utterances. let nothing escape you inconsiderately, do not in your language solemnly covenant with God or verbally commit yourself when kneeling in his presence to pursue a certain course of conduct, till you have fully determined and are most seriously resolved that by Divine Grace assisting, you will faithfully fulfill the obligations assumed; and when once you have fully, and deliberately bound yourself to lift up and bear a certain cross, or discharge certain duties, hold fast to your engagement. "Better is it that thou shouldest not vow, than that thou shouldest yow and not pay." Be cautious therefore not to make a vow precipitately, without premeditation and thus become uncomfortably involved before you are aware. Do not so presume or rely upon your own inherent power of obedience of execution, as to utter a promise or employ language at devotion's shrine that the weakness, infirmity and depraved inclinations of human nature will cause you to break or retract, and thereby in the immediate presence of the holy angel who comes by the flat of Jehovah from far off celestial realms to attend upon you suggest your duty, cheer, encourage, support and point you to the bliss of heaven, and who attentively listens to your petitions and bears homeward an account of them to the Great King who sits upon his throne; do not in the presence of a being so august and pure as this angel thus betray yourself, evince such felly and rashness, be guilty of such a grievous error, such a glaring inconsistency, and be caught in openly practicing downright perfidy. Such-although somewhat lengthy-we regard as a reasonable exposition of this passage. If we be correct in this explanation then it follows that the good angels do, according to Scriptural authority, stand by the believer while in the attitude and exercise of prayer. To us this is a comforting doctrine. -We love to be assured that morning and evening as we gather our dear ones about us, take down the family Bible and bow reverentially around the family altar, or when we seek the closest retirement of the closet, we say we love to believe that the good angels are there; that while we agonize and plead on spirit-whirring-pinions they hover over us; with countenances bathed in celestial glories press around us and stand close by our side; that they flit unseen to and fro to minister to us kindness; that they help "turn the golden key that unlocks the wicket of mercy," reveals to us the beauties of the upper world, and gives us a sweet foretaste of its endless joys; that they, "touch the slender nerve that moves the muscles of Omnipotence," and brings down a blessing from the skies; that they fan the torch that kindles the fires of nified and commanding respect; No. 2, foptrue and fervid devotion upon the altar of a contrite heart; that they constantly add new fuel to the sacrificial flame; make it to burn continually before God; lead us out, into elysian fields, and cause us to breathe all conscious of the realities of our joys the pure native atmosphere of heaven; enchant us with half-unfolded visions of distant worlds, transport us by their melodious notes of seraphic and unearthly music, eagerly catch "the incense of our prayers," and with joy and emulation unbounded waft it homeward as an acceptable offering to the throne of God and the Lamb, while ten thousand times ten thousand voices from within the holy of holies greet their triumphal return with shouts of welcome spontaneous and prolonged. Massachusetts.

OUR FIRST SCHOOLMASTER. The first master who taught in the school house which we have described, was also our first teacher. Though many, many years have since then rolled around,-though many scenes of those early years of life have been forgotten, and though hundreds whom we have since met, are but faintly remembered, yet our first teacher has not thus been consigned to oblivion. The image of his tall, manly form stands still, at times yet, before us. The peculiar accent and intonation of his have been about three o'clock, we passed the We spent a night in Chambery, and were fort, safety, happiness and general weal of the home, and the more stentorian tones of the -Educator.

same voice resounding in the school-room, are still heard in imagination. The call, "books;" the loud and lively tones of approbation, and the more sullen and deep tones of reprimand, oh, how, as though we heard them but yesterday, do they repeat themselves on the wind harp of memory. Under him we read in the Testament, and afterwards in the Reader, and ciphered as far as the Rule of Three in Pike's Arithmetic. It was he, who, by a pre-concerted arrangement with some one, who knew we did not love school, and who sometimes had a difficulty to get us started in the morning, had a number of pennies furnished him, one of which he placed in our dinner basket every evening, for several weeks in succession. It was he, who by his friendly intercourse, by praises, perhaps illy deserved, and by various encouragements, tried to make us love school. In these days when object lessons and other exercises, calculated to vary the dull, monotonous routine of school were unknown, at least in that neighborhood, it was a difficult task to interest beginners, and induce them to love going to school. O, the long wearisome hours, to sit from eight to twelve, and from one to four o'clock, quietly on a bench, much too high for children. How we longed for dinner hour, and then again for the dismissal. The trees of the woods and that old school-house are silent witnesses how we went out, sometimes, to shed tears, and prayed for the weary hours to hasten along. Yet we must accord to that teacher the faculty of interesting his school, in those times of barrenness of school furniture and the other necessaries of successful teaching, far beyond what might be supposed, in these days, when we wonder how the teachers of yore could possibly succeed. We loved our first teacher. We invited him often to our house. When the winter was over we pressed him to stay several days at our house, before leaving the neighborhood. We invited him most cordially to visit us during the summer, and to come again as teacher next winter. He, however, did not come, and we saw him but once more afterward. That was on a cold blustery day of autumn, almost a year after we met him for the first time. On a visit to his patrons of last winter, he also called at our house. But he was not well, his face was pale, his voice had a deep sepulchral sound, his eyes were sunken, and he had a troublesome cough. We pressed him to stay till next morning, but he had an opportunity to return home, and hence declined to stay He bade us farewell, and we saw his face no more. Early the following spring, consumption laid him low in the grave. At the resurrection of the just, we hope to meet him, and in that great gathering of dear ones, we shall long to see again the face of our first teacher. And, as the years of eternal bliss roll sweetly on, we shall sit down together in our father's house to recount the sad, as well as the joyful hours of the first winter spent in the old

### OUR SECOND SCHOOLMASTER.

Schoolmaster No. 2 was, in many respects, the antipodes of No. 1. No. 1 was grave and sedate; No. 2 silly and trifling. No. 1, digpish and foolish. No, 1, calm and temperate; No. 2, excitable and passionate. No. 1, was tall and light complected; No. 2 was small and red. The first morning he already brought a "hickory" as he termed it. At the beginning of his term, he was seen coming toward the school house, with at least a dozen of these specimens of the forest on his shoulders. As he entered the house, in order to show the flexibility of them, he swung them in the air around his head, and then placed them carefully across the nails, driven in the rough joist above his head. He kept a fiddle in his desk. Fiddling seemed to be his study, his work, his recreation. He fiddled in the morning before school hours, he fiddled at recess, he fiddled in the evening after school,, he fiddled during school hours. As a specimen of his profiency in other branches, we mention merely his mathematical lore. He always got the answers. In those days it was customary "to book the sums." Whenever "he could not get the answers" he took his Key from the desk, and transferred "the sums" from it to the slate, and when he had no time for doing this, he just handed us the Key, so that we might copy from it into our book-the great object of course, was to get the answer, voice, as we sat around the stove in the old and to have the "sum" appear on the book.

#### CURES.

Instead of all the fools being dead, we verily believe they are on the increase, in spite of our ten years' labor in the endeavor to of Tom, Dick, and Harry. When in England, some years ago, we thought patent medicines had quite as great a run as in America, although England had had nearly two thousand years longer schooling than we. This would seem to prove that the more intelligent a community becomes, the more gullible it

In looking over exchanges, religious and otherwise, it is perfectly clear, according to the affidavits and testimonials of elergymen, divinity doctors and doctors of law, of men and women, old grannies and maids, that every thing can be cured, from a finger scratch to amaurosis, malignant tubercle and deathrattles, in little or no time; and that if any body dies, it is their own fault entirely.

Recently a sub-editor went to an eye-doctor. "What's the matter with my eye?"?

"Amaurosis."

"Can you cure it?"

"Oh! yes."

"How long ?" "Two weeks."

"How much ?"

"You can pay five dollars now, on account, and further, according to circumstances."

The quill man declined; went to Chicago, took a few warm baths, and after paying some attention to the general health, returned to New York, apparently well of-"amaurosis!" one of the most, certainly fatal of all diseases.

While all this is going on in New York, in the way of trade, the unprofessional put in an oar, every now and then, free gratis for nothing. The latest thing of the kind appeared in the columns of that staid and sterling paper, the New York Observer.

Some writer, itching to deliver himself of an idea as clear as mud, literally writes to say that he is a firm believer in the mud cure of hydrophobia, as he knew a man who was bitten by a mad dog; a lump of mud was plastered over the wound for half a day, and at the end of thirty years, the man was living in good health. The utter folly of putting forth such miserable stuff as this, in reference to so serious, so terrible a thing as hydrophobia, may be seen at once, in the facts that John Hunter; than whom there has never lived a greater surgeon, says he knew twenty-one persons who had been bitten by mad dogs, and but one of the whole number became hydrophobic. Each of the twenty might have claimed that his was a cure. It is the fashion now to call every sore throat a child has, diphtheria, and every child that gets well was cured by the thing which was done for it; but the next person that tries it, loses his child, which might have been saved by promptly calling in medical advice.

