

The American Lutheran.

VOL. II NO. III.

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

PRICE, \$1.00 A YEAR IN ADVANCE.

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SELINGSGROVE, PA. THURSDAY, FEBRUARY 8, 1886.

PUBLISHED EVERY TWO WEEKS.

COTTAGE AND HALL.

Baby has crept to his sheltering nest,
Now that the day is done,
And with wee head pillowed upon my breast
Has gone to sleep with the sun.
Roses and dimples are buried quite
Under the snow of my bosom white.
And over my heart creeps a ringlet bright—
A beautiful golden one.

Baby is king in our humble cot,
Enthroned in our hearts sits he;
And never a king had merrier lot
Than baby, it seems to me.
For love in his presence waiting stands,
With emulous feet and willing hands,
Ready to fly as each whim commands,
And his humble slave to be.

Baby is heir to no title old,
No where hoarded away
Are deeds of acres and heaps of gold,
Which are to be his one day.
But his is a heritage better than fame,
The well-earned wealth of an honest name,
Which never has known the brand of shame—
God grant it never may!

So when my household tasks are o'er,
And baby, tired is he,
I sit down here in the cottage-door,
In the shade of a giant tree,
And watch where the broad road winds away
Till somebody comes through the gloomy gray,
And a loving hand in my own doth lay,
And kisses baby and me.

There's a rich man's mansion over the way,
And through the curtains of lace
I saw, in the arms of its nurse to-day,
A babe with a wee pale face.
And I saw through tears, what I saw beside,
For not all the trappings of wealth and pride
The little misshapen form could hide,
Nor clothe it with simple grace.

And a lady of the window stands,
I have dreamed of these as fair;
But I wonder if ever the jeweled hands
The gems of affection wear,
Or the golden curls, o'er her brow which stray,
And ever for kisses brushed away,
Her husband has other loves they say,
And his heart has a home elsewhere.

So I love to sit in the cottage-door
With baby upon my knee,
And count to my heart the blessings o'er
Which have gilded my life for me.
For there's many a heart knoweth not
The joys and loves of my humble lot,
And would rather be queen of a simple cot,
Than a lady of high degree.

Men & Things I saw them in Europe.

LETTERS FROM AN AMERICAN CLERGYMAN.
XXVII.

At nine o'clock in the morning the "Aigle" turned her prow up Lake Lehman, and in a short time Geneva faded away from our view. We gazed upon it, beautiful for situation, until we could see it no more. The lake was quiet as a sleeping child; it rained heavily, and straight from above; and the Alps and the Jura Mountains, on our right and left, were robed in clouds. On a clear day this is a sight of great beauty. Before reaching Lausanne, the rain ceased, the clouds soon passed away, and the capital of the Canton de Vaud rose beautifully on our view.

Lausanne lies on the slope of a hill, which rises gradually from the lake, and at the distance of about two miles from the place of landing. It is intersected by several deep ravines, giving it the appearance of distinct villages. The streets are up and down, and some of them so steep as to be utterly impassable by carriages. But from some of the high points, as from the terrace of the old Cathedral, the view of the city, the lake, the distant Alps, is very fine. Cooper, our greatest American novelist, says of a point above this city, that "it offers one of the grandest landscapes of this noblest of earthly regions." You are shown the house in which Gibbon concluded his history of the Decline and Fall of the Roman Empire, the writing of which was first suggested amid the magnificent ruins of the Coliseum. This city was the residence of Haller, Tisson, Voltaire, and Gibbon; it possesses at this day a most refined society, and is yet the resort of many foreigners for the education of their children. Here Farrel and other Reformers displayed great energy and eloquence in the promotion of the Reformation. It is said that in no part of Europe was the conduct of the priests so utterly shameless as here. They would often issue in companies from the bishop's palace, and from the religious houses, drunk, armed with rapiers and swords; would murder men and women in the riots that would ensue; and after indulgence in all kinds of brutal licentiousness, would return to mass, the missal, and the confessional, where they would mutually confess, and then absolve one another! The city was under the care of Mary, but Venus was the divinity of the priests. The episcopal palace is yet standing, faded, and deserted by priests and their prostitutes; but as you gaze upon it, the remembrance of other days comes over you, and the prayer involuntarily rises from your heart, that the Papal banner may never again float from its turrets, and that the war-cry of Sebastian may never again go forth from its halls.

We here met again the warm, generous, Christian, and self-sacrificing Captain Packenham, the exile from Rome and Tuscany because of his efforts to circulate the Scriptures. He is an Irishman by birth. He was an offi-

cer in the British navy, and has lived in Italy until familiar as a native with its language and institutions. "What," said I to him, "is your honest estimate of the Catholic priests of the Continent?" I never will forget the emphasis and the energy of his reply. "Popery and its priests are simply and only the police of despotism." This definition should be hung up where the nations should read it. To all Americans I would say, "Keep it before the people!"

The fine country between Lausanne and Neuchâtel we traversed at night in a diligence, and reached the latter city in the early morning. It lies upon a steep slope of the Jura Mountains, and is famed for its manufacture of poor Burgundy, poor watches, and poor jewelry. And to these poor things I would add, from personal experience, poor hotels, and poor fare. The town seems neither Swiss, French, nor German; but a mixture of them all, and not of the best elements of either, a kind of patois is spoken, which retains the barbaric, and drops the refined.

But here was a reformation work of surpassing interest. In that old Cathedral canons of the most depraved character said mass; and in that building above the town, whose ruins are shown you, the monks of Fontaine-Andre prayed and reveled. The canons and monks were at open war. Both were equally wicked. They kept their mistresses—clothed them sumptuously—endowed their children—fought in the church—haunted the streets by night; and, to gratify their lusts, plundered the people. One day a frail boat was seen crossing the lake, from which was landed a small, thin, pale man, with sun-burned complexion, red beard, sparkling eyes, expressive mouth, his every feature expressive of an iron will. It was Farrel. The canons and monks would have hailed a hundred plagues in preference to him. Forbidden admission to all churches, he mounted a stone, which is yet shown the traveler, and preached to the people. The canons and monks made a vigorous defense. Their shaven crowns were seen every where in the crowd; they supplicated, menaced, threatened, howled; but it was useless. They sought to blast his character—then to murder him; but it was all over with them. The people of Neuchâtel received the word of God. And as the sun was rising over the Alps, and over the lake, at one end of which this city lies, I was treading the ground on which Farrel preached, and viewing the old Cathedral where the canons carried on their orgies—on the terrace of which Farrel was buried, and in which the doctrines of the Reformation are now preached. If Geneva is the city of Calvin, Neuchâtel is the city of Farrel. Its historic glory is not in its princes of the house of Chalons, nor in its subjection to Marshal Berthier, nor yet to the house of Brandenburg, but to its having received the Gospel, "as if it had but one soul," from Farrel. Like the grave of Calvin, there is no stone to point out the precise spot where his mortal is waiting the call to put on its immortality.

The ride from Neuchâtel to Basle is one of great beauty at points. The road lies on the shores of lakes Neuchâtel and Bièvre; for several miles the waters are on one side, and the slopes and spurs of the Jura, clad with vines to their very summits, on the other. We crossed a low ridge of the Jura by a very fine road, and soon we struck a stream, which is one of the many which forms the head waters of the Rhine. Then we commenced a descent, which continued for hours, down a road which followed this stream, and through a defile of fearful grandeur. It would seem as if the entire gorge, with its steep banks, must have been the result of human labor and gunpowder; but that awful ravine, and the walls of solid rock, that tower to heaven on either side, are the work of the great Architect. As we emerged from it, the ruins of old fortifications, which date back to the days of Caesar, were on either hand, and a beautiful plain opened before us, over which we galloped until we passed the walls and entered the old city of Basle. Although yet in Switzerland politically, we were now fairly out of it physically. And although bordering on Switzerland, Germany, and France, every traveler would say, on riding through Basle—on reading the signs over shops and the names on doors—on witnessing the dress of the females, with ribbons too long and dresses too short—on seeing the style of architecture, and the variegated painting of the houses, that it fairly belongs to the Dutch. None knowing the premises would say that this would be a violent inference.

Basle has a great history, although not a great place. It dates back to the fourth century; and because lying at the head of navigation on the Rhine, it became rich and powerful. During the Middle Ages it was governed by warlike bishops, whose conflicts with their brethren often devastated the surrounding country. In the fourteenth century it was first decimated by war; then ravaged by a plague, from which only three families escaped, and then was laid in ruins by an earthquake! It had so far recovered from this awful ruin as to be selected as the seat of the great Council which met there in 1431, which did so much for the moral reformation of the clergy, and which is therefore so much maligned by the holy, apostolical Church. Would it not be well for those who tell us of

the unity and infallibility of the Papal Church to read again the very edifying history of this Council of Basle? And there yet stands the old Cathedral in which that Council sat, now happily consecrated to the preaching of the Gospel.

It was here the work of reformation, blended with that of revolution; and although the excitement was intense, the mass was exchanged for the Gospel without the shedding of a drop of blood. The people took the work of reform into their own hands; they entered the churches, tore down their idols, and burned them in the street on Ash-Wednesday. "The idols," said the wags, "are keeping their Ash-Wednesday to-day!" "I am surprised," said Erasmus, "that they perform no miracle to save themselves: formerly the saints worked prodigies for much smaller offenses."

In the course of a few weeks, every thing was changed in this city. The Gospel was preached in all its churches, and the mass was pronounced an idolatrous rite the moment it was understood by the people. Oecolampadius was the great instrument in the hand of God of this change. And he stands to Basle in the relation in which Farrel stands to Neuchâtel, and Calvin to Geneva.

