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## LOOKING TO HEAVEN.

Oft in this sorrowing vale below  
I hear the plaintive sigh,  
And, 'mid these scenes of toil and woe,  
Oft lift to Heaven mine eye.

O, for some bright and cheering ray  
From yonder distant skies,  
Some earnest of the coming day  
That soon shall o'er me rise.

Blest Sun of Righteousness divine,  
How long wilt Thou delay?  
When wilt thou on my darkness shine,  
And bring celestial day?

But, if it be Thy blessed will  
That I a while remain,  
A stranger and a pilgrim still,  
To suffer toil and pain,

Meekly I bow, and patient wait  
Till Thine own hour shall come,  
Then open, Lord, the pearly gate,  
And take the stranger home.

In that blest home no darkness night  
Shall spread its sickening gloom,  
But sweet, eternal, cloudless light  
Shall all its seats illumine.

Then, Mother dear, Jerusalem,  
Shall I thy courts behold,  
See, in thy walls, each sparkling gem,  
And tread thy streets of gold.

Beyond my thought, O happy day,  
When I shall there appear!  
Thy priceless joys will well repay  
All I can suffer here.

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

LETTERS FROM AN AMERICAN CLERGYMAN.  
XXX.

We took an early car from Cologne. We passed through dirty streets and strong fortifications to the railway without the walls. Although our baggage was very light, they charged nearly as much for it as for our passage. The country to Brussels is level, and highly cultivated, with quite a rapid succession of large towns; the most important of which are Duren, Aix-la-Chapelle, Verviers, Liege, Tirlemont, and Malines. Of these the most historic is Aix-la-Chapelle. Here Charlemagne was born—this was his favorite city, and here is his tomb. It is pleasantly situated in a cup surrounded by hills, on which there are many beautiful residences. It was built by the Romans, pillaged by the Huns, rebuilt by Charlemagne, and here the emperors of Germany were crowned, until the ceremony was removed to Frankfort in the fourteenth century. It is almost entirely a Papal city, and is of course rich in relics. In the Cathedral is the tomb of Charlemagne, and some antiques of priceless value. Among these are the swaddling-clothes of the Saviour and his winding sheet, the robe of the Virgin Mary, the shroud of John the Baptist, some of the manna which fell in the wilderness, the girdle of Christ, the linen and some of the hair of the Virgin, and a fragment of the true cross. Some of these were only exposed to royal visitors; but now they are exhibited every seven years to the adoration of the faithful of every grade, when pilgrims resort here from all lands to see them and to receive healing from their sight and touch!! Others of them are exhibited even to the gaze of heretics "for a compensation;" and if your golden key is large enough to suit the sacristan, you may have a peep even at the swaddling-clothes! In this way large revenues are yearly obtained from the Protestants desirous to see curiosities, and who are often laughed at by roguish sacristans for their credulity. The object of all these base impositions is to raise a revenue. The other towns are more or less noted for the extent and perfection of their manufactures, especially those of Verviers, Liege, and Malines, famous for its Mechlin laces and shovel hats for priests. Late in the afternoon we reached Brussels, the capital of Belgium, and soon found ourselves very pleasantly accommodated in the Hotel de France, which looks out upon the beautiful Park.

Brussels is a pleasant, airy, and attractive city, with many fine streets and parks, and wearing a general aspect which forcibly recalls your recollections of Paris. Indeed, it has been called "petit Paris." And nowhere are you so forcibly reminded of the city on the Seine as in and around "the Park," bounded by the Rue Royale and Rue Ducale, and having the palace at one end and the representative chamber on the other. The trees are old

and magnificent, shading all the walks; and beneath the trees and along all the walks are pieces of statuary more or less elegant, and in varying states of preservation, as in the gardens of the Tuileries and the Place de Concorde. The city was once strongly fortified, but the walls are demolished, and the place they once occupied is laid out so as to form a beautiful drive around the entire city. Some of the public buildings are very fine, but they should be seen before making a continental tour, instead of at the close of it, as in our case.

We spent a Sabbath in Brussels, the last we spent in a Papal country, and among a people of a strange tongue. As there was no Protestant service in our own tongue, we went to the Cathedral of St. Gudule in the morning to see the home dress of Popery in one of its strongholds. This is a fine specimen of Gothic architecture, and has all the elements of a Cathedral—no seats—many chairs—painted windows—a spacious interior—many altars and confession-boxes, and a profusion of gilding. The painted windows are very fine. Its internal appearance is very meagre in comparison with the churches of Rome. In Rome every thing yields to the interior. A building which externally has no attraction, like that of Ara Coeli, is internally gorgeous; and rich in statuary and paintings; but out of Italy it would seem as if architecture was the great idea, and to which every thing is made to yield. Art rules south—architecture north of the Alps.

We went to St. Gudule before the hour for high mass, which was that day performed. A priest was preaching in the Flemish to quite an audience of people, and the waiters were arranging the chairs and moving in every direction making arrangements for the high ceremony. People were walking about and chatting with one another. A more inattentive audience could not be desired; and were I the preacher, I could not endure the confusion. Just as the clock struck ten, a beadle walked up the pulpit-stairs, the preacher closed his discourse in an instant, crossed himself and walked down and away, the beadle leading the van. The instance forcibly recalled another anecdote of Dr. Nesbit. He was in the habit of preaching sermons in the good long meter of Scotland. A committee waited on him and kindly hinted that short metre would be more acceptable to many of the people. On inquiry, he learned that a sermon an hour long would suit them all; he assented to the shortening. On the next Sabbath, just as the hour was drawing to its close, he became exceedingly animated, interesting, eloquent, and impressive. In the midst of a highly-wrought passage, the hour ended; and, without waiting to conclude the sentence, he closed his Bible, paused for a moment, and said, "Brethren, your hour is out; let us pray."

On the retiring of the preacher, the mass commenced, and the people turned from the pulpit to the altar. The vestments at St. Gudule far surpassed those worn in the Sistine or in St. Peter's. Nor did we ever see in a Popish church a more numerous or respectable congregation. But, with slight variations, it was the same ridiculous farce of the mass over again, and in the midst of the high ceremony, an interstice was left for "lifting the pay" from every man, woman, and child that sat on a chair. And it seemed to us most singular to see the collectors paying back the change to those who gave silver. For at least fifteen or twenty minutes the whole house was turned into an exchange, in every part of which was heard the jingling of coppers. And we thought of the money-changers in the Temple.

In the afternoon we went out on a tour of moral inspection. In the midst of "the Parc" rises a mound, and on that mound rises a building in the form of a canopy, in which was a very large band of musicians. Around this mound is a wide circular walk finely shaded with magnificent trees, and filled on both sides with chairs. The band on each fair Sabbath day commences playing at one o'clock, and continues to three; and during the intervening time, the entire Park is filled with the elite, the fashion, the gay attire of Brussels. The band plays, and the people—men, women, and children—all march. We never beheld such luxury of dress as was there worn by the ladies.

The sight would have been gorgeous and fascinating were it not for its flagrant viola-

tion of the Sabbath. From the Park we went out among some of the principal streets; the shops were all open, and most gayly decorated, and were filled with purchasers, among whom we recognized many priests. We went to the most fashionable church in the city to evening mass, in which we counted three men and about two hundred women and children. After dusk we took another stroll through the city. The shops were crowded—porter-houses and cafes were all open, and crowded with men and women! the women often more numerous than the men! Such was the state of things on this beautiful Sabbath, in the beautiful little city of Brussels. Another item in proof of the fact that Popery knows no Sabbath. And as I retired to rest, I uttered my sincere thanksgiving to God that this was the last Sabbath I expected to spend amid the institutions of Popery, and among a people of a strange tongue.

The city is ornamented and supplied with seven fountains, among which are Les Fontaines des Fleuves and the Manikin. This latter is the bronze figure of an urchin-boy about two feet high, who discharges a stream of water the natural way. The people of the city regard the questionable figure with great veneration, as the palladium of their rights and liberties. The fate of the city is superstitiously regarded as identified with the fate of this, not very modest boy of bronze. When stolen, as has been frequently the case, his loss was regarded as a public calamity; and his restoration has been always commemorated with fetes. Princes have courted popularity with the people by presenting him with court dresses, and military honors and orders. The Elector of Bavaria gave him a splendid wardrobe and a valet de chambre. Louis XV. made him a knight, and presented him with a suit of uniform. This gentleman is dressed up on certain days, when the city turns out to do him honor. He possesses a positive revenue, which is regularly paid to him; but how he spends it we could not learn. It was suggested that some bishop or monk was his treasurer. As the suggestion is not unreasonable, we may readily conjecture what becomes of the revenue of "Sir Manikin." He has become rather republican in his notions, and, since 1830, wears the uniform of the "Garde Civique," in preference to those of his royal donors. And as we gazed upon the little urchin filling the kettles and vessels of men and women who came to him for water, we were amazed at the stupid superstition of the people, and at the wicked craft of kings and princes who could seek to ingratiate themselves with the people by heaping honors upon such a bauble! Had the priests done this it would be all in their line. But they are not without their fraudulent relics in Brussels; they have in the Cathedral the three miraculously consecrated wafers, said to have been stolen by the Jews in the fourteenth century, and to have been discovered by their miraculous spouting of blood when pierced with a spear by an unbeliever! These are shown "for a compensation," and are annually exhibited with great pomp for the veneration of the faithful! O priests, priests, where are your blushes?

## Salvation through Belief,

The great facts and truths recorded in the Bible have reference, either directly or indirectly, to the Messiah, and to the salvation of man by him. They hold him before the world as the Saviour, with the design that we should receive him as our Redeemer. This is more especially true of the New Testament, for in this, the closing part of revelation, we have the narrative of his personal appearing, his life, work, and death, and the oft-repeated assurance that belief in Him is indispensable to our salvation.