No doubt the virtues of the mad stone have grown out of the fact, that now and then persons that have been bitten by mad-dogs, or dogs supposed to be rabid, have remained unharmed after the application of the stone; not because of any virtue it possessed of antagonizing the poison, but simply because the sys. tem of the bitten individual was not at the time susceptible to the influence of the virus. A child said to have diphtheria, gets well after smoking tar, poured on a live coal in the bowl of a common pipe, or by stretching a bag of ashes and salt, or mush and molasses, from ear to ear under the jaw; but to say that these are cures of the terrible complaint, is the lamest of all conclusions.

No business man would risk five dollars on that kind of reasoning. And yet, it is upon such ground that the papers are filled with "cures," certain, infallible, of every malady under the sun. By all that is sacred in a holy human life, we urge the reader when he or any of his are ailing, either do nothing and let nature take care of herself, or consult your family physician, who, if educated to his profession, will take an interest in you beyond any stranger; or, if he sees the case is beyond his skill, will frankly acknowledge it, and will take pains to turn you over to some man of eminence and acknowledged ability .- Hall's Jour. of Health,

#### Excuses for not Going to Church.

Overslept myself; could not dress in time; too windy; too dusty; too wet; too damp; too sunny; too cloudy; don't feel disposed; no other time to myself; look over my drawers; put my papers to rights; letters to write to friends; mean to take a ride; tied to business six days in the week, no fresh air but on Sunday; Can't breathe in church—always | fifth. so full; feel a little feverish; feel a little chilly; feel a little lazy; expect company to dinner; got a headache; intend nursing myself to.day; new bonnet not come home; tore my muslin dress going down stairs; got a new novel, must be returned on Monday morning; wasn't shaved in time; don't like the liturgy, always praying for the same thing; don't like extemporary prayers; don't like an organ, 'tis too noisy; don't like singing without music, briefly, clearly, and with a masterly knowledge it makes me nervous; the spirit is willing but of the subject. Secondly, the same passage the flesh is weak; dislike an extemporary sermon, it is too frothy; can't bear written ser- is, with a view to derive from it the doctrines

minister-can't always listen to the same ical use of the words. This portion of the awake when I am at church, fell asleep last theology. Thirdly, the passage is considered wedge a little commonsense in the craniums propriety of going to such a place as church, tion for sermous, lectures, and hortatory adand shall publish the result.—S. S. Times.

#### THE WANDERING JEW.

The legend of the Jew ever wandering and never dying, even from the crucifixion of Jesus to the present day, spread over many European countries. The accounts, however, as in all fables, do not agree. One version is

When Jesus was led to death, oppressed by the weight of the cross, he wished to rest himself near the gate at the house of Ahasuerus. This man, however, sprang forth and thrust him away. Jesus turned toward him, saying-"I shall rest, but thou shalt move on till I return."

And from that time he has had no rest, and s obliged incessantly to wander about.

Another version is that given by Mathias Parisienthis, a monk of the thirteenth centu-

When Jesus was led from the tribunal of Pilantius to death the doorkeeper, named Cartafflious, pushed him from behind with his foot, saying-

"Walk on, Jesus, quickly; why dost thou tarry ?"

Jesus looked at him gravely, and said-"I walk on, but thou shalt tarry till I come."

And this man, still alive, wanders from place to place in constant dread of the wrath

Still a third legend adds that this wandering Jew falls sick every hundred years, but recovers, and renews his strength; hence it is, even after so many centuries, he doos not look much older than a septegenarian. Thus much for the legends. Not one of the ancient authors makes even mention of such an account. The first who reports such a thing is a monk of the thirteenth century, when, as is known, the world was filled with pious fiction, even to disgust. However, the story spread far and wide, so that it has become a proverb, "He runs about like a wandering Jew."

#### Lange's Commentary.

The character of this great work demands that we should depart from our customary routine, and speak of it in our leading column instead of the usual place among the ordinary book notices. The work, in fact, is one of no ordinary kind. It ranks among the very first in importance, to all who as students, teachers, or preachers, are called to the duty of instructing others in the knowledge of the Holy

It is no disparagement to Scott, Henry, Clarke, and other commentators of that kind to say that they do not meet the wants of the biblical student of the present day. Not only have questions and issues been raised since their time, which must be met, and which those works furnish no means of meeting, but the whole subject of biblical criticism and comment has undergone a complete revision, and has been placed on new and firmer foundations. In no country of the world has biblcal interpretation been studied so thoroughand exhaustively as in Germany. Unfortunately, most of this study has been conducted in a spirit of irreverent innovation, and with a desire apparently of unsettling the foundations of Christian faith. A large part of the German commentaries which have found their way to this country have been embued with this skeptical spirit, and the mischief which has resulted cannot easily be calculated. But the remedy for this evil is not to sit still, or to fall back upon the old, exploded methods .-Happily, Germany, which sent the poison, now sends the antidote. This new commentary, while it is as critical and scientfic as the most vaunted of theological and infidel interpreters, while it is in fact the most complete, comprehensive, and exhaustive that even German scholarship and industry have produced, is at the same time thoroughly, unflinchingly

The work, before its completion, will fill many volumes. But it is executed in such a way that each portion is entirely complete in itself. The only portion now ready is the commentary on Matthew. Although it is a work of such magnitude, 568 closely printed pages, double column, large 8vo., yet in the few months that it has been before the public it has already gone through four editions, and elegant for me. His thoughts are so sublime, the publishers are now preparing to issue a his arrangement of them so artistic, and his

Every portion of the sacred text is treated of successively under three distinct aspects .-First, it is considered critically, that is, with of all this. In language as plain and unstuda view to ascertain exactly what the original ied as a child's, he lays bare the heart of a words of the evangelist were and what they guilty, helpless, needy sinner before the pitymean. Everything of importance, relating to ing eyes of a compassionate Father and loving ancient manuscripts and versions, various readings, and the canons of textual and exegetical criticism, is here brought in and disposed of is then treated doctrinally and ethically, that

preacher; don't like strangers; can't keep comment lays of course the foundations of time I was there, don't mean to risk it again; homiletically and practically, that is, the aumean to inquire of sensible persons about the thor shows how it may be used as a founda-

> There is a beatiful symmetry and completeness about the whole that commends it most strongly to the reader's regards. No pastor, no theological student, no Sabbath-school teacher, can well afford to be without this rich storehouse of divine truth. For the Sabbath-school teacher especially it is, to the extent that it goes, the Gospel of Matthew, a complete encyclopædia of what he wants. No twenty other commentaries could give him all he gets here; he gets this, too, not thrown together confusedly, but carefully digested and assorted, and put up into shapes and forms ready for immediate use. - S. S. Times.

## By Rev Chas. A. Stoddard, New York.

A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces, but that was all. At last a happy thought occured to the Hindoo.

With sudden joy he exclaimed, "Hallelujah." The New Zealander in delight, cried out "Amen." Those two words not found in their own heathen tongues, were to them the

beginning of "one language and one speech." The spirit of heaven was in these two souls, and praise to God was the natural expression of their hearts. In no other book than that which speaks the language not of earth, but of heaven, could these new-born souls from unconnected lands, have found words which would express their common feeling. But God's people are one people, and the Bible is their own book.

The words of Our Lord, found in this pleasing incident, a most beautiful expression, One is your Master, even Christ; and all ye are brethren." Delightful thought, all who bear Christ's image are bound to me by ties of a heavenly relationship! I may not know their faces or be able to speak their language, but I know the blessed Redeemer, and they know him; and therefore we are friends and brothers; therefore I have a claim upon their hearts, an interest in their prayers, and a place in their household. The feelings which bind them to Christ, are so many links to unite

There is a deeper sympathy between us, than that which flows from common names, or kindred blood, or similar pursuits, for our names stand side by side in the Book of Life, our souls are sprinkled with the blood of the Lamb, our hopes, our joys, and aims are one; and eternity will introduce us to "that fellowship where all shall be one as Christ ond the Father are one, where we shall speak one language, breathe one atmosphere, be occupied forever in one holy work, and sing one song of praise to the Lamb that was slain, and in that song, these glorious words will have their fitting place, "Hallelujah," "Amen."

#### Preaching and Praying.

"Where do you attend church, Mr. Gage?" I asked of a friend, not of my own denomination, who had recently removed to the city. "Not where you expected, I'll venture to say," was the reply.

"Ah! how is that?"

"I'll tell yon. You have so often spoken of the Rey. Mr. Smith as the ablest man in the orthodox line here, that I am sure you counted me as a hearer at Bateman street; and so I fully intended to be."

" And are you not?" "No; I go to Hews' chapel. Mr. Brown

is my minister."

"Does James Brown suit you better than Mr. Smith? Why, he can't hold a candle to him in preaching.'

"He has not Mr. Smith's fine, classical education, I know; he is inferior to him in. oratory; he lacks the finished grace of manner which distinguishes your favorite; but he preaches the Gospel as clearly and forcibly; and then I can pray with him so much better than the other."

