

# The American Lutheran.

VOL. II NO. IV.

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 22, 1866.

PUBLISHED EVERY TWO WEEKS.

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

LETTERS FROM AN AMERICAN CLERGYMAN.  
XXVIII.

At an early hour in the morning we stepped into an omnibus, and were driven across the famous old bridge which connects Basle and Little Basle, and on which stood the grotesque figure, "Lallen Konig," which, by the movement of a pendulum, constantly protruded its tongue and rolled up its goggle eyes, making contemptuous faces at Little Basle. A ride of three miles through a rich bottom-land brought us to the railway station, and in a few minutes we were out of Switzerland, perhaps forever.

The railway keeps along, on what we would call the second bank of the Rhine, and for hours the river, and its wide, level, and fertile bottom-lands were in full view. There are no fences, and but few trees to obstruct the vision; and at a glance we could see hundreds of people, men and women, mostly women, making hay. The view was often picturesque. As in Italy, the women here work just as do men, and hire out in the same way for about twenty dollars a year. There is no kind of field service which they do not perform.

One meets abroad with every variety of travelers, and especially from America. We are a locomotive people, loving travel beyond any other. Our men of tact and industry make money rapidly, and spend it often lavishly and unwisely. But few Europeans travel save scholars and the aristocracy; but Americans of every grade, if they have the means, will travel, unless kept at home by some strong antagonistic influence. Hence you meet with some of them in the Coliseum, utterly ignorant of its great history—and in St. Peter's, who see there nothing to admire—and paying a thousand francs for a modern daub, as a production of one of the great masters—and seeing nothing of art in the great frescoes of Angelo in the Sistine—and passing unnoticed the "Dying Gladiator." Hence the laughable and characteristic reply of an American merchant, on his return from Rome, when asked by a friend in Liverpool, "Well, sir, you have been in Rome, what do you think of it?" "Not very much, sir; I think its public buildings are very sadly out of repair."

We had as fellow-traveler down the Rhine one of these sagacious Americans. He was a general, and an ex-state senator, and a brewer, according to his own showing. He was large enough for a general, pompous enough for a senator, and there was a swelling proboscis beneath his waistcoat which might suggest the idea that he had swallowed a barrel. He slept most soundly near me as we flew along our iron way. I greatly disliked to have him lose the points of great attraction which were rapidly opening upon us and as rapidly receding. We returned a curve where a beautiful panoramic view opened up, and laying my hand upon him, I gave him a hearty shake, exclaiming, "General, what a beautiful view!" He rubbed his eyes and looked out for a moment, and as he quietly composed himself for another sleep, he replied, "I passed up this way before." After that I gave him up. He was a fit subject for staying at home, and is a fit representative of a certain class of travelers. Were you at Naples when abroad, sir?" Said I to one of our upper ten. His reply was characteristic. "I really forget, sir," said he; and, turning to one of his daughters, he asked, "were we Sarah?" "O yes," she blushing replied; "do you not remember Vesuvius?" But all traces even of Vesuvius seemed buried under the lava of dollars and cents. Why do such persons travel?

To Strasburg from Basle, the country is very level, and you are rarely out of view of the Rhine. We stopped to see the famous Cathedral, whose immensely high tower is visible at a great distance. We crossed the river on a bridge of boats, the first we had ever seen, and which recalled the days of Caesar. It seemed as firm as if made of wood or of stone. We met French soldiers and officers on the opposite bank, who ordered us out of our little carriage, and searched all its boxes, and felt over our persons in quest of contraband goods. Having none, they permitted us to pass on. We soon crossed the river, and entered by the ponderous gates set in the prodigious fortifications which guard this border town; and as the hour of high-noon was approaching, we drove with rapid pace to the chamber of the famous clock in the Cathedral.

This clock is a wonderful affair, standing as high, if not higher, than our largest church organs. At twelve o'clock, Death comes out and strikes the hour. Then commences a series of wonders. The twelve apostles pass in review before the Saviour, who stands over them with uplifted hands. And a rooster, made of brass, shakes his wings and crows thrice. If not perfect, the imitation is very fine. The noise of his brazen wings and feathers, when clapping them, was so ringing to be natural. And this clock tells not only the time of day, but the day of the week, the day of the month, the month of the year, the changes of the weather, the phases of the moon, the complicated movement of the planets; and, in addition, it plays several tunes and marches by way of pastime. This clock was constructed by Isaac Habrecht, in reference to whom many stories are told. It ran

down, and got out of repair; and for years there was no mechanic that could repair it. Even Bonaparte took its repair into consideration. A man was finally found who could comprehend its wonderfully complicated machinery, and repair it. And we witnessed, with hundreds of others, its extraordinary evolutions at twelve o'clock at noon. As the Cathedral is in the possession of the Papists, it is a matter of wonder they do not make a saint out of Isaac Habrecht, and a standing miracle out of his astonishing mechanism. It seems to me the priests could make more out of it than out of the bungle of the blood of Januarius, or the winking Madonna of Rimini. I would advise them to try their hand at it. The only objection to the effort is the extreme tendency of the German mind to incredulity. Yet there are many of easy faith with whom they might succeed. When ordered out of the chamber of the clock, we went through and round the great Cathedral. It has two towers and but one spire, and that the highest in the world—higher than the dome of St. Peter's, than Cheops, the highest pyramid of Egypt. The whole building is the most distinguished specimen of Gothic architecture in existence, and its tracery the finest in the world. After viewing this and the other sights of the city, we dined at one of the best ordered hotels we saw in Europe. It was here we met the pedantic little archbishop of Ohio, with a big cross before him, a stupid-looking priest acting as lackey, behind him. We asked some of the waiters who he was, and if his reverence had only seen some of the grimaces which they made behind his back, he would have been not much more pleased than on his recent defeat on the school question in his own beloved Cincinnati. They were either very poor Papists, or Protestants no better than they ought to be. It requires as much brass to be a Popish priest now, even in some Papal countries, as it did to be an augur in the waning days of the superstition of the Roman empire.

Strasburg has its history. It was the Argentorat of the Romans, and because of its position, has been for centuries a commercial town of considerable importance. Two thousand Jews were burned on the suspicion of having poisoned the wells and fountains of water! Here the art of printing was invented. Here the Reformation gained some of its earliest triumphs; and a great portion of the people are yet Lutherans. Here some terrible revolutionary scenes were enacted. Here the Marseillaise Hymn was written by De Lisle. Here Vauban, famous for his skill in erecting fortifications, earned many laurels. And yet all its lions are soon seen; and after that, there is nothing to induce a wish to tarry. I made some inquiry for relics in the Papal churches, but could not learn that there were any. Somehow or other, holy bones, coats, nails, and pieces of wood seem to hate Protestants as much as do the priests; and where there is a strong sprinkling of unbelievers as in Strasburg, the relics become bashful, and refuse to obtrude themselves! This may be the reason why they abound in Italy, while I know not that there is even the holy parings of a holy nail in Scotland! Poor Scotland!

Again we passed the gates of this old city and the Rhine; and on the Baden side we were examined by officers, just as we were on the French side when going over. These officials seemed to mistrust the ladies more than the men, and on that account pressed their clothes less tenderly, and scrutinized them more closely. But we were soon on the railway, and drew up at Baden-Baden about six o'clock in the evening, a town beautiful for situation, and noted as a watering-place. Although the season had scarcely commenced, the streets were full of people—most of them, like ourselves, strangers.

## THE DEMONIAK OF GADARA.

A SERMON BY CHRISTMAS EVANS.

I imagine, said Mr. E., that this demoniac was not only an object of pity, but he was really a terror to the country; so terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid his wild career, that all the women in that region were so much alarmed that none of them durst go to market.

And, what made him still more terrible, was the place of his abode; it was not in the city, where some attention might be paid to order and decorum—though he would sometimes ramble into the city, as in this case. It was not in a town, or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness, not far, however, from the turnpike road. No one could tell but that he might jump at them like a panther and scare them to death. The gloominess of the place made it more awful and solemn. It was among the tombs, where, in the opinion of some, all witches, corps, candles, and hobgoblins abide.

Jesus commanded the unclean spirit to come out of the man. And when he saw Jesus, he

cried out, and fell down before him, and with a loud voice said, 'What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.'

Here is the devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the verge of dark damnation. To many of the human race, Christ appears as a root out of a dry ground. They see in him neither form nor comeliness, and there is no beauty in him that they should desire him. Some said that he was the carpenter's son, and would not believe in him; others said, that he had a devil, and that it was through Beelzebub, the chief of the devils, that he cast out devils. Some cried out, Crucify him, Crucify him; and others said, let his blood be upon us and our children. As the Jews would not have him to rule over them; so, many who call themselves Christians say that he is a mere man; as such, he has no right to rule over their consciences, and demand their obedience, adoration, and praise. But Diabolus knows better—Jesus is the Son of God most high. Many of the children of the devil, whose works they do, differ very widely from their father in sentiments respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go; but they were like some Irishmen—very unwilling to return to their own country again. And he suffered them to go into the herd of swine.