The question is often asked, sometimes in the spirit of earnest, sincere inquiry, and sometimes from a disposition to cavil at religious truth—how does believing on Christ secure our salvation? In either case, the answer is the same. Believing on Christ implies a conviction of our lost condition as sinners. On no other ground than that of moral ruin, is a Saviour needed; on no other ground did Jesus come. He came to seek and save the lost; to call, not the righteous, but sinners to repentance; and as the whole have no need of a physician, but they that are sick, so he who believes on the Saviour, can do so only on the ground that he is a fallen, lost sinner. He must not only admit the fact as such in respect to the race, but he must see himself an actual transgressor of the law, a rebel against the Divine government, and exposed to the penalties attendant upon disobe-

dience. Thus an intelligent belief on Christ necessarily implies a conviction of our lost and guilty condition.

It also implies a renunciation of all other grounds of hope. If there had been any other method whereby sinners could be saved, except that provided in Jesus Christ, is it reasonable to suppose that he would have come into the world? We have sinned, and we can neither be saved by deeds of the law, nor can we make atonement for ourselves. The believer in Christ feels assured if these facts, sees himself cut off from every other hope.

And still further, faith implies not only a conviction and a renunciation of trust in our works and worthiness, but a positive reliance in our hearts on Christ; it comprises a reception of Christian doctrine as the truth of God. Acknowledging Christ in all his relations, Teacher and Lord, as well as Saviour, every man believing in him, believes in every doctrine revealed in the Bible, feels a love to Christ, a readiness to do his will, to seek his glory, to deny self, and has a heart to pray, labor, and suffer for his cause. In this state of mind, the sinner becomes weaned from the world, is drawn to Christ, reposes in him, becomes united to the Saviour as the branch to the vine, and lives a new and spiritual life.

But it is well for the sinner to remember that admitting the facts recorded of the Saviour, and believing on the Saviour are vastly different; the one is recognizing a fact as simply, historically true, the other implies moral affections corresponding to the relations and duties involved; a conviction of sin, sorrow, repentance, and a trust in Christ. The inconsistency of admitting the fact that Jesus is the Son of God, that we are sinners, and should repent and believe, and yet neglecting to trust in Jesus for salvation, is submitted for the serious consideration of those who, acting according to sound reason in temporal affairs, are yet living without God and without hope in the world.—*Congregationalist*.

## Moral Emancipation,

"The truth shall make you free." A great phrase is this—pregnant with blessed meaning. The truth makes free from the thralldom of tradition. This was probably the primary sense of the passage as uttered by the divine Master. He spake to the Jews. "Then said Jesus to those Jews who believed on him, if ye continue in my word" [that is, do not abandon it for your Judaism] "ye shall know the truth, and the truth shall make you free." So he also addressed, and so meant, that other memorable text: "Come unto me all ye that labor, and are heavy laden," etc. His truth was universal, moral truth. God was no more to be worshipped "in this mountain" or at Jerusalem only—no more to be restricted himself, or his worshipper to be restricted, to times and places, but to be henceforth recognized as a universal spirit and father, and to be worshipped, not in traditional types and symbols, but "in spirit and in truth." This was emancipation indeed—a universal breaking up of the old systems of the religious world.

The truth liberates from superstition, for superstition is largely founded in tradition. Instinctive fear also fills the universe with phantoms. Even the Greek mythology peopled all places, and ended almost all objects with inherent Gods or demons. Splendid as it was in its poetry, the Greek mythology could no more endure the radiance of Christian truth than snowflakes could resist the blaze of the sun. Christianity is indeed full of the supernatural, and Christendom has, in its worst ages, been thronged with legendary, and ghostly superstitions; but only where its truth, especially its recorded truth, has been suppressed among the people. There is a divine dignity, a healthful compatibility with reason in its supernatural teachings, which protect them from superstitious tendency. It is next to impossible for any profound superstition to coexist with a single teaching of Christianity—the sublime truth just cited that there is one spiritual God who must be worshipped in spirit and in truth. Hence, in proportion as the Bible becomes a common book, so also does the common mind rise in intelligence, morals, manliness, charity, and joy.

The truth, when practically adopted, frees from guilt, from the responsibility of sin; hence its glorious doctrine of justification by faith. It goes farther: it knocks off the shackles, the power of sin; hence its doctrine of regeneration. It goes still farther: it endows its renewed recipients with divine grace, with "power from on high" to become holy; hence its doctrine of sanctification. The highest freedom of the individual will is in the highest virtue, for error and sin alone repress volitional freedom. The morally lost, in this or the next world, are such only because they have lost the power of right volition by the power of depraved passions. God has not condemned the devils to reprobation on a mere hypothesis, but they have condemned themselves to that fate by self-abandonment, beyond recovery, of their moral freedom. To be holy then, is to be free indeed, is to have the highest faculty of our mental and moral constitutions, the will, restored to its normal, its highest freedom, that it may do as it wa-

designed to do, choose good rather than evil, and choose it to the uttermost. Hence, Christianity is "the perfect law of liberty;" hence, "where the spirit of the Lord is, there is liberty;" hence, true saints "rejoice in the liberty wherewith Christ maketh free;" hence we read of "the glorious liberty of the children of God."

## SHORT SERMON.

What is man that thou art mindful of him? Psalm 8: 4.

When David penned this Psalm, he had been contemplating the works of God, the sun, moon and stars, which God had made, and felt his insignificance and wondered "That God should make it His concern to visit him with grace."

It is indeed a wonderful thing that the great and mighty God should be mindful of man.—But he has bestowed upon him peculiar attention, even giving his only begotten Son to die for man man. What then is man? We answer:

1. He is a physical being, fearfully and wonderfully made. A living monument of the wisdom, power and goodness of God. The appointed ruler over animated existence.
2. He is an intellectual being. Has a mind capable of perceiving and comparing, of reasoning and judging, and of indefinite expansion. If there be limits beyond which he cannot pass, they have never been found. He can walk among the stars, and weigh the planets as in a balance, and measure the orbits of the most distant and irregular bodies (the comets).
3. He is a moral being, i. e. he possesses a moral faculty, capable of perceiving right and wrong, of approving or condemning. Of this he is conscious. He feels it in his soul, and needs no proof. As such he is addressed in the Bible.

The fact is assumed, and all the instructions of the Bible are based upon this assumption. As such he is a subject of law, civil and moral. As a being possessing a moral nature he is accountable to God and man.

4. He is destined to exist beyond this life, his soul is to live forever. His body will die.

"But O the soul that never dies,  
When once it leaves its clay,  
Ye thoughts pursue it where it flies,  
And mark its wondrous way."

5. He is on probation for eternity. His future is to result from his life here. Whatever a man soweth, that shall he also reap.

## OBJECTION TO THE LAST IDEA.

It is not just that eternal consequences should result from so short a life. Neither the magnitude or results of crime is affected by the shortness of the time spent in its commission. One moment in wrong doing may blast a fair reputation for life. It is said, but it cannot be changed. A man may cut his own throat or shoot his neighbor. It is an act of a moment, but its results are terrible. My readers you see what you are, and that God is mindful of your welfare. Will you not be interested for yourself, and seek for pardoning mercy in Jesus? May God help you.—*Morning Star*.

## WHY NOT A CHRISTIAN?

Ask any impenitent young man why he is not a Christian, and he would be at a loss for the correct answer. There is really no good reason why he is not. God has brought salvation nigh to every heart; there is no excuse for its neglect. What, then, is the reason why our young people are not all Christians? The general answer may be, because they will not come to Christ. Ask your friend to take an active part in the Lyceum, he accepts your invitation at once; ask him to join you in almost any worldly enterprise, and you find him ready to respond instantaneously; but invite him to unite his voice in prayer as you kneel before God, and he utterly declines; ask him to take the first step to become a Christian, and he refuses all your most urgent entreaties. Why? His heart is not right before God. It is a reasonable thing; salvation depends on it.—But the human heart is deceitful and desperately wicked; and in that state of the heart, it is a cross to pray, to kneel, or utter a word respecting personal piety. Many a one is not a Christian at this moment because he will not yield to the influences of the Holy Spirit constantly striving with the unconverted. You are not a Christian, my dear impenitent friend, because you refuse to open your heart to the Saviour's love and the teachings of the Holy Spirit. The responsibility of an immediate Christian life and influence rests on yourself. With God all things are now ready.



(For the American Lutheran.)  
**CHARTER OF THE WESTERN CON-  
 FERENCES OF THE FRANKEN-  
 EVANGELICAL LUTHERAN  
 SYNOD VINDICATED, AND  
 CRITICISM REVIEWED.**

In the Observer of the 23d Feb. 1866 the editor indulges pretty freely in giving his opinion concerning the 5th and 6th Art. of the charter adopted by our conference. He says, "We are persuaded the brethren did not well consider the import of the 9th Art." I however am persuaded they did act with due deliberation. He says, "We hold that an article in a constitution which should have never been inserted and adopted, ought at the earliest practicable day be rescinded." Very true. And just as soon as we can be convinced that it never ought to have been inserted, just so soon we will strike it out or amend it, provided the General Synod and some of those Synods connected therewith will do the same thing.

The Observer contends, that a "charter or constitution should contain only general principles in a dignified form of statement. If so, why did the General Synod at York, Pa. not confine herself to general principles? Why did she take measures to bind Synods in unqualified terms to the Augsburg Confession? I refer the reader to Item 2d ch. 39 of the minutes of the last General Synod held at York Pa. 1864. Will the Observer be so kind as to tell me whether it is "general" or particular in its character. Let me ask the kind reader, carefully to compare the item of the General Synod's constitution referred to in the motion offering the amendment, with the amendment itself and then decide for himself which is general, and which is particular. And inasmuch as many of our laity have not the minutes of the General Synod, I will here quote verbatim the action of the late General Synod referred to.

2. amendment to article III. sec. 3. in relation to the admission of Synods, strike out to section 3. and insert the following: All regularly constituted Lutheran Synods not now in connection with the General Synod, receiving and holding with the Evangelical Lutheran church of our fathers the word of God as contained in the canonical scriptures of the old and new Testament as the only infallible rule of faith and practice, "and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine word, and of the faith of our church as founded upon that word, may at any time become associated with the General Synod by complying with the requisition of this constitution" &c. I will now give the section of the constitution which this amendment proposes to strike out.