"What do you mean by your last remark?" "Just this, my friend: Mr. Smith's pray ers are too eloquent-and, I may add, too periods so beautifully rounded, that he attracts my attention to himself, instead of bearing my desires to heaven. Mr. Brown is the reverse

"I feel the condition which he expresses so simply; I see the listening ear and the beckoning hand of mercy,-and my desires spring up to the Almighty Helper so warmly and so earnestly, that I can scarcely realize that another's words have borne my petition for mons, too prosy; nobody to-day but our own which are deducible from it by a fair and log- me. It is a great thing to me to have my

heart go up in the prayers of the sanctuary, as well as in those of the closet."

"You are right, friend Gage,-though I never thought of it before."- Vermont Chro-

#### The World's Week of Prayer.

The Evangelical Alliance, through its British and foreign organizations, have again invited the people of God the world over to bow the knee in prayer for the decent of the Holy Spirit upon all flesh, and the speedy conversion of the world to Jesus. In pursuance of the plan now for several years heartily entered into by Christians of every name, the first week of the new year, January 7-14, 1866, has been set apart for this common observance. Special topics have been assigned for each day, as follows:

Sunday, Jan. 7 .- Sermons on the duties of Christians to each other, as members of the body of Christ.

Monday, Jan. 8-Acknowledgments Divine mercies and confession of sin.

Tuesday, Jan. 9-The Christian church: That its testimouy may be clearer, its faith stronger, and its devotedness, liberality and zeal enlarged.

Wednesday, Jan. 10 .- Nations: For their emporal and spiritual welfare; for kings, and all in authority for the maintenance of peace; and for the increase of "righteousness, which exalteth a nation."

Thursdvy, Jan. 11.—For Christian families or servants, and for schools and colloges.

Fridny, Jan. 12.—Christian missions and ministers, and for all engaged in Christian

Saturday, Jan. 13 .- For Christians in sorrow, in sickness, and in persecution ; for the widow and the orphan.

Sunday, Jan. 14.—Sermons: The blessof believers in all countries.

That the need is great for such united prayer and worship, will be acknowledged. abouning; masses are ignorant of the gospel; either as nations, or families, or individuals, heavenly Father is ready to supply all our need according to the riches of his grace, and not only to keep us secure from all harm, but is able and willing 'to do exceeding labundantly above all that we ask or think.' May we will be bestowed in proportion as prayer is play around you, it will not shake you out of offered with 'one accord' by those who are the obstinacy of your determined rebellion. united by a common faith, and who share in the blessings of a 'common salvation?'"

Oh, that the people of God would "bring all the tithes into the storehouse, and prove him now herewith if he will not pour them out a it?"-S. S. Times.

#### A Wighwayman Vanquished by

The Titusville (Pa) Herald, of last Saturday tells the following good story:

Hamlet tells us:

"That guilty creatures, sitting at a play, Have, by the very cunning of the scene, Been struck so to the soul, that presently They have proclaimed their malefactions" Here is a case in point:

We have felt somewhat reluctant to present any additional narrative of "hair-breadth scapes" of belated travelers in the jungles of the Oildorado, but the following incident is have no hesitation in laying it before our

On Tuesday last the Rev. Mr-, of the Baltimore conference, was riding on horseback from Pithole to Titusville. He had nearly highly dangerous, especially to the young. reached Pleasantville, and was trotting quietly along humming a psalm tune, when a man stepped into his path, and seizing his horse's bridle, presented a revolver at the parson particular, is pouring out a perfect torrent of and demanded his money.

Nothing disconcerted, the traveler calmly remarked that he was only a poor Methodist lude. Let any one recall to his mind, if he preacher, and had but little money, but would can, the periodicals, not one of which has any give up all he had.

his threatening position and patiently waited other kinds of reading. The least evil is, that for the conference man to disgorge.

The dominie eyed the freebooter pretty earnestly, and remarked with great solemnity. You can have my money, friend, but for Christ's sake and your own soul's sake, give up the business of highway robbery."

and in a voice trembling with deep emotion, exclaimed, "You can pass on!"

hero arrived safely in Titusville, and related his story to the Rev. T. H. Stubbs, who repeated it at the prayer and couference ing, medley pages. They persuade themselves meeting in his own church on Thursday even- that there can be no harm in them, because ing .- Ev. Mess,

#### CHURCH DEDICATION.

Poestenkill, Rensalaer county, N. Y. will be dedicated (D. V.,) on Thursday, the 21st inst. Rev. N. Van Alstine is expected to preach. J. A. ROSENBERG, Pastor.

POWER OF A GODLY LIFE

Counsel is of little value, unless it is enforced by example : and words of exhortation to unconverted persons do little good, unless they derive power from a Christian life. A daily life of godliness always impresses worldly people, and often leads them to repentance. The following example as in point:

"She never spoke to me on the subject of religion, but her life was always speaking, and I could never put it away from my thoughts till I came to the cross of Christ." Such was the declaration of a young man with regard to an older sister, whose life of consistent spirituality was the means of leadiug him to the Saviour, a minister o f whose Gospel he has now been for years.

In times of revival and at all times when Christians are urged to renewed faithfulness, do they not often think that such faithfulness is to be put forth chiefly in talking to others? It is true indeed that we should "speak often to one another," and that we should at proper times say to the impenitent, "Come with us and we will do thee good ; for the Lord hath spoken good concerning Isarel." But it is not at all times we must speak, and some have not the judgment always to speak wisely and profitably, we speak only from a sense of duty, and when the heart does not feel what the lips express, it is generally in vain to speak. If our life is inconsistent, it will counteract the most elequent speaking, and we had better be silent.

#### HARDEN NOT YOUR HEART.

The metal of the human soul, so to speak is like some material substance. If the force which you lay upon it do not break or dissolve ing to be expected from the manifested union it, will beat it into hardness. If the moral argument by which it is plied now, do not so soften the mind as to carry and overpower its purposes, then on another day the argument In the call issued by the Alliance we find the may be put forth, in terms as impressive, but argument thus earnestly stated, "Error is it falls on a harder heart and therefore with a more slender efficiency. You have resisted the children of God are still far from mani- to-day, and by that resistance you have acquired festing the unity of the body of Christ-and a firmer metal of resistance against the power of every future warning that may be brought we have urgent dangers. Meanwhile, our to bear upon you. You have stood your ground against the urgency of the mest earnest admonition, and against the dreadfulness of the most terryfying menaces. On that ground you have fixed yourself more immovably than before; and though on some future not confidently expect that suitable blessings day the same spiritual thunder be made to Chalmers.

#### Un-Religious Literature.

A positively irreligious literature would not be endured in the present day. But there is blessing that there shall not be room to receive very much, that without being irreligious, in the sense of profane or skeptical, is unreligious by the absense of all religious influence or recognition from its pages. Many of our popular writers discard it upon principle. It is cheifly men who have addicted themselves to science, and to inquires into martial things, that lean in this direction; though many of our writers on light literature have the same tendency. Hence there is an increasing number of books published from which religion is altogether eliminated, name and thing. Even its antiseptic influence fails to pervade them. This spirit aims to create a world of its own, in which there shall be literally no God. If it alludes to religion at all, it is only under the vouched for upon such good authority that we form of a sly sneer, an insinuated doubt, or a contemptous depreciation of its professors, as if they alone were the men that are wanting in common seuse. The reading of works in which this is the spirit, we need hardly observe, is

This is a reading age. There is a prodigions number of light works now issued from the press. The periodical literature of our day, in continuous publication. It is in this class of works especially the evils lurk to which we alreligious character. Such works, with the The robber made no reply, but maintained newspapers, are threatening to supersede all they must create a superficial, unthinking generation. It is true these do not wholly repudiate religion; on the contrary, they profess a certain kind of respect for it. But it is not the respect that springs from affection, or that produces reverence. There is a flippancy a-The freebooter dropped his pistol by his side bout them, when religion is spoken of, that little consists with true love. People in general are not aware of the dan-

The reader may discredit this story, but it gers they expose their minds to by the conis true notwithstanding. The ministerial stant perusal of such publications. Or if they know it, they have not principle enough to forego the mental gratification of their excitthey find Christian feelings now and then spoken of and commended. It never strikes them that it is religion with the bloom of life The new Evangelical Lutheran church of off and the chill of infidelity on.

> Evil communications corrupt good morals. Abhor that which is evil, cleave to that which is good.

#### THE AMERICAN LUTHERAN.

Selinsgrove Thursday, Dec, 14, 1865.

#### THEY ARE AFRAID OF THUNDER.

The Baltimore Correspondent of the Lutheran and Missionary (Dr. J. G. M.) gives an account of the re-opening of St. James Lutheran church in Reading, Pa., under the pastoral care of Rev. Lampe. He speaks in glowing terms of the "ornamentation" of this church, "But the most striking embelishment," he says, "is a finely executed copy in fresco of Rafaelle's transfiguration which occupies the whole of the pannel behind the pulpit. It is 35 feet high and 12 wide." "I am in favor of such church ornamentation," he continues, "and so are more of our ministers and people, than would deem it precisely safe to say; they fear being "observed," or hearing thunder from the namesake of the chief Apostle away up the river (not the Jordan)."

In this extract the Dr. evidently alludes to the editor of the American Lutheran. His surname is Peter, and he lives "away up the river (not the Jordan)," but the Susquehanna.