Mathinks that one of the men who fed the hogs, kept a better look-out than the rest of them, and said,

'What ails all the hogs? look sharp there, boys—keep them in—make good use of your whips. Why don't you run? Why true as I am alive, one of them has gone headlong over the cliff! There! there Morgan, yonder goes another!—drive them back, Tom.'

Never was there such running, and whipping, and hallooing—but down go the hogs, before they were aware of it.—One of them said,

'They are all gone?'

'No, sure, not all of them gone into the sea?'

'Yes, every one of them; and if ever the devil entered anything in this world he has entered into these hogs.'

'What,' says Jack, 'and is the noble black hog gone?'

'Yes! yes! I saw him scampering down that hill as if the very devil himself was in him; and I saw his tail take the last dip in the troubled element below.'

'What,' says Tom Morgan, 'shall we say to our Masters?'

'What can we say? We must tell the truth, that is all about it. We did our best—all that was in our power. What could any man do more?'

So they went their way to the city, to tell their masters what had happened.

'Jack, where are you going?' exclaimed one of the masters.

'Sir, did you know the demoniac that was among the tombs?'

'Where did you leave the hogs?'

'That madman, Sir—'

'Madman! Why do you come home without the hogs?'

'That wild and furious man, Sir, that mistress was afraid of so much.'

'Why, Jack, I ask you a plain question—Why don't you answer me? Where are the hogs?'

'That man who was possessed with the devils, Sir—'

'Why, sure enough, you are crazy! You look wild! Tell your story if you can, let it be what it may.'

'Jesus Christ, Sir, has cast the unclean spirits out of the demoniac; they are gone into the swine: and they are drowned in the sea; for I saw the tail of the last when it went out of sight! Now, master, it is even so you may depend.'

The Gadarenes went out to see what was done; and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the state and condition of those men, who love the things of this world more than Jesus Christ!

'The man out of whom the unclean spirits were cast, besought Jesus that he might be with him. But he told him to return to his own house and show how great things God

had done for him. And he went his way, and published throughout the whole city of Decapolis, how great things Jesus had done unto him.'

The act of Jesus casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city crying, 'O yes! O yes! O yes!—Please to take notice of me, the demoniac among the tombs. I am the man who was a terror to the citizens of this place; that wild man who could wear no clothes, and that no man could bind. Here am I now in my right mind. Jesus Christ, the friend of sinners, had compassion upon me, when I was in my low estate. When there was no eye to piety, and no hand to save, He cast out the devils, and redeemed my soul from destruction.'

Most wonderful must have been the surprise of the people to hear such proclamation. The ladies running to the windows—the shoemakers throwing their lasts one way, and their awls another—running out to meet him, and to converse with him, that they might be positive there was no imposition; and found to be a fact that could not be contradicted. O the wonder of all wonders! Never was there such a thing! must, I think, be the general conversation.

And while they were talking, and every body having something to say, homeward goes the man. As soon as he came in sight of the house, I imagine I see one of the children running in, and crying, 'O mother! father is coming, and he will kill us all!'

'Children, come all into the house,' said the mother. 'Let us fasten the doors. I think there is no sorrow like my sorrow.'

'Are all the windows fastened, children?'

'Yes, mother.'

'Mary, my dear, come from the window; don't be standing there.'

'Why, mother, I can hardly believe that it is father! that man is well dressed.'

'O yes, my dear children, it is your own father. I know him by his walk the moment, I saw him.'

Another child stepping to the window, said 'Why, mother, I never saw father coming home as he comes to-day. He walks on the foot-path, and turns round the corner of the fences. He used to come towards the house as straight as a line, over fences, ditches, and hedges; and I never saw him walking as slowly as he does now.'

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says, in a low, firm, and melodious voice, 'My dear wife, if you will let me in, there is no danger. I will not hurt you; I bring you glad tidings of great joy.'

The door was reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he said;

'I am come to show you what great things God has done for me. He loved me with an everlasting love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and the dominion of sin. He cast the devils out of my heart, and made that heart which was a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love the Saviour. Jesus Christ is the foundation of my hope, the object of my faith, and the centre of my affection. I can venture my immortal soul upon him. He is my best friend—he is altogether lovely—the chief among ten thousands. He is my wisdom, righteousness, sanctification, and redemption. There is enough in him to make a poor sinner rich, and a miserable sinner happy. His flesh and blood are my food—his righteousness my wedding-garment—and his blood is efficacious to cleanse from all sins. Through him I can obtain eternal life; for he is the brightness of the Father's glory, and the express image of his person—in whom dwelleth all the fulness of the God-head bodily. He deserves my highest esteem, and my warmest gratitude. Unto him who loved me with an eternal love, and washed me in his own blood—unto him be the glory, dominion, and power, for ever and ever. For he has rescued my soul from hell: he has plucked me as a brand out of the burning. He took me out of the miry clay, and out of a horrible pit. He set my feet upon a

rock, and established my goings, and put in my mouth a new song of praise and glory to him! Glory to Him for ever! Glory to God in the highest! Glory to God for ever and ever! Let the whole earth praise him! Yes, let all the world praise him!—Hallelujah! The Lord God omnipotent reigneth!'

It is beyond the power of the strongest imagination to conceive the joy and the gladness of this family. The joy of sea-faring men delivered from being shipwrecked—the joy of a man delivered from a burning house—the joy of not being found guilty at a criminal bar—the joy of receiving pardon by a condemned malefactor—the joy of freedom to a prisoner of war—is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is joy unspeakable and full of glory!

## Good Advice from the Old Folks.

A Philadelphia subscriber to the Christian Advocate sends us the following, which he has received from "a dear old father-in-law," and which he hopes may do others as much good as it has done himself and family:

We are all well, and send much love to you both, and to the children. Mother and I pray for you every day, and almost every hour of the day. O, that you and daughter may make the one thing needful the chief business of your lives! Contend for the faith that was delivered to the saints, so that you may enjoy that abiding evidence, the Holy Spirit bearing witness with your spirits that you have an inheritance that fadeth not away.

Take no person for your example, but save your own souls. O, think what an influence your lives will have upon your children! Think of your responsibility, if they should be lost on account of the example you may set them. Mother and I are very anxious that you should both give yourselves wholly to the Lord, and live with the hope of heaven. What is Christ, if not a Saviour? A Saviour of what, if not from sin? "Thou shalt call his name Jesus, for he shall save his people from their sins."

Does it not seem strange that so many profess to believe in Christ, and yet do not believe the plainest things said in the Bible of Christ? Abraham believed God, and it was accounted to him for righteousness. It is said in one place that Christ could do no mighty works in a certain village because of their unbelief.

We may ask why such a one does thus and so, or why such a one does not do thus and so. He professes to be a disciple of Christ; but Christ said, "What is that to thee? Follow thou me." It may be asked, how shall I be clothed and fed? If God feeds the ravens, and clothes the grass of the field, will he not clothe and feed us? You are of more value than many sparrows.

Dear children, give up all for Christ. We are the very objects for which this world is standing; we are the beings, and the only beings, for whom Christ suffered; we are the very creatures for whom Christ is ever standing before the throne of God and making intercession. And will he not give us all things?

What have we to fear? If Christ be for us, who can be against us? But if Christ be against us, who can be for us? If our hearts condemn us, God is greater than our hearts. But if our hearts condemn us not, then have we confidence toward God, because we keep his commandments; and this is his commandment, that we should believe on the name of his son Jesus Christ.

Write often. Remember us to all the little ones. Mother sends love to you all, and you know that is not small. Mother enjoys herself; she is happy every day, and prays that you may all be happy in Jesus, and that you will meet her in heaven.

The best government is that which teaches a man to govern himself; the next best, that which teaches him how to govern his family; the third that which teaches him to govern a community.

Life is like a theatre in this respect—that, although during the performance, we hold higher and lower places, we all mix in one common stream when the play is over and we go home.

A bad wife is a shackle on her husband's feet, a burden on his shoulder, a palsy to his hands, smoke to his eyes, vinegar to his teeth, a thorn to his side, a dagger to his heart.



From the Educator.

## Evils in the Home Circle and in Society.

No. 6.  
FALSEHOOD.

Lying has become a more general, if not a more ruinous evil, than any other that afflicts the human race. It has numerous branches that extend through all the ramifications of society. It is practiced in the grocery, in the counting-house, in the work-shop, in the family,—and in fact, wherever human beings live and move, and think, and act. Parents, systematically, though perhaps not designedly, teach their children the art of lying. To avoid the importunities and impatience of children they are promised an excursion,—and are not taken on the trip. Promised refreshments; they are not given. Promised punishment; it is not inflicted. Promised a great many things, which the parents have no intention of fulfilling; and all this is done simply to "keep them quiet."

The child is an apt learner; he cannot see how "dreadfully wrong" it is to "tell stories" when those that he looks to for guidance, practically set the example. Is it any wonder that children are addicted to falsehood, when parents are the instructors!