Basle was the residence of the learned, the time-serving, the vain, the cowardly Erasmus, who favored the doctrines of the Reformation, and yet wrote against Luther; who scoffed at Popery, and yet was fretted at its overthrow. Here, also, is his grave. Here were born Oecolampadius, Wetstein, Buxtorf, the Bernoullis, and Euler. Here Zwingle was educated. Here Calvin, Arminius, De Wette, Oken, and others found refuge from persecution. And here is a missionary school, which has sent out over all the heathen world some of the most useful and faithful missionaries now laboring to gild the earth with the light of the Gospel. Many and noble are the recollections which cluster around the city of Basle.

Remarkable Scene in Church.

The Oberlin (Ohio) News gives the following account of a highly interesting meeting at Oberlin, on the closing day of the last year:

To those who attend the First Church, the last Sabbath will be the most memorable of the year. President Finney—strong and vigorous in spite of the burden of years that lays most men aside from active labor—preached in the morning from the text, "Come, for all things are now ready. And they all, with one consent began to make excuse." The sermon was continued into the afternoon, as his custom is, and characterized by his usual searching presentation of the truth. Drawing it to a close and taking his key from the peculiar and impressive relations of the day, the last of the old year, he made a powerful appeal to the audience then and there. The heart of the great congregation seemed obedient to his will—or, as the good man himself would say, to the power of God, so unmistakably present. Waves of feeling seemed to roll over the whole audience. By the speaker's request, the pews nearest the pulpit, in the body of the house, were vacated, and an invitation was extended to all who were not Christians and would consecrate themselves with the closing year to the Christian life, to come forward. Slip after slip was filled. From the gallery, from the orchestra and from every portion of the house came all classes—gray haired men in tears, women, young men—who had faced for years the storm of battle, without flinching, now stood trembling like cowards—mothers leading up their children—no one could have looked upon the scene and mocked. It was too real. Again other seats were vacated, and the invitation was given to all backslidden Christians who would return from their wanderings, to come forward. Another exodus from the galleries, and tears flowed all over the house as Christian hearts welcomed back the returning prodigals. A third invitation called up all Christians who would reconsecrate themselves to their Master. By this time the lower floor of the house was filled, and the gallery—so few remained, bore the appearance as if the benediction had been pronounced. For many years no such audience has been dismissed in Oberlin as then soberly, slowly and tearfully went homeward. It must have seemed to the speaker as if the old revival times of thirty years ago, when such power waited on his efforts, had come back again. And doubly grateful must it have been as a seal to the patient, faithful labor and preaching of the fall and winter in which he has sought for a revival.

The inquiry meeting in the evening was so fully attended that for once special, individual instruction had to yield to general speaking to all.

And so in Oberlin with a wonderful day closed the *annus mirabilis*—wonderful year—of 1865.

(For the American Lutheran.)

A Sad and Melancholy Event.

It is always painful to write obituaries under ordinary circumstances, but when called upon to chronicle the demise of any on account of a broken heart, caused by the neglect, indifference, and carelessness of professed friends, is doubly painful. True I did not see her die, neither did I visit her during her affliction, yet a certain brother in whom I have all confidence, and apparently the only true friend the poor thing had, informed me of her melancholy end. But the reader may be curious to know the name of the deceased. Now I must acknowledge I don't like to tell for fear of exposing the hard-hearted friends of the departed. Now if I were to mention the full name of the unfortunate one, nearly all would know who they are, and you know this might give them a bad name. But as she has a number of sisters, I will gratify the reader by giving her family name only, and then none will know to which of them I refer. The name of the deceased was Miss Conference.

Now it may appear very strange that not quite two years ago, one of these sisters (for the family consisted of three sisters) was in a state of rapid decline, and apparently near her end, when the other sisters held a consultation, and resolved to divide the care of the sickly one equally between them and each take its mutual share. But, alas! the one sister not being very healthy herself, became infected with the terrible disease of her sickly sister, which killed her too, and both now lie buried in one grave, somewhere near the banks of the blue Juniata. But, strange to tell, only the one half of the sickly one is dead, and the other half is still living and tolerably healthy. This is no doubt owing to the healthy and robust condition of her younger sister. Yet with all this, she sometimes manifests symptoms of decline as is evinced in her inactivity and drowsiness. But by the continued activity, stirring and buoyant nature of her sister, her blood is kept in circulation, and as exercise is always conducive to health, I suppose she will survive, unless the loss of her other half should seriously affect her. I will hope for the best.

But I almost lost the thread of my communication, but I will now return. Well the brother already referred to, declares she died of "cramp-colic." But from my own knowledge of her disease, I think he is in error. My candid opinion is that she died of a broken heart, caused by the treachery and neglect of her professed friends. O ye cruel beings have ye no emotions of pity in your callous hearts. From all I can learn there was only one present to see her die, and I don't know that he even laid her straight, or shrouded her, or gave her a decent burial. Alas for poor human nature. Now I sometimes think she is not dead, but only in a swoon, or trance, and might be resuscitated by proper efforts and the application of proper remedies. Now here, ye who profess to be her friends, may be an opportunity to atone for your past neglect, and to redeem your character. I would at least admonish you, and appeal to your finer feelings, to make a faithful effort for her restoration. Though I am no doctor, yet I have learned by experience that such as the following remedies have been used with good effect:

1. A good shock from the electric battery of ministerial responsibility.
2. A few ounces of the essence of the love of Christ, his church and the souls of men.
3. A good dose of the spirit of self-denial.
4. A large quantity of a lotion called active zeal.
5. A good portion of the spirit of Christ.
6. A proper view of ministerial accountability. And by all means avoid morphine, and especially the spirit of ease and self-indulgence.

Sigma.

THE JEWS AND CHINESE OF CALIFORNIA.

The Jews, true to their affinity to the precious metals, have been attracted in unusually large numbers to the Pacific coast. They are, perhaps, 10,000 strong in San Francisco. They have two splendid synagogues—one worth \$75,000, and the other \$175,000. They are desperately opposed to Christianity, but do not expect to make proselytes outside of their own nation.

The Chinese heathen idolaters constitute one-tenth part of the population of California, and probably one-fourth part of the population of San Francisco. You meet them at every turn with their spring pole on their shoulders and a basket attached to each end. Every Chinaman is called "John" by the people, and accepts his English name as a matter of course. They are an inoffensive people, mind their business, are shrewd, and anxious to make money. The Yankees will not work diggings that do not yield about \$5 per day. A Chinaman will grow rich on \$2 per day. The result is the Chinese are procuring and working a great many placer diggings which have been abandoned by the Americans. They have two heathen temples in San Francisco.

Of course, they will not make proselytes of Americans, but the possibility that they may yet overrun the Pacific coast raises some very grave questions for Americans.

For the American Lutheran.

Hymnology and the General Synod's Hymn-Book.

BY S. S. SCHMUCKER, D. D.

Our design in the present article is to adduce some reasons, why the desire entertained by a few ministers, (if we are rightly informed,) within the General Synod, and by many without it, to reject the General Synod's Hymn Book and form another, or to substitute that recently prepared by a committee of the Pennsylvania Synod instead of our own, would not only be unwise in itself, but also unjust to our congregations, and highly detrimental to the spiritual interests of the Church.

To the proposition to *amend* the book, by such judicious alterations, as will not prevent the employment of the new edition, in connection with the old, we freely assent. There are some hymns in it which may profitably be removed, to make place for others better, and generally later compositions, and perhaps the whole number might be somewhat reduced. To the work of revision, we will cordially lend a helping hand, if requested to do so; but the substitution of that of the Pennsylvania Synod in its stead we would regard as a serious injury to the interests of our Zion.

As to the highly evangelical and devotional character of our book, it has never been denied. It confessedly contains hymns adapted to every phase of individual religious experience, and to the different conditions of congregations; whether like the Apocalyptic Church of *Ephesus*, "they have left their first love," or resemble that of *Philadelphia*, to which the Saviour said, "thou hast kept the word of my patience;" whether like the church of *Laodicea*, "they were neither cold nor hot," or like that of *Sardis*, "they had a name to live whilst they were dead." On the contrary, it has been objected to by some of our symbolic brethren, as being too urgent on this point, as being unchurchly and Methodist. The principal objection in the minds of our symbolic brethren, against the Hymn Book of the General Synod, are the same which they have often urged against the peculiarities of American Lutheranism. And as these have as often been refuted, we pass them by in this discussion. That they should prefer a Hymn Book homogeneous, with their peculiar views of the Church, is natural; but it is equally so, that the churches of the General Synod, who regard the kingdom of Christ on earth as a constantly aggressive body, should desire their Hymn Book to breathe a spirit, not only of adoration, gratitude and love to God, for his numberless blessings in nature and in grace; but also of constant warning and appeal to sinners, to repent and believe in Jesus Christ, and to follow after holiness in the fear of the Lord.

It therefore remains only, to establish the literary and poetic excellence of the Hymn Book of the General Synod, as a whole.

The essential elements of poetry are the same, whether the subject is sacred or secular; and what is poetry once, will always be so, and also be appreciated by the cultivated popular mind, so long as the language remains substantially unaltered. Standard secular poems continue to command the approval of all well balanced and intelligent minds, and to afford them pleasure, as long as the language remains intelligible; nor do we see any reason why standard hymns, of classic excellence, should not do the same.—The *Iliad* of Homer, and *Æneid* of Virgil, will be admired as highest specimens of poetic taste and genius, as long as the human mind remains unchanged. And so will many of the hymns of Watts, of Cowper, of Addison, of Charles Wesley, of John Newton and others, as long as the English language lasts, and Christians worship in it. A considerable number of such hymns are found in all Protestant Hymn Books, but how are we to decide on their comparative merits, and make a selection? Although many are prompt to undertake this work, and to pronounce judgment on hymns, not all are qualified for just criticism. It is true, nothing but want of intellectual culture can deny, that there is a standard, by which the beauties of nature and of style, depicted either in prose or poetry, can be judged; yet even educated minds sometimes differ on this subject. It is easy by this standard to prove the worthlessness of an inferior hymn; but when we apply the same rules in order to estimate the comparative excellence of several compositions, all possessing high merits, the result is not so clear. We are compelled in these cases to compare the judgment of different minds and often even to await that of successive generations: "Opinionum commenta," (says Cicero,) *delet dies*; nature judicio confirmat," (time destroys the illusions of opinions, but confirms the decisions of nature.)