"All regularly constituted Lutheran Synods holding the fundamental doctrines of the Bible as taught by our church, not now in connection with the General Synod, may at any time become associated with it by adopting this constitution, and sending delegates to its convention" &c. From a careful comparison, it will at once be seen that the item referred to as it stands in the constitution as first adopted requires only soundness in the fundamental doctrines of the "Bible as taught by our church" as the terms of admission to the privileges of the General Synod, whilst the amendment as proposed at York is very particular in pointing out and requiring an unqualified subscription to the Augsburg Confession, as the test of admission. I have introduced this matter at this time to show that we have particularized in our charter, we have only done in this respect what the last General Synod did. If therefore the one is disorderly, the other is equally so.

The Observer says, "the 5th Art. of that charter flatly contradicts the authoritative utterances of the last General Synod, which after requiring Synods, to hold the Augsburg Confession as a substantially correct summary of" &c. &c. I only remark that this is to say the least, a garbled citation of the amendment, and conveys a wrong impression to the mind. The phraseology of the amendment is this, "and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine word." Could the General Synod have used language stronger than this? I think not.

But the Observer calls for a "dignified form of statement." Will the Observer be so kind as to point out the indignity of the statement referred to? Please do.

The Observer speaks of the "utterances" of the General Synod as being "authoritative" in its definition of the Augsburg Confession. I here ask the question, by what "authority" did the General Synod "utter," or declare her views of the Augsburg Confession, or who gave her that authority? That the delegates of the General Synod have the right for themselves to declare their views of the Augsburg Confession I am free to admit. But that it has the "authority" to speak for the whole church I most emphatically deny. Let us look candidly and carefully at this matter. There are but three sources whence the General Synod can derive legitimate authority in matters of "faith." The Bible, her own fundamental law, or from the unanimous consent of her members. Of these three sources the Bible is the principle, or governing one. Let the General Synod herself decide this matter. Chap. II. Part II. Sec. 7 of her formula as attached to the Hymn book we read, "The power of the church is purely declarative whether exercised by an individual church council, or by any other ecclesiastical judicatory. 1. e. The Bible is her judicial code, and her decisions are valid only because founded on scripture. Certainly the last General Synod will not claim that it got its "authority" from the Bible, to declare under the most solemn oath or affirmation its belief of the Augsburg Confession. In my estimation the Saviour teaches us a different lesson. In regard to the manner in which this was done, the text in Matthew 5: 34 will most effectually apply. "But I say unto you, swear not at all," and verse 37: "But let your yea be yea, and your nay be nay, for whatsoever is more than these cometh of evil." And if the design really was to bind the whole church to the Augsburg Confession as defined by the Gen. Synod, methinks Paul would say if he were al-

lowed to speak on the floor of the General Synod "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Perhaps he might be even more severe and say, "O Foolish" Lutherans "who hath bewitched you, that ye should not obey the truth," &c.

Indeed it would seem from the tenor of the Observer's remarks that this voluntary oath was intended to bind in humble submission the whole church, and if so it is arrogance of the darkest dye. I say "arrogance," because it is the term used by the Gen. Synod on at least two occasions to characterize just such action as that under consideration. This we shall notice more clearly in the sequel.

If however it is claimed that the Gen. Synod got its "authority" from its own fundamental law; to make that oath defining the Augsburg Confession for the whole church, then I ask where is that clause to be found in the fundamental law of the Gen. Synod? If I am told that "the Gen. Synod shall employ all their powers, their prayers, and their means, toward the prevention of schism among us; I answer this wise provision only makes it her duty to use those "powers, means and prayers," which she legitimately possesseth. But it does not license her to "arrogate and suffer" powers, means and prayers, to that end which are at variance with her Catholic spirit as expressed by her fundamental law. In proof of this I refer the reader to the following points of her standard works.

First. Chapter I. Sec. 3 of her Formula we read, "We hold that liberty of conscience, and the free exercise of private judgement in matters of religion, are natural and unalienable rights of men of which no government, civil or ecclesiastical may deprive us."

Some Roman Catholics are allowed to read the Bible, but they must let the church fix its meaning. The same farce is acted out by the General Synod at York. She will allow us to read the Augsburg Confession but assumes, or more properly "arrogates" to herself the right to fix its meaning. At one time it was said the Allegheny Synod took action to receive the Augsburg confession as expounded by Dr. Schmucker. I was then a member of the Pittsburgh Synod. Dr. Passavant and his particular associates took strong exceptions to this proceeding of the Alleghenians, on the very ground that it was depriving us of the free "exercise" of private judgement. He and his party were right on that point, but how he could so far be influenced as to commit the same grave error in offering the preamble and resolution defining the confession is more than I can account for.

That the Gen. Synod of former years did oppose any thing like usurpation of power over the minds of men except by moral suasion is obvious from that beautiful hymn 695 in the Gen. Synod's Hymn book. Read it at your leisure.

"Bold 'arrogance to snatch from heaven  
 Dominion not to mortals given,  
 O'er conscience to usurp the throne  
 Accountable to God alone."

Jesus, thy gentle law of love  
 Does no such cruelties approve,  
 Mild as thyself, thy doctrine wields  
 No arm but what persuasion yields."

It is true these things are not in the constitution of the Gen. Synod, but they are in her standard works. The proof therefore arising therefrom is of nearly the same force, as though these declarations were really embodied in her constitution.

I now come to notice the language of the constitution itself. This is, if possible, still more explicit. Art. III. Sec. II. of the Gen. Synod's constitution reads as follows. "Whenever the Gen. Synod shall deem it proper or necessary, they may propose to the special synods or ministeriums, new books or writings, such as catechisms, forms of liturgy, collections of hymns for general or special public use in the church. Every proposal of the kind the several or respective synods may duly consider, and if they, or any of them, shall be of opinion that the said book, or books; writing, or writings, will not conduce to the end proposed, they may reject them, and adopt such liturgical books as they may think proper. But no Gen. Synod can be allowed to possess, or arrogate unto itself the power of prescribing among us uniform ceremonies of religion for every part of the church, or to introduce such alterations in matters appertaining to the faith—as might in any way tend to burden the consciences of the brethren in Christ."

According to the provision of this section the Gen. Synod has the right to propose new books, or writings for the benefit of the church, but the synods have the disposal of the matter, according to their convictions of right and expediency, that is, they may after all reject those "books, or writings," and use others in their stead. But mark you in point of "uniformity" in ceremonies and the mode of publishing the Gospel and "Faith" the Gen. Synod has no right. Nay, further, she is expressly prohibited by her own fundamental law of making such "alterations as might in any way tend to burden the consciences of the brethren in Christ."

And now for a word or two of correction. In my article as published in the Lutheran Observer of March 2d. the expression is found "The reasons why this conference rose into existence I will not now state." I wish it to be distinctly borne in mind that this conference has been in existence for upwards of four years. The securing of the college had nothing whatever to do with its formation. I am however prepared to give the true reasons why this conference rose into existence if the church wishes me to do so, and if she will promise me a faithful and impartial hearing? Is not this fair?

Also a word to my Philadelphia friend. In an editorial in the Lutheran and Missionary of March 1st the editor uses the following language in speaking of the Frankene Synod. "Not only irregular but grossly schismatic in its organization, and not merely un-Lutheran but largely heretical in the sense of our common Christianity." I only wish at this time to ask the editor of the Lutheran and Missionary a few simple questions.

1. What fundamental doctrine of the Bible does he hold, which we do not hold in common with him? will he have the kindness to state it, in plain unequivocal terms.

2. Is it right that he should hold up to public odium his brethren even upon the supposition that they be in error? I have not so learned Christ.

3. If we are indeed guilty of the terrible monstrosities he charges us with, would it not be more orderly and scriptural to bring the charge in due form of writing, and lay it before the Gen. Synod, and if he is successful in convicting us of any of the three charges he brings against us, and we refuse to make the proper satisfaction, cast us out of the synagogue?

4. What does the editor mean by placing that beautiful text of Scripture at the head of his columns, so often full of "cursing and bitterness?" I do hope that the next time he is tempted to say and write hard things about his poor brethren who are laboring as pioneers on these wide prairies, he will first take down his Bible, and read carefully, prayerfully, and thoughtfully, "First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

I have a number of other questions to ask, and a number of other things to say to my Philadelphia friends, but I only notice one point more for the present. In an editorial published in the Lutheran and Missionary of the 8th of March the editor professes to quote from the correspondent of the American Lutheran, and the Observer. Among other things he uses this language. "In this way the case ceased to be bilious and Dr. Sternberg is provided for. And now great things are to be done in Iowa." I simply wish to say that this is his language and not mine. The only thing I have to say about this, as well as the caption of the article in question, is, that it breathes the spirit of keen irony, nor need we think at all strange of this, for city lamps generally burn gas.

But to be serious, about serious things, is this the spirit of the Gospel, thus to speak and thus to write? What example are we setting to our flocks in indulging in language becoming a pettifogger rather than a minister of the meek and lowly Jesus with the title of D. D. O shame, where is thy blush!

I generally find that when men resort to irony unnecessarily, they are hard run for argument. But I must close for the present. I will only say in regard to our enterprise at Albion that "if this work be of men it will come to naught, but if it be of God ye cannot overthrow it." Other papers please copy.

(To be continued.)

For the American Lutheran

### "The Ways of Zion do Mourn."

Thus the Prophet laments over the deplorable condition of God's ancient people. Often too, are we made to realize the melancholy feelings of the Prophet in passing over, and viewing the desolate and distracted condition of our Lutheran Zion, especially here in this "Great West." When in passing through this beautiful country and its cities, we gaze upon the stately churches rearing their beautiful spires heavenward and then recur to the fact that in most of our flourishing cities we have not even a name, we feel to weep, and even now while writing the tear rises involuntarily to our eyes, and how often my heart exclaims "The ways of" (our Lutheran) "Zion do mourn." But why do they mourn? A few of the many answers to this question must suffice on this present occasion.