Stealing and profanity are near neighbors of lying, and by the power of association these evil habits are soon acquired, when the door to deception has once been widely opened.

Thieving is the lowest,—basest type of deception; and profanity is only hypocrisy in another garb—laying claim to courage by setting at defiance the Great Creator, who they know full well, will avenge such daring insults.

A little older, the child attends school and hears the teacher tell, who are politely termed "white lies," and his playmates are expert in the same line: like the rest, to avoid chastisement he deceives the teacher. There are many plays, especially among girls, that consist in part, or entirely of lies! Many of which are told for mere amusement. This is prominently the case on "All Fool's day"—the first of April. One little girl will tell another "Oh! look at that big snake!" &c. You may pool! at this and say "all nonsense—such fibs are nothing but innocent recreation." But remember, harmless as they may now appear, they have a strong tendency to familiarize the mind with sin;—to blot out the moral distinction between truth and falsehood—and will surely lessen the importance of the former and illustrate the "present convenience" of the latter.

The child becomes a man, and puts in practice what he has learned at school and home;—he sells a piece of goods for "a perfect article" which is full of flaws and of a rotten texture;—he disposes of manufactured material for "all wool" that is two-thirds cotton, and, consequently, gets a much higher price for it, than he could have obtained, had its real texture been known to the buyer. Hence, the customer is cheated;—he is robbed by the seller of the excess of value that the woolen was worth more than the cotton article. This is robbery,—theft!—nothing else.

The lies of friendly intercourse! How thickly they are strewn along our pathway. Mrs. Jones drops in at tea time to see Mrs. Tomkins; the latter is "delighted" to see her "dear friend" Mrs. Jones; she is so glad that she has come just in time for tea. When Mrs. T. "thinks" about going home Mrs. Jones hopes that she "will stay longer," and wants her to come "right often." After her departure, Mrs. Jones thus extemporizes before her consort and the children:—"The old screech-owl, just to come on purpose to see what we had for supper. I do hope she will stay away from here after this for all time to come. She's mighty impudent to think that I care anything about her!" &c.

This instructive lesson on the ways of the world is not lost upon the attentive children. They imbibed its spirit at once, and when certain of their playmates come on a visit, there is a repetition of the scene with sundry variations. The little fledglings are trying to fly like the old ones. Inscribe in characters of burning fire over the doorway of such parents, Falsehood taught in six easy lessons! Here is the school, and here are the teachers!! "We can readily point out the road to eternal perdition; hurry in the pupils!"

There are lies of action as well as those of speech. A large volume could be filled with a simple enumeration of them. In order to "keep up appearances" families in moderate circumstances, put sofas and pianos in their parlors while they eat potatoes and salt in the kitchen. They want to deceive the community, and cheat them into the belief that they are "better off" than what they really are. The same motive induces a poor hired girl to don a high-priced bonnet or shawl. She wants to have it thought that she belongs to the "upper crust" of society. A fifty dollar dress often covers a ten-cent muslin wrapper for the same reason. Such persons are not what they seem. A woman made up into shape by means of cotton and whalebone, steel hoops and "axilla shields" to say nothing of a complexion she may owe entirely to pearl powder and rouge, may be an interesting ditty to an admirer who is not permitted to know more about the genuineness of all her charms than his superficial scrutiny may furnish, but her husband contemplates her from a very different point of view. She cannot hide from him her personal defects; and when he discovers that the beauty which enchanted him is wholly artificial, and that she is by no means all his fancy painted her (the painting being done with much skill but no fancy) who can imagine his disappointment?

This systematic lying, or if the word be too harsh,—deception—engenders envy and contempt in society: bickerings, suspicion and hatred at home. The rising generation, with their well-known proclivities for evil, observe and practice upon the model set before them, and are thus taught to deceive in action as well as in words. Hence, we become a nation of shams, not men nor women any longer, but poor, pitiful, lying shams.

Slander is a modification of the science of falsehood. It consists in asserting something evil of some person; an assertion in which

there is no truth. There are several motives that lead to it. First:—with malicious intent to injure the person slandered. Secondly:—to pass away the time, and say something that will awaken interest. Thirdly:—to make a show of superior wisdom, by depreciating the character and attainments of the libelled party. Slander is often conveyed through the medium of gossip, and the female sex seem to have a "strong weakness" for discovering and exaggerating the flaws to which human flesh is heir to. Very often the defects are manufactured "to order" for the edification of the company. These dissections of personal character generally take place at evening parties, apple bees, quilting matches &c.

A writer on this subject says:—

## GOSSIP.

Of all the nuisances that infest society, the gossiping nuisance is the most unbearable. People that want to know what time you eat your breakfast, and what you had to eat—who watch from behind their blinds to see when you go out and when you come home—who are as much interested in the color of your wall-paper and the pattern of your curtains, as they are in the latest news from Europe. If they would stop at this point, nobody would complain; but they are not satisfied until they have picked your character and failings to pieces, with tongues sharper than thorns. We wonder if they ever paused to consider how much time they wasted in this non-paying employment. "It is the least part of wisdom," says some one, "to speculate on the petty defects of every-day people." Only suppose for a moment, that every time we feel inclined to criticize our neighbors, we should just turn the telescope in another direction and spy out some darling fault of our own. How long would it be before the world reformed under such a treatment? The best and wisest man that ever lived would find something to alter and improve, and we are very certain there would be no time left to find fault with other people's failings. If you can't find enough in your own daily life to busy your thoughts, you must be a very uninteresting specimen of humanity. Let your neighbors alone—take care of yourself, and we can warrant your having enough to do!

## A Life of Faith and Work.

LOUIS HARMS was born in Hermannsburg, in Hanover, where, after he had completed his studies in the University, he became the assistant of his father, who was Pastor of the Lutheran Church in that place. The fact that he labored successfully in this position, in the home of his boyhood, enjoying the love and esteem of the parish, bears the highest testimony to his sterling Christian character. He did not despise the simplicity of the poor people inhabiting the barren country around his native town: his education was too thorough to admit of this; and they loved him well because he showed himself worthy of it. Indeed his attachment to his native place was unusually strong, and he was accustomed to say that no country in the world is preferable to the Lueneburg Heath, and Hermannsburg is the prettiest village in the Heath. With such admiration of his home and such a keen appreciation of the worth of its people, it would have been strange if the noble son had not won their confidence as his father enjoyed it before him.

In 1848 the father died, and Louis became Pastor in his place. He had been working hard before; but now he developed an activity that was extraordinary. In obedience to the Saviour's will he endeavored to give himself wholly to the work; and those who have a mind to labor never can be in want of something to do. He preached not to show what stores of wonderful erudition, that the poor people wot not of, may be gathered at the University, but in demonstration of the spirit, setting forth biblical truth with great earnestness and great plainness of speech, so that all might understand it, and with a popular power that few possess. His large Church was always crowded, and none seemed to become weary of the services, not even those who for want of room, were compelled to stand during their long continuance. The principal service, of which the exposition of a portion of scripture apart from the sermon preached, formed a prominent part, usually lasted three or four hours. Often he preached three times on Sunday, so that he was engaged nearly all day in conducting worship and expounding the scriptures. In his pastoral labor he was equally zealous. His congregation numbered about 11,000 communicants. To the spiritual wants of these he ministered with all fidelity in private as well as in public. It is truly astonishing that human frame could so long endure the amount of toil which he cheerfully underwent, especially as he allowed himself but little sleep and never took a vacation—at his post all day long, and a good part of the night, and all the year-round.

But his work as Pastor of a large charge was by no means all that he performed, although this, as he performed it, would seem to be enough to wear out an ordinary man in a short time. Not long after his father's death the effect of his unremitting labors manifested itself in a desire, on the part of his people, to do something more to glorify their Lord. Twelve men offered themselves as foreign missionaries. Harms did not deem it best to send them away to be educated for this purpose, but secured a house for them and put them under the instruction of his brother, who was also a minister. The management of a Missionary Institute was thus added to his work. He prescribed a course of training embracing four years. The study of theology was carried on vigorously, but a daily task of manual labor was also assigned, "to keep them healthy and to keep them humble." Harms said:—But while the first missionaries were receiving their training at this school, attention had to be directed also to the future. By the time they were ready to be sent out all was ready to

send them. Missionary fields had been selected in Africa, and the difficulty of getting the missionaries to their destination had been obviated by the Hermannsburgers. They had built a ship and supplied it with everything necessary for the long voyage, and in October, 1853, she set sail, for the first time, from Hamburg. Since then she has been voyaging the sea in the cause of missions. Nine missionary stations have been established, more than a hundred missionaries have been sent out, and the mission has been highly successful. Thus Harms became director also of a large missionary enterprise. And yet another thing was needed. His people must be informed of their foreign operations. This required a ready channel of communication between them and their missionaries, and to supply this want the *Missionsblatt* was started, of which of course, Harms became the editor. This paper has the largest circulation that was ever reached by a religious periodical in Germany. So work was added to work, and still Harms found time and strength to accomplish it.