Of this conflict of judgment, even among cultivated minds, we have had a striking example in the history of the General Synod's Hymn Book. About fifteen years ago, after a strong

desire had been uttered in our Church paper, for the omission of some of the less excellent hymns and substitution of others of greater merit, and generally of more recent date, the General Synod appointed a committee of one member from each Synod to accomplish this work. This numerous body wisely delegated its authority to a sub-committee, consisting of Dr. Reynolds, Dr. Baugher and the present writer. As Dr. Reynolds had taken an active part in urging the appointment of a committee, we left the selection of the new hymns to him and Dr. Baugher. And certainly the mass of the new hymns was truly excellent, as the high literary and religious reputation of these brethren would vouch for. And yet the late committee of the Pennsylvania Synod, consisting in like manner of gentlemen, though of less age and experience, yet of admitted scholarship and religious character, excluded from their new book seven-eighths of all these hymns so recently selected as among the best in the English language. Out of upwards of 170 of these new hymns, only twenty were admitted into the Hymn Book of the Pennsylvania Synod, and a few more which were altered! And although the additions to our book contained 30 translations of German hymns, and the Pennsylvania book contains 98: all those which our committee had selected, except only four, were excluded from their collection!

But though we occasionally meet with such diversity of taste, even among educated minds, as almost to justify the old Roman maxim: "De gustibus non disputandum est;" yet does the human mind undeniably possess the ability to discriminate between different objects of taste, and to derive pleasure, not only from the beauties of nature and art themselves, but also correct descriptions of them. And the principles which underlie this power, can be ascertained and applied. When descriptions of these beauties are the subjects of examination, judgment evidently plays an important part in deciding on the fidelity of the verbal picture to the objective realities in nature, and feeling in all cases practically decides, whether or not the poem or other composition, excites the same sensations in the reader, which are experienced by the observer of nature. Reason and good sense are therefore also necessary to sound criticism. In judging of sacred poetry or hymns, which discuss "the things of the spirit," which "the natural man cannot discern," experimental piety also, is an essential requisite, as well as sound views of evangelical doctrine. These several principles, which should regulate our judgment, are of obvious propriety, yet is their application by any one individual, not always reliable. It is only, as above stated, the concurrent judgment of the majority of cultivated and (in judging of hymns,) of pious minds, which we can adopt as final.

How, then, is the judgment of the great body of the most intelligent and evangelical Churches, in regard to the classical character, of hymns to be ascertained? Evidently from those selections which they have made for use in public worship.

The committees by whom these Hymn Books were prepared, were chosen from among the most eminent scholars and divines in each of these denominations, and would naturally be better judges of hymns than the average of ministers; even than others of high qualifications, whose duty it never was made to carefully study the subject, and who were not possessed of the necessary literary apparatus. The compilers of these works endeavored to express, not only their own judgment, but also that of their several denominations; and these books have been gradually improved for several generations. Let us therefore select the Hymn Books generally in use in the best educated denominations of the English Protestant world, both as to their ministry and laity. And first, the *Congregational Church of New England*, who soon after their arrival in this country established a system of free schools and colleges, which has given them confessedly the most cultivated population in our land, both clerical and lay. Secondly, the *Presbyterians*, many of whom are descended from the Congregationalists, and by superior attention to education have acquired a similar eminence. Thirdly, the *Dissenting Churches of Great Britain*, whose best collection of hymns including those of Dr. Watts, is that of Dr. Rippon. The *Episcopal Church* both in Great Britain and America, has a Hymn Book of very considerable size, and has done little to improve it. Fourthly, the *New York Hymn Book* edited by Dr. Mayer, which in a literary point of view is equal to any of the others, although defective in deep devotional character and distinct expression of evangelical doctrine. And fifthly, the *New Hymn Book of the Pennsylvania Synod*, which we regard as highly respectable in a literary point of view, though deficient in some other respects, as may appear hereafter.

Now, what is the testimony of these several authorities, concerning the great body of our hymns? We have carefully examined them and here is the result. The Hymn Book of the General Synod contains 989 hymns, exclusive of doxologies and dismissals. Out of these hymns the Pennsylvania committee has approved about 207, by inserting them into their book, almost one-third of their whole number. The Hymn Book of the Old School Presbyterian Church, in addition to nearly all the above 196 hymns, has decided in favor of 215 more contained in our book; the Congregational Hymn Book, in addition to the greater part of the above named, has pronounced in favor of 112 more found in our book. In addition to the greater part of the above excellent collection of Dr. Rippon, contains 59 others found in our book; and the New York collection, by Dr. Mayer, contains 68 others comprised in our book. Thus adding these numbers, we find that 660 out of our 989 hymns are vouched for, as to literary and poetic character, by having been selected for these books, the literary excellence of which is undisputed, and at least equal to that of the Pennsylvania Synod. Thus we have only 319 of all our

hymns not vouched for, by the concurrent judgment of the great mass of cultivated Protestant minds. A very large proportion of all these classic hymns is contained in each of the several books referred to, especially in the Presbyterian and Congregational and the collection of Dr. Rippon. We do not claim infallibility in this method of testing the merits of hymns, but it comes nearer to it than any other we are acquainted with. Thus only 619 hymns, in our book are not found in some of those standard Hymn Books, and many of these are equal to those thus approved, having been selected by the same person. If we had a copy of the New School Presbyterian book, probably this number would have been reduced about 200. But without this conjectural reduction, we have 660 hymns sustained as in this sense classical, a larger number than is contained in the whole Pennsylvania book, and quite sufficient for all practical purposes. Our Hymn Book is therefore, as a whole, equal to that approved by any one of these most intelligent denominations. Yet these denominations continue occasionally to improve their Hymn Books, and the General Synod may with propriety do the same. About two or possibly 300 hymns of less value, might be omitted, and as many of later date and supposed superior excellence, as may be necessary and can be found, be inserted into their place. The hymns of the present Appendix of our book should then be inserted under the same rubrics of the old book, and the whole be numbered consecutively. Let each new hymn be distinguished by a star attached to its number, and all the old hymns, in addition to their new number, have their old numbers, added in brackets. Let ministers avoid giving out any of the stilted hymns in congregational meetings, until the majority of the members have procured the new book, when some of the new hymns might gradually be used in connection with the old. Thus the new book can at once be purchased by those desiring one, and be gradually introduced without any detriment to the minister, to the congregation or to the interests of religion, whilst a different course, as we expect to show in another number, would be attended by numerous consequences, disastrous to the best interests of our beloved Church.

In conclusion of this number, we would recommend to all, who approve of the revision of our Hymn Book, and feel a vocation in that direction, during the interim until the meeting of the General Synod, carefully to prepare a list of such hymns as might be omitted, and of others, generally on the same subject, which in their judgment are better. Let these lists be brought or sent to the General Synod, for the use of the Committee, if one is appointed.

P. S. Since writing the above article we have obtained a copy of the last (50th.) edition of the New School Presbyterian Hymn Book, and find that, in addition to the great mass of our hymns it contains 52 more, which are not found in the other books collated. Thus is our book found to contain 712 hymns, the great body of which have a place assigned them in the Hymn Books of the most cultivated denominations of the English Protestant world, all of which, except 277, are contained in one or other of them. Now, if these 277 were subjected to a new revision, and from them and all other sources about 100 were selected, and added to the 712, we would have about 800 of the most approved hymns in the English language, and a Hymn Book not excelled by any other in our tongue for devotional spirit, evangelical devotion, copiousness of subjects and poetic excellence.

For the American Lutheran.

The Church Ought to Know it.

MR. EDITOR,

In my estimation the church at large ought to know every movement on the part of her leaders which may affect her destiny either for weal or for woe, in any conceivable portion of her field of operations. That which affects her for weal ought certainly be known, so that all who delight in her welfare, may help forward with such movement. That which affects her for woe, ought to be known, in order that all may be put on their guard, and use their influence to correct the wrong. If these premises are correct, then will you allow me to say a few things to the church, through your paper, which are going on here in the West.

I ask this favor more particularly from the fact that Rev. E. Miller, and Dr. Harkey both of Springfield, Ill., in several letters written to some of their friends at Mt. Morris, Ogle Co. Ill., have charged us with "moving in the dark." They say furthermore, "these things ought to be discussed in the papers." So say I, but the trouble is, our church papers, or more properly their editors, will not allow free and impartial discussion on certain points. Even Dr. Harkey when he published the "Olive Branch" would not allow the very thing to which I shall presently refer to be discussed where the argument went against him. And that too, after he had introduced the subject, and invited discussion. Now the first thing I want to say is this: There exists a Western Conference of the Frankean Evangelical Lutheran Synod of New York; which now numbers seven ministers, who are all actively, and laboriously engaged in the vineyard of the Master.

The field which this Conference occupies more particularly, consists of Illinois, Iowa, and Wisconsin. And the time may not be far distant when we may extend our operations into Minnesota and Kansas.

The reasons why this Conference arose into existence I will not now state; but if the church in general, and those in particular who accuse us of "moving in the dark" desire to know, I shall give them, at the proper time and place.

I will now speak in the second place of some of the actual deeds of this Conference. During the early part of last autumn we took a lease of the Iowa Lutheran College for the term of 99 years. This lease was made to us by the College Board of the Iowa Synod, to whom the property was donated and deeded

by the joint stock company who were the original owners.