That the Apostle Peter is the chief Apostle, we leave him and the Papists to prove .-That the Dr. is in favor of such "church ornamentation," we knew long ago, although he never expressed it so publicly as on this occasion; that there are other ministers in favor of them too, but who are afraid to express their preference publicly, is also very probable; but that there are many laymen in tayor of them we do not believe. There is far less of a romanizing tendency among the layity than among the ministry of our times. -This is clear from the fact that they are "afraid of thunder" from "up the river," and do not wish the layity to discover their true sentiments, lest they should be lowered in their estimation, suffer in their pockets, and probably be dismissed from their congregations. It shows, moreover, that the spirit of symbolism is a man-fearing spirit, exhibiting more of the fear of man than of the fear of God.

We confess ourselves great admirers of pictures, paintings, and statuary as works of art in their appropriate place. We have been much interested in visiting picture galleries where the master pieces of the greatest painters were on exhibition; and we have stood for hours in the rotunda of the Capitol at Washington, studying and admiring those exquisite historical paintings which adorn the walls of that noble structure. But we do not think churches appropriate places for the exhibition of paintings or statuary; we regard their use in connection with the worship of God as altogether inappropriate, unchristian,

and idolatrous. In the Old Testament God forbade the use of images in connection with his worship in the most positive and unequivocal terms. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." And in the New Testament the Saviour assures us that God is a spirit, and those who would worship him acceptably must worship him in spirit and in truth. The Apostle Paul says, we christians walk by faith and

not by sight. The early Christians up to the third and fourth centuries condemned the use of images in churches in the most emphatic terms. made for printing a German paper at Get-The heathen used the some arguments in favor of images in connection with their worship that the Romanists and Symbolists employ at the present day. They said, "we do not worship the images themselves, but those whom they represent." To which Lactantius replied: "You worship them, because you believe that they are in heaven: why do you look upon the wood and stone, and not thither where you believe they now are?" The Synod of Alvira in the year 305 decreed; "Placuit, picturas in ecclesiis esse non debere, ne quod colitur aut adoratur, in parietibus depingatur."

From the fourth to the ninth century a fierce controversy agitated the Christian world in reference to the use of images in the churches, and in the year 842 they obtained that universal sanction which they still maintain in the Roman Catholic and Greek churches. The introduction of images in the fourth and fifth centuries was the result of the influx of a large mass of ignorant and uncultivated people into the churches. These people could not read and the pictures in the churches were called the "Bible of the laity" by means of which they should be instructed and stimulated to emulate the virtues of the saints. But in addition they were also to be used as aids to devotion, wherein the images themselves were not to be worshipped, but the beings whom they represented. The people, however, did not make that distinction in practice, and worshipped the pictures themselves, as they do to this day in the Romish and Greek churches. Some of the writers in the Romish church even favored this idolatrous practice. Thomas Aquinus, for instance, says: "If an image is regarded simply as a work of art, then no adoration should be bestowed upon it, but if it is looked upon as an image of Christ, then no internal difference can be established between the image and its object, and adoration is due to it just as well as to Christ himself."

Bonaventura argued: "Because the honor paid to the image of Christ, is in reality paid to Christ himself, therefore the image of Christ should be adored." And much of the same sort might be quoted from Roman Cath-

Now, we ask Dr. M., on what ground he is in favor of the introduction of the images of Christ and saints into the Lutheran churches of this country? Is it that they may serve as a "Bible for the laity," to instruct them in the truths of the Gospel? Then he insults the church by casting an imputation upon its intelligence. Thank God, our people can all read their Bibles for themselves and have no need of such questionable kind of instruction. Or does he advocate their use as aids to devotion? Then we pronounce this use of them as forbidden by the Word of God, unchristian and idola-

use of Christian churches for such purposes. The churches are consecrated to the service and worship of God, and it is a desecration of them to use them as picture galleries for the exhibition of the works of human skill

These are our honest views and convictions on this subject, and we are sorry that Dr. M. should use his pen and influence to bring the church back to the usages of the dark ages.

#### That German Paper.

A few days ago we received a letter from a minister in the West with nine new subscribers for our German paper, the Kirchenbote, and the pay in advance. He remarked that he had the money in hand for these subscribers several months ago, but seeing a notice in the Observer that another German paper was in contemplation with the advice to wait till it appeared before sending in any subscribers to the Kirchenbote, he thought he would wait till the proposed paper made its appearance and then decide which of the two papers he should patronize. But after waiting patiently several months and hearing nothing more of the projected German paper, he thought he had waited long enough, and sent on his money and subscribers to the good old Kirchenbote. At the same time he would like to know what has become of that enterprise, which was heralded forth with such a flourish of trumpets.

We will give him what light we have on

Some time ago we started forth on an exploring expedition in search of some of the 'leading minds." We visited respectively the West- and the East-Pennsylvania Synods, at Carlisle and Easton. We made it our special business also to inquire about the projected "German paper" with a view if possible, of effecting a union between it and the Kirchenbote. As the paper was to be published at Gettysburg, and as Dr. Hay, the newly elected professor of Theology, had once studied at a German University and had drunk deep at that fountain of German lore, we supposed he might possibly be the contemplated editor. But he assured us that this was not the case, and he could give us no information on the subject. We next consulted Dr. Diehl, the senior editor of the Luth. Observer, but he also assured us that he knew no more of the project, than what Dr. conrad had written for the Observer. We then inquired of Dr. Conrad, and he told us, that the plan was to elect a German professor at Gettysburg, "launch" a German paper of the true stamp, and make him editor of it. Who this professor is to be, when he is to be appointed, what arrangements have or can be tysburg, and where the subscribers are to come from, all these are trifles light as air, and are left undetermined in the dim uncertain future. Now the whole secret is out! Dr. Conrad heard that we intended to resume the publication of the Kirchenbote, he "went off half cocked." The result was a flash in the pan. "Parturiunt montes, nascetur ridiculus mus."

scribers and money in hand for a German church paper, on the basis of the General halt any longer. Those "leading minds" have never paid a dollar in subscription to any German church paper, and we doubt whether they ever will. If any one wishes to circulate an Evangelical German paper among his people, a paper that stands unequivocally on the basis of the General Synod and has stood so for swenty-three years, let him send for the Luth. Kirchenbote, Se-!insgrove, Pa. Subscription price \$1,00 a

#### North Carolina again.

The following communication from North Carolina we commend to the prayerful perusal of our readers. The church in N. C. is in a deplorable condition. A great number of her young men have been slain or maimed in war, the people have become impoverished for the time being, the great majority of the people were loyal through the rebellion, and therefore lost confidence in their ministers, all sections of the state. A Mr. WATEON, the greater part of whom, alas, were secesses are vacant and will go to ruin, if they are not soon supplied with faithful, loyal minis- benevolence! Truly, we live in wonderful ters. We hope that something will be done times! The new Eckbert Home is to be conin this matter soon. There is great interest ducted jointly by the officers of the Philadelfelt in the North in behalf of the evangelization of the freedmen, and our own church is also interesting herself in this noble cause. by a board, to be chosen from Western Penn-But here is a cause that ought to lie still near- sylvania. Dr. Eckbert, we learn, takes the er to our hearts. Here are brethren of our ground, that it is his duty to do all the good own household in the faith famishing for the he possibly can with his money during his bread of life. Will we make no effort to sup- life-time. This is right. Present philanthrotrous. Or does he advocate their introduc- ply them? He that eareth not for his own py is vastly more efficient than posthumous.

tion into the churches merely as works of household is worse than an infidel and has deart, to cultivate a taste for the beautiful nied the faith. A more promising missionary among our people? Then we object to the field could not possibly be presented to our acceptance. Here are churches already built, congregations of our own faith already organized and calling upon us to come and occupy the ground. Who among our young ministers will say, Lord here am I, send me? Perhaps there are some of the sons of the South in the North now, who were driven from their homes by rebel persecutions, who would be willing to return and help to build up the broken walls of Jerusalem. We have no doubt ; that the Executive committee of the Home Missionary Society would give assistance to any number of suitable persons who would enter this promising field. Those wishing to assist in this work should address Rev. J. S. Heilig, Mill Hill, Cabarrus Co., N. C.

Mill Hill, N. C. Dec. 6th 1865.

DEAR BRO. ANSTADT.