Such a life of consecration to the Master's work is a cogent testimony to the power of Christian faith. Harms relied upon the Lord's promises and taught his people to rely upon them, and that is the secret of his success. He was instant in prayer to the Lord, from whom cometh our help, and he and his people walked in daily communion with God, whose they knew themselves to be and whom they therefore desired to serve. Neither Harms nor the people of the barren heath were rich, but they trusted in their Father in heaven to whom all the gold and silver belongs. So they worked together and prayed together, and God, whom they sought to glorify, blessed them and their work. Hermannsburg is a model parish, where no one is absent from church except when providentially prevented from going, where there is family prayer in every house, where there are no drunkards and no paupers, where people live in harmony and sing sacred melodies while at their work, and where missionary work is done on a larger scale than has been reached by some whole denominations, and all this, under God, through the influence of one man of sound faith that works by love.

The example administered a rebuke to those who are at ease in Zion, and calls for greater zeal and trust in the Lord's work. Let us heed it.

LUTH. STAND.

## Constancy in Prayer.

A number of ministers were assembled for the discussion of difficult questions, and it was asked, how the command to "pray without ceasing" could be complied with. Various suppositions were started, and one of the number was appointed to write an essay upon it, to be read at the next monthly meeting; which being overheard by a plain, sensible servant-girl, she exclaimed, "What! a whole month wanted to tell the meaning of that text! it is one of the easiest texts in the Bible." "Well, well," said an old minister, "Mary, what can you say about it? how do you understand it; can you pray all the time?" "O yes, sir," "What, when you have so many things to do?" "Why, sir, the more I have to do, the more I can pray." "Indeed? well, Mary, do let us know, it is, for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning, I pray that the Lord would open the eyes of my understanding; and while I am dressing, I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for the washing of regeneration; and as I begin to work, I pray that I may have strength equal to my day; and when I begin to kindle up my fire, I pray that God's work may revive in my soul; and as I sweep out the house, I pray that my heart may be cleansed of all impurities; and while preparing and partaking of my breakfast, I desire to be fed with the hidden manna, and the sincere milk of the word; and as I am busy with the little children, I look up to God as my Father, and pray for the spirit of adoption that I may be his child; and so on all day: every thing I do furnishes me with a thought for prayer." "Enough, enough," cried the old divine, "these things are revealed to babes, and often hid from the wise and prudent. Go on, Mary: pray without ceasing; and as for us, my brethren, let us bless the Lord for this exposition, and remember that he has said, 'the meek will be guide in judgment.'" After this, the essay was considered unnecessary.

An old divine has the following beautiful passage on the approach of prayer to the mercy-seat, and her success there.—"Hope calls to prayer, and says 'Lo, here is a messenger speedy, ready, trusting, knowing the way. Ready; you can no sooner call her than she comes. Speedy; she flies faster than eagles, as fast as angels. Trusty; what embassy soever you put in her tongue, she delivers with faithful secrecy. She knows the way to the throne of mercy; and never faints till she comes to the chamber of the royal presence. Prayer hath her message. Away she flies, borne on the sure and swift wings of faith and zeal, wisdom having given her a charge, and hope a blessing. Finding the gate shut, she knocks and cries, 'Open, ye gates of righteousness, and be ye open, ye everlasting doors of glory, that I may enter and deliver to the king of Jerusalem my petition.' Jesus Christ hears the knock, opens the gate of mercy, attends her suit, promises her infallible comfort and redress. Back returns prayer, laden with consolation. She hath a promise, and she delivereth it into the hands of faith—that were our enemies more in number than the locusts of Egypt, and more strong than the giants, the sons of Anak, yet power and mercy shall fight for us, and we shall be delivered. pass we then through fire and water—through all dangers and difficulties, yet we have a messenger holy, happy, acceptable to God: that never comes back without comfort—that messenger is, prayer."

## REMEMBER IT.

A word once let fall, says a Chinese proverb, cannot be brought back by a chariot and six horses.

## CULTIVATING MINISTERS.

"Trenous," of the *N. Y. Observer*, has written a letter from the "Fireside," on cultivating Ministers. We make some extracts.

\* \* It is not pretended that manners out of the pulpit are of as much account as manners in the pulpit, but there is no profession or pursuit in life where good manners are more conducive to success, and bad manners more injurious than the clerical. Hence the importance of making the subject a matter of attention at the outset of the educational life of a minister.

College and seminary life is not favorable to the cultivation of good manners. The herding of young men in the walls of a common dormitory, restaurant and study, where they sleep, eat and recite, without coming in contact with society, always tend to make students indifferent to the requirements and gentleness of cultivated life. Many of them become boorish in their habits, if they were not so when they entered. \* \* \*

If I had the regulation of the interior of a school for young prophets, I would first exclude the use of tobacco; not a professor should teach in any chair, not a student should recite within its walls who made use of this vile weed. It is the bane of the ministerial profession. It has destroyed the usefulness and lives of many of our most splendid ministers, and is now ruining others who will read and despise these words. Their friends know that they are going down, but they will not believe it. By banishing tobacco from the seminary, we should at once banish a large amount of filth. Then we should have a taste for cleanliness which is inconsistent with incessant spitting. In the next place, I would provide suitable persons to perform all those services for students which are done for them in genteel families, and by thus relieving them from menial offices, would lead them to cultivate the graces as well as the sterner virtues of life. And I would have every room carpeted, and furnished with more than the absolutely necessary furniture—there should be some of those comforts and delicate appliances that go to make up the actual enjoyment of a place in which, for two or three years, a student is to find his home.

Doubtless you sneer at some of these suggestions, and I think I hear you say "That is the way to make dandy ministers, dilettanti preachers, but not the strong stalwart sons of thunder that the world is waiting for." But hold; is a man less manly for being a gentleman? Is dirt in order to godliness? Does health require the sacrifice of decency? If there is any good man worthy to be despised, it is a Miss Nancy, and we want none of them in the pulpit. But the cultivation of good manners does not make a man a fool, and a Miss Nancy is next door to a fool. No we need a race of strong men, of men who can be courteous as well as strong; who can, like Paul, adapt themselves to all situations in life as a true gentleman can, and as no other man can. Good manners tell upon every man's success, and more upon a minister's than any other man's. The rudest people feel their power, and are proud of a minister to whom they love to look up with admiration as well as reverence. And if the rude appreciate and admire good manners in a minister, much more are they mighty for usefulness where society justly requires that the minister shall be an ensample to the flock in manners as well as morals.

[For the American Lutheran.]  
Donation Visits.

MR. EDITOR:—Permit me through the columns of your excellent paper to make mention of a donation visit from the members of my New Berlin congregation on the evening of the 9th of Feb. The plan was to keep it secret and take the pastor and his family by surprise, but it so happened that it was revealed on the morning of the same day, however not by "the ladies," as one of them said, feeling a little indignant that it "leaked out." It was a mild and pleasant evening, and quite early the kind people began to assemble at the pastor's house, some on foot, some in sleighs, and some in sleds, every one bringing something as a donation. There were present more than a hundred members and others, and all appeared to enjoy themselves very much. Several tables were loaded with dry goods, groceries and other articles of daily use in a family. Our little ones were especially remembered by the kind people with articles of clothing. Wheat, corn, oats and wood were brought by some of the farmers. In addition to the above the pastor was presented with a purse, containing a nice little bundle of "green backs." The amount donated we valued at about \$118. What added much to the interest of the evening, was the serenade we received from the New Berlin Cornet Band. This band, organized and instructed by Mr. J. B. Sechrist, formerly leader of the First Maryland Cavalry Band, performed admirably for the time they have been drilling. They have our heartfelt thanks for the manifestation of their goodwill toward us on this occasion. I wish also to state in this communication, that Mrs. K. was presented with a handsome carpet as a Christmas gift by the good people of my Dreisbach congregation. These presents are appreciated not only on account of their intrinsic value, but more especially on account of the kind feelings which they exhibit on the part of the donors. To all these dear people we feel

very grateful and thankful for these tokens of their kindness and benevolence. May the Lord bless them all abundantly with all needed temporal and spiritual things, and cause them to realize, that He "loveth a cheerful giver," and that "it is more blessed to give than to receive," is the prayer of their pastor.

D. K.  
New Berlin, Feb., 12th, 1866[For the American Lutheran.]  
Hunting a Pastor.

A certain minister, not fifty miles from where I am writing, for reasons, satisfactory to himself, resigned his charge much against the will of his people. His resignation was, however, reluctantly accepted. Then commenced the minister hunt, somewhat after the following fashion:—

Neighbor A meeting Mr. B. exclaims "well brother B, did you hear that our pastor has resigned?" "Why no!" exclaimed bro. B, "is that true?" "Yes," replies bro. A, "he resigned at our last council meeting, and I am really sorry, for I really don't know where we will get another man to suit us. We must have a first rate preacher, a genuine revivalist, a common man, not proud, and one who can live on a small salary &c., &c. He must have a small family, his wife must do her own work, not dress so fine, must visit a great deal, etc. Now, you know bro. B.—it is not every day we can get such an one. If we get one with a large family, he must keep a maid, school his children, etc., and that would cost us too much. True, the charge is large (about 600 members), and wealthy, but really if we would get such an one, some of us would have to pay ten dollars apiece, which I for one can't afford. I have but one farm and, you see if I want to save enough to buy another, I must be economical." Now a great deal more was said, and still more thought, which I will not mention.