Because of this lease some of the stockholders of the old stock company took it in their heads that the provisions of the deed of conveyance had been violated, and consequently the title forfeited on the part of the Iowa Synod and her College. They accordingly went to work and entered the building by stealth, took off the old lock and supplied its place with a new one, locked it up against us, and entered into arrangements with the Methodist Episcopal Conference to run the school. As soon as this was reported to the executive committee of Conference (consisting of Rev. F. R. Scherer and myself) we went and consulted with one of the best firms of attorneys in Davenport, and also with one of Marshalltown. We showed them the provisions of the deed of conveyance by the old stock company to the Iowa Lutheran Synod; and they all gave it as their opinion that the Iowa Synod had really forfeited her title by leasing the building for so long a time, and if so according to the express provisions of the conveyance the property would revert back to the stock company. They likewise told us that if we did not dispossess them in 30 days it would be construed as an acquiescence on our part, and thus give them an absolute right to the property. Thus the reader will see that the case was rather a billious one.

We went to the ground and after some consultation with Prof. Schaeffer and Swearingen, we found that by buying some 15 shares of stock, the church at Albion, and the conference to which the stock is to be deeded could entirely control the property. We accordingly went to work; it is true somewhat in the dark, i. e. we did not tell those who tried to oust us, what game we were playing, until we had a sufficient amount of stock secured to make our mark sure. We then deputized bro. Swearingen to go to the officers of the old stock company and demand the keys.

This produced considerable of a breeze for a few hours amongst our antagonists; but it soon blew over, and before we left we had the matter pretty satisfactorily arranged to all parties. I do not think that all were entirely satisfied, yet I feel confident that what little dissatisfaction remained, was not then, and is not now of a serious character. Before we left the ground we drew up articles of incorporation had them duly authenticated, stamped, and recorded, and if any man doubt where of we affirm let him examine the records of Marshall Co., Iowa. I will in due time send you a copy for publication.

On our way home we made out a call to Rev. Dr. Sternberg D. D., formerly of Hartwick Seminary, as president of college, and professor of Christian Theology. This was followed by a call from the congregation at Albion to the Dr. to become their pastor. These calls have been accepted by him, and he is now engaged in the work to which he has thus in the providence of God been called. We have thus permanently secured for the benefit of the church in this great North West, a property worth this day \$20,000, subject now to the control of the Western Conference of the Frankean Evangelical Lutheran Synod of New York. But, besides its general use for school purposes the hall of the building, capable of seating some six hundred persons serves the congregation for a house of worship.

This property was first given as a donation without a dollar of debt resting on it, but by buying up the stock, and making some necessary repairs we had to incur several hundred dollars debt. We also bought several houses which were intended for boarding houses, but one of these is now occupied by the President of college, our entire indebtedness therefore now amounts to about \$1500.

We have an agent in the field, (the Rev. J. G. Schaeffer) to collect funds to meet our liabilities and extend our operations. I hope and trust that the churches he may visit will give us a liberal response. Thus much we have done, I will now tell what we intend to do.

1. We want to make this institution at Albion as nearly similar as we can to the "Missionary Institute" at Selins Grove, Pa. We want to devote our main energies to training young men for the ministry. We want men of good sound common sense—of good natural abilities. The many destitutions here call loudly for them. Mothers of Iowa and elsewhere give us your pious sons for this noble work.

2. We intend to organize a new Synod, based strictly on American principles. The propriety of this step can be clearly shown if we are but allowed to speak to the church through her regularly established organs, and here let me say, that if those who accuse us of "moving in the dark" will secure the use of the churches beacons, we will put all the light in the lanterns they may desire. But I fear this is the very thing they dread. Light! But I will not judge too rashly, we will see.

3. We intend to put forth every reasonable effort to pay our present liabilities as soon as possible. And then we intend to enlarge our operations as God may open the way and provide the means. And as a member of the executive committee, I entreat all the friends of this enterprise to send us a donation. We have two elements to contend with here in the far West in the Lutheran church. The one is Symbolism, the other an elastic conservatism. The opposition from these sources I apprehend, will be determined and warm: But our trust is in God, and the friends of Christian, Lutheran liberty.

Any person wishing to help us forward with this enterprise by way of substantial aid can remit to F. R. Scherer Le-Claire, Iowa.

E. FAIR.

Interesting to beer-drinkers—Charles Huefner, a German, aged 30 years, who has for some time lived an intemperate life, and worked in the brewery of Adrian Feyh, No. 266½ William street, committed suicide on Thursday night by jumping into a vat of boiling beer, while under influence of liquor. After lingering in great agony at the New York Hospital until Friday night, he expired from the effects of the injuries received. It is not stated whether the vat of beer was emptied or kept for bottling.

THE AMERICAN LUTHERAN.

Selinsgrove, February 8, 1866.

PICTURES IN PROTESTANT CHURCHES.

Under this head the "German Reformed Messenger" refers to the painting introduced into an English Lutheran Church at Reading, Pa. and discusses the propriety of introducing paintings into German Reformed Churches. He comes to the conclusion, however, that it would be inexpedient to introduce pictures into German Reformed churches, for the following reasons:

1. Because Dr. Nevin thinks they are inappropriate in a church.
2. The Heidelberg Catechism forbids it.
3. Public opinion is against their introduction into Protestant churches.
4. They are very expensive.

A more paltry ground of opposition to a measure we do not remember ever to have seen advanced by any intelligent Christian minister. It is all based on human authority and human expediency. Whilst Dr. Nevin, the Heidelberg Catechism, public opinion and the expensiveness of paintings are appealed to as all powerful motives against their introduction, the Word of God is not even mentioned or appealed to in a single instance. The writer evidently has a hankering after those pictures himself and would like to see them introduced into the Reformed churches, but for the reasons above given. Now, if the Word of God approved of the practice, then as a faithful minister of the Gospel he should advocate their introduction, no matter who might be opposed to them, or what would be the cost; but if the Word of God condemns them, then they should be opposed on its authority and not merely on human opinion or worldly expediency. We subjoin the whole article for the benefit of our readers as follows:

"The writer, while on a recent trip, had occasion to visit a church of a protestant, sister denomination, and considerably to his surprise, found in the fear of the pulpit, a large picture, representing the transfiguration of our Saviour. I was aware that in one or more Synods of that denomination, pictures and crucifixes are common, and that they are also to be found in many of their churches on the continent of Europe, but in the entire section of the country, where the one alluded to is located, I never heard of pictures in any of their churches.

The above is given merely as the occasion of what I have to say, and not at all with a view of calling the sister church in question to account for its doings. Neither is it my present purpose to discuss the merits of pictures in churches. I wish only to say a few words as to their propriety or expediency, as far as the Reformed church is concerned.

1. The Reformed Church differed from the Catholic and Lutheran Churches in the beginning on the subject of images. As early as April 12th, A. D. 1525, the images were removed from the Reformed churches in Zurich. These were carried to the Water church afterwards used as the city library. Of these images Dr. Nevin observes the following: "If these pictures have any importance, it is only for the study of art, and for this, a library is altogether the most suitable place." When nearly forty years later, the Heidelberg Catechism was published, it was found fully to sustain the views of the Swiss Reformers on the subject of images in churches. Question 98.

"But may not images be tolerated in the churches as books to the laity?"

Ans.—No; for we must not pretend to be wiser than God, who will have his people taught not by dumb images, but by the lively preaching of his word."

This is part of our symbol of faith, of which we are accustomed to speak with profound veneration and respect. Even waiving the merits of the question, would it not be, to say the least, unwise for us to go in direct opposition to the Catechism on this subject? I think it would. Such a course would tend to impair confidence, not only in that part of the Catechism, but in the book as a whole.

2. We cannot as a Church, regard ourselves as wholly independent of outside sentiments and influence. In regard to essentials, and matters of real importance and usefulness, we may well brave opposition. We will not yield our position as to Christian nurture, and thorough catechization, though we should have to contend with opposition. But the question of introducing pictures and images into our churches, is a very different matter. For these, there is, to say the least, no kind of necessity, and their introduction, would be an offence to at least many weak believers. The consciences of these we are bound to respect.

3. Pictures are expensive. True, if it were proper to have them, and the Catechism did not bear testimony against them, the matter of expense might not be considered a valid objection. But in view of all the facts involved in the case, the cost is an important item, especially in our day, when such unusual demands are made upon the charities of the people, for the relief of the physical and

moral wants of so many thousands, even in our own land. May we not hope, that our beloved Church, will continue to hold fast to her original position on the subject of images in churches, and thus show her unimpaired confidence in the Heidelberg Catechism?"

URGENTS.

From North Carolina.

We publish below two communications from North Carolina. One from Rev. J. S. Heilig who has sent us several communications for previous numbers; the other from Rev. S. Sherer, of Salisbury, written to a friend in Gettysburg with the request to send it to the American Lutheran for publication. It will be observed that they differ very materially in their views as regards the ability and disposition of the South to support her ministers and also as regards the necessity of laborers from the North. We leave our readers to decide as to the correctness of the respective statements.

DEAR BRO.

I received your letter in which you kindly enclosed one addressed to yourself by a young brother, now a student in "Illinois State University." From the tone of that communication I infer that the impression prevails, to some extent, at least, that life and property are not altogether secure in this once rebellious country. Will you kindly use a corner in your excellent little paper to remove this impression. Though civil law has not yet been fully restored in this state, yet I am happy to be able to assure my Northern brethren that, by coming South, they will in no wise, endanger their lives or estates. The people generally are very much demoralized, it is true, and "the wickedness of man is great" in this part of the earth, yet mobocracy is of very rare occurrence, and the crime of murder not more frequent perhaps than before the war. The South is completely subjugated, at least to all outward appearances, but the original secessionists, as if they fully recognized the hand of the Almighty in the frustration of their nefarious designs, seem to sin against Him more readily and impudently than against each other. Even the animosity existing between the union men and secessionists during the war is fast passing away, and former friendly relations are being rapidly restored. The poor African alone appears now to be the object of general hatred, especially by most of those who dare no longer hold over them the cruel lash. But I trust that a merciful God will protect them, and so rule the hearts of this people that ere long they may relent and manifest a better disposition towards this hitherto unfortunate race.