1. The ways of Zion do mourn, because her ministers are not adequately supported, and are thus compelled to either endure the most pinching poverty in this land of plenty, or to turn their attention to some extent to some secular pursuit. Now if the people were generally poor, it would seem no great sacrifice for the minister to be poor. But when others, and that too members of the church, are growing rich and affluent, it is quite different. But in either case the effect on the minister's mind must be damaging. If he devotes himself to the pursuit of secular interests he will be compelled to neglect to some extent his own intellectual improvement as well as the more important pastoral duties, such as visiting from house to house, making thorough preparation for the pulpit, &c.

Should he have to contend with pinching poverty, the over anxious cares of life will keep hovering over him like so many "Ravens," around a "carcass." Nor is it an easy matter at all times to drive these hungry, preying vultures from his bosom, in the face of "inexorable want." Imagine to yourself a minister taking down his Bible to prepare himself to preach on the coming Sunday. He has not a penny in his pocket, and little or no pecuniary credit in the community. Nine months of his year are expired, his salary is exhausted, his hay, corn, oats, flour, groceries &c. are all consumed, and still three months of his engagements remain to be filled. The good patient wife enters the study, unless it should happen that the kitchen and study occupy the same apartment. Husband, she says, what are we going to do for bread? Clara is sick and we ought to have a little sugar. Besides this, to-morrow Mr. and Mrs. Bland will be here to visit us, and we have nothing to give them to eat. The minister had just found the appropriate text. Had just uttered the ejaculatory, "O Lord, direct thy servant in the preparation of his subject," had just got into a train of reflections which were leading him on to some sublime heights of thought, when all at once he is interrupted in the preparation of his sermon by the inexorable plea of want.

E. F.

As an instance of the spread of divorce in the West, we are told that there are at present living in Columbus, Wis., two women and a man who has been married to the women aforesaid. The man has been married four times, has now two wives living, and has no wife. The first woman has been married three times, has two husbands living, and has no husband. The second woman has been married twice, has two husbands living, and has no husband.

### Historical Reminiscences of Pennsylvania.

I.  
*The Discovery of Coal.*—Col. George Shoemaker, a German, kept a hotel on the turnpike road, leading across the hills of Schuylkill co., and thus afforded entertainment to the man and beast journeying in these dismal solitudes. One day in constructing a lime kiln, he used some of the black stones that were lying about the place. When he first noticed the burning stone, exclaimed, "Mein Gott, mein Gott, die Steine brennen, ja!" This occurred in 1812, and shortly after the discovery, Shoemaker started with his teams carrying a load of black stones to Philadelphia, a distance of ninety-three miles.

After many ineffectual efforts to ignite the product, it was thrown aside as worthless, and our discomfited German, who had beguiled his toilsome way to the metropolis with dreams of ingots, returned to digest his disappointment in this mountain solitude.

During the succeeding five or six years many experiments were resorted to in order to test the usefulness of anthracite coal as fuel. The results were so far successful, that in 1820 the Lehigh Coal and Navigation Company sent three hundred and sixty-five tons to market. Five years later it was used for the generation of steam. The product now begun to attract attention; and about 1829 commenced the grand rush to Schuylkill county.

The population of Schuylkill county is now estimated at one hundred thousand; the soil is everywhere intersected with iron roads; and all through her mountains and valleys the hum of machinery, the whistle of the locomotive, and the rush of loaded coal trains, evince the enterprise of capitalists and the prosperity of labor.

II.

*The Hartman Family.*—A THRILLING INCIDENT.—In 1744, John and Magdalena Hartman, came from the old country and settled in the neighborhood of what is now Orwigsburg, Schuylkill county. In this solitary wilderness they lived happily. Clearing the ground, and farming the virgin soil, was the employment of the father, while the mother, with her children, attended to the domestic duties. They were the instructors of their children, and trained them up as our pious German fore-fathers did, in the way they should go. The Bible, Starke's Gebet buch, Arndt's Wahrer Christenthum and Luther's Smaller Catechism constituted their library of religious books. In these, especially in the latter, the children were carefully instructed. Though deprived of the privilege of attending the public services of the house of God, they were a little church among themselves, had their family worship, and on the Sabbath the father acted as Sunday School teacher and preacher, thus raising a christian family.

In the year 1754, the dreadful war broke out in Canada, between the French and English. The French hired the Indians as their allies, and these committed great devastations in many settlements. They also came to Pennsylvania, plundering the houses and murdering the people. In October 1755, one day while the mother and her son had gone to mill, the blood thirsty Indians came to Hartmans. The father and his little boy were massacred and the house burnt down. The two girls, Barbara, ten years old, and Regina, nine, were taken by the Indians as captives. For days they were taken through woods and thorny bushes, when Barbara was taken sick of fever, from her fatigue and over exertion, and scalped by the blood thirsty savages. Finally Regina, and another three year old captive girl, were brought to the Indian settlement and given to an old woman, who treated her in the most cruel manner.

Long years rolled on, and no tidings reached the ears of the disconsolate, widowed mother, respecting the sad fate of her children. In 1764, however, in the providence of God, the English Col. Bouquet, was bro't to the place where the children were in captivity. He conquered the Indians, and all the prisoners were restored. More than 400 of these captives were brought to Carlisle, Pa., and notice given through the papers that all who had lost their children should come to this place and identify them. Regina's sorrowing mother came also, among others, to see whether, perchance, one of her children might be among these. But, how should she know her? She had now reached her nineteenth year, and had acquired the language, appearance and manners of the Indians. She walked up and down the long line of returned captives, but could not discover her daughter. She was about to return on her weary journey, when Col. Bouquet said to her, "do you not remember anything whereby your daughter might recognize you?" She said, she could think of nothing but the hymn she used to sing with them. She commenced with a clear, loud and tremulous voice:

"Allein und doch nicht ganz allein,  
 Bin ich—"

She had scarcely finished two lines, when a tall, Indian looking girl, with large, blue eyes, rushed from the crowd, began to sing also, and threw herself into her mother's arms. They both wept for joy. The lost

was found. Regina attempted to speak to her mother, but could not; she had forgotten her German. Next day she returned with her mother. She was catechised and confirmed at the Lutheran church of Tulpehocken, Berks county, in the spring of 1766. Regina lived an unmarried life; and after death, at a good old age, was buried by the side of her mother.

Count Zinzendorf.—When Count Zinzendorf, the pious Moravian missionary, went up the North Branch of the Susquehanna, to preach to the Indians, he one evening, struck up his tent on the banks of the river, in the Wyoming valley. The Indians had laid a plot to kill him that night. A band of them went to his tent, with this intention. They crept up silently, and looked in between the folds of his tent. There sat the old man, in deep thought, his white locks hanging upon his shoulders, and a heavenly calm and composure resting on his countenance. A large rattlesnake attracted by the fire, is creeping over his leg, but he heeds neither the serpent nor the Indians. "That man," they whispered, is protected by the Great Spirit, and we cannot injure him." They retired, and not until sometime afterward, when the Indians had become his friends, did the missionary find out that they had been there to kill him.—*Educ.*

For the American Lutheran.

### REVIVALS.

MR. EDITOR,

If you can allow me a little room in your paper, permit me through its columns to present to your readers a brief account of what the Lord has been doing for his people among the north western mountains of Pennsylvania. We labored eleven weeks in protracted meetings during the winter. I tried to follow and imitate the example of Paul as far as it is possible for human nature (un-inspired) to do; preaching every night, and during the day going from house to house, praying and exhorting parents and children to "repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the presence of the Lord." My humble, but earnest efforts have been owned of God, and crowned with more than ordinary success. I held meetings in three different congregations, the number of professed conversions in the three special efforts is over one hundred and thirty-five. Among the number of conversions some twenty heads of families are included; several instances occurred where the father and son, the mother and daughter were kneeling together at the mercy seat of the Saviour earnestly consecrating themselves to the services of their Lord and master. The number of accessions to the church will be over one hundred, including those we have already admitted, and those whom we expect to admit at our next communion season. Surely God is good to Israel, and his mercy endureth forever.

Four years ago I took charge of this field of labor, under adverse and discouraging circumstances. I visited the charge by invitation with the view of accepting a call. To my utter surprise many of the people admitted that our good, devoted, and pious bro. Barnitz was really starved out of the charge. Such news was peculiarly ominous to us as a visitor. Our visit however resulted in a unanimous election. No other field offering itself, I accepted a call without any stipulated salary, and commenced the arduous duties of pastor, with many dark forebodings as regarded the support of my family, and with many misgivings as to my success as pastor among such a people. In the name of God we commenced our labors, with a full reliance upon his precious promises to sustain us, and supply our wants; and we can thankfully and cheerfully say that our confidence in God was not misplaced, his promises are indeed yea and amen to those who believe. We have not feasted luxuriously, nor lived in grandeur or splendor; but the wants of my family have been fully supplied with the necessities of life, and we have been comfortably, but not grandly clothed. Whatever guilt has attached itself to the charge for their former non appreciation of the faithful labors of their pastor, I wish here to say publicly that that sin can no longer be laid to this people.

My salary during the last year has been all that could be expected of the people. In addition to the stipulated salary, many are the presents that find their way to the pastor's house by some as noble hearted Lutherans as ever lived on earth, and above all this, the charge has presented me with a splendid new sleigh worth one hundred dollars. It must be remembered that the people are all poor in this section of country, no speculators, or government contractors, they all make their living by dint of hard daily labor. There are congregations in the charge, the aggregate wealth of its membership would not amount to over twenty thousand dollars, while in some of the charges in the state one individual member is worth ten times that amount. But the citizens are industrious, they are improving the soil which is naturally thin, and in ten years hence there will be a great improvement in this charge. Taking then, into consideration the personal wealth of the membership, the Lairdsville charge, is as liberal in its contributions as any other charge in the bounds of the East Pennsylvania Synod. We have added to the membership of the charge over two hundred souls, (adults) and lost fifty by dismissals, by letter, deaths, excommunications &c. We hope that in a few years the Lairdsville charge will not be occupied because no other field has offered itself, but that it will be sought after by the highest ministerial talent as a desirable field to occupy.

PASTOR.

A theologian was asked the meaning of the word *cabale*, replied that it was some infidel who had written against our Lord.