I might here remark that the resigning pastor was rather a modest man, and would never ask his people to increase his salary, but if they had not foresight enough to see the necessity themselves, he resigned the charge. People ought to know that with rising prices, the minister's salary should be raised in an equal ratio.

But to return. The time for the meeting of the council for the purpose of selecting a pastor arrives, and all make their appearance. The chairman takes his seat and after prayer, states the object of the meeting. Bro. A, proposes Rev. B, and gives his opinion as to his qualifications &c. Bro. B, rises and asks a number of questions, such as "is he a sound, healthy man, a good speaker, a frequent visitor, has he a strong voice, is he a common man, or does he wear breastpins, or finger rings &c?" These questions being answered, bro C, asks "is he the right kind of a man in other respects? For instance does he go the whole length in revivals, does he speak both languages equally well, does he require a large salary, has he a large family, must he keep a maid, is his wife a good housekeeper, does she visit much, does she wear crinolines &c., &c. The chairman replies as best he can. Then bro. D. asks if he read his sermons, if he does we don't want him, for if we want sermons read we'll get some school-boy, or do it ourselves; is he opposed to noisy meetings, to shouting and jumping, does he use the bench, and call out the mourners &c., &c. These questions being answered, they begin to come to a point, but just then bro. E, asks how much of a salary must he have? will he take what our present pastor is getting, or must we give more? The Pres. replies "that everything is very high! in price, and that the salary must be raised at least one hundred dollars." "Well replies Mr. F, if he wants that much we will make him earn it by preaching often. But up jumps Mr. G, and cries out "I am opposed to raising the salary, and for that reason can't vote for this man. I have just bought another farm, and am in debt, and can't give more than formerly (5.00). But here is Rev. H, who would no doubt take less, and that would save us just one hundred dollars per year, which is no small item in these hard times." Here another quizzing and answering of questions begins which we will pass over. Just here the Pres. rises in his seat and makes his first speech, and a sensible one it was. "Brethren," says he, "the charge is too large for one man, and should be divided. We are fully able to support two men and should have them. We have already too long imposed the labor of two men on one, and yet paid only the salary of one, and hardly that. We are injuring ourselves and our pastors by this course. The heaviness of the charge is the great objection to it, and hence the necessity of a division and the increase of the salary.

This rouses another party, who in an excited tone replies "If you want to do this, you will find that there are other places of worship, and I can assure you that before we will be thus burdened, we will change our church relations, &c.

At length it is decided to give Rev. Mr. B, an invitation, with the understanding that if he does not possess the specified qualifications, they vote him off, and invite the cheap Mr. H. This is agreed to, and the meeting adjourns sine die convinced that they acted very wisely, when with all their wisdom, they forgot the most important and vital question, namely, is he a converted, godly, and well-trained man?

So fastidious and penurious are some people becoming that they must soon send to heaven for old Martin Luther, and then let him earn his bread the second time by singing.

SIGMA.

## [For the American Lutheran.]

## Last Hours of Addison and Hume.

If there be a time beyond all others when we are honest in our words and truthful in our ejaculations, that time is in death. It is a solemn hour when the knowledge breaks full upon us that soon we will be trying the realities of an untried world, as yet.



Oh how we treasure the last dying words of a friend or relative! And why? Because they are the last. Why are those words yet ringing in your ears which a pious father spoke to you long years ago as he was dying? Why have you not forgotten them along with thousands of others he uttered during his lifetime? Because you knew full well you should never again hear him speak. Again, you knew they were weighty words. Though perhaps in life he had uttered many truths which you have forgotten, though at times he may have joked and laughed, then he did not so. When Sir Walter Scott was dying he called a friend to his bedside and said to him, "My dear sir—I have but a moment to speak to you. Be a good man; be honest, be virtuous, be religious. Nothing else will give you any comfort when you come to lie here." Were they not weighty? Do you think Sir Walter's friend ever forgot them? No indeed! And though with that very friend he may have been jovial and light in health, now his thoughts and words are in a quite different channel. Without comment, let me give you the last words of Addison the celebrated English essayist and humorist—an arch infidel and prince of unbelievers. The first sending for an infidel son said to him "See how a Christian can die" and quietly breathed out his last life's breath. The other as the monster approaches says unconcernedly "I see death approaching without anxiety and without regret," and woke in an eternal waking, to learn that death was not an "eternal sleep," as he had written and taught. Think on and compare such ends.

## THE AMERICAN LUTHERAN.

Selinsgrove, February 22, 1866.

## A LUTHERAN MINISTER DEPOSED BY ONE SYNOD AND RESTORED BY ANOTHER.

Our English Church papers have been repeatedly exhorted of late from a certain quarter, to copy more church news from the German papers, and thus give our English people some information of what is going on in the great and increasing German division of our church.

Whilst we admit that it might be well to give more church news in our papers from the German churches, yet it is to be feared that the publication of some things that transpire in those German churches and synods, might not leave the most favorable impression on the minds of our readers in regard to the character of our German brethren.

Of this nature is the case alluded to in the caption over this article. It appears that a certain Rev. Carl Körner, who had received his theological training in the Seminary of the Ohio Synod at Columbus, was deposed from the ministry by that Synod. Delicacy forbids us to give the details of the cause of his excommunication. We remark in general that he married a woman of bad character, with a full knowledge of the fact. He gave as a reason for this, that he wished to imitate the example of one of the ancient prophets, who by divine command entered into a similar matrimonial alliance to symbolize and reprove the idolatrous practices of the Israelites. So he wished to symbolize the unholy alliance of the church with secret societies. It seems also that he got into an open conflict with the Freemasons, some of whom were members of his church in Dansville, N. Y. We received a letter from the secretary of this congregation, in which he complains that the Freemasons had flogged him in the church. (The German reads, die Freimaurer haben mich in der Kirche geprügelt.)

From the decision of the Synod of Ohio, Mr. Körner appealed to the Buffalo Synod. This Synod after spending two days in investigating his case restored him to the ministry, and it would seem also, admitted him to membership in that venerable body. The result of the investigation is given in a card signed by Revs. Grabau and Hochstetter. The following is a literal translation of this card:

Buffalo, Jan. 10, 1866.

The undersigned desire herewith to make known that in the investigation of his ecclesiastical affairs during yesterday and to-day, it has been determined that Mr. Pastor Körner is the legal pastor of the Lutheran congregations in Dansville and Perkinsville. On this account he was also permitted regularly to attend the sessions of the ecclesiastical ministry of the Synod of Buffalo &c.

F. A. Grabau, Senior Min.  
Chr. Hochstetter, Secretary.

If the Ohio Synod has given the true cause of the expulsion of Mr. Körner from the ministry, then it would appear, that Rev. Grabau and the Buffalo Synod do not regard such conduct as Mr. K. confesses himself guilty of, as inconsistent with the character of a Christian minister.

We are frequently told that the reason why there is so little union in the Lutheran church is because we do not all subscribe to the whole of the Symbolical Books, and that the adoption of these books by all the Synods would bring us all together in peace and harmony. But here we have two of the most intensely Symbolical Synods differing on so important a subject as the fitness of a man to the ministerial office, and the one Synod undoing what the other has done. The Symbolical Books do not appear to remedy this evil.

In one respect the Ohio Synod may blame herself; that Senior Grabau has played her such a trick. He proposed to this very synod of Ohio his plan for a Lutheran Church Court alluded to in a previous number of the American Lutheran. But the Ohio synod indignantly rejected his proposition, and consequently judge Grabau and his ministerium now constitute the whole court. As will be seen from the above, they have, after sitting two days upon an important case, given their verdict in favor of the plaintiff, defendant (O. Synod) thrown into the cost.

We sometimes meet in the Symbolical papers with comparisons between the numerical strength of the General Synod and those Synods which do not belong to the Gen. Synod, and the idea is held out that all those opposing elements will consolidate and form an old school General Synod, and in that case overlook our American Lutheran General Synod. But we need feel no apprehensions on that point. All those Synods that are too symbolical to unite with the Gen. Synod are but so many disjointed fragments that can never amalgamate. They repel each other and are more antagonistic to each other than to the Gen. Synod.

The only basis of union for the Lutheran church in this country is the basis of the Gen. Synod which requires unity only in fundamentals and allows liberty of conscience on nonessentials. If there is not charity enough among the different divisions of Lutherans in this country to unite on this basis they never will be united till they get to heaven.