Do urge it upon some of the young brethren to come down into this Macedonia and help us. The harvest truly is plentiful but the laborers are few—very few. May God, in his mercy, speedily send workmen into this needy part of his moral vineyard.

Yours in Christ

Mill Hill, N. C.

J. S. Heilig.

Salisbury, Jan. 20th 66.

Dear Sir!

I am now seated to notice the reception of your very interesting and unexpected letter. I often thought of you during the very bloody and unnatural war through which we have so recently passed. And now that it has closed I am truly gratified to know that notwithstanding the wide-spread hate that it engendered in the minds of the people generally North and South, there are still some of your stamp remaining in both sections who sympathize with the masses comparatively innocent but mostly the greatest sufferers; and who volunteer their services to communicate necessary information and lend practicable aid as an angel of mercy, and thus mitigate the sorrows and sufferings of many bereaved and disconsolate ones. When I received your letter containing the list of names of Confederate soldiers fallen on the bloody field in the vicinity of Gettysburg I was on the eve of starting to an appointment in Guilford and hence did not find it convenient to hand it to the editor of the Carolina Watchman till after my return. Soon after I presented the letter however, and it was forthwith published both in the daily Union Banner and the weekly Carolina Watchman and by this time I presume, it has nearly or quite completed its mission of kindness through the state; God speed it in its good design, and aid and bless you and yours in your laudable undertaking. I find in the list a number of names familiar to me. I think I can safely affirm that the war was not of the people but of political demagogues and some bad and designing men of both sections. And for sometime before it was actually upon us I thought it could hardly be possible that a people like we, professedly pious and loving each other as brethren, could go to war with each other about a matter that could so easily have been compromised. I regarded secession as a privilege that we might enjoy without molestation from our neighbors of the North, if we would, but at the same time, I viewed it as exceedingly bad policy not at all likely to effect the end contemplated by its advocates, and as inevitably involving us in a fierce, unchristian and inhuman war. If a struggle there must needs have been, I

would have based it upon rights guaranteed us by the constitution of illustrious ancestors and the integrity of our once glorious and happy union. Under its world-renowned "Stars and stripes," I would have fought, bled and died for my country and its rights. But the more I contemplate the whole affair from its beginning to its ending in all its developments to the result, the more firmly I am persuaded that it is the Lord's doings, and hence whatever may be my immediate temporal loss, I am resigned to it. There is much peculiar to each and common to both parties in the strife that I can not at all approve. And whatever cause of extermination and reclamation there may exist I hope and believe there is yet enough of the better part of humanity and of our holy religion to lead us to forgive, and that the time is not far distant, in the exercise of a reasonable, humane, and wise policy, on the part of the United States, when we will again be one people prosperous, and and happy. May God grant it. And now let me say that I feel confident I am speaking the sentiments of the masses of the people of my State. From the close of the war till now I have been surprised to see how readily and cheerfully the people of the South with whom I am conversant have accepted the issue. But the fiery ordeal prepared their hearts.

You wish to know something more about the state of things in North Carolina. First then, let me say, we are coming "home" fully as fast as we can travel and as could be expected. All we want is a little of the right kind of encouragement. A union of hearts alone can make us a people. I hope that the radical party in congress will be overruled.

In general we have peace and plenty. Enough to do, enough to eat and wear. Our condition is bad enough but might have become much worse. Considering the scarcity and worthlessness of the currency, provisions are rarely as dear as before the war, excepting groceries. Articles of merchandise are generally high.

As to church I cannot agree with bro's Heilig and Welker. It is true that Lutheran ministers in this state are wanted now. But the charges generally that are supplied are feeding and clothing their ministers about as well as in former times. And the ungrounded prejudice that existed against some of the brethren is rapidly disappearing. Missionaries from the North is just what we do not want now. Your brother

S. SCHERER.

"THE LEADING MINDS."

A writer in the Lutheran and Missionary thinks these are hard to find, yea that we might ruin our shoes in the bootless search. Notwithstanding he asserts that, like jewels, though scarce and few, they nevertheless do exist and will one day come to light. As the writer seems as anxious as we were to find some of these "leading minds," we would advise him to apply for information to the senior editor of the "Lutheran Observer." He, to the best of our knowledge, first made use of the term. He has told his readers that whenever the "leading minds" in their wisdom determine anything, then every loyal son of the church should bow with respectful deference to their decision. We ought certainly to know who they are, or how can we bow to their decision.

Conversion of a Roman Catholic Priest.

We copy the following account of the conversion of a Roman Catholic Priest from the "Lutherische Kirchenbote" of Selins Grove, Pa.

"The Rev. Dr. Franz Joseph Badenfeld, formerly a priest of the Roman Catholic persuasion, a native of Austria, left the country of his birth and all that was near and dear to him, and emigrated to this country, fully convinced, that in this land of the free he might throw away the shackles of human tradition and dead ceremonialism and serve God according to his revealed word. Having acquired, sometime before his arrival on this side of the Atlantic, a general and sufficient knowledge of the truth of evangelical principles, he devoted himself during some months entirely to the study of our Lutheran Confessions, and other standard works of the Church, enjoying at the same time pleasant, and beneficial intercourse with our brethren in New York City. On Christmas Eve he took the decisive step, and in Rev. G. W. Drees' Church, and in the presence of the congregation, solemnly renounced the errors of Romanism, and declared his unqualified assent to Lutheran doctrines and principles.

On Christmas he celebrated the Lord's Supper in that same church, and the following day preached his first Lutheran sermon in the presence of a large and highly interested assembly. The whole transaction made a deep impression upon the minds of the people, and the most solemn feelings prevailed. May God speed our brother, and make his services among us acceptable and beneficial to many."

There is a whole sermon in the saying of the old Persian: "In all thy quarrels leave open the door of conciliation." We should never forget it.

MEETING OF THE GENERAL SYNOD.

A writer in the Lutheran and Missionary requests that the time of meeting of the General Synod should be changed, because the delegates elect from the Synod of Pennsylvania would have a difficulty to attend the meeting of their own Synod, and also that of the General Synod, as the two bodies meet nearly simultaneously, and also because Whitsuntide occurs on the Sabbath during the session of the General Synod, when it is customary to celebrate the Lord's Supper in many congregations.

It strikes us as a little presumptuous in the delegates of the Pennsylvania Synod to ask for a change of time, merely for their own accommodation, after having withdrawn in such a disrespectful and disorderly manner from the Gen. Synod in York. By virtue of this withdrawal the Synod of Pennsylvania is, in the opinion of many of the oldest members of the Gen. Synod, no longer a constituent part of that body. The Gen. Synod would therefore compromise its self-respect if it made any change of the time in deference to the delegates of the Synod of Pennsylvania, and we hope the President will not make any change on that ground.

If, however, it shall be found to be inconvenient for the great majority of the delegates from the other district Synods to be absent from their congregations on Whitsuntide, and it is a general desire to have the time changed on that ground, then the President might in our opinion, take the responsibility of making the change. But let it be distinctly understood what is the ground on which the change is made.

A MISSIONARY INSTITUTE IN IOWA.

In another column of this paper the reader will find a communication over the heading: "The Church ought to know it," which will be read with interest. It will be observed that it is designed to establish a Missionary Institute at Albion, Iowa, similar to the one at Selinsgrove, Pa. The Institution at that place, worth \$20,000, has been secured for the Lutheran Church and Dr. Sternberg is now there actively engaged as its President. Rev. E. Fair has been appointed agent to collect funds for its endowment. It has our hearty good wishes for its success.

REVIVALS.

We understand that an extensive revival of Religion has been in progress for the last five weeks in Clinton Valley, Rev. Lentz's charge. It is supposed that the fruits of this revival thus far will be about 75 additions to the church, and the work is still going on.

There is also considerable interest in Rev. Parson's church in Milton Pa.

WORK!

"Go work to-day in my vineyard," says our blessed Master to every servant of His. Are you obeying that command, fellow-Christian? Work is crowding upon the church of God, and you have a part to do in it. You cannot plead a lack of time or talents, for your time is the Lord's, and He has given all of us some talent.

Will you sit idly down, and see your friends and neighbors, yea, your own children, "bone of your bone, and flesh of your flesh," go carelessly down to eternal ruin? Will you never lift up your voice in remonstrance, never beseech them to turn to Jesus? Shall the Church grow cold and careless, and dwindle away, while you fold your hands and do nothing? Shall the meetings for prayer die, because you refuse to labor for God?

O Christians! gird on the armor, and come up to the help of the Lord now. The trumpet calls you. The field is before you. God, and angels, and men are watching you. Satan and his hosts are pressing hard. Every moment's delay is fraught with imminent danger. Souls are in peril. Do with your might whatsoever your hands find to do in God's service. Warn, beseech, invite. Pray, toil, and never faint. The end is at hand. You have but a brief season to work. Let that time be improved.

If you would ever experience true peace in your own soul, if you would lead others to Christ, if you would ever sit down in glory work, Christian, work.

RIGHTEOUS BEFORE GOD.