## THE AMERICAN LUTHERAN.

Selinsgrove, April 12, 1866.

Several of our editorials were crowded out this week to make room for communications that came in when the paper was nearly finished.

## A RELIC.

The Luth. & Missionary has lately informed us, that Luther's wedding-ring was found and that the new Theological Seminary in Philadelphia is likely to be made the depository and the Faculty the custodians of this remarkable relic. It will be placed in a box with a glass lid over it, so that it can be seen by all visitors without any danger of being abstracted. It was hoped that it could be made a source of considerable revenue to the new seminary, as every visitor would have to pay a quarter for a sight of this precious relic, and fifty cents for the privilege of trying it on his finger. It was expected that pilgrimages to this shrine would become quite numerous and frequent.

The editor adds the pious wish, that this circumstance may not be regarded as "another striking evidence of a tendency to Rome," and hopes the "oldest kind of Lutherans may not be in danger of rendering idolatrous regard to Luther's wedding-ring." Well we hope so too.

When the editor, however, hopes, in his closing paragraph, "that this ring may always remind the students of the theology which Luther taught," we fear his hopes will not be realized. A wedding-ring is certainly far more suggestive of matrimony than theology, and thus the presence of this relic in a theological seminary will foster that disposition, so common among theological students, and which the professors of other seminaries have labored so unsuccessfully to suppress; namely, to form matrimonial engagements before they have concluded their course of studies.

On this point a late No. of the "Lehre und Wehre" contains a suggestive anecdote. It says: "Once upon a time a candidate was asked in his examination: 'Quid est finis theologiae?' (What is the object of theology?) Now the word *finis* also means the end, and it so happened that the last lecture in the candidate's compend was headed 'Locus de conjugio,' (the chapter on matrimony,) therefore the candidate answered without hesitation: 'Finis theologiae est conjugium.' (The end of theology is matrimony.) To this the pious Rumbach makes the following practical remark: 'What this candidate unwittingly declared, that with many is uppermost in their hearts, namely therefore do they study theology, that at the first opportunity they may marry a rich wife, thus going per Marcham ad Spartam (by means of the wife to the office,) and thus support themselves by theology like a shoemaker does by his trade.'

But to come back to the relic. It is a notorious fact, that all the relics of the Romish church are spurious. We have never heard of one that could positively be proven to be genuine. This is lamentably the case also with this boasted relic of our symbolic friends. A doubt as to its genuineness was first suggested by a certain Mr. Reinlehr, who declared that he knew of three other wedding-rings of Luther, and yet it was known that Luther used only one ring when he married his Cathie, therefore, only one of them could be genuine, and the others must be spurious. A similar case once occurred in Italy in reference to the teeth of the Virgin Mary. These relics had become very numerous in the Papal states and it was thought expedient to call them in. And there were brought in over a bushel of teeth! all said to have belonged to the Virgin Mary; but it was declared to be a physical impossibility for her ever to have had so many teeth in her mouth, consequently the great bulk of them must be spurious. This, however, would not have positively decided the fate of the relic belonging to our symbolic friends in Philadelphia, for theirs might have been the genuine article just as likely as any one of the other three that were mentioned; but unfortunately they appealed to that distinguished antiquarian, Dr. M., in Baltimore, and he declares the ring in that glass box in Philadelphia as spurious. Sic transit gloria mundi.—Alas! alas!!

## EDITORIAL CORRESPONDENCE.

Sharon, Wis. March 29th 1866.

DEAR BRO. ANSTADT!

I am happy in informing you that I have again resumed the active duties of the ministry, in a new field of labor and a new state. I spent near 12 years in Iowa. I resigned the Presidency of the "Iowa Lutheran College" in July last. Received a unanimous call to the Sharon congregation, Walworth Co. Wis. My Pastoral labors commenced Jan. 1st 1866, but I did not remove my family here until the first week in March. How we were received, and how we were "surprised," when we came to the Parsonage, by the kind people of Sharon, I will tell you at another time.

I preached in Marshalltown, while having charge of the Institution—built them a neat and beautiful church—thrilled their membership in two years, and consequently had many warm friends there. Marshalltown is five miles from Albion, or rather Albion, is five miles from Marshalltown. An enterprising, active, go-ahead town. There are some of the best business men in Marshalltown it was ever my good luck to meet. Upright, fair, and straight-forward in their business pursuits. I was warmly sustained by the "outsiders" as they are called. When I went there we had but three male members! They poor. One a carpenter mechanic, who since left in debt. Poor as a church mouse! But the "outsiders" stood by us, aided us in building our church—then rented pews to sustain the pastor. I felt at one time as if I would never leave here, but I agreed with our conference to vacate the entire field, if Dr. Sternberg would come West. I finally came here—hope I am properly guided. And I can only say—God bless the dear people of Marshalltown, Iowa.

J. G. S.

For the American Lutheran.

## A Humiliating Exhibit.

Prompted by a curiosity and a desire to learn the state of liberality in my Synod, I carefully examined its records for the past ten years, to ascertain how much has been given to the cause of Education, Home and Foreign Missions. After a close review and calculation, I discovered a most painful and humiliating state of affairs. I must confess that I felt ashamed and humbled before God and man at the discovery. Though I could not in all cases ascertain the precise amount, yet I tried to approximate as near as possible, and always took the highest figures. The exhibit stands thus: The whole amount paid by the Synod in question, in ten years, to Education, Home and Foreign Missions, is \$10,110.08. Dividing this among the charges composing the Synod, they unitedly averaged only \$1,011.00 annually. Distributing this between the charges, we find that each charge contributed on an average, only \$337.09 in ten years, and each charge per year, only \$33.70. When we apportion it among the congregations, we ascertain the humiliating fact, that each congregation paid in ten years only \$101.10, and each congregation \$10.11 annually. When we come down to the members, we have presented to our minds the startling truth, that each member, ministers included, paid in ten years the pitiful sum of \$1.26, & in 1 year 12 1/2 cents. O, I could hide my head and face for shame, and wish with the Psalmist that "I had wings like a dove," that I might fly away from such penuriousness.

Of the whole amount contributed two charges alone paid nearly one-fourth. The highest amount paid by any one charge in ten years, is \$1,161.17, and the next highest, \$978.54, and each of these charges was vacant, during that time, two years, so that they actually paid that amount in eight years. The former paid per year, (taking eight years as the time,) \$145.14, and she latter, \$122.31. Yet each member of these two charges paid on an average only a little over 33 cents annually, only about one-third of what they should have paid.

Another charge, having as many members as the two referred to, contributed in ten years to the objects named, only \$176.90, or \$17.69 annually, not quite three cents per member, or about ONE CENT to each of the benevolent enterprises named. "Tell it not in Gath, nor publish it in the streets of Askelon," that professed christians give annually to the cause of God three cents!! May God have mercy on their stingy souls.

Now is there no remedy? Yea, verily, and it is in the hands of every pastor. Let him by the help of God, seek to have the souls of his hearers converted, and my word for it, they would send him to Synod with the shameful pittance of three cents per head. If members profess religion, and persist in their penuriousness, let the pastor bid them adieu, and shake off the dust of his feet as a witness against them. No charge would send me to Synod with such a miserable pittance. They might carry it themselves, and report it, too. I would be ashamed thus to disgrace myself, and publish to the world my own neglect of duty, and the little heartedness of my members. Why, the very heathen would regard it as an offence and disgrace to their idol gods to offer only three cents annually. If ever such stingy christians get to heaven, it will beat the skin of their teeth, and if they are there, I fear they would steal the crowns off the angels heads, and barter them away to the devil for gold!

SIGMA.

## A MINISTER WANTS A CHARGE.

A minister wishes a charge in the middle or eastern part of Pennsylvania, in which English preaching only is required. He has been in the ministry fourteen years. His family consists of five children, himself and wife. Proper testimonials can be given, etc. The reason he wishes to change is, he desires to have a milder climate. Would have no objections to locate in the State of Maryland. Address, Box 48, Venango, Crawford county, Pa.

For the American Lutheran.

In the Evangelical Quarterly Review, there is an article on the Lutheran church, in which the writer acknowledges the existence of one universal church. He also speaks of it as being composed of "many particular churches." Hence he says, the Scriptures speak of "the churches." "The churches in Asia," "The church of Ephesus," "The church in Sardis," "The church which was at Jerusalem," "Nymphas and the church which was at his house."

By this means, the writer seems to justify the existence of the great variety of individual and particular churches at the present day. I am very anxious to know whether "the churches" spoken of in the New Testament and called, "the churches of Asia," etc., were thus named because they, like the Lutheran, German Reformed, Presbyterian, Baptist, Methodist and other churches, held such extreme opposite views in regard to some of the most important truths of the Old and New Testament Scriptures?

I would like also to know whether there was more than one visible church in the days of the Apostles, and whether there can be more than one visible Christian church? I would also like to know what is necessary to constitute the visible church of Christ?

If the writer in the Evangelical Review were to take his position on some one of those lofty summits of gospel truth, overlooking all denominational peculiarities and restraints, from which his discerning eye could clearly view the whole range of heaven inspiring, and heaven directing truth; he could doubtless give to the church and to the world, something on the subject referred to, which would not only be instructive, but very profitable to many minds hitherto unsettled on these questions.

A DISCIPLE.

## ST. MATTHEW'S PHILADELPHIA.

A joyous season of refreshing from the presence of the Lord has been enjoyed, during these latter weeks, in St. Matthew's. Soon after New Year, br. Hutter, as is his custom, organized a class of Catechumens, which from the beginning was numerously attended. These lectures concluded, a protracted meeting was held, which continued three weeks. There was preaching every evening, (Saturdays excepted,) and on each occasion the lecture room was crowded. Besides the labors of the pastor, pungent and impressive discourses were preached by Rev. Dr. Synlie, of the Congregationalists church; Rev. Dr. Bartine, Methodist Episcopal; Rev. Dr. Stork, Rev. Mr. Klinefelter; Rev. Dr. Krauth, editor of the Lutheran and Missionary; Rev. Jacob Schindel, student in the Philadelphia Lutheran Seminary. The fruits of these labors were witnessed, to the joy of many, on Easter Sunday morning, when, in the presence of a large congregation, forty-five souls were added to the church, viz.—By baptism 13, by confirmation 19, by certificate 13—total 45—It was a gratifying feature, to observe, that among the new members there were seventeen young men—a proportion, not often witnessed. In the evening, the Lord's Supper was administered to the largest number of communicants ever assembled in this church, on which occasion the pastor was assisted by Rev. Dr. Ziegler, of Selinsgrove, and Rev. Mr. Klinefelter. The good people of St. Matthew's feel greatly encouraged by these multiplied tokens of God's favor, as well they may be.—Luth. Obs.