## Revivals.

The Good Lord always visits His people with the influences of His Holy Spirit, in the conversion of precious souls, whenever and wherever, His people engage in prayer and praise, with the spirit and understanding. Manifestations of God's love, mercy and power to save from eternal ruin, are seen in many congregations in the state of New York. Under the pastoral charge of Rev. Fra. Porter, Richmondville, Schoharie County, about 300 have lately started in the good cause of our Dear Saviour. Rev. P. Wisting, is having a very interesting meeting at Lawyerville, Schoharie Co. Rev. G. Young, is having some excellent meetings in the church at Frey's Bush, Montgomery Co. Oh! what good, glorious blessings our Heavenly Father bestows upon His faithful children. How encouraging it must be to ministers of the Gospel, who labor diligently in their mission of love, to see sinners coming to the "Lamb of God which taketh away the sins of the world." God will through the instrumentality of His word, awaken the careless and impenitent to a sense of their duty toward Him. May the Lord bless the good seed that is sown, and may it yield a plentiful harvest.

Rev Eichholtz writes to us from Cunynham Valley, as follows:

Mr. Editor,  
Believing it always gratifying to you, and your many readers to hear of a work of grace in our different charges or churches, I would ask a little space in the columns of your valuable paper, to communicate through it, what the Lord has been doing for us at Sybertsville church, which you assisted in dedicating last fall. In November last we protracted a meeting for upwards of three weeks, preaching every night, and holding inquiry meetings at private houses during the day. The meetings were solemn and impressive, no confusion or unnecessary excitement; everything was done decently and in order. The Lord truly blessed his word in the conviction and conversion of some precious souls. Bro. Dimm, of Bloomsburg, kindly assisted in preaching two nights for me, and would have remained longer, had his health permitted. Since we have closed the meeting, we have received by confirmation and otherwise, eleven to church membership, and some of these are heads of families. We feel truly grateful to God for these tokens of his love to us, and are encouraged to labor on with greater zeal and diligence in the work of our Master. Since the dedication of this church, we have received into membership nineteen souls, in less than five months, all are promising subjects of divine grace. Shortly after the meeting closed, the good people of Sybertsville and vicinity, showed their kindness towards me in the way of a donation of Provisions, horse-feed and cash, amounting in all to upwards of seventy-five dollars, may the Lord bless the kind donors. To God be all the glory.

Yours in Christ,  
Geo. Eichholtz,

KNOX, N. Y.—The Lutheran congregation of Knox, N. Y. gave their pastor, Rev. A. W. Daniels, a donation on the 14th inst. amounting to \$144.50.

BELLEVIEW, ILLS.—A friend writes to us from Bellevue, Ills. as follows:

"Formerly the Missouri Lutherans had a large church in this place, but in consequence of a debt upon it, they were obliged to sell it; now they have a very small church, as well as congregation. Next summer, however, I am informed, they intend building a large church. —Excepting the Catholic congregations of all the denominations are small. Lagerbeer and infidelity seem to have more attractions for the people of Bellevue than the Christian religion.

It is however a fact that the church members here pay much more liberally towards the support of their ministers than they do in the East. To support the Presbyterian min-

ister, one of the members pays \$200, another \$125, another \$150, another \$75, and another \$50.

I wish we had a good church here of American Lutherans."

## Meeting of the General Synod.

Notice is hereby given that the Twenty-second Convention of the General Synod of the Evangelical Lutheran Church in the United States will assemble in Fort Wayne, Indiana, on Thursday, May 17th, 1866. The first session will be opened at 9 o'clock, A. M. with a sermon by Rev. Dr. Sprecher, Springfield, O., President of the last Convention. The Chairman of each Synodical delegation is requested to bring with him copies of the Minutes of his Synod, held since the last Convention of the General Synod.

M. L. Stever, Secretary.  
Gettysburg, Pa., Feb. 17th, 1866.

## COLLECTIONS FOR THE GENERAL SYNOD.

The following resolutions were adopted at last meeting of the General Synod, held in York, Pa., 1864.

RESOLVED, That in view of the fact that the income of Synod from the sale of its publications falls considerably below the actual and increasing expenses of Synod, it be recommended, that annual collections be taken in the churches of the several District Synods for the purpose of creating a fund to defray the mileage of the delegates and other necessary expenses of Synod, and that any surplus funds, that may, thereafter, remain in the Treasury of the Synod be appropriated at the time to the Missionary or Education Treasuries of the General Synod.

RESOLVED, That the proposed collection be taken on, or near, the first Sabbath of April in each year and that the Secretary of Synod be instructed to give notice to the churches four weeks before the time of collection.

M. L. Stever, Secretary.  
Gettysburg, March 1st, 1866.

## REVIEWS.

Good Words, an illustrated monthly magazine, edited by Norman Macleod, D. D. New York; Strahan & Co. 178 Grand St. Contents: Madonna Mary, My Dervish Life, Refuge, The Story of John Huss, Two Panels from an Old Picture, Health of Body and Mind, Jonathan Swift, A Question of Minutes, &c. &c. The literary and moral character of this magazine ranks much higher than that of the ordinary publications of this kind. It occupies, as it were, a middle ground between the religious and secular publications, and occupies the ground well. Its articles are from the pens of some of England's best writers. Terms: \$3 a year—single numbers 25 cents.

The Argosy, A magazine of the Fireside and the Journey. New York: Strahan & Co. Price 25 cts. per No. Contents of January No.: Griffith Gaunts, Sand Martins, The Round of Life in Bokhara, An Apology for the Nerves, On Board the Argosy, The Natural History of Scotchmen, &c. &c. This is a new literary adventure, addressing itself alike to the travelled and the untravelled, in story telling it creates "new worlds and lofty hopes," and "fancies chaste and noble." Its essays display the lights and shadows of our age bringing out its harmonies and discords.

Demorest's Monthly Magazine combines literature, fashion and art. It contains an excellent miscellaneous, domestic and family department. Its fashion plates are the very latest and stand unsurpassed by any other magazine. A number of diagrams accompany each issue of full sized patterns. Published at 473 Broadway, New York—\$3 a year.

The New York Weekly Magazine of popular Literature, Science and Art. Contents of the Number before us: How I made a Fortune in Wall Str., Fast and Firm, The Broad St. Pump, The Gout, To Persons about to Marry, Patty's Vacation, &c. &c. Price 10 cents, or \$4 a year. Published by O. H. Bailey & Co., No 7 Beekman St. New York.

HUMAN DEPRAVITY.—A Discourse by Rev. S. S. Schmucker, D. D., Emeritus Professor of Theology in the Theological Seminary at Gettysburg, Pa. Rom. 3: 12.

The author has kindly sent us a copy of this discourse; we have read it with much interest and profit. It exhibits in an eminent degree that free and elegant style, that clear and cogent reasoning, that practical common sense for which Dr. Schmucker is so much distinguished. He first proves the truth of the general fact that all men are depraved, and secondly examines the nature and circumstances of this mournful fact. Any one wishing to have a concise and conspicuous treatise on human depravity, should by all means secure a copy of this discourse.

THE JUBILEE OF 1865.—This is the title of a Discourse preached in the Second Lutheran Church of Selinsgrove, on the day of National Thanksgiving, Dec. 7, 1865, by Rev. S. Damer, A. M.

This discourse is based on the text, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain;" Psalm 76, 10. This discourse is distinguished for the spirit of loyalty and patriotism that pervades it. It abounds in many truly eloquent passages and does honor to the head and heart of its author.

## THE LADY'S FRIEND.

The March number of this magazine is on our table. "The Impending Ruin," a fine and expressive steel engraving, illustrative of a story of the same name, leads off the number. The double colored steel Fashion Plate is a beautiful one, and the dresses are such as ladies of good taste can wear. Then we have engravings of a carriage-dress, Pelerine, Home-dress, Child's-dress, "Fanchon" Bonnet, &c. &c. The music for this month is the "Richmond Polka." The literary contents are excellent. We may specially note "The Impending Ruin;" A Song by Beatrice Colonna; "Victoria Regina," a story in which the heroine, a beautiful and refined young lady, becoming poor, seeks domestic service, and finds her reward in so doing; Poems by Florence Percy and August Bell; "Rachel Dana's Legacy;" "Zillah;" "The Pastor's Wife;" "At Last," by Mrs. Bella J. Spencer; "Marrying an Indian, and How I came to do it," a very well told story, Editorials, Fashions, Receipts, &c. &c.

Price \$2.50 a year; 2 copies \$4.00; 8 copies (and one gratis) \$16. Now is the time to get up clubs for 1866. Specimen numbers for this purpose will be sent for 15 cents. Wheeler & Wilson's celebrated sewing machines are furnished as premiums in certain cases. The Prospectus of this magazine for the present year embodies a splendid list of contributors.

Address Deacon &amp; Peterson, 319 Walnut Street, Philadelphia.

## NEWSPAPER LAWS.

We occasionally receive notifications from post-masters that our paper is not taken out of the office to which it is addressed, and has not been, for some months. It may be well under the circumstances, to refresh the memories of post-masters and delinquent subscribers of the provisions of the postage law. By it, Post-masters are required to give notice by letter when a subscriber does not take his paper from the office; and give the reasons for its not being taken. Neglecting to do so makes the postmaster responsible to the publisher for the payment.