This is being truly righteous. It is quite a different thing from being righteous before men, or in our own eyes. Men may be mistaken relative to our righteousness—for "man looketh on the outward appearance"; and we may seem to ourselves to be righteous when we are not, for "the heart is deceitful above all things," and may turn us aside from the exact truth touching our characters. But he who is "righteous before God," is righteous before Him who knoweth us altogether, "weigheth the actions of men," beholdeth the internal impulse as well as the external carriage which is an expression thereof, and with whom deception is impossible. Hence to be "righteous before God," is to have a character conformed to the Divine will—to be a genuine, devout Christian. Such a person was Noah, and such individuals, too were that excellent couple Zacharias and Elizabeth. Right principles, right affections, and right conduct these constitute that righteousness which Jehovah requires, and on which the seal of His approbation is impressed.

A tenth beautifulude was pronounced at a public meeting recently held in Toronto. It runs in this wise: "Blessed is the man that maketh a short speech; he will be invited to come again."

A JOCLAR CHRISTIAN.

A poor man lived near Deacon Murray, referred to in the tract "Worth a Dollar," and occasionally called at his house for a supply of milk. One morning he came when the family was at breakfast. Mrs. Murray rose to wait upon him, but the Deacon said, "wait till after breakfast." She did so, and meantime the deacon made some inquiries of the man about his family and circumstances. After family worship, the deacon invited him to go out to the barn with him. When they got into the yard, the deacon, pointing to one of the cows, exclaimed, "There take that cow, and drive her home." The man thanked him heartily for the cow, and started for home; but the deacon was observed to stand in the attitude of deep thought until the man had gone some rods. He then looked up, and called out, "Hey, bring that cow back." The man looked around, and the deacon added, "Let that cow come back, and you come back too." He did so, and when he came back into the yard again, the deacon said, "There, now, take your pick out of the cows; I ain't going to lend to the Lord the poorest cow I've got!"

CHURCH ETIQUETTE.

It is fashionable with many to come late to church, long after the services have begun, to the edification of the curious in the congregation, and the comfort of the nerves of the pulpit. It has lately been decided, on high authority, that the following rules are to be observed on such occasions:

Let the lady advance one pace beyond the door of the pew she wishes to enter, halt, about face and salute. The pew must then be vacated by such gentlemen as are in it, by flank movement. The squad should rise simultaneously when the lady presents herself, and face by the right flank, then deploy into the aisle, the head man facing the lady, and the rest walking to his right and rear, the direction of the line being changed by a right countermarch, and forming again into line up and down the aisle, still faced by the right flank. The lady, when she sees that the coast is clear, completes her salute, and advances to her position in the pew. The gentlemen break off by files from the rear and resume their places. Great care should be taken, of course, by other parties not to enter the aisle when the evolution is in progress, until it is completed.

ORPHAN'S HOME AT PAXTON.—The Swedish and Norwegian Lutherans, who have a College and Seminary at Paxton, Ills., have purchased a farm of 160 acres, about a mile from that place, as a site for an Orphan's Home. The sum of \$3500, which is the cost of the land, they have already raised in their congregation, which are mostly poor, trusting that the means for the erection of the necessary buildings will be completed in due time by the friends of the orphan. Thus may we expect soon to hear of another Institution in operation to give evidence of the merciful care of the Lutheran Church for the poor orphan children.

A Bill has been introduced into the Pennsylvania Legislature, which is intended to put a stop to the practice of publishing false announcements of marriages. It provides that every person found guilty of procuring the publication of such a notice in the Philadelphia papers, shall be punished by imprisonment of five years or less, or by a fine of \$500 or less, besides being liable in damages at the suit of the damaged parties.

The gasmonopolists of Chicago are about to be worsted, as a new gas, made from crude petroleum, is being introduced there. The Chicago Post says that the light of the petroleum gas is fully four times greater than the light of the coal gas, and that it can be made at a very much less cost.

A fellow, anxious to see the queen, left his native village, and came to London to gratify his curiosity. Upon his return, his wife asked him "what the queen was like." "Loike!" cried Hodge. "Why, I ne'er was so cheated in my life. What don't think Margaret? Her arms are like thoine and moine; although I have heard excisemen say a score of times, her arms were a lion and a unicorn."

It is not great calamities that embitter existence; it is the petty vexations, the small jealousies, the little disappointments, the minor miseries that make the heart heavy and the temper sour. Don't let them. Anger is a pure waste of vitality it is always foolish and always disgraceful, except in some very rare cases, when it is kindled by seeing wrong, done to another; and even that noble rage seldom mends the matter.

Of the nine thousand post-offices in the disloyal States, about two thousand have been reopened. Nearly three hundred of these have received postmistresses, because no men could be found who could take the oath that they had not borne arms against their country.

At the funeral of an Irish child at Hartford on Sunday, the father and godfather had a fight to see which should ride in the carriage with the coffin. They tore the top of the carriage off, and then the procession drove off, leaving them to fight it out.

Drunk in the Pulpit—scene in a Church.

The *Bericht*, a Belgium paper, gives the following account of a disgraceful scene which recently appeared in Englsberg:

Two Redemptorist friars of St. Trond had been invited to preach at Englsberg. One of them accordingly ascended the pulpit with staggering steps, whether from excess of emotion or some other cause, the congregation could not at first imagine. Their doubt, however, was not of long duration, for though the choir was still chanting, and the organ playing, the preacher at once began his sermon, which, he said, would be on drunkenness and the dangers of that shameful vice. The people soon saw that the preacher was well advanced in his subject, being as far intoxicated as a man could be who retained his powers of speech.

The cure of Englsberg endeavored to persuade the friar to leave the pulpit, but the latter, with all the obstinacy of a man in drink refused, and kept on talking most strangely, to the amusement of some of the congregation, and the disgust of others. An attempt was then made to drown his voice with the swell of the organ, but he went on gesticulating and shouting more furiously than before. In his wild movements he at last knocked down one of the tapers lighting the pulpit, and set his hair on fire against another. The people, fearing the place would be set on fire, then left the church, and the excited orator was taken down from the pulpit and carried to bed.

RISE IN THE PRICE OF NEWSPAPERS.—The *New Haven Register* says:—The Boston papers have raised the price. The advance in the cost of paper, which has been from sixty to seventy per cent since the reduction last summer, fully justifies them in this course. Paper rose on account of the war—but there is peace now. Then the scarcity of cotton was alleged, but that has ceased. Then the drought and the shallowness of the water in the streams was the shallow excuse! This ceased: and paper still rises. The real secret is that the tariff gives a monopoly to the manufacturers, and they are making the most of it. Let Congress reduce the duty on the imported article, and the paper makers will reduce their charge! And Congress will not do that, because certain members are paper monopolists and manufacturers, and are there to protect their own, and not the interests of the public.

SETTING FIRE TO A CHURCH.—A dastardly attempt was made to burn Dr. Hall's church in Providence, R. I., Sunday night. President Hill had delivered a discourse during the evening, and all persons had left the church except the organist, sexton, and two or three others. A smell of burning cloth led to an investigation, and under a door leading to the bell-deck, was found a compact bundle of rags, held snugly together by careful stitching, and with two long trains attached, all saturated with camphine or kerosene, and the trains burning slowly upwards the bundle. The intense smoke emitted by the burning train, had penetrated to the lower part of the house sooner than the incendiary expected, and the wicked scheme to burn one of the most beautiful church edifices in the State was happily frustrated.

Ashland sold.—From the Lexington (Kentucky) *Observer and Reporter* we learn that "Ashland," so long the home of Henry Clay, has been purchased by the Trustees of the Kentucky University, at a cost of \$90,000. The farm contains about 325 acres of the best land in the Blue-grass region of Kentucky. The Kentucky Agricultural School, which is under the patronage of the State, as well as the other schools of the University, will be established at "Ashland," and it is proposed to begin the improvements on a most extended and magnificent scale. A greater portion of the farm will be devoted to experimental farming, as the best and most effectual means of securing to the students of the Agricultural School a thorough knowledge of practical farming.

Harper's Weekly states that, if Congress does not soon modify the taxes—some fifteen in number—levied upon those publishing books in this country, the entire book publishing business of the United States will be transferred to England. It is now much cheaper to print and bind the books in England, and pay the duty on their importation, than it is to print them here.

A sensible New York judge said in a recent case when \$3,000 damages were awarded: "It is as much the duty of the vehicle to keep out of the way of pedestrians as it is for the latter to escape being run over by the former. Therefore, drivers have no right to monopolize the privileges of the streets as they now do, and foot passengers should make them understand the fact by a few legal experiences."

At the Dead Letter Post Office in Washington, a letter was recently received, containing a check for eight thousand dollars in coin, directed to a lady in New York, requesting her "to accept the inclosed as a return for the kindness shown my father and mother," dated at the Astor House, and signed "John," who was to start immediately for Europe. The Postmaster-General directed thorough search for the lady, and at last found her.

Chicago has the reputation of being the "Sabbath School city in the Union." There are in the city thirty-nine thousand three hundred and fifteen persons between the ages of six and twenty-one years, and of this number, twenty-two thousand one hundred and fifty-three are receiving religious instruction in the one hundred and six Protestant Sabbath schools. It is also estimated that in the schools of the Catholics and Jews there are four thousand pupils. What other city can show such statistics?

HAGERSTOWN FEMALE SEMINARY.—This Institution is advertised for sale to pay a debt resting upon the building. We are sorry that the Lutheran Church shows such a want of interest in the education of her daughters, or that many of her members prefer sending them to other Seminaries, leaving those of the Lutheran Church to drag on a precarious life, or fail for want of support.

A NEW DOGMA.—A letter from Rome states that June 29th, 1886, the eighteenth centenary of the crucifixion of St. Peter, will be celebrated not only by gorgeous church festivities, such as took place on the canonization of the Japanese martyrs in 1832, but by the promulgation of the new dogma—that of the Infallibility of the Pope—which though generally received, has never been established as a necessary article of belief.

MARRIED.—On the 25th of January at the Lutheran Parsonage in Lena Stephenson Co. Ill. by the Rev. W. H. Schoch, Mr. J. Brandt to Miss C. Geogh both of Stephenson Co.