I thank you for the interest you manifest in behalf of the pressing wants of the church in North Carolina. You suggest a reference of the subject to the Home Missionary Society of the Gen. Synod and advise me, or any one interested, to make application to the Executive Committee of that Society, "giving a statement of the different vacant congregations that desire a minister from the North, and the amount of salary necessary in addition to what the respective congregations can give." As I do not know who constitute the Ex. Committee of the Home Missionary Society of the Gen. Synod, I cannot make the proposed application. I will give you a statement of the vacancies in North Carolina, assured you will so use it as best to promote the object contemplated. The vacancies are as follows-Wilmington in New Hanover County. The Guilford charge, Guilford County. The Alamance charge, Alamance County. The Forsyth Mission in Forsyth and Davidson Counties. The Davie Mission, in Davie County. The Iredell charge, in Iredell County. Union church, in Rowan County. These, to the best of my knowledge are now vacant, and at the close of the present year, Organ church, in Rowan County, and the Mount Pleasant charge in Cabarrus County will also become vacant. As I have been absent in the North during the summer, and owing to the want of mail facilities here, this statement may not be strictly correct in every particular, but it is substantially so, and even if any bro. has made a change, of which I have not been apprised, it would still make no difference in the number of vacancies. I cannot say positively that all these churches "desire ministers from the North," but I feel perfectly secure in saying that they desire good, pious, loyal men, and as such, in all respects, cannot be had in the southern states, they must, if obtained at all, come from the North. It would be next to impossible, at present, to ascertain the views and feelings of all the congregations on this subject, but as hundreds of northern men have recently, at a risk, come down South and are doing a very acceptable and profitable business as merchants, the presumption is that good loyal ministers, coming in the same way, would be equally acceptable and successful. Neither is it possible precisely to say "what amount of salary is necessary in addition to what the respective congregations can give.' Some would require a good deal, others not so much. The church in Wilmington, which ought to have a minister able to preach in both languages, would require perhaps, for the first year, some four hundred dollars. The other charges not so much, and some of them comparatively little. Will the Executive immediately conceived the grand idea of Committee of the Home Missionary Society "launching" a German paper himself, and have the great kindness to make an effort to secure the requisite number of suitable men. furnish them with means to pay travelling expenses and a few months board, and send them speedily to the relief of the sinking, If there are any more ministers in the bleeding church in North Carolina. I know East or the West, who have names of sub- this is asking a great deal, when indeed we deserve nothing at all, but a great people ever delight to do a great work, and in my humble opinion, there is, at this day, no greater Synod, but are halting between two opinions, before the church. "If thine enemy hunger, whether they shall wait for "that paper," or feed him; if he thirst, give him drink; for send it to the Kirchenbote, they need not in so doing thou shalt heap coals of fire on his Yours fraternally, J. S. Heilig.

Another Noble Charity.

From the Philadelphia newspapers we learn, that through the influence of Mr. and Mrs. E. W. HUTTER, whose success in all good and noble undertakings is proverbial, a most noble charity is about to be inaugurated-one that will be a credit to the state and to all parties interested. Dr. A. G. ECKBERT has set apart a splendid farm of 200 acres, near the town of Mercer, (Pa.) valued at \$20,000, on which he intends at his own expense to erect buildings, to cost not less than \$100, 000, capable of accomodating from 4 to 500 children, which is to serve as a great Western Home for the orphan children of our brave soldiers and sailors, who have fallen in the recent life-struggle of the nation, as also for all other classes of friendless children, from also of Mercer, has donated an additional \$50, ionists. In consequence, many of the church- 000. Here are \$170,000, consecrated, at once, by but two individuals, to purposes of phia Northern Home for Friendless Children, (of which Mrs. Hutter is the President,) and

## A Swedeish Lutheran Church in NEW YORK.

The following circular has been sent us with the request to notice in our paper, and solicit collections in behalf of the above named congregation. The circular will explain itself, and the case will commend itself to every benevolent and Lutheran heart. Where collections are not taken up in the church, private christians can send on their contributions to Mr. F. Wallroth 29 Cliff St. New York.

"There are in New York and its suburbs a large number of Protestant Swedes, whose emigration late in life has prevented their acquisition of our language sufficiently well to enable them to enjoy the benefits of religious services in English, while no satisfactory opportunity has been afforded them for conducting such in their own tengue, as Germans, same. French and others do.

An earnest effort is now being made in their behalf, and a religious society has been constituted, according to law, under the above title, and the proper officers have been elected.

By the kind permission of the congregation of St. Jame's Evangelical Lutneran Church, in East Fifteenth Street, Divine service in the Swedish language is held there on each Sabbath afternoon: the attendance being most en-

Apart, however, from the inconvenience and make-shift character of such an arrangement as this, the Swede, emphatically and historically pious, desires above all things to worship in a temple he can call his own: a temple dedicated exclusively to the service of the Most High, and not desecrated on week-days by the holding of political meetings, balls, fairs and miscellaneous exhibitions.

To this end, the members of the congregation have contributed according to their means, which are limited: hence this application for help towards the accomplishment of a design as deserving of a hearty and openhanded support as any which has ever appealed to the sympathies of benevolent Christ-

That the Swedes make good, nay valuable citizens, is generally admitted; and that the descendants of the men who, under the great Gustavus Adolphus, shed their blood to secure the blessings of religious freedom and the free use of the Bible, have fought equally gallantly in defence of their adopted country, the records of our late war honorable prove.

The Trustees of the Gustavus Adolphus Church request that all pecuniary aid which good Christians and friends desire to contribute, may be sent in an envelope to the Chairman of the Board of Trustees, the Swedish and Norwegian Consul, Mr. Habicht, 127 Pearl St.; or to the Treasurer, Mr. Fredrick Wallroth, 39 Cliff Street, New York.

A suitable place of worship can now be purchased for the sum of \$16,000, and it is necessaay that \$9,000 of the above should be collected by or before the 15th December

> C. EDWARD HABICHT, JOHN ERICSON, FRED'K WALLROTH, S. HANBURY SMITH, Trustees. CARL L. BERGGREN, D. W. WEISS, ERNST BELLANDER, ADOLF F. SEASTEDT, NIC. LINDERBERG,

#### THE ENDOWMENT CONVENTION,

For the permanent endowment of the theological department of the Missionary Institute was held according to the announcement on the last Thursday evening in November, in the Lutheran church of Sunbury, under the pastorate of Rev. M. Rhodes. Quite a number of the friends of the Institute were present, some few also, who had started for the convention in the cars of the Philadelphia and Erie Rail Road were prevented from attending by reason of an accident somewhere on the road which prevented the cars from arriving in time. Some very encouraging letters were also read from persons at a distance, who could not be present at the convention. A number of addresses were delivered, and subscriptions to the amount of \$13,000 announced. This is more than half the amount orriginally proposed to be raised, namely \$25,000. With this begining the friends of the cause feel sanguine that with the proper efforts the remaining \$12,000 can easily be secured. Contributions to this cause are also still coming in from unexpected and frequently from unknown sonrees. The Lord incline the hearts of others

#### THE MINUTES OF THE EAST PA.

Synod have been received. They were printed by Mr. H. G. Leisenring in Philadelphia, and are done up in most excellent style. The letterpress could scarcely be surpassed and reflects great credit on the taste and skiil of the printer. We presume, however, that some of the credit is also due to the Secretary, Rev. E. W. Hutter, who understands the art practically himself, and knows exactly how to get up a document of this kind.

In looking over these minutes casually. we notice a few mistakes: On page 19 the name of the delegate from the Synod of Cen-

tral Pa., is not spelled correctly; on page 5 Rev. D. Shindler is reported as having been received from the West Pa. Synod; he came from the Alleghany Synod. On page 6 Rev. Isaae M. Fry is credited to the Synod of Central Pa. To our certain knowledge he is not a member of that Synod, he was licensed by it, but his license has run out long ago. -Since then he has been preaching in Iowa and in Baltimore, and studied one year in the new Theological Seminary at Philadelphia. If he stands in any ecclesiastical relation at all, it must be with the Synod of Pensylvania, who sustained him as a beneficiary at her Seminary.

MARRIED .- On Tuesday the 28th of November, Mr. Geo. M. Slear to Miss Sarah Jane Beaver, by the editor of the American Lutheran.

On Thursday the 30th of November, Mr. John Scholler to Miss Mary Emig, by the

On December 7th 1865 at the resdence of the brides parents, by Rev. A. W. Lentz, Mr. M. L. Wagenseller of Selinsgrove, Pa., to Miss Carrie Kistner of Hugheville, Pa. 

Died in Selinsgrove, December 1st. 1865, Mrs. Elizabeth, wife of H. E. Miller, aged 27 years 7 months and 25 days.

Thus mortalily reigns! So the loved and precious pass away-while the bereft, weep in solitude, and whisper their story of sorrow into the ear of God!

Mrs. Miller died of Typhoid Fever. She was confined to her bed of sickness for about nine weeks-and how patiently and unmurmuringly she endured affliction. In her case the power of Divine grace was strikingly exemplified in enabling her to bear her affliction with so much resignation, patience and fortitude. And when the prospect of death presented itself, she "feared no evil" as she moved toward the "valley of the shadow of death." She felt that Jesus was with her, and hence that all was well. She departed in perfect peace. Her death was but a calm, peaceful sinking to rest. This is the comfort which the bereaved Husband and Friends have; the assurance that her days of sorrow are forever past, and that she has joined her angel-daughter, who preceded her into the better land about two years before. "The links are broken below, but united above."

She leaves a little son and daughter, too young yet to realize a mother's loss, in or-phanage to the world. A fond Husband, and a large circle of friends mourn her early death. May they be ready, at last, to meet the dear departed in heaven.