## ADVICE TO S. S. TEACHERS.

Never be late. At the opening of the school your presence is of great value in maintaining order. Your example tells on your class.

Watch your Scholars. You are responsible for their conduct, and it becomes you to know for yourself what they are doing during the session.

Let no scholar leave your class until school is dismissed. Confusion and noise are greatly promoted by the carelessness of teachers. No scholar should leave your class without your consent, and then only under the most urgent necessity.

Order is your first rule. Without strict discipline your efforts are useless. Never attempt to teach until you gain full control of your class. Study to know how you can gain it.

Show great patience. Never become excited and impatient; you gain nothing by it.—Calmly bear any aggravation. Patience will be your greatest aid in learning the secret of success.

Never leave your class during the session.—Who will care for your scholars in your absence? If circumstances call you away from the school before its close, be sure to procure a substitute.

Help in the singing. If you are looking about the room when the school is thus engaged, it is not to be expected that your class will take much interest in the exercise. See that your class is provided with books, that every scholar has the place, and is participating.

Study the lesson. How dare you teach eternal things without preparation? Invest mon-

ey in such books as will aid you to get at the substance of the lesson. Fix every point of interest in your mind, then pour it into the hearts of your scholars.

Visit your scholars. This is most shamefully neglected by most of our teachers. There is no means more powerful for the teacher's success than this.

Pray for your scholars. Remember them at the throne of grace. God's Spirit alone can cleanse the soul from sin. Present your little ones daily to the Saviour, and with proper effort you may win them as jewels for the Saviour's crown.—"Our Banner," St. Louis, Mo.

RAFFLING IN CHURCHES.—The Meth. Protestant lifts its voice against the wretched practices which are so frequently resorted to by congregations to secure funds. It says: "We are much pleased to find the following honorable record of a faithful minister of Christ, published to the world: Rev. James P. Lane, pastor of the Congregational Church in East-Weymouth, Mass., lately resigned because the members of his church and society, contrary to his expressed desire, persisted in allowing raffling at a fair held to raise funds for the church. The council which was called approved his course, & expressed their thanks to him for his manly and Christian stand in opposition to raffling." Raffling, lotteries, balloting, and the like at church fairs are abominable vices, and it is libel upon Christian ethics to represent it as sanctioning any such schemes for propagating the Gospel. Such things savor more of the indulgences of the sixteenth century than the pure and enlightened Christian conscience of the Nineteenth. Unfortunately, many ministers, whose zeal has dwarfed their judgment or blunted the finer moral susceptibilities, or who are actuated by selfish motives, do countenance these inventions of the enemy. These men are constantly brought forward to silence those who conscientiously resist the evil. We are glad, however, to find such a man as Rev. James P. Lane, who would rather sacrifice his living than be a partaker of such guilt. Let his example stand out as worthy of all imitation."

This is certainly very well, so far as it goes.—But would it not be better to lay the axe at the root of the tree and take a firm stand against the fairs themselves, and all other devices for inducing the world to co-operate with the Church, or rather for procuring money from worldly or carnal motives for holy ends? It is time Christians were learning that the end does not sanctify the means.—Luth. Standard.

ANOTHER WAY OF RAISING MONEY.—A more expeditious way of getting dollars than that of fairs, balls, &c., is indicated in the following: We read in one of our exchanges that the "Rev. Col. Moody undertook lately to raise some thirteen thousand dollars in a Methodist Congregation, in the city of Washington, to liquidate a debt on the church. After the close of the sermon, so-called, he directed the sexton to lock the doors, and then inform the congregation that no one would be permitted to retire until the required amount was raised. The subscription then proceeded, but when it came to a stand, and a thousand dollars were yet needed to complete the amount required, Mr. Moody proposed to raise it on a proposition to constitute Pres. Johnson an honorary member of the Methodist Episcopal Church! Our readers can make their own comments."

ROMANIZING TENDENCIES IN THE EPISCOPAL CHURCH.—The Christian Times of New York, (Low Church organ) charges the Rev. Dr. Dix, of Trinity church with the authorship of the Book of Hours, which is creating so much of a sensation just now in religious circles. That book contains "for the Seven Canonical Hours, Litanies, and other devotions," and professes to have been prepared for a class of persons into whose heart Almighty God has placed "the desire to serve him with a devotion hitherto unknown in our own (that is the Episcopal) communion," and who are "called of the Holy Ghost to give themselves up to charitable and religious works." The Christian Times alleges that the doctrines of transubstantiation, prayers to the Virgin, and other peculiarities of the Roman Church, are painfully prominent in the publication in question, and all sound churchmen are cautioned against it accordingly.

For the American Lutheran.

## OBITUARY NOTICE.

Mrs. Antinett, wife of Mr. Snyder, departed this life in peace, at the residence of her son, J. W. Snyder, in Walworth county, Wisconsin, March 28th, 1866, in the 81st year of her age.

Mother Snyder was born at Reddingen, Wittenberg, Germany, in the year 1785. She emigrated to America in 1817. She was received into the Evangelical Lutheran church, in April, 1849, by Rev. Empe. Mother Snyder was buried in the Cemetery, at Sharon, Wis. The funeral discourse was preached on the occasion by the writer, to a large and deeply bereaved congregation, from Ps. 116: 15, "Precious in the sight of the Lord is the death of his saints." The deceased was a kind mother, a consistent humble christian, and a friend to every one. She died as she lived, trusting in the Lord. Those who knew her best loved her most. But her work on earth is done. She went down to the grave, "like a ripe shock of corn" fully ripe in her season. "She is gone! She is gone!"

And left us to mourn,  
But we could not, we would not,  
Invoke her return.

J. G. S.

MARRIED.—On the 25th of March, 1866, by the Rev. J. G. Schaffer, Mr. John Killmorton, of Sharon, Wis., to Mrs. Carrie Phelps, of Fond-Du-Lac, Wis.

On the 29th of March, 1866, by the same, Mr. Samuel W. Landon, of Boone county, Ill., to Miss Anne Eliza Manners, of Walworth county, Wis.

"Happy pairs, their fates decided.  
Hopes and fears for life allied;  
They have all life's cares divided,  
All its pleasures multiplied."

For the American Lutheran.

## CONSTITUTION OF THE PUBLICATION SOCIETY.

Notice is hereby given, that at the next meeting of the Lutheran Publication Society, a resolution will be introduced to amend the Constitution as follows:

Art. II. "This Society is pledged to the Doctrinal Basis of the General Synod, is under its direction and control, and shall have for its object the diffusion of religious knowledge by means of translations and original productions, in order to furnish and circulate a suitable literature for the Church."

All delegates to the General Synod, shall for the time being be, ex officio, members of this Society. And any other Lutheran minister or layman, connected with churches belonging to the General Synod, may become members of this Society by a vote of the existing members at any stated meeting upon the payment of \$1 00. The payment of \$20, or more, in one year, shall constitute the person so paying a Life Director, and the payment of ten dollars a Life member.

Art. III. to read:—This society shall hold its stated meetings at the time and place of the meeting of every General Synod, and the President and Secretary of the General Synod shall be, ex officio, President and Secretary of this Society. At each stated meeting, the Society shall elect a Board of Publication, to hold its meetings in Philadelphia, and to be composed of twenty-four members, all of whom shall be members in good standing of the Evangelical Lutheran Church, and two-thirds of whom shall be within such distance from Philadelphia, as to be able to attend the meetings of the Board.

Art. V. The second clause to read:—The Board of Publication to have power to enact its own by-laws, to fill vacancies occurring during the interim of the stated meetings of the Society, to provide for the publication of books and tracts, and to print and circulate appeals to the Church in behalf of the benevolent objects of the society.

Art. VII. The Society may also hold Anniversary meetings, at such times and places as the Board of Publication may determine of which meetings at least four weeks notice shall be given in the Church papers. At these meetings the Corresponding Secretary of the Board shall make a detailed report of the operations of the Society, showing its present and future prospects. But no other business shall be transacted at the Anniversary meeting, except such as relates to the anniversaries themselves, or resolutions and efforts to raise funds, or recommend any measures to the Board, or to the stated meetings of the Society.

Art. IX. To be inserted at the close of Art. II.

Art. X. The following sentence is to be added at the end of the article: "But to have no vote."

Art. XI. To be numbered as XIII.

New Art. To read as follows: The Board of Publication shall hold monthly regular meetings on such day of the month as they may agree on, Mondays and Saturdays excepted; and each meeting shall be opened and closed with prayer. Special meetings of the Board shall be called by the President whenever deemed necessary by him, or requested by five members of the Board. Ten days notice of each special meeting shall be given to each member of the Board by circular, either personally or by mail, stating the object of the meeting, and no other business shall be transacted at these meetings.

XII. The entire 6th by-law is to constitute the twelfth article of the Constitution, unaltered, except in the first sentence, which is to read as follows: "There shall be three or more Standing Committees elected by the Board of Publication at its first regular meeting in each year, viz: a Publication Committee of seven," &c., &c., and in the next paragraph—"to which any two members of the committee object."

Art. XIII is to consist of the old article XI, unaltered.

N. B.—The amendments proposed are indicated by italics.

C. A. HAY.

## Carmina Ecclesiæ,

OR

## LUTHERAN TUNE BOOK.

Fourth Edition—Revised and Improved.

As the cost of paper and binding materials has somewhat declined, (not much however,) the Publisher of the CARMINA ECCLESIAE has concluded to reduce the price from \$2.00 to \$1.75 per copy, from which a liberal discount will be made when a dozen or more are ordered.