On the 28th of January at the Lutheran Parsonage in Lena, by the same, Mr. Lucian Geogh to Miss Susan Brandt.

DIED.—On the 19th of January 1886, Martin Luther, son of Bro. Peter and Evaline Gheen of Lock Haven, Pa., age 1 year 8 months and 27 days.

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Manufacturers of Photographic Materials,

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and we manufacture them in the most perfect manner, and

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Children's Department.

The Way to Spoil Girls.

If any parent wishes a receipt how to spoil a daughter, it can be easily and readily given, and can be proved by the experience of hundreds to be certain and efficacious: 1. Be always telling from her earliest childhood, what a beautiful creature she is. It is a capital way of inflating the vanity of a little girl to be constantly exclaiming, "How pretty!" Children understand such flattery even when in the nurse's arms, and the evil is done to the character in its earliest formation. 2. Begin, as soon as she can toddle, to dress her out in fashionable clothes and rich dresses. Put a hoop upon her at once, with all the artificial adornments of flounces, and feathers, and flowers and curls. Fondness for dress will thus become a prominent characteristic, and will usurp the whole attention of the young mortal, and be a long step towards spoiling her. 3. Let her visit so much that she finds no happiness at home, and therefore will not be apt to stay there and learn home duties. It is a capital thing for a spoiled daughter to seek all her happiness in visiting, and change of place and associates. She will thus grow as useless as modern fashionable parents delight that their daughters should be. 4. Be careful that her education gives her a smattering of all the accomplishments without the slightest knowledge of the things really useful in life. If her mind and time are occupied in modern accomplishments, there will be no thought of the necessity and virtue of being of some real use to somebody pervading her heart, and she will soon be ready as a spoiled daughter. 5. As a consequence, keep her in profound ignorance of all the useful arts of housekeeping, impressing upon her mind that it is vulgar to do anything for yourself, or to learn how anything is done in the house. A spoiled daughter should never be taught the mysteries of the kitchen; such things a lady always leaves to the servants. It would be "vulgar" for her to know how to dress a salad or make a pudding. As a mistress of a house, it is her duty to sit on a sofa all day, in the midst of a pyramid of silks and flounces, reading the last new novel, while her domestics are performing the labors of the house. 6. To complete the happiness of your spoiled daughter, marry her to a beautiful youth with soft hands, who knows a little how to earn money as she does to save it. Her happiness will then be finished for her lifetime.

MAXIMS.—George Francis Train teaches his children as follows. He says:

My child, commit this short sermon to memory, and teach it to your little friends at school, and you shall receive ten dollars every Christmas:—

"Don't drink. Don't smoke. Don't chew. Don't swear. Don't gamble. Don't lie. Don't steal. Don't deceive. Don't tattletale. Be polite. Be generous. Be kind. Be neat. Study hard. Play hard. Be in earnest. Be self-reliant. Be just and fear not. Read good books. Love your fellow-man as well as God. Love your country and obey the laws. Love truth. Love virtue and be happy."

Wit and Humor.

Scandal on the Brain.

Of all the many maladies
And many human ills
That rack the frame and fire the blood
In spite of drugs and pills,
The one that takes the deepest root,
And gives the greatest pain,
And makes the patient venomous,
Is scandal on the brain.

There's Miss Fitz, Fry, the dear good soul,
She never thinks of self,
But keeps a record of her friends,
Quite handy on the shelf;
And when she's nothing else to do,
She takes the volume down,
And enters all the scraps and bits
Of gossip round the town.

Some people dress and go to church,
With faces long and grim,
And meekly say their morning prayers,
And sing the Sunday hymn,
But just as soon as church is out,
Some shady nook they gain,
To ease their minds and treat their friends
To scandal on the brain.

Says Beam to Mote, oh, have you heard
The strange and shocking news,
How Mr. Miff and Mrs. Miff
Have taken separate pews,
And how the artful Patience Gale
Was seen—no, don't you tell,
Out walking with a married man,
I know him very well.

And there is so much horrid talk
About that Maggie Boggs,
They say she really went to ride
With Ebenezer Noggs,
And when the young man started off,
To leave the forward Miss,
The neighbors heard a faint report,
It must have been a kiss.

Now don't you think last Monday night,
When I went out to walk,
I met Ned Huntley's wife, and we
Had such a splendid talk;
She told me all about the fair,
And I told her, you see,
The awful case about the flirts,
That lived at No. 3.

And thus you'll find where'er you go,
That some will talk and pry,
And seek to have a finger in
Some other body's pie,
But never mind, they're sure to feel
Themselves the sharpest pain,
When suffering with the dread disease
Of scandal on the brain.

Now when you see a person nod,
And wink, and whisper on the sly,
About what "they say" mighty "they,"

And end it with a sigh,
Just set the man or woman down
As rapid, for 'tis plain
They've got the most malignant type
Of scandal on the brain.

There is an old tale, of which, though idle in itself, the use may be good. A certain man, who would never go to church, when he heard the saint's bell ring, would say to his wife, "Go thou to church and pray for thee and me." One night he dreamed that both he and his wife were dead, and they knocked together at heaven's gate for entrance. St. Peter (by the legend) is the porter, and suffered the wife to enter in; but kept the husband out, answering him, "She is gone in both for herself and thee. As thy wife went to church for thee, so she must go to heaven for thee."

"William, look! tell us, William, who made you; do you know?" William, who was considered a fool, screwed up his face, and looking thoughtful, and some bewildered, slowly answered—"Moses, I s'pose." "That will do," said Counsellor Gray, addressing the court; "the witness says that he supposes that Moses made him. That certainly is an intelligent answer, more than I supposed him capable of giving; for it shows that he had some faint idea of Scripture; but I must submit that it is not sufficient to entitle him to be sworn as a witness capable of giving evidence." "Mr. Judge," said the fool, "may I ax the lawyer a question?" "Certainly," said the judge. "Well, then, Mr. Lawyer, who do you suppose made you?" "Aaron I s'pose," said Counsellor Gray, imitating the witness. After the mirth had somewhat subsided, the witness drawled out—"Wal, now, we do read in the good book that Aaron once made a calf, but who'd a thought the critter got in here?" The judge ordered the witness to be sworn.

A few days ago a young school mistress in the country was taking down the names and ages of her scholars, at the commencement of the term. She asked a little white-headed boy, "Bub, how old are you?" He said, "My name ain't Bub, it's John." "Well," said the school mistress, "what is the rest of your name?" "Why, that's all the name I've got—dist John." "Well, what is your father's name?" "You needn't put pap's name down he aint cummen to school any; he's too big to go to school." "Well, how old are you?" "I ain't old at all I'm young."

At a trial recently, a Cornish jury returned the following verdict: "Guilty, with some little doubt as to whether he is the man."

A golden rule for a young lady, is to converse always with your female friends, as if a gentleman were of the party; and with young men, as if your female companions were present.

A corner in Wales, after empanelling his jury, said: "Now, gentlemen, you are to determine whether the deceased came to his death by accident, by incidence, or incendiary." The verdict was that "the deceased came to his death by accident in the shape of a clasp-knife."

A western farmer buying some 7-30s in town recently, was asked what denomination of notes he preferred. Cogitating a minute, he replied, "Well, you may give me part in Old School Presbyterian to please the old lady, but give me the left out in Free Will Baptist."

Quoth Madame Bas Bleu, "I hear you have said, Intellectual women are always your dread; Now tell me, dear sir, is it true?" "Why, yes," said the wag, "very likely I may have made the remark in a jocular way; But then, on my honor, I didn't mean you."

"Will you take the life of General Grant or Admiral Farragut, this morning?" asked a New York newsman of an elderly lady who had stopped to look over the publications of his stall. "Law me, no," she replied; "they may live to the end of their days for all of me. I ain't anything ag'in 'em."

Not long since, a fire-eating Irishman challenged a barrister, who gratified him by an acceptance. The duellist, being very lame, requested that he might have a prop. "Suppose," said he, "I lean against this milestone?" "With pleasure," replied the lawyer, "on condition that I may lean against the next." The joke settled the quarrel.

A masonic lodge in Palermo has excommunicated the Pope! This action was taken in retaliation for the fulminations against freemasonry launched from the Vatican. The brothers of the Palermo lodge declare that a man named Mastai Peretti once received the Masonic baptism, and swore love and fraternity to the Masons, and that afterward this man was created Pope and King under the title of Pius IX.

Manners—What not to do.

A valued contributor thus shows up some of our American peculiarities. Many may here see themselves as others see them. Read, reflect, and correct yours.

UNCOUTH HABITS.—The difference between the gentleman and the clown consists, not so much in breadth of thought and nobleness of nature on the one hand, with the absence of these on the other, as may be supposed, but rather in a thousand little things. Many, who have excellent common sense in some things, and even talent, make themselves unacceptable to their friends on account of uncouth habits. There is no criminality in being awkward, but it is a great inconvenience, at least would be, if the man knew it. In a brief period one may see a great many things that excite his pity or awaken his disgust. We know a person of wealth who goes

to church early, and is sure to take out his knife and cut and clean his finger nails before service commences. We know another, who has a classical education, who in church uses his tooth-pick, not because his teeth need picking, but simply to keep himself occupied, as one would to twirl his watch-key, or as a lady would twirl with her fan.

Now, tooth-picking associations are as bad as nail cleaning. But we would rather see a person clean his nails, even in company, than to see a black streak under each finger-nail on a lady's hand that flashed with diamond rings; but we read in Scripture of the jewel being in an unfit place, and why should they not be in modern times?

Some young men whistle in a ferry-boat or street-car, and we have noticed, nine times in ten, that the fools who practice this are deficient in musical talent, and are not aware that they are chafing the nerves of every listener in two ways—first, with the bad music; second, with the rawness of the practice of perpetrating music on people without an invitation and without their consent.