#### ENGLISH LUTHERAN FAMILY PRAYES BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER,

Together with a selection of ONE HUNDRED AND SEVENTY SIX HYMNS,

WITH MUSIC OR TUNES ADAPTED TO THEM, By Benjamin Kurts, D. D., LL. D. EIGHTTHOUSAND! REVISED, ENLARGED, AND MUCH IM-

The rapid sale of this work, and the marked fagenerally, has induced the publisher to have it thoroughly revised, enlarged, and greatly improved, and it is now beleived to be equal, and in some re-

spects supeior, to any similar work now published in the English language.
"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:

A VALUABLE TABLE for the regular perusal of the Holy Scriptures.

—A LIST OF REFERENCES to select portions of

the Holy Scriptures, prepared with much care.
INTRODUCTION.—Prayer in all its forms.
MORNING AND EVENING PRAYERS, with Scripture (reading) Lessons for every day for eight

Prayers for Particular Days and Seasons. Occasional and Special Prayers and Thanksgiv-

ngs. Prayers before and after Meals. Prayers for children.

Prayers for Little Children, in prose and verse. FORM for opening SUNDAY SCHOOLS, with pray-

A Selection of 176 HYMNS, with sixty-one popular Tunes adapted to them. It is a large duodecimo volume of 563 pages, printed on large clear type, and bound in various styles, and is offered at the following prices:

Full cloth or sheep, Full morocco—embossed 1 50 1 75 Full morocco-embossed-gilt edges, Full cloth, extra gilt,

Full imitation Turkey morocco, extra gilt, Full real Turkey morocco, extra gilt, 2 50 8 00 Full real Turkey morocco super extra gilt, A copy of either of the above styles will be sent per mail, postage paid, upon receipt of theprice

annexed. A liberal discount will be made from the above prices to those buying by the dozen or large

quantity. Address orders to T. NEWTONKURTZ, Publisher. 151 Pratt Street, Baltimore, Md.

#### LUTH. SUNDAY SCHOOL HERALD.

This beautiful pictorial monthly paper, issued by the Lutheran Board of Publication, Philadelphia, will begin its Seventh volume with January, It has thus far been largely taken in all parts of our Church. Not only English schools and families support it, but also many using the German, Swedish and Norwegian Languages. The circulation is now upwards of thirty thousand; and an effort is now to be made, in which all are earnestly asked to help, to raise it to fifty thousand for 1866. Let all act early and promptly.

The Terms are :- One copy, per year, 25 cents; 6 copies \$1.25; 10 copies, \$4.00; 25 copies \$3,75; 100 copies \$12.00. Address orders to the business agent, Mr. T. L. Schrack, Lutheran Publication House, Philadelphia, Pa, M. SHEELEIGH, Editor,

Stewartsville, N. J., Nov. 14. 1865.

## Children's Department.

Spare Moments.

A lean awkward boy came one morning to the door of the Principal of a celebrated school, and asked to see him. The servant eyed his mean clothing, and, thinking he looked more like a beggar than anything else, told him to go around to the kitchen. The boy did as he was bidden, and soon appeared at the back door.

"You want a breakfast, more like," said the servant girl, "and I can give you that without trouble him."

"Thank you," said the boy; "I should have no objection to a bite, but I should like to see Mr. \_\_\_\_, if he can see me."

"Some old clothes, may be you want," remarked the servant, again eyeing the boy's patched clothing. "I guess he has none to spare, he gives away a sight," and without minding the boy's request, she went away about her work.

"Can I see Mr .- ?" again asked the boy, after finishing the bread and butter.

"Well, he is in the Library; if he must be disturbed, he must, but he does like to be alone sometimes," said the girl in a peevish tone. She thinks it very foolish to admit such an ill-looking fellow into her master's presence. However she wiped her hands and bade him follow .-Opening the library door, she said:

"Here's somebody, sir, who is dreadful anxious to see you, and so I let him in."

I don't know how the boy introduced himself, or how he opened business, but I know that after talking a while, the Principal put aside the volume he was studying and took up some Greek books and began to examine the new comer .-The examination lasted some time. Every question which the Principal asked the boy was answered readily.

"Upon my word," exclaimed the Principal, "vou certaily do well," looking at the boy from head to foot over his spectacles.

"Why my boy, where did you pick up so

"In my spare moments," answered the boy. Here he was, poor, hard working, with but few opportunities for schooling, yet almost fitted for college by simply improving his "spare moments." Truly, are not spare moments the "gold dust of time." How precious they should be. Look and see. This boy can tell you how very much can be laid up by improving them, and there are many other boys, I am afraid, in jail, in the house of correction, in the forecastle of a whale ship, in the tippling shop, who if you should ask them when they began their sinful course, might answer: "In my spare mo-

"In my spare moments I gambled for marbles. In my spare moments I began to smoke and drink. It was in my spare moments that I gathered wicked associates."

Oh, be careful how you spend your spare moments. Temptation always; hunts you out in see the smiles and the giggles on Miss Mulvany's seasons like these. When you are not busy he gets into your heart, if he possibly can, in such gaps. There he hides himself, planning all sorts of mischief. Take care of your "spare moments."

#### GOING TO THE DOCTOR.

Mr. Henry East, the auther, records the interesting case of a dog named "Dash' which had its leg broken, by being run over, and was taken to a surgeon, to have it set. Some time after, when the leg was healed. "Dash" met with one of his friends. who was suffering from a similar accident.

He immediately trotted off with him to the house of the surgeon where he had himself obtained relief, and barked and howled for admission As soon as the door was opened "Dash" rushed into the surgery and as well as he could, explained his errand. -The kind surgeon set the poor lame dog's leg, after which the two four-legged friends left the house, expressing their gratitude most unmistakably by the wagging of their tails; "Dash" bounding about with delight.

#### ANCIENT MUSIC.

The disentombing of Assyrian sculptures, and the deciphering of Assyrian and Egyptian inscriptions have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas especially of Hebrew music were confused, till recently sculptures and paintings have been brought to light, which delineate the ancient musical instruments of the Early Oriental nations, and in some cases veritable specimens have been disentombed. Such, for example, is an Egyptian harp found in Thebes, with its strings, yet perfect enough to viberate again, after a silence of

3000 years. The most recent investigations prove that the parent of all known musical science was Assyrian. From the Assyrians, the Hebrews and the Egyptians, and indeed all Eastern nations, derived their knowledge of music. The unveiled monuments show that in the time of Sennacherib music was a highly cultured art, and must have existed through generations. This polished nation used a harp of twenty-one strings, which accompanied minstrel songs, or was borne in the dance. The lyre of tertoise shell, the double pipe, the trumphet, drum and bell were common. Even of the bagpipe representations have been discovered, though none of ty of your gown tails, its a sure sign, the devil stringed instruments, like the the violin, played with a bow.

In all delineations of social or worshiping assemblies, musical instruments very like our mod. Hall.

ern ones have a prominent place. The Hebrew music at the time of Exodus was purely Egyptian, but it was much modified subsequently by association with Asiatic nations. In the temple of Jerusalem, according to the Talmud, stood a powerful organ, consisting of a windchest, with ten holes containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the temple.—Observer.

#### WATERFALLS AND FALSE CURLS.

A writer in the London Review gives an account of the sources of supply of false hair used in making artificial curls and waterfalls.

1. The stock comes chiefly from Germany, Holland, Brittany, Spain, Italy, and the Catholic convents. The peasant girls of Britta- for which our instruments are celebrated. ny wear caps and cut off and sell their hair. The golden hair, so much prized, come from Germany, the yellow from Holland.

2. The Street hair. These are picked up on the streets in Paris and other cities; they are the products of combings, rejected as upon the swell, and operated by the knee. The incomplete but exthemed and prepared for the worthless, but gathered and prepared for the head, a second and a third time.

3. Churchyard Hair. How this is obtained is a mystery, known only to the trade. -Hair is almost indestructable. There is a wig of auburn hair in the British Museum, which had lain in the tomb of a Thebean mummy two thousand years. Yet that hair was as fresh as though it had just grown on the head. Churchyard Hair is brought into the market by home, as well as byforeign collectors.

The hair obtained through these three channels it assorted, combed, curled &c., and prepared for the market in all its facinnating styles, as beheld on the head of many a belle.

# Dumor.

A PRIEST'S SERMON AND WHAT CAME OFIT.

Do you remember the watching we used to have when the war was going on between Miss Mulvany of the big shop, and Mrs. Tony Casey of the red house, about the length of their gowns? All the country cried shame on Miss Mulvany when the hem of her bran new Sunday silk reached the binding of her shoe, and then they shouted double shame on Mrs. Toney Casey all the way home from mass when the next Sunday her dress touched the heel; sure it served us for conversation all the week, and every girl in the place letting down her hems-and happy she who had a good piece in the gathers—and to face! We all knew when we saw that that she'd c ome out past the common the next Sunday; and so she did; and a cruel wet Sunday it was, and she in another silk, a full finger on the ground, behind and before, and she too proud to hold it up! and that little villain, Paddy Mcgawn, comng up to her in the civilest way and asking it he might carry home her tail for her?