The demand for this popular TUNE BOOK is constantly increasing; already the Fourth Edition is nearly exhausted. It has been carefully revised and considerably improved, so that it is now believed to be as perfect as human skill and experience can make it.

We desire again to call attention to the fact, that the General Synod of our Church has APPROVED, and is interested in the sale of the "CARMINA ECCLESIAE;" it is therefore the duty, as it should be the pleasure, of all who love our Lutheran Zion, to exert themselves to introduce this work into our Church Choirs, and Singing Associations generally.

It is printed on fine white paper, and well bound (not in the shabby manner music books are generally put up), and is, in all respects, one of the most superior works of the kind published; this is fully shown from the numerous testimonials already received, and also from the fact, that it is used extensively by other denominations, as well as our own.

A specimen copy, for examination, will be sent per mail, post paid, upon receipt of the price.

Address orders to

T. NEWTON KURTZ, Publisher,

BALTIMORE, MD



## Children's Department.

## AN INVITATION.

Come to the Saviour, come!  
While life is in its spring;  
Give to thy God the choicest gift,  
Which thou to him canst bring.

The gift of thy young heart,—  
Before life's hopes and fears  
Have thrown around thy youthful form  
The drapery of years.

Perchance earth's scenes are bright,  
And seem to thy pleased eye  
A brilliant pathway of delight,  
Where untold pleasures lie.

But, though it be so now,  
So 'twill not always be  
Time beareth all things on its tide,  
And therefore beareth thee.

Ye cannot, if ye would,  
An instant stay its course;  
It sweeps us to eternity  
With a resistless force.

Come to the Saviour, come!  
Then he will be thy friend,  
And life be but the vestibule  
To joys which ne'er shall end.

Ask God for a new heart;  
Ask till he gives it; then  
You'll know what Christ meant when he said,  
"Ye must be born again!"

S. S. Times.

## THE FAULTY NUT.

Years ago when a little sensitive fellow I went to school as boys now do. Many incidents took place that have long since been forgotten, but the following incident made such a vivid impression on my young heart that it has been remembered ever since. It was noon. The school had been dismissed. The teacher, several little girls and myself were the only ones left in the school-room. The others were out on the playground. The teacher spent his noon after dinner cracking hickory nuts, and handed one of them now and then to the little girls around him. After a while he cracked one and handed it to me. My esteem for him seemed to enlarge wonderfully for the moment. I thought *I too* was a favorite, and proudly did I walk away with it. I took it apart and you may imagine the mortification felt on discovering that it had no kernel! I was deceived. He smiled at the trick he had played, and probably thought of it no more. Thirty years have passed, but I recall it with the freshness of yesterday. It was only a small matter, yet a child's history is made up of just such trifles, it clings to them like a vine to a trellis, and if the heart has not already been corrupted, ridicule and deception fall upon it like an electric shock. Teachers and parents are often too thoughtless in this respect. How often are children deceived? How often are promises made that are either forgotten or never to be realized, and threatenings made that are never carried out? The child when treated in this manner will naturally lose respect and confidence and what an amount of evil may it cause? Teachers be on your guard, always think twice before you speak once.

AMOS ALTON.

Carbon Co., Feb. 1866.

## Anecdotes of the Microscope.

The telescope, which resolves nebulae into stars, and stars into suns, which peoples the blue firmament with myriad worlds, is not more wonderful than the little microscope, which reveals "the grand immensity of littleness." When it came into man's possession, it was as though a second Columbus had appeared, announcing the existence of a new world; and not one merely. The microscope reveals in a single drop of water a globe, peopled, according to Ehrenberg, with five hundred millions of living creatures, different from anything which man has ever seen before. It shows us every bit of clay and stone, every leaf and bud and flower, a world crowded with its busy multitudes. The substance of these animalcules is usually so transparent that the internal structure is visible—even the act of digestion can be watched, and the food traced from its mouth to its passage into the internal cavities. The eggs can also be seen within the bodies. Thus, the microscope has silently overthrown man's theories for the explanation of vital phenomena, and has furnished materials for their true elucidation.

The microscope teaches man the structure of trees, and the uses they best serve in the affairs of life. By it he learns the elements entering into particular soils and is enabled to supply those fertilizers necessary to the production of the desired crop. The accuracy with which the microscope detects counterfeit bills and forged manuscripts, adulterations in foods and liquors, render this instrument a valuable ally of justice.

To the physician this is an invaluable assistant. It explains why the blood from one animal injected into the system of another of the same species, dying from the loss of blood, is successful in preserving life, while that from another species miserably fails. It enables him to procure pure food and medicines for his patients, pointing with unerring accuracy to any adulteration which they may contain. It teaches him the nature of cutaneous diseases, and surface protuberances. Dr. Andrew Clarke, after having carefully studied the appearance

of sputa from patients under his care, says that "the microscope inspection of expectoration affords at a very early period of consumption, definite information, not otherwise attainable, regarding the nature of the malady; and at all times must furnish valuable aid in forming a prognosis regarding the cause of the complaint."

But we are wandering from the design of this paper, which is to present a few anecdotes, collected from various sources, illustrating the importance and power of the microscope.

While the great Prussian microscopist, Ehrenberg, was travelling through India, he fell into conversation with a Brahmin, whose religious faith forbade him taking life of any kind, for eating of that which even possessed life. Ehrenberg, wishing to demonstrate to the Brahmin the absurdity of his belief, exhibited by the microscope the world of animalcule life contained in a single drop of water.

"Alas!" said the poor Brahmin in despair, "you have destroyed my happiness, and my life also; for I see now that I shall never be able to drink, and must perish of thirst."

Ehrenberg answered him by showing that a single drop of rum poured into a tumbler of water, caused all the animalcules to precipitate themselves to the bottom of the glass. I trust this solution of his perplexity did not lead the Brahmin into habits of intemperance.

In connection with this celebrated microscopist, the following curious anecdote is related:—

"Some years since, in England, barrels containing gold-dust were emptied of their precious contents, and filled with sand. The party robbed, not being entirely satisfied with the exchange, submitted the case to the microscopist, Ehrenberg. The latter, by examining with the microscope specimens of sand from the several stations on that part of the road traversed by the barrels, was enabled by the peculiarities of its appearance to designate the places at which the barrels had been filled. The officers of justice were thus put upon the right track, and the thieves captured."

In our own country, not many years since, a most curious and interesting case of murder was decided by this wonderful and silent witness. The individual toward whom the whole circumstantial evidence was pointing as the guilty man, claimed that the blood-stains on the knife acknowledged to be his property, were from a lamb that he had killed. The microscope was brought to bear upon the instrument by men known to be ignorant of the circumstances of the case. The blood-stains were not only found to be those of a human being, but the microscope revealed on the blade what had been imperceptible to the naked eye, a secretion peculiar to the glands of the throat. Stranger still, it pointed to cotton fibres on the blade of the instrument. "The knife," said the microscopists in their report, "has been used in cutting through cotton into the neck of a human being." Now listen, and wonder at the power of this wonderful and silent witness: The murdered man had been found with his throat cut through the neckband of his cotton shirt. The evidence was as conclusive as though a voice from the clouds had proclaimed in tones of thunder: "Thou art the man."

A few years ago, a man under trial for murder in Western New York, asserted that blood-stains on an axe found in his possession were from a dog which he had killed. The case was referred to Prof. Hadley, of Buffalo, who was purposely kept in ignorance of all the circumstances. Submitting the blood-stains to microscopic inspection, he decided that they were from a dog, thus confirming the poor man's testimony.

You remember how you were startled a few years since, by a voice from the scientific world, claiming that the microscope could detect the image of the murderer on the retina on his victim's eye, thus referring the matter to a witness that cannot be bribed—to a judge that would not hesitate to condemn the duke in the heart of his duchy, or the king in his purple.

The microscope is a peace-maker, a settler of disputes. Some hundred years since, it was asserted by a learned savan of France, in contradiction to history and tradition, that the wrappings of the Egyptian mummies were of cotton. From this sprang a curious and voluminous discussion, pro and con. In the midst of the philosophical discussions, some man conceived the idea of appealing to the microscope, when the question was forever settled. It was then discovered that the fibres of the cotton were composed of transparent tubes, while those of flax were jointed like cane. The fibre of the mummy clothes was shown to be jointed as in the flax of the present day.

The microscope has put at rest the doubts and controversies of distinguished paleontologists concerning the affinities of the gigantic megatherium, by pointing to the tissue of its dental organs. By the same curious and delicate method, it has forever decided the questions, which for a time agitated the scientific world, of the existence of Reuper-reptiles in the lower sandstone of the Newred system in

Warwickshire. In the same manner the microscope has rectified errors in the classification of animals that roamed the earth before the creation of man.

Three Swiss professors ascended the mountain of St. Theodule, between the Matterhorn and Monte Rosa, last autumn, with a store of provisions and other articles, intending to pass the winter on the summit for the purpose of making meteorological observations. The mountain is 12,000 feet high, and the heavy snows have stopped all communication between the summit and the valleys below since the 28th of November. It is believed that they will be obliged to remain in this state of isolation until May or June.

DR. NOTT'S LAST HOURS.—A correspondent of *Boston Journal* says: "The few last hours of Dr. Nott's life were peculiarly impressive. He sank into a second childhood that was peculiarly tender. He lay on his bed blind, and apparently unconscious. His wife sat by his bedside, and sang to him day by day the songs of his childhood. He was hushed to repose by them like an infant on its pillow.—Watt's Cradle Hymn, 'Hush, my dear; lie still and slumber,' always soothed him. Visions of home floated before him, and the name of his mother was frequently on his lips. The last time he conducted family devotions with his household, he closed his prayer with the well-known lines:—

"Now I lay me down to sleep," &c."

LAMP CHIMNEYS.—In the making of glass, there is a process known as annealing, by which it is rendered strong; it is done by heating in an oven, and then cooling gradually. If this is not performed properly, the glass is brittle. Lamp chimneys may be made stronger by placing them in cold water and heating to the boiling point; then the more slowly they are allowed to cool the better.