Drumming with the fingers or with the feet, making unnecessary noise, among some people who are nervous, render the society of persons who thoughtlessly perpetrate these petty rudenesses almost insufferable. We are aware that these habits often originate in diffidence. The person feels nervous, and does not know exactly what to do but to practice this drumming as a kind of outlet or scapegoat to nervousness. Well-bred people may do this, but it is no sign of good-breeding, and is prima facie evidence of ill-breeding.

Spawling the feet and legs in company is another common and very improper practice. It is an American habit, known and observed by the rule of putting the feet as high as the head, or higher. Passing by hotels in New York, Boston, or Philadelphia, one sees in a single window perhaps four pairs of feet, and we have seen protruding from a third-story window a pair of feet and a foot of leg attached to each.

It is regarded in England as an offense against good taste to show the bottom of the shoe in company, and therefore Englishmen are not likely to so sit as to exhibit the bottom of the foot, much less rest one foot on the knee; but go into a company of ten or twenty American men, and see what awkward adjustment the men present with their feet and legs and we ask no severer criticism than that will give to this bad habit.

Another bad practice in company, or anywhere, is to lean back against the wall and hoist the feet up on the round of the chair, if it have one. We have seen many a nice mahogany or rosewood chair broken off at the back, by heavy louts leaning back on the two hind legs—but we beg pardon for having been caught in such company. If the habit were not uncouth, and if the chair did not break, it would mar the wall.

Lounging on sofa's, and sitting, as some gentlemen do, on the small of the back, is very rude. If a man wishes to recline on the sofa, let him lay himself down and gather up his feet as if he were composing himself to sleep, or as if he were drunk; but this sprawling, lounging, and leaning is execrable.

Picking the nose in company, or using the handkerchief unnecessarily or ostentatiously, and especially looking at it after it has been used, need not be condemned—the very mention of it is enough.

Persons frequently work at the ears "before folks." We remember, when a child, seeing a woman in church put her little finger in her ear, elevate her elbow, and give it one grand shaking, but though it was before the days of daguerotypes, it was thoroughly daguerre-typed on our memory.

Hawking, spitting, and clearing the throat may sometimes be necessary even in public, but it should be done as quietly as possible, with the handkerchief to the mouth. Yawning, stretching, putting the hands in the pockets, it will do for little boys with their first pockets; but when we see men in the pulpit or on the platform thrust their hands in their trousers pocket, we can not say it is a sin, but it is an uncouth habit.

Playing with the pocket-knife, jingling keys and loose change, are in very bad taste. Looking at the watch in an open way makes one think a person wishes to make a display of that valuable article. It is considered ill manners to look at one's watch in company, but we now speak of public places, concerts,

NORTHERN CENTRAL RAILWAY.

WINTER SCHEDULE.

On and after Monday November 20, 1865, TRAINS NORTHWARD.

Leave Baltimore as follows:

York Accommodation, No. 1	7:20 a. m.
Mail	9:00 "
Fast Line	12:10 p. m.
Parkton Accommodation, No. 1	12:30 "
York Accommodation, No. 2	3:30 "
Parkton Accommodation, No. 3	5:30 "
Pittsburg and Elmira Express	7:20 "
Pittsburg and Elmira Express	10:00 "

Trains Southward, arrive at

Pittsburg and Elmira Express	7:00 a. m.
Parkton Accommodation, No. 2	8:30 "
York Accommodation, No. 2	10:15 "
Fast Line	12:30 p. m.
Parkton Accommodation, No. 4, at Bolt	4:30 "
Mail	5:30 "
York Accommodation, No. 4	9:40 "

Mail, Fast Line, and Pittsburg and Elmira Express will not stop between Baltimore and Parkton. Fast Line, Mail, and Accommodation Trains leave daily, except Sundays.

Pittsburg and Elmira Express leaves daily, except on Sundays. Mail and Accommodation Trains arrive daily, except on Sundays.

Elmira Express arrives daily, except Mondays. Fast Line arrives daily. Mail, Fast Line, Pittsburg and Elmira Express, and Pittsburg and Elmira Express, make close connection with the Pennsylvania Central Railroad at Harrisburg for Pittsburg, Cleveland, Columbus, Cincinnati, Indianapolis, Chicago, St. Louis, Fort Wayne, Louisville, Cairo, and all points in the West, Northwest and Southwest. Mail and Express Trains connect 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,
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GREAMPRT IVEOMNTE

SEWING MACHINES.

EMPIRE

Shuttle Machine.

PATENTED FEBRUARY 14TH, 1860.

Salesroom, 536 Broadway, New York.

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

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

The Empire Sewing Machine is Exempt from all these Objections.

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

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

Emphatically a Noiseless Machine.

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

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

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

Merchant Tailors, Dress Makers, Corset Makers, Hoop Skirt Manufacturers, Gaiter Fitters, Kirt and Bosom Makers, Vest and Pantaloons Makers, Shoe Binders, and all those who are engaged in the manufacture of Clothing.

Religious and Charitable Institutions will be liberally dealt with.

PRICE OF MACHINES, COMPLETE.

No. 1, Family Machine, with Hemmer complete.	\$60
No. 2, Mail Manufacturing, with Extension Table.	75
No. 3, Large " " " "	85
No. 4, Large, for Leather " " "	100

CABINETS IN EVERY VARIETY.

We want Agents for all towns in the United States, Canada, Cuba, Mexico, Central and South America, where Agencies are not already established, to whom a liberal discount will be given, but we make no consignments. Orders may be sent through the American Advertising Agency, 389 Broadway New York.

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

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PATENT

AUTOMATIC ORGANS!

\$52 to \$552 Each.

9 Varieties, with Patent Bass Tenor or Soprano.

SCHOOL ORGANS, AND MELODEONS

Finished in elegant Rosewood, Walnut, or Oak cases.

Every Instrument Warranted for FIVE YEARS.

No Charge for Boxing or Shipping.

35,000 NOW IN USE.

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

THE AUTOMATIC ORGAN.

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

Another objection to this method of blowing was, that both feet being occupied, no opportunity was offered for the management of the swell. Within the past two years, instruments constructed on this European plan of "double 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 upon the swell, and operated by the knee. The convenience and contortion necessary to effect this object, are disagreeable enough to a gentleman, but to a lady the use of such an appendage is nearly impossible.

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

EA MELODEON AN 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 promptly met, and solicit a continuance of their patronage.

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

Caution to Purchasers.

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

S. Liberal discount to Churches, Clergymen and Schools. Address

GEO. A. PRINCE & CO.,
Buff, N. Y.

Or GEO. A. PRINCE & CO.,
Chicago, Ill.

PELOUBET

ORGANS AND MELODEONS.

The subscribers respectfully call the attention of DEALERS, TEACHERS, CHURCHES, SCHOOLS;

And the public generally, to the above instruments, which is manufacturing in every variety of sizes and style.

PEDAL ORGANS, from \$225 to \$600

SCHOOL " " " 100 to 180

PIANO STYLE MELODEONS 150 to 210

TPORABLE " " " 65 to 110

Send for Descriptive Catalogue, with terms, to the manufacturer.

C. PELOUBET, Bloomfield, N. J.

"All Bitters have a heating tendency of effect," said a doctor to a young lady. "You will expect a bitter cold morning, won't you, doctor?" inquired the lady.

Different Lines of Travel

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 Hars follows: leave at Philadelphia and Pittsburg and Harrisburg EASTWARD.

Philadelphia Express leaves Harrisburg daily at 2:45 a. m., and arrives at West Philadelphia at 7:00 a. m.

Fast Line leaves Harrisburg daily (except Mondays) at 8:45 a. m., and arrives at West Philadelphia at 1 p. m. Breakfasts at Harrisburg.

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.

Erie Express leaves Harrisburg daily (except Mondays) at 6:40 a. m., and arrives at West Philadelphia at 11:10 a. m. Breakfast at Lancaster.

Mail East leaves Pittsburg at 11:50 a. m., and arrives at Harrisburg at 12:35 a. m.; and consolidating with Philadelphia Express east, leaves Harrisburg at 2:45 a. m., and arrives at West Philadelphia at 7:00 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 connection from the West.

Mount Joy Accommodation leaves Harrisburg daily (except Sundays) at 7 a. m., and arrives at Lancaster at 8:40 a. m., connecting (except on Mondays) with the Fast Line and daily with Lancaster Train east (except Sundays).

WESTWARD.

Pittsburg and Erie 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 p. m.

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 3:45 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 arrives at Pittsburg at 2:00 a. m.

Mount Joy Accommodation, west, leaves Lancaster daily (except Sundays) at 11:20 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,
Supt. Middle Division Penn'a R. R.

Harrisburg, Nov 18, '65

1865. 1865
PHILADELPHIA & ERIE R. ROAD

THIS great line traverses the Northern and North-west counties of Pennsylvania to the city of Erie, on Lake 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.	3 47, p. m.
Erie Ex. west Train.	1 50, a. m.
Elmira Express Train.	9 50, p. m.
Elmira Mail Train.	8 45, a. m.

LEAVE WESTWARD.

Erie Mail Train.	5 30, a. m.
Erie Express Train.	4 22, p. m.
Elmira Express Train.	7 20, a. m.
Elmira Mail Train.	6 30, p. m.

Passenger cars run through on the Erie Mail and Express Trains without change both ways between Philadelphia and Erie.

NEW YORK CONNECTION.

Leave New York at 6:00 p. m., arrive at Erie 3:37 p. m.

Leave Erie at 1:55 p. m., arrive at N. Y. 1:15 p. 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 Agents:

S. B. Kingston, Jr., Cor. 13th and Market Sts., Philadelphia.