And then the row there was between Tony Casey and his wife, the little foolish crayshur, because he refused her the price of a new gown, with which she wanted to break the heart of the other fool, Miss Mulvany, by double the length, and how Mrs. Casey would not go to mass because she couldn't have a longer tail than Miss

And sure you mind, aunt dear, when all that work was going on, how the fine priest stood on the altar, and "Girls and boys." he says-it was after mass-"Girls and boys, but especially girls, I had a drame last night, or indeed, to be spaking good English, it was this morning I had it, and I need not tell you, my darling," (that was the kind of way he had of speaking,) "that a morning drame comes true. Well in my drame I was on the Fair green, and there a fine lot of yees, all lookin fresh and gay, like a bank of primeroses, and all sailing about like a forest of paycocks, with tails as long and as draggled as Mary Mulvany has got and Mrs Tony Casey has not got."

"No fault of hers, plaze your riverence," said

"Hould yer tongue, Tony," said the priest, 'until you're spoken to, and don't be a fool; when a wise man wins a battle he shouldn't brag of it; and its ill manners you have to be putting your priest out in the face of the congregation. Where was I?"

"In a forest of paycocks, your riverence," squeaked little Paddy Mcgawn.

"That's a fine boy, Paddy, to remember what

-"Your riverence promised me a penny the last time I held your horse," squeaked Paddy again; upon which there was a great laugh, in which his riverence joined. It was m ghty sharp of

"Well, girls," continued his rivereuce, "you were all like paycocks, only some had longer tails than others, and very proud you were of them—mighty fine, and quite natural, showing them off, girls, not to one another, but at one another. Well, there is, as you all know, no accounting for drames, for all of a sudden who should come on the green but the Black Gentleman himself! Its down right earnest I am. I saw him as plane as I see you; hoofs and horns, there he was; and when you all saw him of course you ran away like hares, and those that had short gowns got clean off, tight and tidy, but as for poor Mary Mulvany, and all like her, (in dress, I mean) all he had to do was to put his hoof on the gown-tails, and they were done for—penned for everlasting. Girls, remember, the morning drame comes true! If ye make vanihas set his foot on them. Now be off every one of you, and let me see you next Sunday.

Ah, aunt dear, the tails were cut off to the shoe binding.—"Netly Nowlon," by Mrs. S. C.

GEO. A. PRINCE & CO.'S

AUTOMATIC ORGANS!

\$52 to \$552 Each. 9 Varieties, with Patent Basso Tenuto or Su Bass. SCHOOL ORGANS AND MELODEONS

Finished in elegant Rosewood, Walnut, or Oak cases. Every Instrument Warranted for FIVE YEARS. No Charge for Boxing or Shipping. 35,000 Now in Use.

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

THE AUTOMATIC ORGAN.

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

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

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

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

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

Caution to Purchasers.

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

S. Lliberal discount to Churches Clergyand Schools. Address
GEO. A. PRINCE & CO.,
Buffalo, N. Y.
Or GEO. A. PRINCE & CO,...

Chicago, Ill.

#### UNITED STATES JOURNAL,

Volume Eleventh.

This popular Journal, which was incorporated with THE WORKING FARMER at the begining of the war, we propose to again publish, on the eighth day of January, 1866, in a seperate form. It will be issued every week, and devoted to family as well as Agricultural reading. Each Number will be hand-somely illustrated, and contain first class stories, wherein the prurient tendencies of modern pictorial fiction will be avoided, and a high moral tone maintained. At least eight large folio pages, more than twice the size of those of the Working Farmerwill be filled with the best articles and items on Agriculture, Horticulture, Floriculture, Landcape Gardening, the news, etc., and thus those rural readers, who are impatient with the infrequent visits of our monthly magazine, will be supplied every week with the latest agricultural matter, the prices current, the news of the day, besides full reports of the debate of the American Institute Farmer's and the literary content which will rende the Journal invaluable to the household. It will supply a p'ace which is not filled by any paper published in the Empire City, and we solicit from the public the liberal patronage which it will be our assiduous care to merit.

It will likewise be our aim to chronicle all new inventions and improvements in the appliances of Agriculture, and present in our columns engravings of such machines and implements as promise to be permanently valuable.

TERMS-\$2,50 per anum; \$2,00 in clubs of ten r more, Single number 6 cents. Specimen number FREE.

PREMIUMS .- Our terms to Canvassers for the United States Journal will be the same as to those for the Working Farmer, and subscriptions for either paper Will be counted in the number required for the Premiums offered in the above table. Address the publishers,

WM. L. ALLISON & CO., Nos. 124 and 126 Nassau street, N. Y.

E. & H. T. ANTHONY & CO., Manufacturers of Photographic Materials, 501 BROADWAY, N.Y.

In addition to our main business of PHOTOGRAPHIC MA-TERIALS, we are headquarters for the following, viz.: Stereoscopes and Stereoscopic Views. Of these we have an immense assortment, including VIEWS OF THE WAR,

Obtained at great expense and forming a complete OGRAPHIC HISTORY OF THE GREAT UNION CONTEST Dutch Gap, Pontoon Trains. Bull Run, Yorktown, Gettysburgh,
Fair Oaks,
Savage Station,
Fredericksburgh,
Fairfax,
Richmond, Hanover Junction. Lookout Mountain, Chickahominy, City Point. Petersburgh. Deep Bottom, Monitors, Belle Plain, Chattanooga, Fort Morgan, Atlanta, Mobile, Florida. Strawberry Plains,

American and Foreign Cities and Landscapes, Groups, Status ry, &c., &c. Also, Revolving Stereoscopes, for public or private exhibition our Catalogue will be sent to any address on receipt of Stamp. Photographic Albums.

We were the first to introduce these into the United States and we manufacture immense quantities in great variety, rengling in price from 50 cent to \$50. Our ALBUMS have the reputation of being superior in beauty and durability to any other.—
They will be sent by mail, PRIEE, on receipt of price.

The Trade will find our Albums the most Saleable they can buy.

Saleable they can buy.

CARD PHOTOGRAPHS.

Our Catalogue now embraces over Five Thousand different subjects (to which additions are continually being made) of Eminent Americans, &c., viz: about 100 Maj-Gean. 100 Lieut-Colis 650 Statesmen, 100 Lieut-Colis 650 Statesmen, 100 Lieut-Colis 640 Artists. 100 Lieut-Colis Catalogues Authors, 240 Artists. 105 States, 105 States, 105 States, 105 States, 105 States, 105 Art, Including reproductions of the most celebrated Engravings, Paintings, Statues. &c. Catalogues sent on receipt of Stamp. An order for One Dozen Pictures from our Catalogue, will be filled on receipt of \$1.80, and sent by mall, Faker. Photographers and others ordering goods C. O. D., will please result twenty-five per cent of the amount with their order.

#### PELOUBET ORGANS AND MELODEONS.

The subscribers respectfully call the attention of DEALERS. TEACHERS, CHURCHES, SCHOOLS; And the public generally, to the above iustruments,

which is manufacturing in every variety of sizes PEDAL ORGANS, from \$225 to \$600 100 to 180 PIANO STYLE MELODEONS 150 to 210

65 to 110

PORTABLE

Send for Descriptive Catalogue, with , terms&c.

C. PELOUBET. BLOOMFIELD, NEW JERSEY.

J. M. Pelton, 841 broadway N. Y. Conrad Meyer, J722 arch St. Phil'a. J. A. Tucker, ackson, Michigan. W. W. Kimball, 142 Lake Street,

> Chicago, Illinois. Wholesale Agents.

THE WORKING FARMER. FOR 1866-Vol. Eighteenth.

ENLARGED AND FINELY ILLUSTRATED. Published Monthly at No. 126 Nassau st. N. Y., By Wm. L. ALLISON & Co. 14 Mos.-328 pp.qto.-for One Dollar.

SPECIAL CONTRIBUTIONS .- Prof. James J. Mapes, P. T. Ruinn, Esq., M. E. Dodge, Mrs. N. McConaughey, and other distinguished writers.

This long-established Agricultural Journal, the largest Dollar publication in the world, should be taken by every farmer in the United States, and to this end we offer to send it, enlarged to 24 pages, Fourteen Months for One Doller; that is, from the present time to the close of 1866. To those who send 10 cents extra for postage, we also offer one of our premium plates—Merry Makiog in Olden Times, President Lincoln and his Cabinet, large lithographic pictures of Gens. Grant and Sherman, the Straw Yard—or 1 Oporto Grape Vine. To Canvassers who raise clubs of subscribers for the Farmer, we offer the following liberal premiums-all good articles, and sent directly from the manufactures.

Subscribers

#### PREMIUMS.

\$1 each. Gold Pen and Silver Pencil Case. Photograph Album, valued at 1,00. Webster's Dictionary, 250 edition. Photo'g. Album, retail price, 4,00 Godey, Peterson or Arthur's Mag-

azine, 1 year. 12 Ive's Attachment for Kergsene Lamps, \$4 Webster's Dictionary, \$5 edition.

First three, or four later volumes Working Farmer neatly bound in paper covers.
Agricultural Books or other publications to the amount or \$10.

