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## A PERSIAN FABLE.

BY MRS. ELLEN HUNTINGTON GATES.

In the pleasant land of Persia  
Grew a rose tree, tall and fair,  
Never were there sweeter roses  
In the wide world anywhere.  
Proud it swung its crimson censers,  
Till it seemed that odors rare,  
From a thousand golden vials,  
Angel hands had emptied there.

Came a lady, tall and stately,  
Paused to view a tree so rare,  
Heard the wild birds singing o'er it,  
Twined its buds amid her hair.  
When, down looking, for a moment,  
Loud she cried, alas! alas!  
Here among these regal blossoms,  
Grows a tuft of common grass.

Stooping forward to uproot it,  
Then there came a cry of pain,  
Faint and low yet deep it entered  
In the lady's heart and brain,  
And the lesson which it taught her,  
She could never quite forget.  
Even when she bowed to worship  
'Neath the lofty minaret.

Spare me, spare me, thus it whispered,  
I may be of low degree,  
But the stars look down from heaven,  
And the rain-drops fall on me.  
If you will but breathe my fragrance,  
It to you will plainly show,  
Though I am but grass so humble,  
I among the roses grow.

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

LETTERS FROM AN AMERICAN CLERGYMAN.

### XXXI.

We took an early breakfast in Brussels, and started for Waterloo, at the distance of ten or twelve miles. Without being as bad as many travelers would represent it, the road and ride through the forest of Soignies is not very interesting. We went on with rapid pace, and at about nine o'clock we were in Waterloo, a most miserable-looking village. As we approached it we were beset by many learned in the localities of the place, and most kindly offering their services as guides. We employed a resident of the place, who most kindly introduced us to his wife and daughter, who had relics collected from the battle-field to sell. We proceeded to the scene of carnage, and from the position which Wellington occupied, and where he uttered the command, "Up, and be at them!" we took our first, deliberate, silent view of the field of blood. Nor is there a solitary thing to arrest your attention in the field itself. If that artificial pile of clay called "La Montagne du Lion," surmounted by the Belgian lion with his paw upon a globe, to represent little Belgium as governing this big world, were scattered, as it ought to be, over the plain from which it was collected—if the monuments here and there erected to commemorate the military virtues of men that were there made to bite the dust, were removed—if the great contest which there decided the peace of Europe could be forgotten, it would be difficult to select a more uninteresting dead-level view than that which opens up before you. The plain extends, rich in cultivation, but level as the sea, as far as the eye can reach on three sides, and the forest of Soignies lies on the other. And yet one can readily conceive that it was just the place to fight such a great battle. There are no hiding-places for cowards. An elevation of less than one hundred feet would enable a commander to review the army of Xerxes; and, until I looked over the wide, level plain, I had no conception of a position where two armies, so vast in number, could fight, retreat, deploy—where cavalry would rush to the aid of infantry—where flying artillery could appear and fire, and before the smoke of the cannon had risen from the earth, be out of the reach of the shot of the enemy. It is just the place for such a fierce and fearful conflict.

About a mile beyond the insignificant village or hamlet of Waterloo, you reach an eminence which rises on the vast plain like a wave on the sea. You pass down into what may be regarded as the furrow of the wave, and ascend another wave at a short distance. Along the ridge of the first wave the British forces, under Wellington, were drawn up; on the ridge of the other, the French, under Napoleon. And the furrow between them was the scene of awful carnage. On the 18th of June, 1815, one hundred and fifty thousand men lined these ridges, nearly equally divided by the vale between them. The battle commenced about noon, and lasted until night.

And there I was standing on the very spot where Wellington exclaimed, when the battle was obviously against him, "O that Blucher or night might come!" and a little further on is the spot where, inspired by the appearance of the Prussians, he gave the brief order to a concealed prostrate company, "Up, and at them!" as the "Old Guard" was crossing the valley under the brave Ney. We walked over the valley, on that fearful day crowded with the heroic dead, and flowing with blood, and in a few minutes we were on the spot where Napoleon stood when he ordered his Imperial Guard, which had never been conquered, and which was the terror of Europe, to the deadly breach under Ney, saying, "This, gentlemen, is the road to Brussels!" Never was an attack more valorously made; never was an attack more firmly met or more fearfully repulsed. Under the awful and repeated fire of the British, the Guard recoiled, soon was thrown into confusion, and the field of Waterloo was lost to Napoleon!

It was on the last day of June we wandered over the field of blood. And the two eminences—where stood the two greatest generals of modern days—were waving with yellow wheat, and the valley that divides them was bearing rich grass ready for the sythe of the mower. And every thing seemed as quiet as if the roaring of cannon was never there heard, and as innocent as if the cruel war had never there perpetrated the bloodiest acts known in the annals of the world. And standing by the tomb of the heroic dead, and in view of the unsightly mountain, two hundred feet high, beneath which the bones of friends and foes lie peaceful in death, I felt intensely moved in view of the awful carnage of that battle—of the destinies it decided—of the wailing and lamentation which it spread through Europe, whose every country and island made some contribution to its piles of dead—and of the subsequent fate of the chief actors in the bloody tragedy. There the star of Napoleon set to rise no more; Napoleon, the greatest military genius of a hundred ages, and of the most capacious and comprehensive intellect. And while walking over the ground where the last tragic sympathy of my heart went out toward the fallen chieftain, whose history is yet to be truly written, and whose motives and character will yet be placed in their true light.

If victory had followed the great hero to Waterloo, as to Jena, Austerlitz, Marengo, and Lodi, we may not be able to conjecture what results would have followed, but we may state what would not have followed. The old Bourbon dynasty, restored by the Holy Alliance, would have again cursed France. Bloody Austria would never have reached her present bad preeminence in the politics of Europe. Russia would not sit as now upon her icy throne, hurling defiance at all national aspirations after freedom, and coolly contemplating the speediest and easiest way of converting into Cossacks all the people and nations from the North Cape to the Dardanelles, and from the Volga at least to the Rhine, if not to the English Channel. Poland would not have been blotted from the map of the world. The tragedy of Hungary would not have been enacted. The fearful murders perpetrated in the name of justice, and for the purpose of maintaining the claims of legitimacy, which have stained every nation of Continental Europe, would not have occurred. The Two Sicilies, as now, would not be groaning under burdens beyond human endurance. And Popery, as now, would not be arrogantly asserting its exploded claims, and making of even its mutilated and paralyzed form an argument for the admission of those claims! It was not with the progress of the race, but with the permanency of despotic institutions, religious and civil, that Bonaparte warred. He was ambitious, but it was to carry his objects. And if that ambition took the form of selfishness, and of self-aggrandizement, it was the better to carry his objects. If he could do his work as well by being consul or president as by being emperor, he would have preferred it. And we have faith to believe that his conduct, which lay in the direction of selfishness, was of not choice, but of necessity. If he were as bad a man as British historians of the Tory school would represent him, it is impossible that he could be, as he now is, enshrined in the heart of hearts of the French nation. It is not in human nature to make a demi-god of the devil.

And what has England gained, save a monstrous national debt, by the overthrow of Napoleon? She mainly contributed to that end; without her men and means, the French would have swept all the other allies from the field of Waterloo by the first fire of her cannon. And what has she gained in Europe by her service? Absolutely nothing that she would not now have if she had cultivated friendly relations with the empire and its emperor, while Europe besides would be in all respects the gainer. The defeat of Napoleon at Waterloo was the triumph of despotism over freedom—of divine right over the rights of the people; and well and nobly did Robert Hall exclaim, when he heard of the victory of Wellington at Waterloo, "That battle and its results seem to me to have put back the clock of the world six degrees." And England may yet reap the rewards of her evil doing in her constant and successful opposition to the plans and projects of Napoleon Bonaparte.

We paid our guide; and, although we gave him the wages of a whole day for a few hours, he besought us for "charity." We returned to Brussels, and late in the afternoon took the cars for Ostend. Although our road lay through Flanders, and the cities of Ghent and Burges, such was the rapidity of our travel that we could see but little. Nor did we stop at Ostend long enough to have any experience of its odors, which are said to be not quite agreeable. We hastened on board "The English and Belgian Royal Mail Steamer," of which we might say all that we said, and more, of the boat that conveyed us from Dover to Calais. From ten o'clock in the evening to five o'clock in the morning, seven mortal hours, we spent in the awful hulk. The fare was high, and there was no place for repose save the floor and benches. The sea was calm; but the thing called a cabin was decidedly hot. We could not secure even a drink of cold water. And yet, before we reached Dover, two officials of her majesty came upon us with a demand for half a dollar each for attendance!

We were on the field of Waterloo at twelve o'clock on Monday; were in Brussels at five; at Ostend at ten; in Dover at five in the morning of Tuesday; and at eight we were at breakfast in the very heart of the city of London. This seemed more like annihilating distance than any thing we had yet experienced. And we rendered our devout thanks to God that we were again in a land of civil and religious liberty, and among a people whose language was our own.

### Temptation.

The young man, as he passes through life, advances through a long line of tempters ranged on either side of him, and the inevitable effect of yielding is degradation in a greater or less degree. Contact with them tends insensibly to draw away from him some portion of the divine electric element with which his nature is charged, and his only mode of resisting them is to utter and to act his "no" manfully and resolutely. He must decide at once, not waiting to deliberate and balance reasons; for the youth, like "the woman who deliberates, is lost." Many deliberate without deciding, but "not to resolve is to resolve." A perfect knowledge of man is in the prayer, "Lead us not into temptation." But temptation will come to try the young man's strength; and, once yielded to, the power to resist grows weaker and weaker. Yield once, and a portion of virtue has gone. Resist manfully, and the first decision will give strength for life; repeat, it will become a habit.

### "Act Well Your Part," etc.

There is no discredit, but honor, in every right walk of industry, whether it be in tilling the ground, making tools, weaving fabrics or selling the product behind the counter. A youth may handle a yard-stick, or measure a piece of ribbon, and there will be no discredit in doing so, unless he allows his mind to have no higher range than the stick and ribbon—to be as short as the one, and narrow as the other. "Let not those blush who have," said Fuller, "but those who have not a lawful calling." And Bishop Hall said, "Sweet is the destiny of all trades, whether of the brow or of the mind." Men who have raised themselves from an humble calling need not be ashamed, but rather ought to be proud of the difficulties they have surmounted. The laborer on his feet stands higher than the nobleman on his knees. An American President, when asked what was his coat of arms, remembering that he had been a hewer of wood in his youth, replied, "A pair of shirt-sleeves." A French doctor once taunted Flechier, Bishop of Nismes, who had been a tallow-chandler in his youth, with the meanness of his origin, to which Flechier replied, "If you had been born in the same condition that I was, you would still have been but a maker of candles."

### Whom Satan harrasses.

The late Dr. Miller of Princeton, as all his students will remember, abounded in anecdotes which he related to his classes from year to year, to illustrate the points made in his lectures. One of them occurs to us just now, as specially applicable to the new converts which have recently come into the churches within the bounds of our circulation.

A celebrated judge in Virginia was in his earlier years skeptical as to the truth of the Bible, and especially as to the reality of experimental religion. He had a favorite servant who accompanied him in his travels round his circuit. As they passed from court-house to court-house, they frequently conversed on the subject of religion, the servant, Harry, venturing at times to remonstrate with his master against his infidelity. As the judge had confidence in Harry's honesty and sincerity, he asked him a great many questions as to how he felt and what he thought on various points. Among other things Harry told his master that he was often very sorely tried and tempted by the devil. The judge asked Harry to explain to him how it happened that the devil attacked him (Harry), who was so pious a man, whilst he allowed himself, who was an infidel and sinner, to pass unnoticed and untempted. Harry asked, "Are you right sure, master, that he does let you pass without troubling you?" "Certainly I am," replied the judge; "I have no dealings with him at all. I do not even so much as know that there is any such being in existence as the devil. If there is any such being he never troubles me." "Well," said Harry, "I know that there is a devil, and that he tries me sorely at times."

A day or two afterwards, when the judge had gotten through his docket, he concluded to go on a hunt for wild ducks on one of the streams which lay across his road homeward. Harry accompanied him. As they approached the river they espied a flock of ducks quietly floating on its surface. The judge stealthily crept up the bank and fired upon them, killing two or three and wounding as many others. He at once threw down his gun and made strenuous efforts, with the aid of clubs and stones to secure the wounded ducks, whilst he permitted the dead ones to float on, for the time, unnoticed by him. Harry, as he sat on the seat of the carriage, watched his master's movements with deep interest, and when he returned, he said to him: "Massa, while you was splashin' in de water after dem wounded ducks, and lettin' de dead ones float on, it jist come into my mind, why it is dat de debil troubles me so much, while he lets you alone. You are like de dead ducks; he's sure he's got you safe. I'm like de wounded ones, trying to get away from him, and he's afraid I'll do it, so he makes all de fuss after me and jist lets you float on down de stream. He knows he can git you any time; but he knows its now or neber wid me. If you were to begin to flutter a little and show signs like as if you were agoin to git away from him, he would make jist as big a splashin' after you as he has done after me." The illustration struck the learned judge with great force, and led him to re-investigate the grounds of his skepticism, and through Harry's instrumentality, he was fully brought to sit with him at the feet of Jesus and to learn of him.

The illustration is a homely one, but it sets forth a great truth in the experiences of those who set out in the christian course. They must expect to be assailed by Satan as they never were before. If he fails of success in causing their fall by the use of one form of temptation, he will try another. He is a cunning old fox. He has tried so long, and had so much to do with men, that he is now an adept in devising means to ruin them, and make them as miserable and degraded as himself. Young christians, therefore, should not think it strange concerning the fiery trials which are to try them, as though some strange thing had happened them, when they are assailed in new, and, to them, hitherto unknown methods of assault. As long as the devil feels that sinners are safe, and that he is sure to get them at last, he allows them to float on quietly upon an unruffled current; but the moment they attempt to throw off his yoke, and to assert their independence of him, they must expect his wrath to wax exceedingly hot, and his assaults to fall thick and fast upon their heads. They should not be ignorant of his

devices. He goes about as a roaring lion seeking whom he may devour.—*Presbyterian Standard.*

## The Bird Lover.

BY ELIHU BURRITT.

"Know that they who live the holy life draw nearer to the birds of the air, even as they do to the angels in heaven." KINGSLAY.

A gentleman of Tregedna succeeded in taming the wild birds in his park, not with deliberate design in the first place, but gradually accomplished through the natural working of his benevolent disposition.

It commenced at the time when he was laying out the grounds of his little dell park. While at work upon the walks and flower beds, and turning up the fresh earth with his spade or rake, several of the little birds would come down from the trees, and hop along after him at a little distance, picking up the worms and insects. By walking gently and looking and speaking kindly when they were near, they came first to regard his approach without fear, then with confidence. They soon learned the sound of his voice, and seemed to understand the meaning of his simple, set words of caressing. Little by little they ventured nearer and nearer, close to his rake and hoe, and fluttered and wrestled and twittered in the contest for a worm or fly, sometimes hopping upon the head of his rake in the excitement. Day by day they became more trustful and tame. They watched him in the morning from the trees near his door, and followed him to his work. New birds joined the company daily, and they all acted as if he had no other intent in raking the earth than to find them a breakfast. As the number increased, he began to carry crusts of bread in the great outside pocket of his coat, and to sprinkle a few crumbs for them on the ground. When his walks were all finished, and he used the spade and rake less frequently, the birds looked for their daily rations of crumbs, and would gather in the tree-tops in the morning, and let him know, with their begging voices, that they were waiting for him. He called them to breakfast with a whistle, and they would come out of the thick green leaves of the grove and patter, twitter, and flutter around and over his feet. Sometimes he would put a piece of bread between his lips, when a bright-eyed little thing would pick it out, like a humming-bird taking honey from a deep flower-bell, without alighting. They became his constant companions. As soon as he stepped from his door, they were on the lookout to give him a merry welcome with their happy voices. They have come to know the sound of his step, his walks and recreations. Often when leaning upon his hoe or rake, one of them will alight upon the head of it and turn up a bright eye at his face. Even before he gave up the practice of shooting birds of another feather, one would sometimes hop upon the gilt guard of the lock, and peer around upon the brass trigger with a look of wonder, which he interpreted aright, and left off killing birds susceptible of the same training. He leaves his chamber window open at night, and when he awakes early in the morning, he often finds a robin or goldfinch hopping about on the bed posts or on the back of a chair close by, trying to say or sing in the best articulation of its speech "It is time to get up; come and see the flowers; a dew of pearl is on their leaves, and the sun is above the sea." And what is more beautiful still and full of poetry—full of the sweet life of those spontaneous affinities and affections more beautiful than poetry—these birds follow him to the sanctuary on the Sunday, a distance of more than a mile from his house, as a kind of aerial escort, singing their Sabbath psalms of gladness and praise on the way.

Boileau being frequently called upon by an idle ignorant person, who complained to him that he did not return his visits, "Sir," said the French satirist, "we are not upon equal terms; you call upon me merely to get rid of your time; when I call upon you I lose mine."

A St. Paul dispatch announces the discovery of large nuggets of gold on the lands of the Hudson Bay Company in British America.



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

(Continued.)

The Observer construes our action as giving the lie to the General Synod. Be this as it may, it was not thus intended by the committee which drew up this charter. But in taking our stand, and defending our position before the church, and the world, we must necessarily come into collision with the arrogant action of the General Synod, I leave the impartial reader to judge who is to blame. But it does not necessarily follow that we give the lie to the General Synod. Webster tells us, that a lie "is to utter a falsehood with the intention to deceive." The correctness of this definition I presume none will deny. A thing may therefore be false and yet not be a lie in the proper acceptance of that term. The Observer says: "The confession is the document on which the battles of protestantism have been fought, and by which all the great victories over Rome have been achieved." Indeed! My good old mother taught me it was the Bible which constituted the powerful weapon in the hand of Luther. Was she mistaken? The Observer thinks Art. V., of our charter ought to be repealed, "because it will strengthen symbolism." We think differently. We feel persuaded that this is the very thing that will destroy it in many places. Had the proper precaution been exercised in founding the University at Springfield, Ill., it would not have been made subservient to foster symbolism, or what is still worse an "elastic conservatism." If a dear brother of our own number had taken the proper precaution in planting a church in Watertown, Wis., we might now have a flourishing Lutheran church there, founded on strictly American principles. As it is now, symbolism, together with intemperance, licentiousness and infidelity, has driven our faithful brother and his dear family from the field by mob violence, and taken possession of our interest. "Good, pious Lutherans" without partiality and without hypocrisy, will not leave, or despise us, simply because we exercise a right guaranteed us by the fundamental law of the General Synod. And those who despise us on this account, and will not therefore hold fellowship with us, let them go. I repeat it, if they have so strong an "elective" affinity for Symbolism, let them go, and joy go with them. The Jews were not allowed to plough with an ox and an ass yoked together. In allusion to this precept, the Apostle says, "Be ye not unequally yoked together with unbelievers." Now the great trouble in our church is simply this: we have been ploughing with these conflicting elements hitched together, and hence, our perpetual troubles. Hence the confusion and disorder in our meetings of synod, our want of unity in churches. Hence, the angry, bitter, libelous personalities, and misrepresentations in our church papers. When the Herdsmen of Abram and Lot strove one with another because the land was too straight for them, the father of the faithful advised a separation, as the best, surest, and perhaps only remedy to restore peace. Is not this "suggestive to us," so far as the attainment of peace is concerned? Is not the whole land before us with its millions of square miles, its populous cities, its teeming population, thronging, crowding, pressing, the broad road that leads to death? Why should we defame each other as heretics, unchristian, &c., simply for the reason to destroy each other's influence? Let me say to my "heresy" hunting brethren in the east in the language of kind admonition, "If ye bite and devour one another, take heed that ye be not consumed one of another."

I do not say these things with a view to drive away, or to provoke ill feelings; but I say these things to inform others, that we do intend to resist every encroachment of Symbolism, and "arrogance" from whatever source it may come, and if we must fall, by the help and grace of God, we will fall with our arms on.

The Observer thinks because there are so few of us, we ought not to set up our judgment against the unanimous vote of the General Synod.

Many of the Holy Apostles and Prophets and Reformers stood up against overwhelming numbers—numbers too including the acknowledged heads and leaders both of church and state. But were they therefore in error because they were in the minority? Questions of faith and theology must stand or fall by their own intrinsic merit, and not by the number of their votaries. Luther stood almost alone when he nailed those theses to the church door, which so terribly shook the Papacy.—Was he therefore in error? or must he therefore sacrifice the right of private judgment, and bury his noble sentiments in the grave of oblivion? Who but a Pope could require such a thing?

The Observer suggests the idea, so to modify the I. Article of our Charter, as to express our belief, without naming the Augsburg Confession at all. This is the game which Symbolism in its various phases has been playing

for a number of years. I say phases from the fact, that like the moon, we sometimes see it when it is new and looks small, and shows but a faint light. Sometimes we see it in its first quarter and sometimes when it is full. But last, though not least, whatever true light we find in Symbolism is after all but a borrowed light. But to return. Whenever the question of an unqualified subscription to the Augsburg Confession came up as a test of the ministerial office, we are told, you may enjoy your liberty of conscience in this matter, only you must not put anything on record. While at the same time, every thing favorable to Symbolism is carefully defined and recorded, and thus the coils of Symbolism are wound closer and closer still around us, from year to year. Whether this is a concerted plan on their part to crush us finally, or whether it is an instinctive stratagem inspired by Symbolism, I am at a loss to know. Be this as it may, one thing is certain, namely, that ultimate results will naturally be the same. And if not met with well defined protests, properly recorded, the legitimate result will be, that Symbolism will strengthen with the lapse of every year, in our church, and in the absence of any record, the assumption will become current, that we all subscribed in unqualified terms to the Augsburg Confession, and thus our silence will be made subservient to carry our church in the direction of Symbolism and of Rome.

One of the sins of the teachers of God's ancient people was, that they had become (to use the language of the prophet) "dumb dogs," i. e. they refused to raise the voice against the growing corruptions of the church. This was criminal on their part and met with timely and just rebuke from the mouth of God. And shall we remain silent, when priestly "arrogance" is endeavoring to impose a "yoke" on our necks, "which neither we nor our fathers were able to bear." Nay, verily! The man who under such circumstances requires silence throws himself open to the suspicion of being in complicity with this foul usurpation.

That there is a disposition to turn every thing to the account of Symbolism, is obvious from the Amendment to the Constitution of the General Synod, proposed at its last meeting. Let us carefully analyze its language.—"All regularly constituted Lutheran Synods, not now in connexion with the General Synod, receiving and holding with the Evangelical Lutheran Church of our fathers, the Word of God, as contained in the canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice." Thus far all right. "The church of our fathers" did "receive and hold" this. So did Luther, and I rejoice to add, that the old Pennsylvania Synod in her oldest Liturgy required no other pledge of faith as a test of the ministerial office. But now, mark what follows. "And the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word. Oh! But the amendment proceeds, "and of the faith of our Church, as founded upon that Word." And all this was received and held by the church of our fathers." So says the amendment. But what are the facts in the case? Let us see. In the Book of Concord, published by Solomon D. Henkel & Bros., A. D., 1854, we have the following item of testimony. Page 591, Part II. We read as follows: "A full declaration, or a complete, clear, correct and final repetition of certain articles of the Augsburg Confession, concerning which, for some time, disputes had been maintained among theologians attached to that confession." I now ask, if "church of our fathers" was unanimous in regard to the meaning and use of the Augsburg Confession, why these disputes? 2. If the more liberal or evangelical party constituted only an insignificant and weak minority, why such an array of influence to meet and crush this minority? 3. If the more liberal and evangelical party "received and held" the Augsburg Confession in unqualified terms, why were they denounced as sacramentarians by the ultra party? These are "honest questions for honest men," and we demand a fair and honest answer.

Page 732. Closing remarks of the Form of Concord, we have the following: "In the presence of God, therefore, and before the whole christian church, we have desired to testify to those who now live, and to those who shall come after us, that this declaration now made, concerning all controverted articles already mentioned and explained, and no other is our faith. From the above citations we learn,

1. That there were certain theologians "attached to the Augsburg Confession." These I add, were numbered by the thousand.
2. That between these theologians disputes had arisen in regard to "certain articles of chief importance" of the Augsburg Confession.
3. That these theologians with their followers all taken together constituted the Lutheran church.
4. That among these articles as enumerated in the Form of Concord, we find the article treating of the Lord's Supper.
5. That the principal point of dispute in reference to that article was the manner of the Savior's presence in the Eucharist, and is thus concisely stated in the Epitome of the Form of Concord, to wit: "The chief controversy between our doctrine and that of the sacramentarians with respect to this article (is) whether the true body and blood of our Lord Jesus Christ are, or are not truly and essentially present, or substantially present in the Lord's Supper, administered with the bread and wine, and received with the lips by all who use this Sacrament, be they worthy or unworthy, good or evil, believing or unbeliev-

ing." The Sacramentarians maintain the negative, we the affirmative. In a foot-note, on page 732, of the author referred to, we are told that the declaration in the Form of Concord was signed by three Electors, twenty Princes, twenty-four Bishops or Counts, four Barons, the Magistrates of 38 Imperial cities, and about 8000 professors, teachers, and theologians, or representatives of churches, &c., previous to the issue of the first edition.

This, at first sight, may seem to the superficial and careless reader as carrying great force because of the number who subscribed this declaration. But when we take into consideration that the Lutheran Church at that time numbered her members not only by the hundred thousand, but by the million, the number of those who signed, will appear only as an "arrogant" faction, which undertook to speak for the whole church and thus "Lord it over God's moral heritage." Yes, a faction, the like or true image of which is reflected in the action of the last General Synod in attempting to define the Augsburg Confession for the whole church.

If I am told, that those who did not sign the Form of Concord were not Lutherans, then I answer, that the General Synod is not Lutheran, for she has rejected in her definition of the Confession, the "real presence of Christ in the Eucharist," and by parity of reasoning she must be classed with the Sacramentarians of the "Form of Concord," era.

But to return. Did the Patriarchs of the Lutheran Church in America, "receive and hold," in unqualified terms the Augsburg Confession? Did the first and oldest Lutheran Synod, (I mean the Pennsylvania Synod) receive and hold the entire Confession? Or do the leading minds of that Synod even now endorse it in unqualified terms? I ask do they? Whatever may be the reply as to the last question, the merest tyro in the church's history of our own country, does know, that the great mass of pioneer fathers of our church, as well as many of her present living representatives, never did, and never will "receive and hold" the Confession in unqualified terms. Even one of the venerable Professors of the new Seminary at Philadelphia, in a controversy with the venerable Professor at Gettysburg, months ago, took the liberty to qualify the sense in which certain articles of the Confession were understood, or "received and held" by that institution. And so fine and subtle were some of their distinctions, that some of us thought they were trying the extent of their acumen, as to which of them could split a hair into the greatest number of infinitesimal parts. Others thought that professional monopoly had something to do in the matter.—God knows; I don't. In view of these facts I, for one, feel, that that part of the amendment referred to which says that "the church of our fathers received and held the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word and the faith of our church founded upon that Word," is not only an assumption without foundation, but an assumption so bold and unblushing in its character that it requires a greater amount of "charity" than will cover even a "multitude of sins" to view it in any other light than a wilful perversion of the facts in the case.

And yet these are the men which call us to an account for "honesty." To such I will simply say, "ye are the men," and honesty, (if not wisdom) will die with you. But the main point in this issue is now coming. The Observer says, "But the interpretation of the Augsburg Confession is a vital point. This is indeed the pith of the whole matter and will form the subject of my next article."

For the American Lutheran.

#### Dr. McCron's Article.

The last number of the Review contains some articles of real interest and excellence. That of Dr. McCron has many passages of great beauty and power. But we think he takes some very singular positions. He takes the ground that "a mind cultivated to the highest point of possible attainment is an essential element of success in the Christian ministry."

This implies that the mind after arriving at a certain point in improvement is incapable of farther enlargement. For after the mind has been cultivated to the highest point of possible attainment, what room is there for expansion? It has ever been a favorite doctrine among those who believe in the immortality of the soul that it will make perpetual progress towards perfection without the possibility of ever arriving at a boundary to its excursions. Must we modify our views in respect to the essential grandeur and destiny of mind? Or must we revise our conceptions of the infinity of God and the inexhaustibleness of His resources? For on the supposition that the soul will reach the highest point of possible attainment in knowledge, we must believe, either that the soul by original constitution, is incapable of making farther progress, or that it has at that period, come into possession of all possible knowledge, and as a consequence we must regard the resources of God as limited.

The field of investigation opened to the faculties of immortal spirits appears not so very vast and sublime after all. A celebrated essayist has said that if a human spirit could come into the possession of all the endowments it was capable of, he could believe that it might drop away into annihilation.

Must we accept this as the highest truth? But if we must modify our views in regard to the innate grandeur and dignity of the soul or in regard to the resources of God, still one would think that it would take a few thousand years to learn all that the soul was capable of acquiring of the exterior and interior of this world, and to explore all the stars that are

scattered through space even if their number be far less than astronomers have taught us to believe. But according to Dr. McCron all these wonderful attainments, (or at least all that the soul is capable of attaining,) can be made on earth, and while in the body! For men are not qualified to preach the gospel until their minds are cultivated up to the highest point of possible attainment, and as they are not called to preach the gospel after they are dead, we see no other way but that our young men who are studying for the ministry must be regarded as "having attained" this point when they shall have entered the ministry. Our synods hereafter will have no occasion to encourage young ministers to go on in the accumulation of intelligence and power. The ministry in the Lutheran church will soon be men of wonderful attainments and intellectual proportions. The other denominations will have reason to think that the gods have come down in the likeness of men.

And ye poor fellows! who never had the time nor means "to cultivate your minds to the highest point of possible attainment," what shall I say to you? For be it known to you that ye cannot be successful in the ministry unless your minds have expanded to their utmost proportions, unless they have scaled the heights of all wisdom and knowledge; unless they have sounded the depths of all science; unless ye can place your uncircumcised fingers on the assignable limit of "possible attainment" and say to the wonder and surprise of all creation, "thus far and no farther!"

My advice is that ye cherish a profound appreciation of those princely intelligences who have cultivated their minds up to the highest point of possible attainment; for it must be the peculiar characteristic of the like to magnify their calling, to make their mark upon the age and to pour forth from the vast abyss of their sublime souls powerful utterances for the Review.

A. L. B.

For the American Lutheran.

#### CALL OF THE HISTORICAL SOCIETY OF THE LUTHERAN CHURCH.

As the time for the convention of the General Synod is now at hand, the undersigned respectfully invites the attention of the friends of our church, to the claims of the Historical Society. On a former occasion, he issued such an invitation some months before the meeting of the society; but although some contributions were made, it is to be feared, that before the time of the meeting arrived, many had forgotten the matter.

Since the last meeting, about fifty articles have been contributed by the friends of our church, and collected by the subscriber. These will all be reported and published in detail, in the Minutes of the General Synod. Among the principal contributors were the following Reverend gentlemen, viz. M. Sheeleigh, A. F. Geissenhainer, P. Sheurer, S. K. Brobst, editor, and Prof. Støvor. Also Rev. Dr. Malcolm of the Baptist church, our departed bro. D. Garver, and Mr. M. F. Shrack. We hope for a far larger contribution, at the coming meeting of the General Synod. Let each minister and layman who reads this notice, at once collect all articles of this kind in his library and elsewhere known to him, carefully pack them up, labelled with the name of the donor, and bring or forward them to the General Synod. We especially earnestly request our brethren West of the Alleghenies, to forward all books and sermons published by them, together with their likenesses, to us at Fort Wayne; and those East of the mountains, to forward their books, pamphlets and likenesses, to Geo. M. Wagner, Esq. No. 505, Callowhill Street, Philadelphia; or to me in Gettysburg.

The articles wanted are:

1. Books relating to the history of any part of our church, or to other denominations.
2. Minutes of any of our Synods, whether connected with the General Synod or not, and whether in English, German, Swedish, Norwegian &c.
3. Sermons and other pamphlets, published by our ministers.
4. Likenesses, with or without frames, of our ministers, and of laymen, active in the church.
5. Files of any of our church papers, especially those of early times.
6. Money for the purchase of rare historical works, for binding pamphlets in volumes, for freight, postage &c.

S. S. Schmucker,

Pres. Hist. Society.

For the American Lutheran.

#### THE MILLERSTOWN MISSION.

MR. EDITOR:

Will you allow me a "little room" in the columns of the "American Lutheran" to say some things concerning "the Millerstown Mission." Perhaps some may be interested in it; if they are not, they ought to be. It is a mission of no small importance. The precise time of its founding I cannot tell, but these people were served, at one time by Father Heim. It has also been a part of Liverpool Charge; then was vacant and neglected for a long time. On the 6th of July 1861 Rev. W. O. Wilson took charge. It then embraced Rice's school house, Millerstown and Kauffman's school house, as regular appoint-

ments, and Mitchell's and Wright's school houses as mission points. Subsequently he received Centre, in Brush Valley, and St. Michael's in Pfoutz's Valley, this he only served about 6 months. They built a church a half mile out of Millerstown, and the mission seemed to be flourishing, when br. Wilson resigned in the spring of 1864. It was then vacant some three months, when the present pastor, a licentiate of the Synod of Central Penn'a., took charge. When he came he found very little spirit in the people to work. Many things were there to discourage. Some of their best men were now in the army, and the few who still remained had some tax to pay for bounties &c., &c. Yet they listened to his plans, and promised to do all they could. They did, (and here let me add, the Millerstown Mission can lay claim to honor which can be awarded to but few congregations in the county, i. e. for having done all they could.) The present tells it too. They would not promise their pastor over \$90.00 salary. This year his income amounts to \$450.00. It is small, we all know, but good, considering the circumstances. They removed the church from Millerstown to the north corner of Juniata township. This is an excellent location, and we may say, a very wise move.

Here they at once collected a membership of some thirty, not of nominal christians, but of those who have experienced a change of heart. A few weeks ago they organized a Sabbath school, and sometimes the house is nearly full. The present pastor has again taken charge of St. Michael's, and in this case, we may safely say, the Mission has received into its infant arms, the mother of Perry County Lutheranism. This congregation was organized over One Hundred years ago. It has the oldest church yard now in use. Here was once a large and influential congregation, but it came near going like the Juniata Conference. Things begin, however, to assume a more encouraging phase, and a small class of catechumens composed of the most influential youth of the community, has been formed. There may be hopes for this place yet.

The Mission now has three churches in it, and one congregation without a church, with many "out posts." During the summer of 1865, there was quite a noise about immersion. One eminent minister of the Word of God (W. D. M.) declared, "the world upside down" and was then about to prove, in that case, all would be immersed. Some from other congregations were prevailed upon to renounce their Faith, "believe and be baptized." But though the storm raged within the little Mission, not one left his or her post. They had some times of refreshing during the winter, thank the great Head of the Church. We may say more at some future time, but for the present we will subscribe ourselves,

Yours truly,

AU REVOIR.

#### Christian Unity.

The bonds of union in the christian church are infinitely stronger than the cords of disunion. There are better and mightier influences at work to make the true church of God one, than there are to make it many. The doctrines and practices upon which we are agreed far transcend in importance, those about which we differ.

All true christians are substantially agreed as to the inspiration and consequent supreme authority of the Word of God; as to the doctrine of the Trinity; as to the Person and Office work of Christ; as to inborn depravity, and the ruinous nature of sin; as to justification by faith and salvation by grace; as to the work of the Holy Spirit in renewing and sanctifying men; as to the eternity of future rewards and punishments, &c.

On the other hand there are differences of opinion, as to what the Word of God teaches concerning the proper subject matter of God's praise; as to the form of church government, and such like.

Now, are not the fundamental doctrines of our Holy Religion, which are revealed with the utmost clearness and precision, of more worth and importance than our mere opinions concerning things, which the Holy Spirit has not seen fit to definitely settle? Are not the great truths which give character to our entire faith and practice, of infinitely more worth and weight than the peculiarities and accidents of particular denominations?

Is not the Spirit of the Lord Jesus Christ, which is a Spirit of Unity, mightier by far than the estranging energy of the wicked one? Is not the transforming omnipotence of the King of saints stronger than human prejudice and early education, and pride of opinion, and denominational bigotry, and all that host of influences which Satan has put in motion to disserve and thus destroy the Church of Christ?

If certain fact, positive truth, and clearly revealed doctrine, are of more worth than mere human opinion—if the influence of the Holy Spirit upon the human heart is greater than that of mere prejudice—if God is stronger than the Devil we may be assured that visible and acknowledged unity is not only the foretold, but, inevitable destiny of the church of Christ.

And christian people, who stop in the work of setting up the Redeemer's Kingdom, to quarrel about their sectarian views, are much like a family disputing and fighting as to the color of their new house, whilst the timber lies rotting in the weather, and the children shiver with the cold.—Christian Press.

When Socrates was asked why he had built for himself so small a house, he replied: "Small as it is, I wish I could fill it with friends."



## THE AMERICAN LUTHERAN.

Selinsgrove, April 26, 1866.

## Low-Church Lutheranism.

The Lutheran Observer of this week contains an editorial by Dr. Diehl on "Dr. Seiss' liberal views," in which he shows that Dr. Seiss, the President of the Board of Trustees of the new synodical Seminary in Philadelphia has expressed such liberal views in his article in the Review, that "nothing more liberal (some would say lax) than this has ever been advocated in the General Synod." This may seem strange to those who do not understand Dr. Seiss' views and relation to the new seminary. Dr. Seiss never was a symbolist; we always regarded him as a so-called "conservative" man. As a Millenarian, or "Chiliasm," as the Germans would call him, he is condemned by the Augsburg Confession and could not subscribe it without reservation. This Presidency in the Board of Directors and an honorary Professorship in the Seminary has been conferred upon him as a mere matter of courtesy to conciliate his favor and to secure the influence of the large and wealthy congregation of St. Johns of which he is pastor. But Dr. Seiss has independence enough to express his honest convictions of truth without fear or favor, and we presume he has not materially changed his views on doctrinal points, except it be on the subject of the Millennium, since he was pastor in Maryland.

There are some things in Dr. Diehl's editorial, however, that appear far more strange and unaccountable to us than "Dr. Seiss' liberal views." For instance when he says: "Dr. Sternberg and Dr. Ziegler, and Mr. Van Alstine could have no possible difficulty in taking the books on this basis, which Dr. S. says is the immutable basis of the Lutheran church. Nay more than this, according to the principles laid down in this article of Dr. Seiss, the brethren just named, who are regarded as representatives of low church Lutheranism, are more genuine Lutherans," &c. Now we would be much obliged to Dr. Diehl, when he writes another editorial, to tell us, what he means by the terms "Low-Church Lutheranism." Does he class himself in that category, or does he regard himself as elevated one degree above it?

2. Why does he single out Dr. Ziegler with two other brethren and make him a representative of Low-Church Lutheranism. On what ground does he base his assertion and what evidence can he produce to substantiate his assertion? So far as we can judge the Lutheranism that is taught at Selinsgrove is neither higher nor lower than that which used to be taught at Gettysburg by Dr. Schmucker. And if Gettysburg has not changed doctrinally since then, why make the invidious distinction of high and low church Lutheranism between institutions and men of the General Synod?

Dr. Diehl also speaks of the "Observer in the most radical days of its history," under Dr. Kurtz. Would to God that we had a little more of Dr. Kurtz's radicalism in the church at present. It was that which made the Observer a power in the church, and it is the prestige of his name that still keeps it up, although it has fallen on other hands. Had he been a milk and water conservative the Observer would never have amounted to anything and the church would soon forget that such a man ever lived in the world. Now if Drs. Diehl and Conrad intend to change the character of the Observer from what it was under Dr. Kurtz and make it doctrinally a milk and water concern, a so-called "conservative," that is neither fish nor fowl, then the American Lutherans will drop it and let it go down.

## An Editor Abroad.

Our "Teutonic Friend," C. P. K., has been travelling lately. He left the din and dust of the city of Philadelphia and came to Reading, the capital of "old Berks," where it is reported, the people still vote for Gen. Jackson.—In the "Luth. & Missionary" of the 4th inst. he says:

"We visited the beautiful church of St. James, and saw the neat picture of the Transfiguration, which deserves all the praises which have been bestowed upon it. We learned to our great satisfaction that no disposition has yet been manifested on the part of the people to worship either the painting at the one end of the church, or the very fine organ at the other. This remarkable fact is to be accounted for by the influence of the impressive caution against idolatry, to which the attention of the church has been called from the writings of Bonaventura, Petrus Lombardus, and Petrus Selinsgroviensis."

To this we remark: Nothing can be more gratifying to an editor, than to be thus publicly assured of the salutary effects of his labors. We are truly glad to hear that our humble efforts have been the means of saving the congregation of St. James from the idolatry and sin of worshipping an image. Still more would we rejoice if we could induce them to remove the image entirely, and thus put the temptation altogether out of their way. But our labors appear to have produced a salutary effect not only among the laity, but also among the ministry. Even our old friend the Dr. from

Baltimore has not ventured publicly to say a word in favor of image worship, since he heard the "thunder from up the river."

Still, however much the symbolists appear to appreciate our merits in this direction, we don't wish to be canonized by them. The Romanists have hitherto monopolized this business, and our symbolic friends are not quite far enough advanced toward Rome to entitle them to any prerogative in canonizing saints.

SELINGSGROVE, PA.—REV. E. W. HUTTER has been unanimously elected to the pastorate of the Second Lutheran church of Selinsgrove, Pa. It is hoped that he will accept the call, and we should be very glad to welcome him to this place.

The Steamer *Susquehanna*.—Selinsgrove is becoming a place of considerable importance. A new steamer has recently been built and is now constantly plying on the river in the vicinity of Selinsgrove.

She walks the water like a thing of life, And seems to dare the elements to strife.

This, no doubt will be good news to those who have long been anxious to visit Selinsgrove but would not cross the river in a foot boat for fear of being drowned. They need have no apprehensions of being blown up.

The Court House.—There has been considerable interest in our town and county this week in reference to the removal of the county seat and the building of a new court house. According to the act of the Legislature of Pennsylvania, it was left to a vote of the people whether the county seat should remain at Middleburg, or be removed to Selinsgrove and new county buildings erected. Tuesday the 24th inst., was the day of election, and there was quite a spirited contest between the two rival towns. Selinsgrove came near winning the contest, lacking only 371 votes of gaining the majority. So it has been decided by the voice of the sovereign people of Snyder co., that the county seat shall remain at Middleburg. We can now congratulate the people of Selinsgrove that the court house does not come here. Our town has the reputation of being comparatively a moral place, although there is great room for improvement in this respect also. The court house and jail would certainly not have improved the morals of our town. We need not now apprehend that two or three more taverns or drinking saloons will be opened in this place; that once in three months the town will be filled by a set of ruffians that will make night hideous with their revelry; we need not apprehend that anybody will ever be hung in Selinsgrove.

Tipton, Iowa.—Rev. D. S. Altman, formerly of Princeton, Ill., and lately chaplain in the army, has taken charge of the Tipton pastorate. His address is Tipton, Cedar county, Iowa.

Lewisburg, Pa.—The Rev. J. Evans, having taken charge of the Lutheran church in Lewisburg, Union county, Pa., wishes to be addressed at that place.

Westminster, Md.—Brother Edward Felber writes to us from Westminster, Md., that on the 22d inst., the corner-stone of a German Lutheran Church was laid on Deer Park Road, near West Minister, Md. Rev. Halloway performed the ceremony and preached a sermon on the occasion from Matth. 21, 42. The weather was very fine and the people rejoiced that the Lord has so far prospered their labors. This little congregation has had many difficulties to contend with. They number only about 20 families, and these are mostly poor. They have no pastor at present, but meet together on Sundays, and hold "Lese-Gottesdienste," that is, one of their number reads a sermon, and then they unite in singing and prayer. Would it not be well if all our vacant English congregations would imitate the example of these poor German people? They are surrounded by Winebrennians and other sects who try to proselyte their members. Living in such a community where no Lutheran church or school has ever existed, desirous of remaining true to the church and faith of their fathers, and anxious to bring up their children in the same faith, it would be a real charity to assist this little flock in their efforts to build a little church. They are not able to complete it without help and ask in their simple style, "If there are not a few amongst our readers who are willing for Christ's sake to give them a little assistance?" Even the smallest contribution will be received with gratitude. It would encourage these people very much to find that their brethren in the faith in other parts of the country take an interest in their spiritual welfare. Contributions directed to Ed. Felber, Westminster, Carroll county, Md., will reach the proper place.

Other Lutheran papers please copy.

Nashville, Tenn.—Rev. H. Eggers, writes from Nashville, Tenn., that his congregation designs to build a German Lutheran church in that place. They have secured \$2,400, partly in money and partly in subscriptions.—

They can buy a building lot for about \$3,000 and with \$10,000 they can build a church and school room, that will not be very elegant, indeed, but sufficient for their purpose. The congregation numbers about 100 members, and the Sunday school contains about 50 children. If they had a church they could accomplish much more good. At present they must hold their services in the court house, the only place they could secure, but here they are constantly disturbed by German societies, who meet there on Sundays for the purpose of gambling and drinking. All the efforts to abate this nuisance thus far have failed. There are thousands of Germans in Nashville, many of whom could be gathered into the church, if we had a suitable church edifice.

Rev. Eggers has labored in Nashville seven years, and during that time has made many sacrifices. His support from the congregation has never been adequate to maintain him and he has expended some of his private means in building up the Lutheran church in Nashville. This is not right. But he appears to be willing to sacrifice if the church at large will come to his aid in building a church.—This should be done without delay. The necessity is urgent and the importance of the place demands that we should have a Lutheran church in Nashville. Those wishing to contribute to this noble object can send their contributions to Rev. H. Eggers, Nashville, Tennessee.

## The Domestic Education of German Women.

The appropriate sphere of woman's influence and woman's glory is the Home and the Fireside. Poetry, music, sculpture, painting, and all the higher arts to which female genius can aspire, in the view of a true social economy are subordinate to the charms of the domestic sphere. It is not as a queen or an empress, a poetess, or an actress, that female character is most ennobled; but in her natural attributes simply as woman, she most adorns human nature. It is as the mother of a beautiful race of children, as the fond and faithful wife of a confiding husband, as the presiding genius of a happy household, that a woman's character attributes most attraction and charm. There was as much of truth as sarcasm in Napoleon's reply to the vain Madame De Stael when seeking a compliment to her literary excellence she asked him who he considered the greatest woman in history and he bluntly and coarsely replied: "That woman who had the most children." In regard to the culture of American-women it is proverbial that we aim at the ornamental rather than the useful, and rate the fashionable at the expense of the domestic. This is all a mistake; the ornamental and the fashionable have their uses, but they need not be abused. The remedy must be found with American mothers. They must bring up their daughters in the true spirit of a genuine womanhood. It is said that in Germany female middle class and upper class education is a model of domestic success. A French traveller in Germany says:

"The culinary art forms a part of the education of women of Germany. The well-to-do tradesman, like the mechanic, takes pride in seeing his daughters good house-keepers. \* \* \* Many daughters of rich families receive a similar training, with this difference, however, that they receive it in a princely mansion, or royal residence. There is a reigning queen in Germany at the present moment, who was trained in this way. Consequently, the women of Germany are perfect models of order and economy. The richest lady, as well as the poorest woman, is well acquainted with the market price of provisions: and it gives one real satisfaction to see her bustling about from one part of the house to another; now, peeping into the nursery to see how the children are going on, then looking into the kitchen to see that the cook is doing her duty, and that everything is perfectly clean, and generally giving an eye to everything and everybody, and keeping all well up to their work. In short, she is the very soul of the house."

Advice to Young Men.

It behooves all youngmen to mark out their course early in life, and to pursue that course zealously. In a few words, that they should form a system of rules, and adhere to those rules with constant firmness.

1. That all young men should pay strict attention to religious exercises, that they train their minds to those things that appertain to goodness and greatness and magnanimity.
2. That to be useful they should study, and apply themselves with diligence, to learn everything that will contribute to the prosperity of their country and the good of mankind.
3. That honesty, good conduct, virtue, and gentlemanly deportment at all times and places should be their highest aspiration.
4. That they never deviate from the path of duty, and that they always confine themselves to the truth.
5. That they abstain from all intemperate habits, and discard everything that has a tendency to demoralization.
6. That they strive to gain wisdom and create within themselves a spirit of firmness, determination, patient perseverance, endurance and forbearance.
7. That energy and industry are essential for the promotion of health and prosperity.

These rules adhered to, young friends, will find you at the end of life, happy and proud of the honorable course you have pursued.

## VALUE OF ONE LEAF.

There was once a caravan crossing, I think, the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man overcame by the heat and labors of the journey, sank down, and was left to perish on the road. The missionary saw him, and kneeling down at his side, when the rest had passed along, and whispered in his ears: "Brother, what is your hope?" The dying man raised himself a little to reply, and with great effort succeeded in answering, "The blood of Jesus Christ cleanse me from all sin;" and immediately expired with the effort. The missionary was greatly astonished at the answer; and the calm and peaceful appearance of the man, he felt assured he had died in Christ. How, or where, he thought, could this man, seemingly a heathen, have got this hope?" And as he thought of it, he observed a piece of paper grasped tightly in the hand of the corpse, which he succeeded in getting out. What do you suppose was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the first epistle of John, in which these words occur: "On that page the man had found the Gospel."

## AUTHORITY OF THE BIBLE.

"The mother of a family," says Rev. Adolph Monod, "was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord.

"I asked her one day, how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: 'Because to the authority of a father I do not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table.' This holy book has constituted the whole of the religious instruction. I was silent, that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible, and the Bible answered, reproved, or encouraged them. The constant reading of the Scripture has wrought the prodigy which surprises you."

## THE HAPPIEST HOUR.

In a circle of Christian friends the question was proposed: When are you the happiest? The first answered, "when I am most submissive to the will of God." The next said, "when I do right." The third said, "that covers the whole ground." The fourth was happiest "when engaged in holy meditation, thinking of God and heaven." The fifth, a young disciple was most blessed when "trying to lead some one else to the Saviour. An aged disciple was happiest when trying to open truth to another mind. A young man present enjoyed Christian work more than any thing else. The last of the company had the highest enjoyment in thinking of God and of Christ as the manifestation of him of the world.

"After all," remarked another, "these various exercises of joy amount to the same thing; in communing with God and his truth, we shut self out from our vision; in doing for Christ's sake, we drop self for the saviour; in conscious obedience we stand only by the Redeemer's righteousness. The Christian's deepest joy, therefore, is when he most feels that God is everything and self is nothing."

## Backsliding.

All serious declension in religion begins in negligence of closet duties. These are meditations, self examination; read the Scriptures, praise, and prayer. A close walk with God insures regularity, alacrity in performing these duties. But an indisposition for them is one of the first signs that spiritual health is failing. We can go to hell without intending to do so, without putting forth any efforts to that effect. But to go to heaven requires prayer, self-denial, vigilance, running, wrestling, fighting.—Dr. Plummer.

An Irish editor, in speaking of the miseries of Ireland says: "Her cup of misery has been for ages overflowing, and is not yet full."

Men are called fools in one age for not knowing what men were called fools for asserting in the age before.

## ANNUAL COMMENCEMENT OF 1866 AT SELINGSGROVE, PA.

The exercises connected with the next Annual Commencement of the Institutions at Selinsgrove, will take place as follows:

1.—EXAMINATIONS, at Susquehanna Female College, and the Missionary Institute, commence on FRIDAY MORNING, May 25th, and continue on MONDAY, TUESDAY and WEDNESDAY following.

2.—MONDAY AFTERNOON, May 28th, Annual Meeting of the Board of Directors. IMPORTANT BUSINESS to be transacted.

3.—MONDAY EVENING; Eulogy on Dr. Benjamin Kurtz, by Rev. E. Hutter, of Philadelphia.

4.—TUESDAY EVENING, May 29th, Annual ENTERTAINMENT and COMMENCEMENT Exercises, by the Young Ladies of Susquehanna Female College.

5.—WEDNESDAY AFTERNOON; Annual Address before the Literary Societies of the Missionary Institute, by Rev. Uriel Graves, of Pottsville, Pa.

9.—WEDNESDAY EVENING; Annual Commencement of the Missionary Institute. S. DOMER, Cor. Sec. Ins. Board.

## MISSIONARY INSTITUTE.

The Alumni of this Institution will hold its annual meeting on Tuesday May 29th, at 2 P. M., in the second Lutheran church of Selinsgrove Pa. The annual address will be delivered by Rev. M. L. Shindel of McAllisterville, Pa.

A full attendance is very desirable. President.

## Another Extra Number.

As with every previous number this year, the *American Agriculturist* for May comes in extra size (40 large pages). It is rich not only in excellent reading matter, but also as usual, in many beautiful and instructive engravings. Among these are two exquisite ones, entitled "Pride and Humility," or the Turkey and Asses, and "after Dinner," or the Dog and Monkey. This number contains a full Calendar of Work for the month, in the Field, Orchard, Garden, House, etc. The "Basket" gives fifty condensed articles on a great variety of subjects of general interest, including the usual exposures of Humbugs. The "Walks and Talks on the Farm," are always full of practical hints. Following this, are sundry valuable articles with illustrations, on corn culture, broom corn, grass lands, peat swamps, poultry, &c.; interesting new facts on sheep-breeding; the third one of the \$3000 prize Barn Plans; a fine illustrated chapter on growing plants in the garden; the first of an important original series on Insects and Vegetation, by Dr. Gray, of Cambridge or Harvard University; sundry articles on gardens, fruits, etc. The Household Department contains many useful hints in condensed form, including some very sharp ones to "Men-folks," which every family man should read and heed. The Children and Youth's Department has the usual variety of interesting and instructive items, puzzles, pictures, etc. Price of this number, 15 cents; or \$1 50 a year.—ORANGE JUDD & CO., Publishers, 41 Park Row, New-York.

A dollar and-a-half can not be better invested than in securing the present volume (the 25th, or Quarter-Century volume) of the *American Agriculturist*. The first five numbers, now ready, alone contain 204 large pages, with nearly 200 engravings; which are worth the cost of the whole volume; besides the large amount of good reading matter valuable to every family in city or country.

Some very good Premiums are offered to every person sending in one or more subscribers in May or June; viz.: for each subscriber at \$1.50 for the whole year a choice of any one of the following books which will be forwarded free, post-paid to any part of the country: The Rural Annual for 1866; Rural Register for 1866; American Bird Fancier; American Rose Culturist; Bement's Rabbit Fancier; Dog and Gun (Hooper's); Fuller's Strawberry Culturist; Flax Culture, Complete; Hop Culture, Complete; Onion Culture, Complete; Our Farm of Four Acres; Richardson on the Dog; Tobacco Culture, Complete.—These books are all neatly bound in colored paper covers. The Rural Annual and Rural Register are wanted in every family. The eleven others are each wanted by a large class. The books on Flax, Hops, Onions and Tobacco Culture, are the best works on these several subjects that ever have been produced, and are very valuable to every one growing the smallest quantity of any one of these crops.—Here then is an opportunity for everybody who desires one or more of these good books to get them without expense; by simply soliciting the subscription of a neighbor or acquaintance to the *Agriculturist*, and forwarding to the Publishers ORANGE JUDD & CO.; 41 Park Row, New York.

## THE SYNOD OF CENTRAL PENNA.

The Evangelical Lutheran Synod of Central Pennsylvania will hold its Twelfth Annual Convention at Blain Perry county Pennsylvania on the first TUESDAY EVENING in June 1866. W. I. Cutter Pastor Loc. A full attendance of the brethren is desired. M. L. SHINDEL Secretary.

A NEW & PERFECT SEWING MACHINE.—THE BARTLETT ELASTIC STITCH practical family Sewing Machine; combines all the advantages of the best and most popular Sewing Machines, greatly simplified, with other essential improvements.—Runs either way, uses a short straight needle, is extremely simple, sews all kinds of goods, runs very still, has but one threading, has the most perfect tension and performs easily with less instruction and more perfectly and efficiently all kinds of family sewing than any other Sewing Machine ever introduced. If you want the best do not fail to examine it. Licensed to use the Wheeler & Wilson feed and Howe needle. Price \$25. Mrs. Demorest's Emporium of Fashions, No 473 Broadway, New York, General Agency for the United States. Agents wanted. Send for Circular. 8t

## THE ENGLISH LUTHERAN FAMILY PRAYER BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER.

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

WITH MUSIC OR TUNES ADAPTED TO THEM.

By Benjamin Kurtz, D. D., LL. D. REVISED, ENLARGED, AND MUCH IMPROVED.

The rapid sale of this work, and the marked favor with which it has been received by the church generally, has induced the publisher to have it thoroughly revised, enlarged, and greatly improved, and it is now believed to be equal, and in some respects superior, to any similar work now published in the English language.

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

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

A LIST OF REFERENCES to select portions of the Holy Scriptures, prepared with much care.

INTRODUCTION.—Prayer in all its forms. MORNING AND EVENING PRAYERS, with Scripture (reading) Lessons for every day for eight weeks.

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Prayers before and after Meals.

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Prayers for Little Children, in prose and verse.

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A Selection of 176 HYMNS, with sixty-one popular Tunes adapted to them.

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NEWTON KURTZ, Publisher, W. Pratt street, Baltimore, Md.



## Poetry.

## Spring is Coming.

BY HARRY HARRIS.

Spring is coming with her flowers,  
And her sunshine and her showers;  
Spring is coming—Spring is coming!  
Hear the little bees a-humming!  
Bursting buds and crimson roses,  
Each the happy truth discloses;  
Spring has come to deck the bowers;  
Spring is laughing thro' the flowers.  
O'er the hill-tops blank and bare,  
Softly floats her golden hair;  
And the blue sky pensive seems,  
As a maiden when she dreams,  
Gently zephyrs softly tread  
Round pale winter's icy bed,  
Singing old familiar lays  
Of the happy by-gone days.  
And the little birds are singing,  
Hark! their merry notes are ringing;  
Ah! what melody doth float  
From each tiny warbler's throat!  
Rosy, dimpled, smiling spring,  
What a world of joy you bring!  
Every heart with transport greets you,  
And to linger long entreasts you.

## A Bundle of Scotch Notes.

The greatest glory of Scotland is her system of education. Like the constitution of the French army, which encourages every private soldier to feel that he carries in his knapsack the baton of a field-marshal, the system of education in Scotland opens the gates of honor to the very humblest in the land. Opportunities of education are the birthright of every Scot. He is born to a share in the teaching of a parochial school, as he is born to a share in the air of heaven; and perhaps, all things considered, the teaching costs him less than the air, which, among the northern hills, is sometimes far more genial. The word "Parochial" is suggestive to the English mind of pauperism, of poor-rates, a board of guardians, and the workhouse. As designating the character of Scotch schools, it has no such meaning. The parochial school is simply the public school of the parish, and in Scotland every parish has its public school, as in England every parish has its church. As in England, the rich and poor meet together in church on the common ground of religion, so in Scotland the rich and poor meet together in the parish school on the common ground of education. Education is so sacred a thing in the eyes of Scotchmen, that the son of a laird will not disdain to receive it sitting on the same form with the son of a laborer. Elsewhere in the world the "Republic of Letters" is but a phrase; here it is a reality.

The parochial school system of Scotland is founded upon true philosophy and a wise economy. It charges the property of the country with a share of the duty of educating the people. The charge falls directly upon the landed proprietors, but indirectly every inhabitant of the parish is a contributor to the same object. It is an indirect tax, included in the aggregate amount of the rent, which no one feels, because it is not set down as a separate item. Possibly in the lapse of time rents have come to be assessed without any regard to the school tax, and their amount would be neither more nor less if the system did not exist. The owners of the soil in each parish (the "heritors," as they are called) are bound by law to provide a school-house, and to pay a properly qualified schoolmaster a certain annual salary. This law was enacted in the reign of James the Sixth, and was one of the first fruits of the Scottish Reformation. The institution to which it gave effect was intimately bound up with the scheme of the Presbyterian Church and to the clergy of the Presbytery was assigned the duty of appointing the schoolmaster.

The emoluments of a Scotch parochial schoolmaster are not large; but they are in most cases sufficient to enable him to live in comfort, and to maintain the position of a gentleman. His salary in money, derived from the heritors, at one time varied with the price of corn. This custom had its origin when a man in Scotland lived, or was supposed to live, on oatmeal bread alone; but it is out of date now. When corn was high, the schoolmaster, like the minister, got more money to buy it with, and when it was low, he got less. The salaries of parochial schoolmasters range from thirty-five to sixty pounds a year, with the school fees, which, in some instances, bring them up to a hundred pounds; the amount in many cases being increased by the interest of sums of money bequeathed by benevolent persons for the special purpose of encouraging the work of education, either generally, or in particular localities. The bequests and "mortifications" (or mortmain disbursements of property) which have been made at various times for the purpose of education, are without number. There is scarcely a school that does not benefit by one; there is not a college that does not possess scores. In England, posthumous philanthropy is apt to manifest itself in an almshouse; in Scotland it takes the more fruitful form of a bursary, a scholarship, or a schoolmaster's fund.

With forty or fifty pounds a year and the school fees, a free house, a garden to grow his fruit and vegetables, and possibly the liberty of pasturage for a cow, the parochial schoolmaster is passing rich. As a gentleman and a scholar, he moves in the best society, and is looked up to as one of the magnates of the parish.

His scholars are of every degree, of all ages, of both sexes, and they come from far and near. The minister's sons go down from the manse to learn Latin and Greek; the sons of farmers, large and small, of cottars, and even servants, gather together from the distant hills to learn side by side with them in the same classes. As some of them come from a distance of three or four miles, it is necessary that they should bring their dinners with them. Those dinners generally consist of oatmeal cakes and milk. A Scotch schoolboy, making a pilgrimage to the Temple of Learning, is somewhat oddly furnished for his journey. In the summer he prefers to go barefoot, with his shoes and stockings slung

over his shoulders; besides this encumbrance, he carries two bags and a tin can. One bag contains his mental pabulum, in the shape of Lennie's Grammar, Rudiman's Rudiments of the Latin Tongue, and Cæsar's Commentaries; the other bag contains his physical pabulum, which is simply oat cake; the can contains milk.

The course of study comprises reading, writing, arithmetic, English grammar, Latin, Greek, and mathematics. The fee for the whole course averages five shillings a quarter, or one pound a year! Excluding Latin, Greek, and mathematics, it is sometimes less than that amount. Thus, the education of a boy, supposing him to remain at school for eight years, is, at the utmost, eight pounds, and for this amount he may be qualified to pass the matriculation examination at the university. The examination of the schoolmaster by the ministers of the presbytery is a guarantee for his competency, and it is a rule that no one shall be appointed to the post of parochial schoolmaster unless he has been four years at college. Many of the schoolmasters are Masters of Arts, and highly accomplished scholars.

The parochial school established by law, and supported chiefly by the owners of the land, is in most cases supplemented by another seminary established by the General Assembly of the Church, and supported by public subscription. It may be mentioned, in illustration of the primitive character of these temples of learning, that the scholars in the winter-time bring their own firing, and instead of sending a load of fuel to last for a month or quarter, each scholar brings a peat in his hand for the day's use. Fancy a London schoolboy going along the streets carrying a lump of coal for the school fire! But primitive as these schools are, and plain and rough as are all their appointments, the education they impart is sound and practical, and there is scarcely any one in the parish so poor that he cannot afford to avail himself of their advantages. To put the case in a familiar form, a plain education in Scotland costs about three-pence a week; a classical education about six-pence!

At fifteen or sixteen years of age—sometimes earlier—a Scotch boy is ready to go to college; but supposing him to be the son of very poor parents, how is he to be sent there? how is he to be maintained there? Hitherto, while attending the parochial school, he has lived at home, sharing the poor and often scanty fare provided for the family; but now, when he goes to Aberdeen, he will need a lodging; he will have to pay money every day for his food; he will require to dress better than at home; he will be under the obligation to purchase a gown; and his fees will be eight times the amount of those of the parochial school.

The original constitution of the Scotch colleges was monastic; that is to say, the students lived within the precincts of the college, took their meals at a common table, and were constantly under the government and discipline of the college officers. This system was abolished more than two centuries ago, and the students now reside where they please, being only amenable to college authority during the hours of study. This plan is much more convenient for students of limited means, whose poverty will sometimes afford them no better lodging than a garret. Professor Blackie used to tell a story of a Highland student who was charged by his fellows with having so far desecrated the academic gown as to have perambulated the streets with a barrow and cried "taties." The Highlander admitted hawking the potatoes, but denied desecrating the gown. He had been careful to put off his gown while he cried "taties." The curriculum of study at Aberdeen extends over four years, at the end of which time the student, if he can pass the examination, receives the degree of Master of Arts, when he proudly writes A. M. (not M. A., as in England) after his name.

(And here, I opine, as is the pronunciation of the vowels, the Scotch are classically correct, and the English wrong.)

The first session is devoted to Greek and Latin; the second to Greek and Latin with the addition of mathematics and natural history; during the third session, the classics are subordinate to mathematics and natural philosophy; and in the fourth the students, while continuing the study of mathematics, devote a portion of their time to moral philosophy and logic. The matriculation examination is a very easy one; and their is seldom an instance of a boy being rejected. It is enough to be able to translate and construe a chapter in Cæsar's Commentaries. Less Greek is looked for, and if a boy have some acquaintance with "tupto," he will pass. I believe the standard has been raised a little lately, and perhaps this was necessary for the credit of the university. It is possible, however, without going far in this direction, to go too far. The very essence of the Scotch universities are their applicability to the wants of the middle and humble classes. If the matriculation examination were raised so much as to require the poor student to spend another year at the parochial school, there is no doubt that many lads would be unable to go to the university at all.

Student life in Aberdeen runs in a very quiet current. If it were not that the lads wear scarlet gowns, their existence in the community would scarcely be observed. The majority of them are poor, and they have neither the means nor the inclination to indulge in the roystering kind of life which prevails at the English universities. They are all more or less impressed with the importance of making the most of their time and opportunities. They do not forget that they have fathers and mothers at home, who have exercised self-denial, and made great efforts to send them there; nor are they unmindful of the honor of the parochial school at which they received the elements of their education. Above all, they have an ambition to rise in life, and be something better than their forefathers.

The expenses of the five months' session at Aberdeen are exceedingly moderate. A student may lodge pretty comfortably for five shillings a week; for this sum he can rent a large room, with a rebess in the corner for his box-bed. The fees to the professors amount to no more than seven or eight pounds for the whole session. Food is comparatively cheap in Aberdeen, and much is done upon oatmeal and fish. A boy, with an allowance of twenty-five pounds, can pay all his expenses for the session, including the fees. Those who have less, receive what assistance their friends can afford, and this assistance generally takes the form of a box (sent in monthly by the carrier), containing oatmeal, fowl's eggs, &c. What would a fine gentleman of Oxford or Cambridge or Harvard say to the daily life of the humble student of Aberdeen? A breakfast of porridge and milk, to begin the day; then away through the streets, in a red cloak, with a strapful of books at his side four hours of Greek and Latin; a short interval for dinner (consisting rather often of tea, with a haddock), back again in the red cloak to more dead languages and dry mathematics; and then the evening spent at home, getting up the tasks for the next day. Few of the students can afford to have the assistance of private tutors, and it is often very hard work for the young students, whose preliminary education has been conducted in a hurry, to keep pace with the progress of the classes. I should mention that the salaries of the professors range from three to six hundred pounds a year.

From Aberdeen, I betook myself further northward by a railway which has only a single line of rails. This is a peculiarity of all railways running north of the Granite City. They have been constructed with a due regard to economy, but with little regard to speed. The distance from Aberdeen to Banff is only forty-six miles, and the journey occupies more than three hours. I have a very strong impression that the Scotch are not so enterprising at home as they are abroad. At every turn in this country, so celebrated for its thrift and industry, and love of the bawbees, I notice many little opportunities of making money, which the people neglect, either because they don't see them, or because they despise them. Here, at this junction, where I am kicking my heels for half an hour, I want a bottle of ale, and I cannot have it, I want a time table, and I cannot even have that.

There is another peculiarity of these northern railways: There are only two classes of carriages, first and third. There is no second class. I have a theory that this arrangement corresponds with the state of Scotch society. There are only two classes in Scotland, the upper classes, and another class immediately below them. The distinction which the Scotch railways make has reference to means, not to station. Those who travel third class in Scotland are equal in respectability and intelligence to the middle class of England, but they are not so well able to pay the middle class fare. Third class is merely written on the doors of the carriages to meet the act of parliament for carrying passengers at a penny a mile. When I go north of Aberdeen, I prefer to travel by the third class. Your first class Scotchman is a very solemn person, very reserved, very much occupied in maintaining his dignity, and while saying little, appearing to claim to think the more. The people whom you meet in the third class carriages, on the other hand, are extremely free. There is no reserve about them whatever. They begin to talk, the moment they enter the carriage, about the crops, the latest news, anything that may occur to them. And they are full of humor and jocularity.

My fellow passengers on this journey were small farmers, artisans, clerks and fishermen. They discussed everything, politics, literature, religion, agriculture and even scientific matters, not in the heavy style of the Mutual Association for the diffusion of Useful Knowledge, but in a high and airy spirit of banter and fun. An old fellow, whose hands claimed long acquaintance with the plow, gave a whimsical description of the parting of the Atlantic telegraph cable, which set the whole carriage in a roar.

"Have you any shares in it, Sandy?" said one.

"Na, na," said Sandy. "I've left of speculation since my wife took to wearing crinolines. I canna afford it noo."

"Fat d'ye think of the rinderpest, Sandy?" inquired another.

"Weel, I'm thinking that if my cootaks it, Tibbie and me winna ha' muckle milk to our tay."

The knotty question of Predestination came up, and could not be settled. When the train stopped at the next station, Sandy said:

"Bide a wee, there's a Doctor o' Deveninity in ane o' the first class carriages. I'll gang and ask him what he thinks about it." And out Sandy got to consult the doctor. We could see him parleying with the eminent divine over the carriage door, and presently he came running back, just as the train was starting, and was bundled in neck and crop by the guard.

"Weel, Sandy," said his oppugner on the Predestination question, "did the doctor o' devenity gie you his opinion?"

"Ar, he did."

"And fat did he say about it?"

"Weel, he just said he dinna ken and he dinna care."

The notion of a doctor of divinity neither kenning nor caring about the highly important doctrine of Predestination, so tickled the fancy of the company, that they went into fits of laughter.

You cannot sit long in a railway carriage in Scotland without being invaded by a missionary, generally a semi clerical looking youth with a bag full of tracts, who no sooner enters than he takes out a book and addresses the passengers as, Oh! my friends. It is the practice of these missionaries to pass from carriage to carriage, so that in the course of the journey, they may be able to bring all the passengers under the influence of the truth.

It fared ill with the young evangelist who came into our carriage. Sandy immediately tackled him on many abstruse points of theological dispute, of which the poor boy had never heard; and following these up with a whimsical description of Jonah's adventure with the whale, he so far forgot the best of the controversy that he caused the missionary to drop his mask of solemnity, and burst into a laugh, in spite of himself.—N. Y. Weekly Magazine.

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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	" 8.00 "
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 "
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\* Daily except Saturday. † Daily. ‡ Daily except Monday.

All other trains daily except Sunday.

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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

THOMAS H. PARKER,  
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LEAVE EASTWARD.

Erie Mail Train.	9 40, p. m.
Erie Express Train.	1 50, a. m.
Elmira Mail Train.	8 45 a. m.

LEAVE WESTWARD.

Erie Mail Train.	7 20, a. m.
Erie Express Train.	9 25, p. m.
Elmira Mail Train.	6 30, p. m.

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

NEW YORK CONNECTION.

Leave 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.

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General Ticket Agt. Phila.

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General Manager, Wmstp't.

Oct. '65.

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 Balt.	4 30 "
Mail	5 30 "
York Accommodation, No. 4	9 40 "

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

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

Pittsburg and Elmira Express leaves daily, except Saturdays.

Pittsburg and Elmira Express leaves 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 Har-  
burg 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,  
General Passenger Agent.

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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 OFFICE.

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

THOMAS H. PARKER,  
Ticket Agent at the Depot.

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

FRANCIS FUNK,  
No. 137 Dock Street.

1866. PHILADELPHIA & ERIE R. ROAD.

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

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

Time of Passenger trains at Williamsport.

LEAVE EASTWARD.

Erie Mail Train.	9 40, p. m.
Erie Express Train.	1 50, a. m.
Elmira Mail Train.	8 45 a. m.

LEAVE WESTWARD.

Erie Mail Train.	7 20, a. m.
Erie Express Train.	9 25, p. m.
Elmira Mail Train.	6 30, p. m.

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

NEW YORK CONNECTION.

Leave 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.