Any person who takes a paper regularly from the post office, whether he has subscribed or not, is responsible for the payment of the subscription.

A person ordering his paper discontinued must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not.

The courts have decided that refusing to take a newspaper and periodicals from the post-office, or removing and leaving them uncalled for, is prima facie evidence of intention—*all raud.*

## Dr. Wayland on a Side Bench.

In one of his last letters to an old friend in England, Dr. Wayland uses the following touching expressions, which incline us to be oftener in the same school and on the same seat.

"I have been interdicted from mental effort. I was attacked with symptoms of overwrought brain, showing danger of paralysis, and demanding most imperatively rest; and rest I have taken. It was not severe, but premonitory, and I at once laid aside my papers. I have, however, read the Bible more than ever in my life in the same space of time, and at every new reading I find more to love and admire. O, how much I have lost by not reading it more! I have reason to bless God for setting me aside, on a side bench, at school alone, to read his Word and call upon his name;" and again, "Blessed be God, I am able to read his Word with increasing interest, and to entertain a more constant hope of eternal life!"

A lady in Boston, now nearly seventy years of age, can repeat all the Psalms of David and Solomon's Proverbs by heart. No matter at what verse one may begin, she will take up the cue and proceed to the end of the chapter.

Audubon's "Birds of America" was produced in 1840, it being then pronounced "the most magnificent monument ever raised by art to natural science." A few years since copies could be purchased for from \$400 to \$500, now a well bound copy will cost \$1,500. Only one hundred copies were printed.

The Jews of San Francisco are building two new synagogues. In both of them the arrangement is such that families sit together in pews as in our churches. Those who compose one of these societies call themselves "Reformed Hebrews," and have given up looking for a Messiah yet to come.

Alabama proposes to punish the mixture of the races if by marriage, by imprisonment of the white and branding and whipping the black, but if the parties can plead an open defiance of the seventh command in extenuation, the penalty shall be softened down to a fine of the one, and simply whipping the other.

## Confirmation &amp; Marriage Certificates

We have printed a number of Confirmation and Marriage Certificates. They are neat, plain, and cheap. Confirmation Certificates 4 cts. a piece; Marriage Certificates 2 cts a piece, free of postage.

## A FEMALE SEMINARY SOLD.

The Female Seminary at Hagerstown which had been advertised for sale to pay its debts. There was apprehension that it might fall into the hands of the Catholics, but on the day before the public sale was appointed, two Lutheran gentlemen, Messrs Charles W. Humrickhouse and John W. Bridges purchased the institution from the trustees at private sale for the sum of \$19,500. They intend to make a first rate Lutheran Female school out of it. We rejoice to learn that through the liberality and enterprise of these two gentlemen this institution will remain in the Lutheran church under more promising auspices than ever. We understand that Rev. Dr. Martin, at present local editor of the Lutheran Observer, is to become the principal.

## RESIGNATION.

Rev. P. Gheen has resigned the pastoral charge of Lock Haven Mission, to take effect on the 1st of April next. Br. Gheen is ready to receive a call from any vacant charge, in which preaching in the German language is not required.

Dr. Franklin's Mistake.—Franklin when he was ambassador to France, being at a meeting of a literary society, and not well understanding the French when declaimed, determined to applaud when he saw a lady of his acquaintance express satisfaction. When they had ceased, a little child who understood the French said to him, "But, grandpa, you always applauded the loudest when they were praising you." Franklin laughed heartily, and explained the matter.

President Johnson measures out exact justice. Not long since he approved the death-sentence upon two white men convicted of the murder of a negro in Georgia. On Tuesday he approved the sentence of death upon a negro, in the same state, who had been convicted of the murder of his former master.

## The Missionary Institute.

A series of meetings have been in progress at this institution for some time. They have been truly interesting. Several have professed conversion, while many others are awakened and we trust will find peace in Jesus. Oh! what good tidings for parents at home, to hear that their beloved sons, concerning whose spiritual safety their hearts have throbbed with anxiety and fear! What joy to know that they are safe! Drs. Ziegler and Born have and continue to labor faithfully, and we trust that God will conduct the good work to His glory and praise. "Brethren pray for us."—*Philosophian.*

Queen Victoria has about \$2,000,000 a year as her salary.

THE  
ENGLISH LUTHERAN  
FAMILY  
PRAYER BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER.  
Together with a selection of  
ONE HUNDRED AND SEVENTY SIX  
HYMNS.

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

The following is a synopsis of the contents:  
A VALUABLE TABLE for the regular perusal of the Holy Scriptures.

A LIST OF REFERENCES to select portions of the Holy Scriptures, prepared with much care.  
INTRODUCTION.—Prayer in all its forms.  
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## Children's Department.

## THE GOOD SHEPHERD.

"Mamma, papa read at prayers this morning about the Good Shepherd, and I should like to know more about Him."

"Well, Georgie, I will tell you something of shepherds in Palestine, where Jesus lived; and then you may tell me why He calls Himself so, for you know Jesus is a good shepherd. A flock of sheep in Palestine needed very different care from the flocks we see. The patriarchs had such large flocks it was not thought worth while to count them."

"Why, mamma, I believe grandpa has only one hundred and thirty, counting lambs and all."

"And that seemed a good many to you, Georgie, but in Judea they were numbered by thousands, so that the shepherd gave his whole time to them."

"What, night and all?"

"Yes; they were in danger of wild beasts, and if led into distant pastures, robbers might seize them; so a good shepherd always had a fold into which he could put his flock at night, and shutting the door of it could keep them safely."

"Oh, I remember hearing Grandpa sing—'While shepherds watched their flocks by night,'"

"There is such a hymn. It is about the angels coming to tell the shepherds that Jesus was born. That was in the night, while they were taking care of the sheep."

"Jesus is the Good Shepherd, then, because He never sleeps, isn't He, mamma?"

"Yes, Georgie; He can take care of you just as well by night as by day. He is never weary, never sleepy, so no little lamb could be taken away but He would see it and bring it back."

"Do little lambs ever run away from their mothers?"

"They are very apt to stray, and if the shepherd did not watch closely, they might be lost in the woods, or hurt among the stones, or destroyed. David, when a boy, keeping his father's sheep, killed a lion and a bear, and took the lambs they were carrying off."

"He must have been pretty brave, mamma."

"A shepherd needed to be a man of courage, able and willing to defend the flock in danger, and loving them, too, so that he would not run and leave them when he saw the danger coming. So long as the sheep followed the shepherd they were safe."

"And we are safe if we keep close to Jesus, mamma; He is our Good Shepherd."

"But besides watching the flock by night and day, the shepherd provided food for the flock. He led them where the grass was fresh and green, and the water pure and plenty. When they had eaten all in one pasture he led them to another, and if one was weary or sick he took that feeble one and carried it in his arms. Very tender was he of them, for he loved them so that he would be willing to give his life for the sheep."

"And Jesus gave His life for wicked men."

"You begin to understand, then, Georgie, how Jesus is the Good Shepherd. Of course the shepherd provided all that was needed for the flock. But I have talked long enough with you this time. One thing more I want you to remember. The shepherd named his flock, and every sheep knew its name, and would run at the call of the shepherd, but no coaxing or calling of a strange voice would draw them away."

"That is not like me, mamma, for I went away the other day when Everett called me, and I knew you did not wish me to go. I did not enjoy the boating, though, for it seemed all the time as if I could hear you saying, 'George, George, and I was very unhappy.'"

"You got away from the Good Shepherd, then, Georgie; keep near to Him, and you must be happy."

"Were the sheep all named, mamma?"

"That was the custom of the country, so that at night when the flock was called into the fold, the shepherd could tell whether they were all there. I have heard of a little boy who told his mamma shortly before he went to heaven, that when he got there, he should hold up both hands as high as he could, for he was afraid Jesus would not see him, he was so little. But there is no danger of that. Jesus knows every one of His flock, and not one of all His little lambs will be forgotten."

"Am I one of Jesus' lambs, mamma?"

"I hope so, Georgie. If you love Him and try to please Him, He will love to own you, and take you to His pleasant fold."

And so Georgie went to sleep, thinking how kind Jesus was to take care of such a little boy, who was so often naughty, too, and praying that he might never grieve such a precious friend.

A man acquires more glory by defending than by abusing others.

An envious man repines at his neighbor's life as much as if he supported him.

No man is always wrong. A clock that does not go at all is right twice in the twenty-four hours.

## IGNORANCE OF THE BIBLE.

The following story may or may not be true but it aptly illustrates the ignorance of the Scriptures which prevails among those from whom we naturally would expect better things:

"It is rumored that a gentleman in regular standing in one of our fashionable city churches entered one of our leading music stores and stated his wishes in this wise:

"Have you Solomon's Song? I want to get a copy."

"N-no," said the salesman, not being able to recollect at the moment any lithographed sheet with that title; 'no; I'm afraid not."

"Ah," said the amateur, "perhaps it isn't out yet. Our rector spoke of it last Sunday as a production of great genius and beauty."

"The shopman with what gravity he could command, regretted that they had no copies in the store."