Ive's Patent Kerosene Lamp and fixtures, \$9. Universal Clothes Wringer, \$10 Nine vols. Working Farmer neatly bound in paper covers.

Doty's Washing Machine, \$14. Photograph Album, Turkey Relief, price \$10. Harrington's Seed Sower, \$15 Mapes' Lifting sub-soil Plow, \$15. Univer'l Clothes Wringer, \$12.

Wheeler & Wilson's Sewing Machine, complete with Hemmer, \$55. Melodeon, best four octave \$65. Wheeler & Wilson's No. 1 Sewing

Machine, silver plated with Hemmer complete, \$85.

Wheeler & Wilsons' No. 1 Sewing Machine, silver, plated, full case of polished rose-wood, \$100. A Scholarship in Bryant, Stratton

& Co.'s Commercial College at N. Y. Buffalo, &c.
Decker & Co.'s Piano, 7 octave, 4
Round Corners' equal to Steinway's
\$700 piano, \$575.

TERMS .- One Dollar a year in advance; 80 cents in clubs of 10 or more. Single copy 12 cents. Specimen copies sent on application,— Clubs may come from different post-offices. Subscribers in Canada and British North America must remit 12 cents extra to prepay American pastage. Address WM. L. ALLISON & CO., 128 Nassau St. N. Y.

GREAT IMPROVEMENT IN

SEWING MACHINES. EMPIRE Shnttle Machine. PATENTED EEBRUARY 14TH, 1860. Salesroom, 536 Broadway, New York.

This Machine is constructed on an entirely new principle of mechanism, possessing many rare and valuableimprovements, having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION COMBINED, The following are the principal objections urged

against Sewing Machines: 1. Excessive labor to the | 4. Incapacity to sew operator.
2. Liability to get out of every description of material. order.

3. Expense, trouble, and 5. Disagreeable noise loss of time in reparing. | while in operation. The Empire Sewing Macnine is Exempt from all these Objections.

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

Having neither CAM nor COG-WHEEL, anp the least postible friction, it runs as smooth as glass,

Emphatically a Noiseless Machine! It requires FIFTY PFR CENT. less power to drive It than any other Machine in market, A girl of twelve years of age can work it steadly, without

fatigue or injury to health. Its streangth and Wonderful Simplicity of con-struction render it almost impossible to get cut of order, and and is Guaranteed by the company to give entire satssfaction. We respectfully invite all those who may desire

to supply themselves with a superior article, to call and examine this Unrivaled Machine But in a more especial manner do we solicit the patronage of Merchant Tailors. Dress Makers. Coach Makers, Corset Makers,

Hoop Skirt Manufac-Gaiter Fitters, turers. Shoe Binders, kirt and Bosom Mak. Vest and Pantaloon Makers. ers, Religious and Charitable Institutions will

be liberally dealt with. PRICE OF MACHINES, COMPLETE.

No. 1, Family Machien, with Hemmer complete. No. 2, mall Manufacturing, with Extension

No. 3, Large No, 4, Large, for Leather 100 CABINETS IN EVERY VARIETY. We want Agents for all towns in the United

States, Canada, Cuba, Mexico, Central and South

America, where Agencies are not already establish

ed, to whom a liberal discount will be given, but we make no consignments. Orders may be sent through the American Adver tising Agency, 389 Broadway New York.
T. J. McARTHUR & CO.,

536 Broadway, New York.

# Different Lines of Trabel

#### Pennsylvania Central Rail Road. WINTER TIME TABLE.

Eight Trains (Daily) to and from Philadelphia and Pittsburg, and two trains Daily to and from Erie, (Sundays Excepted.)

On and After MONDAY, NOVEMBER 20, 1865,

The Passenger Trains of the Pennsylvania Railroad Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburg as follows:

Philadelphia Express leaves Harrisburg daily at 2.45 a m., and arrives at West Philadelphia at

Fast Line leaves Harrisburg daily (except Mongays) at 8.45 a m, and arrives at West Philadelphia at 1 p m. Breakfasts at Harrishurg.

Day Express leaves Harrisburg daily (except Sundays) at 1.30 p m., and arrives at West Philadelphia at 5.35 a m. Cincinnati Express leaves Harrisburg daily (except Sundays) at 8.50 p m, and arrives at West Philadelphia at 1.20 a m. Supper at Harrisburg.

Eric Express leaves Harrisburg daily (except Mondays) at 6.40 a m, and arrives at West Philadelphia at 11.10 a m, and

delphia at 11.10 am. Breakfasts at Lancaster.

Mail East leaves Pittsburg at 11.50 am, and arrives at Harrisburg at 12.35 am; and consolidating with Philadelphia Express east, leaves Harris-

burg at  $2.45~\mathrm{a}$  m, and arrives at West Philadelphia at  $7.00~\mathrm{a}$  m. Harrisburg Accommodation leaves Harrisburg

daily (except Sunday) at 3.00 p m, and arrives at West Philadelphia at 8.30 p m. This train has no Mount Joy Accommodation leaves Harrisburg daiy (except Sundays) at 7 a m, and arrives at Lan-

caster at 8.40 a m, connecting (except on Mondays) with the Fast Line and daily with Lancaster Train east (except Sundays.)

WESTWARD.

Pittsburg and Eric Mail leaves Harrisburg daily (except Sundays) at 12.35 a m, Altoona 7.00 a m, takes breakfast, and arrive at Pittsburg at 12.45

Erie Mail west, for Erie, leaves Harrisburg daily (except Sundays) at 12.30 a m, and arrives at Erie at 5.29 p m.

Erie Express west, for Erie, leaves Harrisburg daily (except Sundays) at 12 (noon,) arriving at Erie 3.37 a m. Baltimore Express leaves Harrisburg daily (except

Mondays) at 3.10 a m; Altoona 8.30 a m, takes breakfast, and arrives at Pittsburg at 1.30 p m. Philadelphia Express leaves Harrisburg daily at 3.40 a m, Altoona at 9.10 a m, takes breakfast and

arrives at Pittsburg at 2.15 p m.

Fast Line leaves Harrisburg daily (except Sundays) at 4.30 p m; Altoona at 9.50 p m, takes

supper and arrives at Pittsburg at 2.50 a m.

Mail Train leaves Harrisburg daily (except Sundays) at 1:40 p m, Altoona at 8:15 p m, takes supper and and arrives at Pittsburg at 2:00 am

Mount Joy Accommodation, west, leaves Lancaster

daily (except Sundays) at 11:50 a m, connecting there with Mail west; leaves Mount Joy at 11:51 a m, and arrives at Harrisburg at 1:00 p m SAMUEL D YOUNG,

Samuel D Young, Sup't Middle Division Penn'a R R Harrisburg, Nov 18, '65

1865. PHILADELPHIA & ERIE R.ROAD THIS great line traverses the Northern and Northwest counties of Pennsylvania to the city of Erie,

It has been leased by the Pennsylvania Rail Road Company, and is operated by them. Time of Passenger trains at Williamsport.

LEAVE EASTWARD. Erie Mail Train. 1 49, p. m.

Erie Express Train, 1 32, a. m. Elmira Express Train, 9 50, p. m. Elmira Mail Train, 8 45, a. m. LEAVE WESTWARD.

Erie Mail Frain. 5 50, a. m. Erie Express Train, 4 22, p- m. 7 20, a. m. Elmira Express Trrin, Elmira Mail Train, 6 30, p. m. Passenger cars run through on the Eric Mail and Express Trains without change both ways between Philadelphia and Erie.

NEW YORK CONNECTION. Leave N. York at 7.00 p. m., arrive at Erie 3.40 p m. Leave Erie at 2.05 p. m., arrive at N. York, 12 M. No change of cars between Erie and New York.

ELEGANT SLEEPING CARS on all Night trains. For information respecting Passenger business apply at the S. E. Cor. 30th and Market Sts. Phila. And for Freight business of the Company's A-

S. B. Kingston, Jr., Cor. 13th and Market Strs., Philadelphia. J. W. Reynolds, Erie. William Brown, Agent N. C. R. R. Baltimore.

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

A. L. TYLER, GeneralManager, Wmsp't. NORTHERN Central RAILWAY.

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

Parkton accommodation no 1 7 20 a ma. 9 20 " Fast mail Harrisburg accommodation 2 50 p m Parkton accommodation no 3 Pittsburg & Elmira Express 6 00 16 10 00 4 TRAINS SOUTHWARD.

ARRIVE IN BALTIMORE Pittsburg & Elmira Express 7 00 a ma 8 10 " Parkton accommodation no 2 Harrisburg 12 20 p m Fast mail 5 30 Parkton accommodation no 4 7 20 46

Sunbury accommodation leaves Harrisburg at 4 25 p marrives in Sunbury at 7 05 pm 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, Pittsburg and Erie. Express at 10 00 p m, Sundays, for Harrisburg, Pittsburg and the West only, arrives daily ex-

cept on Mondays. Express at 10 00 p m leaves daily except Sundays. Mail daily, except Sundays. Harrisburg accom-modation leaves faily 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.