The wick of the lamp should always be turned down before carrying it from one room to another, as the draught of air changes the temperature suddenly, and often unequally. A drop of cold water, too, will sometimes break a heated chimney. Glass wares may be heated or cooled to almost any degree, if it be done evenly and gradually.

At Natal, there are five services now in the Cathedral every Sunday, three by the Dean and two by Dr. Colenso. The only clergyman who adheres to Dr. Colenso, a Dane named Tonnesen, has been deserted by his whole congregation, who tell him they will have nothing more to do with him or his services. He has given up his post, and has gone to assist Dr. Colenso at the Cathedral services.—When a new Bishop is appointed, his title will be, "Bishop of Pieter Maritzburg," not "Bishop of Natal."

A TRIUMPH OF SCIENCE.—The liquid of the blood is colorless, and its red appearance is due to the presence of innumerable little bodies floating in it, which are so small that three millions of them are contained in a drop which may be suspended on the point of a needle. These corpuscles are sacs filled with a compound substance, and it has been ascertained what both the film of the sacs and its contents are composed of. Each one of these little bodies has its own life.—They are formed and grow, and die; and it is calculated that nearly twenty millions perish at every pulsation of the heart.

MORE GOLD.—A scrap of news received from the working party who are erecting the telegraph in Russian America, makes known that large tracts of gold-bearing strata have been discovered in a high Northern latitude, better in quality than the auriferous deposits of California. Are we to hear of a rush to these bleak diggings? Russia already extracts gold from her Siberian provinces to the value of twenty-two million roubles annually.—*London Athenaeum*.

A grain of gold,—ore two hundred and fortieth part of an ounce,—a piece not so large as the head of common pin,—may be beaten out so as to cover seventy-five square inches. It would take more than a million sheets of such leaf to make a pile three inches in thickness. A pound of gold may be drawn into a wire which would reach round the world.

MARRIAGE OF A NUN IN ITALY.—The Italian papers mention that a marriage in accordance with the new civil law, and without the intervention of the Church, has just been celebrated at Secl, in Sicily between a barrister, Guglielmo Caruso, and a nun of the order of St. Theresa.

There are some birds which sing as sweetly in their cages, as when freely using their wings in the open firmament of heaven. And the same is true of Christians. Who has sung more sweetly than Paul and Silas in the prison at Philippi? or than Bunyan in Bedford jail?

Pere Hyacinthe, the great Paris preacher, who has been recently attracting much attention by his discourses, has been silenced for the time on account of his eulogies on the institutions of the United States. It is reported that he has been sent back to his convent.

A Constantinople paper says that two antiquaries, in making excavations in Syria, have discovered a Jewish habitation entire, the construction of which dates two centuries previously to the Christian era. Its rooms are furnished after the Egyptian style, and these gentlemen found in them the five books of Moses, the Psalms of David, and another book containing Hebrew poetry, completely unknown.

The man who can make his own fire, black his own boots, carry his own wood, hoe his own garden, pay his own debts, and live without wine and tobacco, need ask no favor of him who rides in a coach and four.

GREAT IMPROVEMENT  
IN  
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EMPIRE  
Shuttle Machine.

PATENTED FEBRUARY 14TH, 1860.  
Salesroom, 536 Broadway, New York.

This Machine is constructed on an entirely new principle of mechanism, possessing many rare and valuable improvements, having been examined by the most profound experts, and pronounced to be SIMPLICITY and PERFECTION COMBINED.

The following are the principal objections urged against Sewing Machines:

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

The Empire Sewing Machine is Exempt from all these Objections.

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

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

## Emphatically a Noiseless Machine.

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

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

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

Merchant Tailors, Dress Makers, Coat Makers, Corset Makers, Hoop Skirt Manufacturers, Gaiter Fitters, Shoe Binders, Kirt and Bosom Makers, Vest and Pantaloons Makers.

Religious and Charitable Institutions will be liberally dealt with.

## PRICE OF MACHINES, COMPLETE.

- No. 1, Family Machine, with Hemmer complete. \$60
- No. 2, small Manufacturing, with Extension Table. 75
- No. 3, Large, " " " 85
- No. 4, Large, for Leather " 160

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We want Agents for all towns in the United States, Canada, Cuba, Mexico, Central and South America, where Agencies are not already established, to whom a liberal discount will be given, but we make no consignments.

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## THE AUTOMATIC ORGAN.

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

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

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

## EA MELODEON AN SCHOOL ORGANS.

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

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## Pennsylvania Central Rail Road.

## SPRING ARRANGEMENT.

The Trains of the Pennsylvania Central Railroad leave the Depot, at Thirty-first and Market streets, which is reached by the cars of the Market street Passenger Railway, running to and from the Depot. The last car leaves Front street about thirty minutes prior to the departure of each train.

ON SUNDAYS—Cars leave Eleventh and Market streets 45 minutes before the departure of the Evening Trains.

MANN'S BAGGAGE EXPRESS will call for and deliver Baggage at the Depot. Orders left at the Office, No. 631 Chestnut street, will receive attention.

## TRAINS LEAVE DEPOT, VIZ:

|                           |               |
|---------------------------|---------------|
| Mail Train                | at 8.00 A. M. |
| Paoli Accommodation No. 1 | " 10.00 "     |
| Fast Line                 | " 12.00 M     |
| Parkersburg               | " 1.00 P. M.  |
| Harrisburg Accommodation  | " 2.30 "      |
| Lancaster Accommodation   | " 4.00 "      |
| Paoli Train No. 2         | " 5.30 "      |
| Erie Mail                 | " 9.00 "      |
| Philadelphia Express      | " 11.00 "     |

## TRAINS ARRIVE AT DEPOT, VIZ:

|                          |               |
|--------------------------|---------------|
| Cincinnati Express       | " 1.10 P. M.  |
| Philadelphia Express     | " 7.10 "      |
| Paoli Accom. No. 1       | " 8.20 "      |
| Parkersburg              | " 9.00 "      |
| Lancaster Train          | " 12.30 P. M. |
| Fast Line                | " 1.10 "      |
| Paoli Accom. No. 2       | " 4.40 "      |
| Day Express              | " 5.50 "      |
| Harrisburg Accommodation | " 9.10 "      |

\* Daily except Saturday. † Daily. ‡ Daily except Monday.

All other trains daily except Sunday.

The Pennsylvania Railroad Company will not assume any risk for baggage, except for wearing apparel, and limit their responsibility to one hundred dollars in value. All baggage exceeding that amount in value will be at the risk of the owner, unless taken by special contract.

## TICKET OFFICES

Have been opened at No. 631 Chestnut street, Continental Hotel, and Girard House, where tickets may be procured to all important points in Pennsylvania as well as the West, Northwest and Southwest; and full particulars given as to time and connections, by John G. Allen, Ticket Agent.

The Ticket Office at West Philadelphia will be continued as heretofore, where all information respecting routes, as well as tickets, can be had on application to

TICKET AGENT at the Depot.

An Emigrant Train runs daily (except Sunday). For full particulars as to fare and accommodations apply to

FRANCIS FUNK,  
No. 137 Dock Street.

## 1866. 1866.

## PHILADELPHIA &amp; ERIE RAILROAD.

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 Ma. Train. 11 40, p. m.

Erie Express Train. 4 15, a. m.

Elmira Mail Train. 10 40 a. m.

## LEAVE WESTWARD.

Erie Mail Train. 4 50, a. m.

Erie Express Train. 7 05, p. m.

Elmira Mail Train. 4 25, 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 9.00 p. m., arrive at Erie 9.15 a. m.

Leave Erie at 1.55 p. m., arrive at N. Y. 3.40, p. m.

No change of cars between Erie and New York.

ELEGANT SLEEPING CARS on all Night trains.

For information respecting Passenger business apply at the S. E. Cor. 30th and Market Sts. Phila.

And for Freight business of the Company's Agents:

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

J. W. Reynolds, Erie.

William Brown, Agent N. C. R. R. Baltimore.

H. H. Horstner, General Freight Agt. Phil'a.

H. W. GWINNET, General Freight Agt. Phil'a.

A. L. TYLER, General Manager, Wmst't.

## NORTHERN CENTRAL RAILWAY.

## WINTER SCHEDULE.

On and after Monday November 20, 1865.

## TRAINS NORTHWARD.

Leave Baltimore as follows:

York Accommodation, No. 1 7 20 a. m.

Mail, 9 00 "

Fast Line, 12 10 p. m.

Parkton Accommodation, No. 1 12 30 "

York Accommodation, No. 3 3 30 "

Parkton Accommodation, No. 3 5 30 "

Pittsburg and Erie Express 7 20 "

Pittsburg and Elmira Express 10 00 "

Trains Southward, arrive at

Pittsburg and Elmira Express 7 00 a. m.

Parkton Accommodation, No. 2 8 30 "

York Accommodation, No. 2 10 15 "

Fast line, 12 30 p. m.

Parkton Accommodation, No. 4, at Bolt. 4 30 "

Mail 5 30 "

York Accommodation, No. 4 9 40 "

Mail, Fast Line, and Pittsburg and Elmira Express will not stop between Baltimore and Parkton.

Fast Line, Mail, and Accommodation Trains leave daily, except Sundays.

Pittsburg and Erie Express leaves daily, except Saturdays.

Pittsburg and Elmira Express leaves daily.

Mail and Accommodation Trains arrive daily, except on Sundays.

Elmira Express arrives daily, except Mondays.

Fast Line arrives daily.

Mail, Fast Line, Pittsburg and Erie Express, and Pittsburg and Elmira Express make close connection with the Pennsylvania Central Railroad at Harrisburg for Pittsburg, Cleveland, Columbus, Cincinnati, Indianapolis, Chicago, St. Louis, Fort Wayne, Louisville, Cairo, and all points in the West, Northwest and Southwest. Mail and Express Trains connect at Elmira with the New York and Erie Railroad for all points in Northern Central and Western New York. For further information apply at Calvert Station.

J. M. DUBARREY,

General Superintendent.

ED. S. YOUNG,

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