An Orthodox (says the Register) having been challenged by a Unitarian to produce a passage from the Bible in which it is stated that there are three persons in the Godhead, said:

"Well, I don't know as I can give you the chapter and verse, but you must remember the passage I refer to. It is—

"God the Father, God the Son, And God the Spirit, three in one."

It is just possible there may be members of other churches besides the Episcopalian and the "Orthodox," who may find the above paragraphs slightly suggestive.

**LARGE CONTRIBUTIONS.**—The Sunday School of the English Lutheran Church in Allegheny City, contributed in the past year \$600 toward the support of orphans, and that at Birmingham, \$150. The English churches in these cities are not rich, & these contributions, made by the members of the schools in small sums, shows what can be done where there is a way that suggests the right way.

Children should be early taught the grace of giving, and many of our schools would do well to imitate those shining examples; the aggregate of little contributions, regularly made each Lord's day, would, at the end of the year, astonish some who think it not worth while to try. The children do much better to give their pennies in this way than to spend them all for candy, &c., and we doubt not are happier for it.

## Early Precocity of Intellect.

Few causes act with more decided evil effect, than the precocious development of intellect in childhood. This is the one great reason why the physical ailments are so numerous, and why there is such a dearth of really great men. The most melancholy results have arisen from this grave error, and from which, future generations will, probably, suffer a still greater average of consequent suffering.

An idea prevails in the country, especially in New England, that a child cannot be sent to school too early in life; the mind is overtaxed, and hence, the precocious child—the growth of an educational hotbed—can never be a superior man. What we rob from nature at ten years of age, she takes back again at five and twenty, with a justice, inexorable.

It is a notorious fact, supported in all cases, by a great majority of Biographical researches, that the most celebrated and successful men, have, as a general rule, not been remarkable as children; but have rather devoted themselves to the establishment of a permanently sound physique, than a brilliant intellect. Some curious statistics gathered in England, a few years ago, by a gentleman named Farnsworth, who was much interested in the school system of Great Britain, conclusively prove, that nothing is more fatal to National Intelligence than this early precocity. He found the average of precocious children who reached the age of twenty-one, was frightfully small, compared with those who exhibited ordinary mental power. Those who lived to manhood, were nearly all very delicate, and by a singular reactionary power of nature were singularly apt to have children of a very low order of intellect; many of them being decidedly idiotic. The forcing method, now so much in vogue, throughout the enlightened world, entails upon the race a terrible expense of life and health. In this respect, our modern civilization, is evidently, much at fault. Who will stand forth from the ranks of living men, as the Martin Luther of a great Educational Reformation?

## Wit and Humor.

## HOW TO APPRECIATE WIVES.

According to the laws of the Greek Church its clergy may marry once; but if the wife dies, they are not allowed to choose a successor, a strange interpretation of St. Paul's injunction to the young Bishop of Ephesus (I. Tim. II. 2.) It is said, and may easily be believed, that this gains for this lady a larger amount of respect and attention than is usually the lot of her sex at the East. A gentleman residing in Syria was exceedingly surprised once on entering the house of a leading priest, to find him engaged in washing the linen of the household; and on enquiring the reason of such an apparently unclerical operation, the reverend papa replied: "I do this to save my wife labor, that she may live the longer; for you know, O Kyrie, that the law of our Church does not permit me to have another, and I wish to keep this one as long as I can."

## HOW TO DO PENANCE.

A very corpulent farmer was ordered, for penance, to go three times round the churchyard of Knockshegowna on his bare knees. The Sunday on which the penance was to be performed, a considerable crowd collected to see "fat Halloran take to his marrow-bones;" and, true to his order, Halloran appeared at the appointed time, followed by three stout men, one of whom wheeled along an enormous wheelbarrow, in which was a large soft pillow. Deliberately unbuttoning the knees of his trousers and rolling them up a little, while he turned down the tops of his long blue stockings, Halloran was helped into the wheelbarrow on his "bare knees," and amid the vociferous cheers of the assembled people he was wheeled the prescribed number of times round the churchyard; when stepping on the ground and re-adjusting his nether garments, he called out, "That's my good-by to both Priests and Popery;" and, getting into his gig, drove off, leaving his men to bring home the wheelbarrow at their leisure.—THE BIBLE-CLASS MAGAZINE.

In 1774 Burke's peerage, or its predecessor, if it was not extant at that time, was better understood in the English parliament than the Bible. In that year Dr. Webster was a popular preacher of the kirk of Scotland in Edinburgh. Business brought him to London, and one day when passing the House of Lords his curiosity induced him to make an effort to stop and see them. None were admitted without an order, except noblemen's servants. Webster, being ignorant of the rule, requested admittance. "What lord do you belong to?" asked the doorman. "To the Lord Jehovah," replied Webster. "To the Lord Jehovah?" queried the doorman. "I have kept here seven years, but have never heard of such a lord." Jack, said he to his fellow keeper on the front steps, "there is a chap who says he belongs to the Lord Jehovah; do you know such a lord?" "Never heard of him," said Jack. "But," said the doorman, "there is such a lord." "Pass 'im in," said Jack; "Suppose it's some poor Scotch lord." This occurred at a period when there was not one in twenty of all the manufacturing and rural districts in England who could read the Bible or write his own name.—Sabbath schools were introduced in 1773.

**CUNNING SAVAGE.**—The desire of gain will sometimes inspire with dishonest cunning an illiterate savage. After a successful attack on the royal party, in 1745, a Highlander had gained a watch as his share of the spoils of the vanquished. Unacquainted with its use, he listened with equal surprise and pleasure to the ticking sound with which his new acquaintance amused him; after a few hours, however, the watch ran down, the noise ceased, and the dispirited owner, looking on the toy no longer with any satisfaction, determined to conceal the misfortune which had befallen it, and to dispose of it to the first person who offered him a trifle in exchange. He soon met with customer; but, at parting, he could not conceal his triumph, and exultingly exclaimed, "Why, she died last night?"

**Railway Official.**—You'd better not smoke sir. **Traveler.**—That's what my friends say. **Railway Official.**—But you mustn't smoke sir! **Traveler.**—So my doctor tells me. **Railway Official** (indignantly).—But you shan't smoke, sir! **Traveler.**—Ah! just what my wife says.

**HUMAN NATURE.**—A couple in Litchfield, Ct., lately tried to get divorced after ten years' wedded life, but in the course of the trial it appeared that they had never been legally married, and they gave up the idea of divorce and where married in due form. If that is not human nature, who can tell us what is?

The performance of juvenile prodigies have hitherto been confined to theatres, balls and concert rooms. But now precocity has begun to appear in the pulpit. The natives of Yorkshire have, according to a contemporary, been astonished by—

"A Boy Preacher.—On Sunday last two sermons were preached in the Methodist Free church, North Whittington, by a youth aged thirteen years. Crowded congregations were attracted, and the collections amounted to £3 6s, which will be devoted to the purchase of a harmonium."

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2. Liability to get out of order. 5. Disagreeable noise while in operation.

3. Expense, trouble, and loss of time in repairing.

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.

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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 inconvenience and contortion necessary to effect this object, are disagreeable enough to a gentleman, but to a lady the use of such an appendage is nearly impossible.

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

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Ignorance and conceit are two of the worst qualities to combat. It is easier to dispute with a statesman than a blockhead.

## Different Lines of Travel

Pennsylvania Central Rail-Road.

WINTER TIME TABLE.

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

On and After

MONDAY, NOVEMBER 20, 1865.

The Passenger Trains of the Pennsylvania Rail-Road Company will depart from Harrisburg as follows:

leave at Philadelphia and Pittsburgh 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. Breakfasts at Lancaster.

Mail East leaves Pittsburgh 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 5.20 p. m.

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

Baltimore Express leaves Harrisburg daily (except Mondays) at 3.10 a. m.; Altoona 8.30 a. m., takes breakfast, and arrives at Pittsburg at 1.30 p. m.

Philadelphia Express leaves Harrisburg daily at 3.40 a. m., Altoona at 9.10 a. m., takes breakfast and arrives at Pittsburg at 2.15 p. m.

Fast Line leaves Harrisburg daily (except Sundays) at 4.30 p. m.; Altoona at 9.50 p. m., takes supper and arrives at Pittsburg at 2.50 a. m.

Mail Train leaves Harrisburg daily (except Sundays) at 1.10 p. m., Altoona at 8.15 p. m., takes per 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,

Sup't Middle Division Penn'a R. R.

Harrisburg, Nov 18, '65

1865. 1865  
**PHILADELPHIA & ERIE R. ROAD**

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

It has been leased by the Pennsylvania Rail Road Company, and is operated by them.

Time of Passenger trains at Williamsport.

**LEAVE EASTWARD.**

Erie Mail Train. 3 47, p. m.  
Erie Express 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 31, 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 N. York at 6.00 p. m., arrive at Erie 8.27 p. m.  
Leave Erie at 1.55 p. m., arrive at N. Y. 1.15 p. m.

No charge 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: