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The Gracious Answer.

A reply to "Father take my hand."

The way is dark, my child! but leads to light,
I would not always have thee walk by sight,
My dealings now thou canst not understand.
I meant it so: but I will take thy hand,
And through the gloom
Lead safely home my child!

The day goes fast, my child! but is the night
Darker to me than day? In me is light!
Keep close to me and every spectral band
Of fears shall vanish. I will take thy hand,
And through the night
Lead up to light my child!

The way is long, my child! but it shall be
Not one step longer than is best for thee,
And thou shalt know at last, when thou shalt
stand

Safe at the goal, how I did take thy hand,
And quick and straight
Lead to heaven's gate, my child!

The path is rough, my child! But oh! how sweet
Will be the rest, for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand;
And safe and blest
With me shall rest my child!

The throng is great, my child! But at thy side
Thy Father walks: then be not terrified,
For I am with thee: will thy foes command
To let thee freely pass? will I take thy hand,
And through the throng
Lead safe along, my child!

The cross is heavy, child! Yet there was One
Who bore a heavier one for thee: my Son,
My Well-beloved. For Him bear thine; and stand
With Him at last: and, from thy Father's hand,
Thy cross laid down,
Receive a crown, my child!

—Congregationalist.

Men & Things as I saw them in Europe.

LETTERS FROM AN AMERICAN CLERGYMAN.

XXXII.

Learning, on reaching London, that the General Assembly of the Presbyterian Church of Ireland had commenced its annual sessions at Belfast, I hastened thither to meet it. Taking the Express train, we were in a few hours at Fleetwood, on the Irish Sea. This is a new town, and is rising rapidly as a bathing and watering place. There is here the largest, neatest, and most convenient bathing establishment I ever saw. At high tide, the salt water runs into a reservoir; thence it is thrown up by steam power into an immense basin; and thence it is conducted by pipes to all the apartments, which seemed endless. The engine which pumps, also heats water for tepid baths; so that you can swim, plunge, bathe, or take the shower, in cold or warm water, at any range of the thermometer, at a minute's notice, and for sixpence! It seemed a perfect establishment.

"This is our best state room, and you can have the upper berth in it," said the steward to me, as I went on board the steamer for Ireland. Anxious to know who would occupy the lower shelf, I asked him who would be my room-mate. "Dr. Cook, a minister in Belfast," was his reply; the man of all others in Ireland I wished most to see. Having learned who he was, I eyed him with all the powers of my scrutiny. We met in the state-room. We each commenced gradual approaches—each knew the name of the other, and soon we ventured on a mutual introduction. Having tickled each other a little after the Irish fashion, we went to our shelves, and talked until the claims of sleep became irresistible. The night was fine, but the sea was unquiet. Amid a glowing sun and a refreshing air, we entered the bay of Belfast, and soon reached the quays of the city. And as I went forth from the deck of the steamer my emotions became unutterable, and I could not help exclaiming with joy,

"My foot it treads my native soil:
I breathe my native air."

How changed in years, in mind, in heart, in all the circumstances of my being, from what I was when, upward of thirty years previous, youthful, unknown, and friendless, I went forth from that land to seek my fortune in the new world of the West! Soon I was in my room at the "Imperial," where I trust, I returned my thanksgivings to God for his varied mercies and goodness during the many years intervening between my departure and my return. And never did the sweet hymn of Addison possess to me the meaning and the unction which it did at that occasion:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise!"

As soon as my arrival was known, Dr. Dill and Mr. Simpson, well known in America and highly esteemed, waited on me and conducted me to the Assembly, and introduced me to many of its leading members. Nothing could be more cordial than their hearty welcome. On the arrival of Dr. W. S. Brackenridge, we were both, on the motion of Dr. Dill, seconded by Dr. Edgar, unanimously invited to sit in the Assembly, and to take part in its deliberations. No attention that Christian courtesy could suggest was withheld from us. The Irish General Assembly, unlike that of Scotland and of the United States, is not a

representative body from Presbyteries; it is rather constituted as are our Synods. Every Presbyterian minister in the kingdom, connected with any of its Presbyteries, is entitled to a seat, and every Church is entitled to its delegate. Considering the number of ministers and churches, this makes a large body of the Assembly; far too large for calm, judicious deliberation. All that we saw deeply impressed us with this conviction. The Assembly seemed to us like a great Presbyterian mass-meeting, where addresses are made for popular effect. With one tenth the number of members, it would have done as wisely, and more calmly and rapidly.

The great men of the church were there, and under sufficient excitement to bring out all their peculiar force and talent. Dr. Cook was there, of middle stature, firmly built, and although advanced in life, with natural energies unabated. His face is long, his nose Roman, his hair and eyes gray, his lips thin and compressed, and his forehead expanded. He was obviously the man of the House, in debate. The conflict as to the founding of a college under the will of Mrs. Magee, between her trustees and the Assembly, excited all his energies. His invectives are terrible; his acting very fine; his wit keen; his sarcasm withering. He sometimes fell upon his opponents like a tornado. Dr. John Edgar was there, rough in appearance, not handsome in form or feature, rather inclining to a semicircle when he walks or sits, blunt in conversation, honest and downright in his opinion and expression of them, intelligent, influential in debate, truly and subjectively pious, with a heart as warm as ever beat in an Irishman's body, and a nature all tending to the poetic and philanthropic. "Where," said I, as I entered the Assembly, "is Dr. Edgar?" "There he is yonder," said my friend, "with his head between his knees." No man in Ireland is more esteemed or useful. And Dr. Stewart was there—since deceased—tall, slender, calm, logical, in many respects the most able man in the house, and obviously a leader. His social qualities were of the highest order. Dr. Dobbin was there, fair in complexion, round in form, of fine countenance, and always wearing glasses. He often spoke, and ably. Dr. Carlisle was there, slender in person, tall, with a fine head, thin gray hair, tender eyes, and a most benevolent expression. He was very retiring. I did not hear him speak once. His name is severed in Ireland for his great piety and his missionary labors. Dr. Duff paid him a most glowing tribute as an apostolic missionary in one of his Belfast orations. Dr. Dill was there, of strong muscular development, which was sometimes needed in his conflicts with the priests; calm, able in debate, in labors abundant, and esteemed by all for his piety and for his services in the Irish mission field. Mr. Dill, of Dublin, was there; short, but strongly framed; able in debate; and as one of the trustees of Mrs. Magee, the leader of the side of the house which went with the trustees for the location of the college in Derry. Dr. Kirkpatrick was there, small in person, of sandy complexion, always wearing glasses, speaking rarely, but beloved for his amiable, unobtrusive piety. And others were there, truly Irish in appearance, accent, and excitability, and the most violent men I ever saw in a deliberative body, save and always in the French Chamber of Deputies. One of these was the Rev. Dr. Goudy, whose acquaintance I had not the pleasure of making. His excitement rose at times almost to frenzy. When in his highest mood, he seemed like an incarnation of passion.

Although warned of all hands not to judge of the Assembly generally by what I had seen during my visit, I will describe a scene which I witnessed in the church of Dr. Cook.

The Assembly met at eleven o'clock in the morning, and adjourned at five for dinner; it met again at seven, and often sat until two next morning. Dining in company with several eminent clergymen, we did not get back to the Assembly until about eight o'clock. The church was densely thronged; we entered from the rear, and found the house in a perfect uproar. The moderator was standing and calling to order; fifty persons were striving to speak; one would cry out, "Vote!" another, "No, no!" another, "The roll." One would rise, shouting "I rise to a point of order;" another would ask for "the civil power;" another would shout, "Turn them out!" There were cheers and hisses from the crowded galleries; these were echoed from the floor; and now and then, from floor to roof, nothing was heard but confused noises, which the moderator could no more quell than a child could tame a tempest. Dr. Cook rose in the middle aisle, and got the admission of the chair that he had the floor. But how to maintain it and go on was the question! And there for nearly two hours he battled, with remarkable skill and dexterity, the storm, repelling assaults from all sides, and administering some withering rebukes to some that would interrupt him. His perseverance succeeded; he maintained the floor; the intense excitement subsided, and he delivered the great speech of his best days, and in the best style of his best days. For upward of two hours the vast crowd hung upon his lips; at one moment, such was the anxiety to catch his lower tones, you could hear your heart beat; and at another, some of his keen and terrible sarcasms would bring the vast audience to their feet in boisterous

applause. The question was taken long after midnight, and the doctor carried the vote by a large majority. His deliverance on that evening was said to be equal to any of his great efforts, when in the vigor of his manhood he contended with Arianism in the synod of Ulster.

The two most excited deliberative bodies I ever saw were the French National and the Irish General Assembly. Which was the most excited it would be difficult to determine. And yet it was pleasant to see, on the day after that stormy debate, the fiercest opponents walking arm in arm in the streets of Belfast, and treating each other with all good feeling on the floor of the House. The Irish have certainly a way of doing things peculiar to themselves; and because in a real row everybody pours out their entire feelings, there is no remaining sediment, and when their feelings cool, they meet as friends. They fight it out, and then all is over. And all this is far preferable to hiding jealous, envious, rancorous feeling in our hearts, which nothing can charm or allay:

"Which will not list to wisdom's lore,
Nor music's voice can lure it;
But there it stings for evermore
The heart that must endure it."

On the whole, I go for the Irish way of settling difficulties, "If any man have a quarrel against any," fight it out fairly, and then forbear, and forgive one another. I have no patience with the piety which restrains hard words, and which nourishes hard feelings forever. Yet the more excellent way is to indulge only right feelings, and to utter only soft words, which turn away wrath.

The Effect of Grace.

While the grace of God changes all who are brought in conversion under its influence, it does not impart any new power or passion but works by giving to those who already have a holy bent; by impressing on them a heavenly character. For example, grace did not make David a poet, or Paul an orator, or John a man of warm affections, or Peter a man of strong impulses and ardent zeal. They were born such. The grace of God changes no more the natural features of the mind than it does those of the body—as the negro said, it gave him a white heart, but it left him still, to use the language of another, the image of God carved in ebony. Be the meal into which that woman hides the leaven, meal of wheat or meal of barley, it will come from her hands, from the process of leavening, from the fiery oven, cakes of the same grain. For it is not the substance but the character of the meal that is changed. Even so with the effect of grace. It did not give John his warm affections; but it fixed them on his beloved Master—sanctifying his love. It did not inspire Nehemiah with the love of country; but it made him a holy patriot. It did not give Dorcas a woman's heart, her tender sympathy with suffering; but it associated charity with piety, and made her a holy philanthropist. It did not give Paul his genius, his restless logic, and noble oratory; but it consecrated them to the cause of Christ;—touching his lips as with a live coal from the altar, it made him such a master of holy eloquence that he swayed the multitude at his will, humbled the pride of kings, and compelled his very judges to tremble. It did not give David a poet's fire and a poet's lyre; but it strung his harp with chords from heaven, and tuned all its strings to the service of religion and the high praises of God. So grace ever works! It assimilates a man to the character of God. It does not change the metal, but stamps it with the divine image; and so assimilates all who have received Christ to the nature of Christ, that unless we have the same mind, more or less developed, in us that was in him, the Bible declares that we are none of his.—Dr. GUTHRIE.

GENUINE ELOQUENCE.—There are no people in the world with whom eloquence is so universal as with the Irish. When Leigh Ritchie was traveling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back.

"If you are in want," said Ritchie, "why don't you beg?"
"Surely, it's begging I am, yer honor!"
"You didn't say a word!"
"Of course not, yer honor, but see how the skin is spakin' through the trowsers! and the bones cryin' out through me skin! Look at me sunken cheeks, and the famine that's starin' in me eyes! Man alive, isn't it beggin' I am with a thousand tongues?"

Behavior on Leaving Church.

Ministers have often occasion to regret the change which takes place among their hearers when they are dismissed from the house of prayer. Many who appear deeply impressed with the word of God, and the solemnities of his worship, become, as soon as these are ended, frivolous and careless; their conversation is unprofitable, their manner light, and their general deportment so inconsistent as to excite an apprehension in the mind of their pastor that, so far as they are concerned, he has "labored in vain, and spent his strength for naught." If it be required to observe decency and order while we are in the sanctuary, engaged in its important work, surely it is needful that something like these should be discernable in the manner of our retiring from that holy place and employment. This should not resemble that of a gay, tumultuous throng, who have just quitted scenes of fashionable dissipation or public entertainment. Whoever desires to obtain permanent advantage by public celebration of religious ordinances, must retire from it with a serious mind to the performance of private duties; and, above all things, endeavor to preserve a lasting remembrance of that which hath been spoken unto him by the word of the Lord. Is this our practice? Do we retire from the temple to secret meditation and prayer in our closet? The Lord enable us to do this!—REV. HENRY DRAPER.

Head and Heart Religion.

The following striking contrast between head and heart religion is from an address delivered by Rev. Wm. J. Reid, before the students of the United Presbyterian Theological Seminary:

The members of the Presbyterian churches are for the most part well instructed intellectually; they can reason well concerning the great mysteries of their faith; they can defend from the word of God their system of theology. This is especially true of the ministry of Presbyterian churches. They have been so trained to wield the glittering Damascus blade of argument that they can cope with almost any adversary. But the religion, both of the ministry and of the membership, seems to affect the head more than the heart.

There are other churches whose religion is more emotional in its nature. Their adherents may not be able to defend their peculiar tenets with the same intelligence as those just referred to, but they seem to feel their religion more. To such an extent is this carried that their emotions frequently overtop and override their judgment. Their religion has too much heart and too little head, while the religion of the others has too little heart and too much head.

AN EARNEST SPIRIT.

About ten years ago Mr. Van Dorn came to the Missionary Committee of the Dutch Reformed Church, and asked them to send him as a missionary to China.

They said, "No; for we have no money."

He went away sad, and in a few days came back to them and said,

"Will you send me to China if I get the money, and will not interfere with your collections in the churches? I can pay for my outfit and passage."

Again they said "No, for we have not the money to pay your expenses for the first year after you get there."

Again he went away, and again he returned, and said,

"Will you send me, and give me the commission of your society, so that I can preach the gospel to the heathen? I will pay for my outfit and passage, and guarantee my support for the first year."

This time the committee said yes.

He raised the money, put it into the treasury, and took passage to Amoy, where he is now preaching the gospel to the heathen.

AN ITEM FOR THE CREDULOUS.—The Memphis (Tenn.) Bulletin has a story to the effect that the body of a man was found lately in Memphis in such a condition as to leave no doubt that he had been murdered. The police, finding no clew, determined on trying photography, and accordingly on the day of the murder, with the aid of a microscope, images left on the retina of the eye of the dead were transferred to paper, and curious facts developed. A pistol, the hand, and part of the face of the man who committed the crime are perfectly delineated.

Fees at Funerals.

In some parts of the country it is customary to give pastors some remuneration for services at funerals; and we have known ministers who found this quite an important item in their annual receipts. It is not uncommon in New England, even when a minister goes a long distance to perform services for those not connected with his own congregation, and who have not the smallest professional claim. Irenaeus, the veteran editor of the New York Observer, gives his opinion of the matter in the following paragraph:

Another correspondent discusses the question recently raised, as to the duty and propriety of fees at funerals. But this is a matter of so much delicacy, and one that is so purely of individual interest that I do not care to pursue it. It is obviously quite as proper, and in many cases more so, that a pastor should receive a fee for funeral services as for those at a wedding. But custom has made a marriage fee imperative, and the neglect of it in the other case a rule. All such gifts are gifts; not the payment of debts, but expressions of gratitude for kindness received. They are not to be made compulsory, but if the sense of propriety is stimulated a little, the custom of doing the right thing will grow till it becomes general. It should be as universal at funerals as at weddings.

The Cholera Again.

The Cholera is coming! It is now in New York. The probability is that it will soon find its way into the country. In the larger cities, it, no doubt, will produce its ravages. We have been told that in anticipation of its coming all possible accommodations for boarding and lodging, in boarding houses, hotels, and private families, have been engaged at enormous prices, for miles around Philadelphia and New York.

We desire to keep our readers posted, from month to month, in reference to anything new that may come to our notice pertaining to this disease.

The following article is from the pen of our friend Rev. Thos. H. Beecher of Elmira, and should be read by all:

"What shall we do if cholera seizes us? By general consent, a most important question. Therefore let us read the newspapers diligently, and listen to the family doctor's submission. We have done so; and the result is, we are all in a muddle about it. We have read so much advice, that we are mixed and don't know what to recommend. At first it seemed desirable to commit to memory the only true and safe way of treatment, so as to be ready. We began to do so, and felt secure. Capsicum, laudanum, chloroform, hot bricks to the feet, hot salt bags to the spine, and mustard poultices to the bowels. These seemed to us a sufficient warm reception for the ghostly stranger from Asia. These, with a tranquil mind, were our preparations."

Ere many days, however, we learn that a slight preparation was necessary, viz: a little calomel and oil afterwards, just to clean house and get ready for the visitor. So we memorized calomel and oil, and kept up our reading. Soon we found that bags of pounded ice along the spine were excellent. Hot salt and pounded ice along the back. Every-thing we read advised camphor. Very well, so be it; add camphor then to the capsicum mixture! But says the next reliable counselor, avoid all physic; specially beware of mercury in any form. So we erased calomel and oil from our tablets of memory. Cuprum and veratrum in their fortieth potency taken alternately one week apart, with a spoonful of sulphur in each stocking, under the foot, was the next advice, from high and most successful experience. We must buy some brimstone and put on our tararean stockings forthwith.

Next we learned that cholera is an electro-nervous disturbance. To cure it one needs only an electro-vapor bath, curiously and wonderfully made. So we are meditating a vapor bath closet. Lie on your back in a warm room, and turn your face to a wide open window with a stiff breeze, and take no medicine at all, say two equal doctors of greatest wisdom each. Eat largely of fresh and fully ripe fruit, says one. Says another, avoid all fats and acids of every kind. And so on to the end.

O for a pope among the doctors; that we might learn the one and only true way of salvation from cholera. Preachers and physicians are more alike than most suppose, chiefly in this—that each man is quite sure that he and his alone can point the way of life; and so some cry one thing and some another, while the great part know little or nothing about what they talk loudest.

Left thus to ourselves, we have culled the following conclusions from the "faculty," and added some of our own:—

1. A tranquil fearless mind is of great worth. For this reason, all newspapers are requested to publish one column a day upon the mysterious horror of this Asiatic stranger; such reading tranquilizes.
2. Cleanliness of person and premises is of great worth. Cleanliness! Look to the cellars, the drains, the puddles, the barn-yards and back alleys. Wash up nice and clean once in each week.

3. Camphor seems to be recommended by all the doctors—the only thing that they ALL recommend.

4. Flannel undergarments and girdles seem to be in favor with all. And avoid extremes of every kind. One Doctor Paul, living in Asia, says, "denying worldly lusts we should live soberly, righteously and godly in this present world." Good counsel.

5. If taken down with cholera, send for the doctor whom you most regard, and do as he tells you. Until he comes lie down and make yourself comfortable if you can. If not, say your prayers. Indeed, praying is good practice any way.

—But after all, what a sight it is to see men and women, who are already doomed to death, all astir because the cholera may come! Cholera never yet slew a man that was not death bound already. Cholera never yet increased the sum total of the dying. Through fear of death they are all their life time subject to bondage. Soldiers laugh at the greenhorns who dodge when a bullet goes by. Is there not something solemnly grotesque in seeing men who know that death's arrows are flying all the time invisibly, dodging, because they see cholera coming.

What a fuss the papers have made of late over trichinous pork and sick beef, and nomadic cholera. One would suppose that Death, like Deity, was a trinity, and we had at last found him out to perfection. It is so, that for centuries the voice Jesus has been sounding fear not them which kill the body, and after can do no more, and are there still so few but are disturbed because cholera is coming, or because death may be in the beef and pork pot?

For our own part, cholera, diphtheria, plague and small pox combined in one, do not seem so terrible as the suspicion, envy, dishonesty, prayerlessness and atheism, that prevail here and everywhere. Cholera can send me to my grave, but envy makes my bed in hell. Small pox scars the face, suspicion defaces the soul of all divinity. Diphtheria poisons the blood, and closes the lungs from sweet air, prayerlessness is a sickening of the soul, and shutting of her up to a smothering second death.

—The lies men tell when the tax-man comes, are more terrible than any visitor from Asia. The whisperings and backbitings so often found both in and out of our churches, are more deadly poisonous than any miasm ever exhaled from sink or alley. We think it quite possible that many a friend of ours, and perhaps ourself, may be called this very season to die. Very well. What of it? We shall die any how. We certainly never shall put ourself to any great pains to dodge our dying. But we shall endeavor, and urge others to endeavor, to work out our salvation with fear and trembling.

There is a death whose pang
Outlasts this fleeting breath,
O! what eternal horrors hang
About the second death. —Educator.

For the American Lutheran.

Charter of the Western Conference of the Evangelical Lutheran Synod Vindicated and Criticism Reviewed.

I now come to take up the main point at issue. The Observer says, "But the interpretation of the Augsburg Confession is a vital point." This is indeed the pith of the whole matter. The point at issue may be fairly stated, thus:

Does the Augsburg Confession teach the doctrine of Baptismal regeneration—Christ's bodily presence in the Eucharist—Private Auricular confession and priestly absolution, and does it set aside the Divine institution and obligation of the Christian Sabbath. We affirm, the General Synod denies.

I will now proceed to examine these doctrines in the order in which they are given in the above statement. And first. Does the Augsburg Confession teach the doctrine of Baptismal regeneration? The language of the confession as given by Christian Henry Schott reads as follows: "Concerning Baptism we teach that it is a necessary ordinance, that through the same grace is offered, and that it ought also to be administered to children who are thereby dedicated to God, and received into his favor." True, the term of Baptismal regeneration is not employed in the confession; but the doctrine is implied in these words "received" (by Baptism) "into his" (God's) "favor." The question here arises what kind of "favor" does Baptism bring us into with God.

There are general favours, such as sunshine, rain, fruitful seasons, the full and free provisions of the Gospel and offers of salvation to all our race. But surely the confession does not mean that Baptism brings us into God's favour in this respect. There is a sense in which we are all brought into disfavor with God. Namely, a law sense. This is asserted by Christ when he says, "that which is born of the flesh is flesh," and Paul says, the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Therefore Christ adds in his conversation with Nicodemus, "Marvel not that I said unto thee, ye must be born again." There is therefore a favour which may be properly denominated the "favour" of adoption. This favour is personal in its application, influence and effects upon the hearts and lives of those upon whom it is bestowed, and it is doubtless this kind of "favour" to which the confession refers, as bringing us into favour with God. The Saviour teaches us that none can be received into favour with God in this latter sense "except they are born again." If therefore it is true that Baptism restores us to the "favour" of God in the above sense it must be the new birth. Doubtless the reformers, and their immediate followers are the best commentators on the true import of the confession, I will therefore give the reader a few extracts from this source. Melancthon in commenting on this subject says "for the kingdom of Christ exists only where the word of God and the Sacraments are found, it is therefore a truly Christian and necessary practice to Baptize children in order that they may become participants of the Gospel, the

promise of salvation and grace. Now as grace and salvation are offered to all, so Baptism is offered both to men and women, youths and infants. Hence it certainly follows that we may and should baptize infants, for in and with Baptism universal grace, and the treasure of the Gospel are offered them." In the above argument Melancthon speaks of the universal offers of salvation, but makes Baptism the condition, or terms of the personal application and realization of those universal offers of mercy. Luther in summing up his argument on this subject in his Larger Catechism, says: "Every Christian therefore has enough to learn and to practice in Baptism during his life, for he must ever exert himself to maintain a firm faith in what it promises, and brings him, namely, triumph over the devil and death, the remission of sins, the grace of God, Christ with all his works, and the Holy Ghost with all his gifts. In short the blessings of Baptism are so great that if feeble nature could but comprehend them, we might justly doubt their reality. For imagine to yourself a physician who possessed an art of preventing men from dying, or if even they died, immediately restoring them to life so as to live eternally afterward. How the world would flock and rush around him with money, while the poor prevented by the rich could not approach him! And here in Baptism every one has such a treasure and medicine gratuitously brought to his door. A medicine which abolishes death, and prepares all men unto eternal life. Thus we should view Baptism, and appropriate it to ourselves, so that by it we may strengthen and console ourselves when our sins and our consciences oppress us, and say, I am nevertheless baptized, and if I am baptized it is promised me that I shall be saved, and that I shall have eternal life both in soul and body. Through Baptism we become holy and happy a condition which otherwise no course on earth could attain." "Holiness" and "happiness" are attainable only by those who are born again. Luther therefore clearly implies the doctrine of Baptismal regeneration. In his Smaller Catechism, Luther in speaking of the effects of Baptism says, "For without the word of God water is mere water, hence, no Baptism. But with the word of God it constitutes a Baptism; that is a gracious water of life and a washing of regeneration. True, Paul says (in the passage to which Luther refers) 'According to his mercy he hath saved us by the washing of regeneration &c.' It is by no means clear that Paul refers to water Baptism at all in the foregoing passage. But whatever may have been the apostles meaning, one thing is certain, namely that Luther applies it to Baptism.

Again, Melancthon, in treating of the use of the sacraments quotes the language of Augustine as representing his own views. He says, It is not the sacraments that justify, but faith in their use, justifies us in the sight of God.

If I am told that here the efficacy of the sacraments is made to depend on faith, I ask, Faith in what? Let Melancthon answer. He says, faith in the use of the sacraments, not faith in Christ.

Melancthon farther says, "our opponents also agree to the IX Article in which we confess that Baptism is necessary to salvation. Who were those opponents, I answer, the rankest spirits of Popery, and the merest tyro in history does know that the Roman Catholic church does regard Baptism as the new birth, or what is equivalent to it, attach a saving efficacy to it. If therefore Rome and the Reformers were agreed on the nature and efficacy of Baptism, it is not clear that the confession does teach the doctrines of Rome in this particular.

When therefore we look with an unbiased mind at the IX Article of the confession, and at the views expressed on the same subject, by its authors elsewhere, and find that in every instance the language strongly implies Baptismal Regeneration, according to the rules of honest criticism we can come to no other conclusion than this, namely, that the doctrine of Baptismal regeneration is taught in the Augsburg Confession.

The next point to be considered is, Does the Augsburg Confession teach Christ's bodily presence in the Eucharist? We affirm, the General Synod denies. The X Article of the confession reads as follows, "Concerning the Lord's supper we teach as follows, that the body and blood of Christ are truly present in the sacrament in the form of bread and wine, and there distributed and received. Therefore the opposite doctrine is rejected." In regard to this Melancthon says, "Our adversaries do not object to the X Article, and why? he adds, 'in which we confess that the body and blood of Christ our Lord are truly present in the holy supper, and there administered and received with the visible elements, as hitherto maintained in the church, and as the Greek canon shows. And Cyril tells us that Christ is corporally administered to us in the sacrament of the Lord's supper, for he says, we do not deny that by true faith and pure love we are united with Christ. But that we should have no union at all with him through the flesh we certainly deny.' Farther, 'Think you the power of the divine blessing in the Eucharist is unknown to us? For when we receive it the consequence is that Christ even dwells in us bodily, through the participation of his flesh and blood, hence it is to be observed that Christ is in us, not only by spiritual union through love, but also by natural communion. And we are speaking of the presence of the living body.' In the Schmalkald articles we have the following. 'Concerning the sacrament of the altar, we hold that the bread and wine in the Eucharist are the true body and blood of Christ which are administered and received not only by pious but also by impious Christians.'

Luther in answer to the question, What is the sacrament of the altar? says, "It is the true body and blood of our Lord Jesus Christ with bread and wine instituted by Christ himself, for us Christians to eat and to drink. In the epitome of the formula of concord composed at Torgau 1586 and reviewed at Bern by six Lutheran Doctors of Germany, we have the point at issue between the Symbolists and the Sacramentarians thus concisely stated, "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 in the Lord's supper administered with the bread and wine and received with the lips by all who use this sacrament &c. The Sacramentarians maintain the negative, we the affirmative." This document is only some 46 years later than the Augsburg Confession itself, and consequently gives a true representation as to how this article or doctrine of the confession was interpreted by those who signed that document. We also learn from the book of concord as published by Mr. Henkel and Bros. that those who signed it before even the first edition was issued were neither small nor insignificant, whether viewed in point of numbers, or position in church and state. Among the signers were three electors, twenty princes, twenty four earls or counts, four barons, the magistrates of 39 Imperial cities and about 8,000 professors, theologians and teachers or representatives of churches, all of whom held that the Augsburg Confession does teach the real presence of Christ in the Eucharist. Thus the reader will see that so far as the interpretation of the Augsburg Confession is concerned, we poor 7 ministers do not stand alone, as the Observer would have his readers believe. I think it may not be out of place here, to say to my learned competitors that it would be well for them to study the old German proverb, "Im Reden und im Zeugen, und was du nicht recht weisst, das sollst du lieber schweigen." What then, it may be asked, is the true position of the Western Conference. I answer, with the General Synod we reject as erroneous the doctrine of Baptismal regeneration and the bodily presence of Christ in the Eucharist, and consequently the IX and X articles of the confession. With the symbolists we agree in regard to the true import of these articles, and the only difference is that they receive the doctrines taught in these articles as true, we reject them as erroneous, and most pernicious in their tendencies and influence. But what attitude does the General Synod occupy to the confession; why if our showing be correct she rejects those articles of the confession, to use her own words "with her whole heart." E. FAIR.

(For the American Lutheran.)

Errors in the Augsburg Confession.

"Hopeful," in the Observer of the 4th inst., says, "That the General Synod, and all reasonable men, have repudiated every idea that alleged errors are contained in the good old confession of Augsburg. And that any person agitating, or giving occasion to agitate this old controversy as an open question is a disturber of the peace of Zion."

Will brother Hopeful please tell in the Observer for the enlightenment of its readers, (for the editors of that paper have kept them in the dark on that subject), how the General Synod at York Pa. repudiated the idea of alleged errors in the Augsburg confession, and then will bro. Hopeful show how beautifully the testimony and language of the Augsburg confession and that of the Gen. Synod harmonize. In this last request, my good bro. Hopeful, I will aid you by a few examples. The Augsburg confession says, "It is taught, that the true body and blood of Christ are truly present." The General Synod says it "rejects the doctrine of the real presence." The Augsburg confession says, "It is alleged unjustly against our party that we have abolished the mass." The Gen. Synod says it "rejects the mass." The Augsburg confession says "Children become pleasing to God through baptism." The Gen. Synod is instructed to reject baptismal regeneration. The Augsburg confession says, "In reference to confession it is thus taught that private absolution ought to be retained in the church." The Gen. Synod says it "rejects auricular confession and priestly absolution." As to the Lord's day, the Augsburg confession says "Those then who are of opinion, that the regulation of Sunday instead of the Sabbath, was established as a thing necessary, err very much. For the Holy Scripture has abolished the Sabbath." The Gen. Synod says it "maintains the Divine obligation of the Sabbath." Now the Gen. Synod says, "Nevertheless," (this may mean nevertheless we say one thing and the Augsburg confession says another,) the Augsburg confession properly interpreted agrees with this our testimony." Will bro. Hopeful be so kind as to tell us how he harmonizes the above testimony?

Do you write yourself hopeful because the Gen. Synod at York, Pa. thus stultified itself, you hope the next Gen. Synod will not improve its folly, and that thus the American Lutheran church will be given by its friends into the slavery and superstition of symbolism? Do you think that you and your kind in our day of light, can gag the church of God by your threats to brand all who raise the cry against error, as disturbers of the peace of Zion? Do you not think that such threats sound or have something of the ring of the voices that were heard crying "Let us alone." "He stirreth up the people."

Do you not think that the day being so far spent and the evening of our world now upon us, we had better take the pure word of God as "a lamp unto our feet," and let all that is human in our creeds be numbered among the things that are imperfect? "What is truth? Thy word is truth." Socrates.

The first institution vouchsafed to our race was the sabbath; the next, marriage. So, give your first thought to Heaven, the next to your wife.

Delegates to the General Synod.

The Gen. Synod meets on the 17th of this month, at Fort Wayne, Indiana. Many of our readers feel a deep interest in this Synod and would, therefore, be gratified to see a list of the delegates that will compose it. The following list has been furnished by Rev. M. Sheeligh:

MARYLAND SYNOD.

Ministers. Laymen.

Rev J McCron, D D Mr T N Kurtz
Rev J Evans Dr Herbst
Rev A J Weddell Mr W Wisong
Rev J G Butler Mr Pratt.

WEST PENNSYLVANIA.

Rev J A Brown, D D Mr D A Buehler
Rev S S Smucker, D D Mr S Garver
Rev F W Conrad, D D Mr H Saxton
Rev A W Lilly Mr D M Evers
Rev E Breidenbaugh Mr E C Bender

HARTWICK, (N. Y.)

Rev L Sternberg, D D Dr T Zeh
Rev J Selms Mr E S Bancus
Rev M J Stover Mr L I Lansing
Rev J Lefler Mr M Springer

NEW-YORK.

Rev H N Pohlman, D D Mr A F Ockershausen
Rev A Wetzel Mr D Wagner
Rev R Adelberg Mr J Haas
Rev G W Schmucker Mr G Wachmeyer
Rev B Hoffman Mr H M Wilbur
Rev C A Ebert Mr S Shafer

ALLEGHENY.

Rev H W Kuhns Mr J M Gibboney
Rev C L Streamer Mr C Lowe
Rev J Tomlinson Mr D K Ramey
Rev C L Ehrenfeld Mr E P Hildebrand
Rev J Winefoot Mr J H Snyder

EAST PENNSYLVANIA.

Rev T Stork, D D Col W F Wagenseller
Rev C A Hay, D D Mr H S Boner
Rev E W Hutter Mr A G Stein
Rev R A Fink Mr M Buehler
Rev E Greenwald, D D Hon C Kugler
Rev P Born Mr A Hummel

MIAMI, (OHIO)

Rev L A Gotwald Dr O Ballard
Rev M Diehl Mr J Gebhart
Rev J Swartz Mr B F Reinmund
Rev W H Harrison, D D Mr H Craft

EAST OHIO.

Rev S Sprecher, D D Mr M Butler
Rev I J Delo Mr H Ruthrauff
Rev A Helwig Mr T Walter
Rev S Wagner Mr W Plumer

WITTENBERG, (OHIO.)

Rev M Officer Mr J Stough
Rev A J Imhoff Mr N Failor
Rev J W Goodlin Mr J Shawber
Rev J Crouse Hon S S Bloom

ILLINOIS.

Rev F W Eisenbach Mr P Keller
Rev J M Harkey Mr P Wible
Rev B C Suesseroth Mr J Cress
Rev J F Probst Mr E Roessler

OLIVE BRANCH, (IND.)

Rev J A Kunkelman Mr J H Ohr
Rev S Sayford Mr B Shirk

PENNSYLVANIA.

Rev J A Seiss, D D Dr F H Muhlenberg
Rev C P Crouth, D D Mr L L Houpt
Rev G F Krotel, D D Mr H Trexler
Rev C W Shaeffer, D D Mr C Pretz
Rev S K Brobst Mr H Lehman
Rev W G Eyer Mr C F Norton
Rev B M Schmucker Mr S G Fry
Rev S Laird Mr H H Mattes
Rev C F Welden Mr J Endlich

NORTHERN ILLINOIS.

Rev A A Trimmer Mr J G Fleck
Rev J L Guard Mr A Weaver
Rev S W Harkey, D D Mr L Bouslaugh
Rev C B Thummel Mr S Over

PITTSBURG, (PA.)

Rev W A Passavant Mr C A Steck
Rev G Bassler Mr T H Lane
Rev L M Kuhns Mr H Gingrich
Rev W Berkemeier Mr L Kim
Rev W F Uley Mr W Weyman

ENGLISH OHIO.

Rev J Ragan Dr Kennedy
Rev U J Kuisely Mr John Miller

CENTRAL PA.

Rev P Anstadt Mr A Schoch
Rev P Sahn Mr S Bernheisel
Rev D Sell Mr J Kishel
Rev D Kloss Dr Riber

NORTHERN INDIANA

Rev W P Ruthrauff Mr H S Radisill
Rev R F Delo Mr N B Freeman
Rev S P Snyder Mr M Spangler
Rev He Wells Mr D D Kuisely

SOUTHERN ILLINOIS.

Not heard from.

IOWA.

Rev A M Geiger Hon G Schramm
Rev A Axline Mr J A Spielman
Rev W T Strobel Mr J Geiger

MELANCTON, (MD.)

Rev H G Bowes Mr J Fiery
Rev C Startzman Dr J J Culler
Rev G A Nixdorf Mr G Jacobs

NEW-JERSEY.

Rev M Sheeligh Dr E C Willet

MINNESOTA.

Rev C F Heyer
Rev G Fachtmann

FRANCISKEAN, (N. Y.)

Rev P Wieting Mr P S Cross
Rev N Van Alstine Mr H A Stall
Rev M Kling Mr A Walradt
Rev M W Empie Mr W Ostrander.

Woman and Literature,

No. 3.

The educational power of woman is great. It is not merely as a mother that she educates, but powerfully, as a companion, as a sister, as a daughter, as a friend. There is something in her very society that tends to draw out or educe, the better principles of our nature, and put them in exercise. And by exercise, they acquire increased vigor and activity. Rudeness will nowhere hide its head with more certainty, than in the vicinity of cultivated woman. Before her, the roughest contour of humanity, that ever shocked refined vision, will assume its best possible airs, and endeavor to be polite. There is no power in man to be compared to it; so peculiar, so resistless, so subduing. And it is an educating power. Woman refines; woman inspires; woman develops energy and hope; woman cultivates; woman—Christian woman, envelops the soul; subject to her influence, with an atmosphere that enlivens all its faculties, and draws them forth in appropriate activities.

Woman, after having qualified herself by a suitable intellectual and moral training, displays peculiar gifts in the discharge of the duties of professional teaching. Her observant faculties give her great facility in ascertaining the different dispositions and temperaments of those who come to her for instruction; and her tact in addressing or managing them, is equally remarkable with her acuteness and accuracy of observation. Her kindness and love, conspire to throw a benignity of expression most winning upon all her features, while she instructs, or, even commands. This gives her power to govern, which few, if any of the male sex can acquire by the most assiduous cultivation.

When woman is possessed of any respectable degree of intellectual culture, she enjoys peculiar facilities for communication. She is gifted with powers of description, and of analogous reasoning, and illustration. Her talent is to make things plain. She is not accustomed to mystify her topics of discourse with profundities that are meaningless, and which have for their object to make a show of wisdom. Another mark of her peculiar fitness for the office of professional educator, is the characteristic clearness in the production of female pens, even upon themes of difficult discussion; this fact, has arrested the attention of critics, and is adduced as evidence, in part, for her capacity to impart instruction. There is no department in literature or science, which she has not shown herself competent to master, and in which experiment has not proven her to be a competent instructor.

Hence, it may be justly inferred from these and other characteristics, which might be produced, that woman is possessed of all the requisite qualifications by nature, and that too, in an eminent degree, for the duties of an educator. It is one of the most promising features in the conduct of our public schools, that female teachers are so largely employed. In view of these facts it is miserable injustice to give to woman, only one half or two-thirds of the wages given to man, for the performance of precisely the same service. In this matter, public opinion, it is hoped, will soon effect a reformation.

De Toqueville, the great French writer upon American institutions, renders the following beautiful tribute to woman and her mission:

"I do not hesitate to say, that the women give to every nation a moral temperament, which shows itself in its politics. A hundred times I have seen weak men show real public virtue, because they had by their sides women who supported them; not by advice as to particulars, but by fortifying their feelings of duty, and by directing their ambition. More frequently, I must confess, I have observed the domestic influence gradually transforming a naturally generous, noble, and unselfish man into a cowardly, common-place, self-seeker,—thinking of the public business, only as a means of making himself comfortable;—and this, simply by contact with a well-conducted woman, a faithful wife, an excellent mother, but from whose mind the grand notion of public duty was entirely absent."

It is in the middle rank of life, among those neither cursed with poverty, nor with riches, that we generally find the highest and best development of female character. A good writer observes, in speaking of mechanics' wives:

"There we behold woman in her glory: not a doll to carry silk or jewels; not a puppet to be flattered by profane adoration—reverenced to-day, discarded to-morrow—always jostled out of the place which nature has assigned her by sensuality or contempt; admired, but not respected—desired, but not esteemed—ruled by passion, not affection—imparting her weakness, not her constancy, to the sex she could exalt; the source and mirror of vanity, we see her a wife, partaking of the care and cheering the anxiety of a husband, dividing the toils, and with diligence spreading cheer around her; for her sake, sharing the decent refinements of the world without being vain of them, and placing all her joys and happiness in the man she loves. As a mother we find her an affectionate and ardent instructor of her children, whom she has attended from their infancy, trained them to thought and benevolence, addressing them as rational beings, preparing them to become men and women in their time. Mechanics' daughters make the best wives in the world."

The following is indeed a fine illustration of the moral power exerted by the gentler sex:

INFLUENCE OF WOMEN.—Senator Hous.

ton was once asked, at a large party given by Mr. Speaker Winthrop, why he did not attend the usual places of public amusement as he had been accustomed to do. His reply was this—let it be read and remembered by the mothers and daughters of America:—

"I made it a point," said the honorable Senator, "never to visit a place where my lady, if she were with me, would be unwilling to go. I know it would give her pain as a Christian, to attend such places, and I will not go myself where I could not take my wife."

A member of Congress present alluded to his own wife, and added that there was a mutual understanding between him and her, that they should each follow the bent of their own inclinations in such matters.

"That may do for you," responded Mr. Houston, "but with me it is different from what it is with many men. My wife has been the making of me. She took me when I was a victim to slavish appetites; she has redeemed and regenerated me, and I will not do that in her absence which I know would give her pain if she were present."

THE AMERICAN LUTHERAN.

Selinsgrove, May 10, 1866.

ABSENCE OF THE EDITOR.—The Editor of the American Lutheran expects to be absent from home for a week or two, as delegate to the General Synod in Fort Wayne. We expect to leave Selinsgrove on Monday the 14th inst., and return sometime during the following week. In consequence of this absence the next No. may possibly be somewhat delayed, but we hope our readers will excuse this, as we expect by this means to be able to make the paper so much more interesting.

Typographical Errors.—The following typographical errors occurred in No. 7, of the American Lutheran, which the reader will please to correct. Under the head of "Obituary Notice," for the names "Mother Snyder," J. W. Snyder, Mr. Snyder, please read, Mother Snidter, J. W. Snidter etc. Under the head of "Married," instead of "Miss Annie Eliza Marner's," please read Miss Annie Eliza Merenees.

We would take this opportunity to remind our correspondents of the importance of writing a plain and legible hand; especially should proper names be plainly written, for these cannot be determined by the connection, the compositor must rely entirely on the shape of the letters to decipher their meaning.

WHO SHALL DECIDE WHEN DOCTORS DISAGREE?

[Dr. C. P. Krauth, writing in the Lutheran & Missionary of the 26th of April, expresses his amazement that the Frankcans should be at a loss to understand the meaning of those resolutions passed by the Gen. Synod, in which certain errors, said to be contained in the Augsburg Confession, were disclaimed.—He concludes with the following assertion:

"They (the Resolutions) mean, that in their own proper sense the Articles of the Confession do not contain the errors which Platformists, Frankcans, and others say, are there, but that, on the contrary, the real meaning of the Confession on all these points, is thoroughly scriptural."

Now when bro. Krauth speaks of "Platformists, Frankcans, and others," we presume he does not include under "others" the Missourians, for they would certainly feel aggrieved to be thus classed with "Platformists and Frankcans." And yet they agree with them in maintaining that those erroneous doctrines are contained in the Confession. In the April number of the "Lehre und Wehre," page 120, Prof. Walther speaks of the action of the Western Conference of the Frankcan Synod, and uses the following language: "We cannot avoid acknowledging that the conference of seven has acted with more honesty than the Gen. Synod; for, that the Augsburg Confession does contain those so-called errors (with the exception of *Arvicular* confession, if this is taken in the papistic sense) is clearer than the light of noon."

Now these Missourians are acknowledged to be Symbolists of the most radical school and Dr. Walther is the "leading mind" among them. He asserts, that the doctrines disclaimed by the resolutions are contained in the confession is clearer than the light of day. He does not regard them however as erroneous, but as Scriptural and true. Dr. Krauth on the contrary maintains that the confession rightly interpreted does not teach them.

Which of these two distinguished doctors shall we believe, Dr. Krauth or Dr. Walther? We incline to the opinion that Walther understands the confessions better than Krauth; because he has studied them longer and his opinion is also corroborated by that of the "Platformists and Frankcans."

We advise our "Teutonic Friend," C. P. K. when he writes an editorial again, instead of saying, "The Articles of the Confession do not contain the errors which Platformists Frankcans and others say are there," to write, "Platformists, Frankcans and Symbolists say are there."

—It is not what people eat, but what they digest, that makes them strong. It is not what they gain, but what they save that makes them rich. It is not what they read, but what they remember, that makes them learned. It is not what they profess, but what the practice, that makes them good.

Clerical Changes.

Rev. Isaac Culler, formerly of Tiffin, Ohio, has taken charge of the Spring Mills Pastorate, near Mansfield. His address now is Mansfield, Richland Co., Ohio.

Rev. Stephen Owen, of Dickinson, Pa., has received and accepted a call to the Woodsboro charge. His address now is Woodsboro, Md.

Rev. M. G. Earhart of Lairdsville, Pa., has received and accepted a call to the Centreville charge. He expects to remove to his new field of labors in a few weeks, when his address will be, Dickinson, Cumberland Co., Pa.

Rev. P. P. Lane, of New Bloomfield, Pa. has received and accepted a call from a charge in the state of Maryland. His address will be Grantsville, Allegheny Co., Md.

Rev. U. Graves, of Womelsdorf, Pa., has taken charge of the English Lutheran church of Pottsville, Pa.

MARSHALL TIMES.—We clip the following from the *Marshall Times*: The Rev. J. G. Schaeffer, just on the eve of his departure for Sharon, Wisconsin, his future home, and after we had got our forms upon the press last week, handed us his card of thanks, &c., which appears elsewhere in this paper. We regret that our Rev. friend thought it to be his duty to go out from among us and make his home with another people, but wherever he goes we feel assured that he will at all times faithfully discharge all of his duties as a citizen and a minister of Gospel of Christ, and we doubt not his numerous friends here will join us in wishing him eminent success in his sacred calling and abundant prosperity and happiness in all his future life.

A CARD.—*Mr. Editor:* Permit me thro' the columns of your valuable paper, to acknowledge the receipt of \$92, contributed by the citizens of Marshalltown as a token of respect. I would hereby very gratefully acknowledge the timely offering and express our warmest thanks to all those kind friends who remembered us in our deep affliction.—Mrs. Amanda Page has won a fast hold upon our affection, for her self-denial and true devotion to our comfort and happiness. Brother William Johnston and wife have laid us under many obligations for the comfortable home and kind attention given us during Mrs. Schaeffer's sickness. The Good Lord reward them abundantly. Mrs. Woodard, Mrs. Hartwell and Mrs. Hipple are deserving of much credit for their kindness to our children; and to all who have in any way contributed to our comfort and happiness, I would again and again repeat our hearty thanks, and say from the fullness of our soul, God bless you. To our pleasant and always agreeable physician, I am constrained to say, Dr. Statler, "may your shadow never grow less." A kind adieu to one & all. Yours, Respectfully, J. G. SCHAEFFER. Marshalltown, Iowa, March 12th, 1866.

REVIVALS,

Rev. Isaac Culler writes from Mansfield, Ohio, where he has lately taken charge of congregations:

"The people composing these congregations were much distracted and discouraged, having been without preaching for some time. I held a series of meetings in two of these congregations, which resulted in the conversion of some fifty persons, of whom forty-five (45) have already united with the church by baptism and confirmation. More are expected soon; and others, who were members, but cold and indifferent by the neglect of the means of grace, were revived, and covenanted anew with God.

To God be all the praise."

Educational Items.

Pennsylvania College.—This institution located at Gettysburg, has also been very liberally endowed. Additional buildings are to be erected, and several new professorships to be established.

At a late meeting of the board of directors Prof. Luther H. Croll, of Springfield (Ill.) University, was elected to the chair of mathematics, Prof. Jacobs retiring from the chair a lifelong annuity has been decreed him. Rev. C. A. Stork, of Baltimore has been called to the chair of Prof. of Belle Lettres—a new professorship. Prof. Mayer of Baltimore, has also lately been chosen and is now engaged in the institution as Prof. of Natural Sciences, also a new professorship.

The Selinsgrove Schools.—There consist of the Missionary Institute and the Susquehanna Female College. These institutions are at present in a prosperous condition. Over a hundred students have been in attendance at the Institute. The present Theological class consists of ten members. There is an increasing demand for ministers from this school of the prophets. Those who graduate this spring have all fields of labor in view and many more could find such fields of usefulness, if the men could be obtained. An effort has been made to endow a Professorship by securing \$25,000 in voluntary subscriptions. About \$15,000 of this amount have already been secured, and strenuous efforts will be put forth to raise the remainder.

The Female Seminary under the direction of Prof. S. Domer, has been in a flourishing

condition during the year. About one hundred pupils are enrolled in the catalogue of the school year now drawing to a close. The number of students could be greatly increased if there were more room for their accommodation. We have heard some intimations that an addition to the building would soon be erected.

A rich treat is anticipated at the commencement during the last week in May. Besides the literary performances of the students, addresses will be delivered by the Revs. E. W. Hutter, of Philadelphia; U. Graves, of Pottsville; M. L. Shindel, of McAllistersville. Rev. Hutter will deliver a eulogy on the late Dr. B. Kurtz; the founder of these institutions.

Endowment of other Colleges.—During the last two years, an endowment of \$10,000 had been given to the Middlebury college; \$25,000 to Williams; \$47,500 to Dartmouth; \$50,000 to Auburn Theological Seminary; \$60,000 to New York University; \$70,000 to Andover Theological Seminary; \$72,000 to Bowdoin College; \$80,000 to the Theological Seminary at Chicago; \$100,000 to Trinity College; over \$100,000 each to Amherst and Hamilton; \$130,000 each to Rutgers and Princeton, and \$450,000 to Yale College; besides various other donations of scarcely less amount.

Swarthmore College.—The erection of the building for this institution, under the auspices of the Hicksite branch of the Society of Friends, is to be commenced this spring. It is to be one of the finest and most spacious college edifices in the country. The completion of the building will require two years, at a cost of \$200,000. The building will be erected, in one sense of the word, with economy, in the other sense with liberality. The brick will be burned on the spot. Though its completion is somewhat remote, it will be under roof before the frosts of the coming autumn chill the laborers engaged in its construction. The drawings, by Mr. Sloan, the architect, show a building that would be a credit to any association whatever. A main building, of 168 by 68 feet is flanked on either side by wings, which in turn terminate in handsome buildings 96 by 44 feet in dimensions. The plans provide for a perfect and faultless structure, into which every modern improvement is introduced, and whose light and ventilation are furnished upon the most improved and scientific principles. The drawings show a building whose dome in the centre is 120 feet high; and the whole will be constructed in a style at once substantial and picturesque. The building committee design pushing the work forward with all possible rapidity. The building will be erected at Westdale station on the Media road.

La Fayette College.

The munificent gift of \$100,000, by Mr. Parde, of Hazleton, Pa., and the increasing, through exertions of President Cattell and friends of the institution, of endowment fund to another \$100,000, make a new era for La Fayette College. To the existing corps of instructors the Board of Trustees, at their meeting, March 28th, leaving three chairs to be filled in July next, added six new Professors. A general course is arranged parallel to the classical, so that those who do not wish to study Greek and Latin may apply themselves to the Natural Sciences, Mathematics, Modern Languages and Literature, History, Rhetoric, &c., as in our colleges of longest standing.—The complete roll of the Faculty, as it now stands, is as follows:

President Cattell, Mental and Moral Philosophy.

Rev. Geo. Junkin, D.D. Political Philosophy.

Prof. Traill Green, M. D. General and Applied Chemistry.

Prof. Jas. H. Coffin, L. L. D. Mathematics and Astronomy.

Prof. Francis A. March, A. M. English Language and Philology.

Rev. John Leaman, M. D. Anatomy and Physiology.

Rev. J. R. Eckard, D. D. History and Rhetoric.

Rev. Lyman Coleman, D. D. Physical Geography.

Rev. Geo. Burrows, D. D. Biblical Instruction.

Rev. H. S. Osburn, L. L. D. Mining and Metallurgy.

Rev. T. C. Porter, D. D. Botany and Zoology.

Prof. Charles H. Hitchcock, Geology and Mineralogy.

Prof. Henry T. Lee, A. M. Physical Culture.

Prof. R. B. Youngman, A. M. English Philology (adjunct).

Mr. William G. Meigs, A. M. Tutor in Engineering.

Mr. James W. Moore, A. B. Tutor in Mathematics.

HONORARY CHURCH MEMBERS.—An editor having stated that he never knew a person to be an honorary member of a church, one of his correspondents replies: "Two-thirds of the members of my church are honorary members. They don't attend Sunday school. They don't add to the life of the church. They are honorary members. They are passengers in the gospel ship. They bear no burdens and add no strength. We have their names. You must have been a fortunate man, never to have been in a church where there were no honorary members."

The Cheerful Giver.

There are occasions and positions in a minister's life, when he, like his Master in the temple, is placed right "over against the treasury, to behold how the people cast money into the treasury." Here we see the scribes and the widows, the rich and the poor; here we can form a proper idea who it is that casts in of his abundance—how sparingly it is done—and also such, who, like the widow, "of her want, did cast in all that she had, even all her living."

A few instances of this kind came to our notice of late. In a congregation where we presented the subject of Home Missions, urging the membership of the church to liberality and systematic benevolence, requesting all to come to the altar, giving their names and offerings to this most important object, an aged father, who is worth his thousands upon thousands, gave one dollar; and a poor hostler, who saved of his scanty earnings, one hundred dollars, gave the same amount, and has made it a rule to give the tenth of all he has annually to the Lord.

Another instance of this kind. In a congregation, small in numbers, but blessed with the goods of this world, the rich gave but one dollar from their abundance, while a poor, crippled mechanic gave a quarter of a dollar in the church, and after leaving the house of God, he came to us with another quarter, thinking "he had not done enough for such a good cause."

Thus, you see, rich scribes and the poor widows are still in the Church; but of few, however, of the former, can it be said, "and many that were rich cast in much," while, in reality, it may be said, in many instances, of the poor, that they cast in all, "even all" their "living."—G. R. Mess.

Rev. T. H. Beecher on Children.

We present our readers below a few very choice, pointed and practical extracts from a sermon of Rev. T. H. Beecher, preached in Elmira, N. Y., on Sunday April 22nd:

COUNTRY CHILDREN.

A thousand wheres all over our own land, children are born and reared in the country without a thought or need of any. The nearest neighbor is a half mile off. If there is a curb round the well, and the cattle are kind, the child may be turned out to shirk for himself. He and his sisters may make dirt pies, curl dandelion stems, dig wells with a case knife, give tea parties with broken crockery in a fence corner, gather crosses from the brook, hunt eggs in the barn, or like the boy in the text, go to the meadow to see the men mow, roll in the hay, or ride home on the cart. He can follow the plow and gather worms for the chickens, chase butterflies, throw his hat after the bats, wade the brook, club the frogs, go berrying in July and nutting in November, and trap rabbits all winter. And so it is.

A boy's life, in the country, is of necessity a safe one. A little schooling six months in the year sets him along sufficiently as to learning. If he has company it is family company. And the youngsters grow up after pretty nearly the same pattern as pa and ma. In due time the youngsters bury the oldsters, and take their places, while a new generation comes up around their knees.

TOWN CHILDREN.—But how is it in the city! What is a city? It is a plot of ground on which some thousands live, not one of whom supports himself from the ground, or by any direct appeal to nature. Each individual in a city depends upon other individuals. He gets his income as pay for service rendered to others. Not one in all the city deals with nature at first hand.

The farm shrinks into a building lot. The pasture dwindles and becomes a grass plat.—The endless roads become streets with constant passers. The berry patch, the barn, the frog pond, the brook, the woods, are all gone. The child runs fifty feet in any direction and becomes a trespasser. He goes into the street and is in danger of teams and fast horses, cars and contaminations. He keeps in the yard and needs incessant watching lest he damage the shrubbery or trample the grass. The toy shop is taxed to please him. Domestic are employed to tag round and watch him, if parents can afford it. If not, the child begins very early to pick up an education for himself, usually learning to swear and steal, and dabble in small vices with a terrible diligence.

Meanwhile the opportunity and the demands of a city life separate the children from their parents. The mechanic's boy does not go with his father to a job. The shop keeper cannot have children behind the counter. The house keeper cannot keep all the boys in the house. In short, every thoughtful parent will say, "the city is no place in which to bring up a family of children."

TOWN SCHOOL HOUSES.—God in the country is generous to children. They have all outdoors except the grain field and the tall grass. But in the city, has there been any city provision for their wants? If none has been made for them, then the children must become either trespassers or sufferers.

This, then, is the reason why every city schoolhouse ought to have a large lot around it. A city boy's farm—where he can carry on with clear conscience. A four acre lot where every spectator will say, "Go it boys, I love to see you."

PRIVATE HOUSES.—How many private houses even have been built, with intelligent foresight of a city child's necessity. Few houses lack a parlor. But fewer still have a bath room with easy and generous opportunity for cleanliness. Many grown people would be improved by washing. But all the children of the city, save a hundred or so, by the necessity of a city child's life, need bathing very much oftener than they get it. If you doubt this, go to any of our day schools, or even our Sunday Schools, and you shall find the evi-

dence. Take the children into account, and then say which is the more important, a parlor or a bath room.

Now, fathers and mothers, who daily pray "Our Father in Heaven" take care of me, I ask, have you really arranged your home so as to please and profit your children, or chiefly if not only to gratify your own taste? Have you been thoughtful as to the children, intelligently thoughtful?

COURT HOUSES AND SCHOOL HOUSES.—Consider the Court House, which is used perhaps less than the meeting house. To a suit there need to be present:—the parties, twelve witnesses, say four lawyers, three judges, twelve jurymen, a clerk, a sheriff, two tipstiffs, and a turnkey. Spectators are by no means necessary, and are not usually attendant. Just three dozen men on an average. To accommodate these three dozen grown up men, we have a \$25,000 house. Can any one tell why? The ends of justice could be reached in any of our school houses? And a good, a grand school could be taught in our Court House. Can any man say why men's quarrels and criminals should be petted with pressed brick and cut stone, while children smother in shanties, called schoolhouses? Can any man account for it, that a county consents to be taxed \$25,000 to give comfort to a handful of lawyers, judges and jurymen, and loafing spectators, a few weeks in a year, and yet is startled and inclined to squirm when it is proposed to house and educate two thousand boys and girls, ten months in a year!

EDUCATE THE MASSES!

In the country, the boys and girls grow up and grow into the ability and accomplishments that fit them for a country life. Nature trains them. But in a city, children need more or less artificial culture, or they will fall short of the demand of a city life.

The more children a farmer raises, the richer he grows; for every child is one more worker. But in the city, the more children one has, the poorer he grows, because a child does not naturally become a city worker.—Skilled labor is what a city needs. Now skilled labor means hands guided by brains. And in any city, the very first need is to educate and quicken the intelligence of the mass that the demand for skilled labor shall find a supply. But if at any time it come to pass that the mass of citizens fall short of skilled labor, city life affords them only the scantiest and most degrading occupations. They become an inert unproductive multitude. They cannot help on the race of civilization for they cannot even keep up. They fall behind and become dead drags. For them, repressive laws and a costly police are needed. Had they in childhood been educated as citizens, every soul of them would have become a new spring of energy toward the general prosperity.

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 McAllistersville, Pa.

A full attendance is very desirable.

President.

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Children's Department.

Christ our Guest,

When one of the boys in an orphan's home had said the grace, "Come Lord Jesus, be our Guest, and bless what Thou hast provided," a little fellow looked up and said,—

"Do tell me why the Lord Jesus never comes? We ask Him every day to sit with us, and He never comes."

"Dear child, only believe, and you may be sure He will come; for He does not despise your invitation."

"I shall set Him a seat," said the little fellow; and just then there was a knock at the door. A poor frozen apprentice entered, begging a night's lodging. He was made welcome: the chair stood empty for him; every child wanted him to have his plate; and one was lamenting that his bed was too small for the stranger, who was quite touched by such uncommon attentions. The little one had been thinking all the time:—

"Jesus could not come, and so He sent this poor boy in His place; is that it?"

"Yes, dear child, that is just it. Every piece of bread and every drink of water that we give to the poor, or the sick, or the prisoners, for Jesus' sake, we give to Him. Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto me."

The Two Apprentices.

Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home, reading. The other liked fun best. He often went with other boys to have a "good game." "Come," he often said to his shopmate, "leave your old books; come with us. What's the use of all this reading?"

"If I waste these golden moments," answered the boy, "I shall lose what I shall never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State house, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After a careful study he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought, "there is nothing like trying."

In about a week afterwards, a gentleman arrived at the carpenter's shop, and inquired if an architect by the name of Washington Wilberforce lived there?

"No," said the carpenter, "no architect; but I've got an apprentice by that name."

"Let's see him," said the gentleman. The young man was summoned, and informed that his plan had been accepted, and that the two thousand dollars were his. The gentleman then said that the boy must put up the building; and his employer was so proud of his success that he willingly gave him his time and let him go.

The studious young carpenter became one of the first architects in the country. He made a fortune, and stands high in the estimation of everybody; while his fellow apprentice can hardly earn food for himself and family by his daily labor.

Personal Beauty.

BY G. W. BUNGAY.

We all have a standard more or less accurate, by which we form our opinions of the personal attractions of men and women. One admires a blonde, another adores a brunette—this person praises a slender waist, that person almost worships the form that is rotund; indeed, the large, the small, the fat, the lean, the dark, the fair, find a vacuum in some heart which their presence is sure to fill. There are points, however, in which all, or nearly all, agree. We are all surprised when we find a sagacious man or woman with a vacant face, or a fool with a well-ordered head and radiant countenance. We usually look for a correspondence between the face and the heart. The face is regarded as an index of the mind, and when we look at an individual, we involuntarily form conclusions in regard to the character of that person. We say to ourselves, that man is proud, that woman is vain, this person is wise and that person is otherwise.

"Why should smiles sometimes repel us, Bright eyes turn our feelings cold? What is that which comes to tell us All that glitters is not gold. Oh! no feature plain or striking, But a power we can not shun, Prompts our liking or disliking, Ere acquaintance hath begun."

Cower the famous English poet, who lived and died a bachelor, thought faces are as legible as books. Southey, a poet and a philosopher, a man of superior culture and broad experience, declared that the human face never deceived him. Sir Thomas Browne, Haller, Bacon and Lavater, have expressed their opinion that the outward form corresponds with the inner soul—that the face is the figure of the heart. There certainly are many exceptions to this rule, for some of the most repulsive faces have generous hearts behind them. I know a clergyman, a popular speaker, a scholarly writer, an author of note, whose features are so irregular and hideously ugly, that women and children shrink from his approach, until they become acquainted with him. He is an amiable, pleasant, courteous gentleman, and his face is his misfortune, not his fault. That we may understand each other, let us glance on the human face in the light of facts and history and take one feature at a time. Let us look at the human eye—not as the dissection does, but as a philosopher should. What a variety of emotion is given through

the medium of sight, "oculi sunt in amore duces." Words and tones are fickle, but the language of the eye is universal and fixed beyond criticism. It is the short-hand of the mind. Frowns, smiles, tears and laughter have the same meaning in all lands and in all ages and are understood by all nations under the sun. No language is so eloquent as the interchange of glances. No conversation is so interesting as the colloquy of eyes. Dr. Wither who wrote nearly two hundred years ago said, "a changeable face I have observed to show a changeable mind," one of the old poets said:

"In many looks the false heart's history Is writ, in moods and frowns and wrinkles strange."

Even a child can read the meaning of the eye. Many school teachers govern their pupils by looking at them. The young Greek thought he paid a high compliment to his lady love when he told her she had an eye like a cow. The radiant belle of New York may toss her head and turn her lip scornfully at such a compliment, but she must remember that ox-eyed Juno was immortalized in song, and the next time the young beauty who scorns the "homely" comparison to which allude visits the country, she may notice the fact that the cow has a soft, full, clear and most beautiful eye. There is, however, nothing that equals the beauty of the human eye with a human soul to light it up with love and hope. It moves like a star in its orbit, traversing the dome of heaven. It is the telescope of the soul, tracing the pathway of the planets. If poets and lovers speak the truth, woman's eyes have much to answer for:

"The light that lies In woman's eyes, Has been some heart's undoing."

A dozen glances will subdue almost any man, another dozen enslave him, and another dozen make him a fit candidate for matrimony or the mad house. Addison said, "A beautiful eye makes silence eloquent." A writer in one of the Reviews says dark blue eyes are most common in persons who are delicate and refined, light blue and especially gray eyes indicate activity and force, hazel eyes show vigor and strength. Shakespeare had hazel eyes. Swift's eyes were light. Milton, Scott and Byron had grey eyes. Edward Irving and whitefield were cross-eyed. Descartes had a squint in his eye. Every variety of shape and color are found in this variform organ, from the majestic round orb of Homer's ox-eyed Juno to the orifice through which the almond eyes of the Chinese beauty looks upon her lover.

It may not be amiss to state here that there are many causes which tend to impair the healthy vigor and radiant beauty of the eye. Among these causes I will mention the following: Insufficient sleep, severe study, writing and reading by gas-light, reading in bed, painting the eye-lids, ill health. We see the fires of alcohol in the eyes as well as on the nose of the drunkard. All kinds of excesses are sure to be reflected in that delicate and sensitive organ, the eye. No person can violate the physical laws and escape the penalty. Nature is arbitrary in her legislation and makes no exceptions in the measure of her punishments. If the king gets drunk he will have redness of eyes notwithstanding the royal blood in his veins. If the beggar keeps good hours and obeys the physical laws, she will have clear and handsome eyes, brighter than the diamonds flashing in the queen's coronet. It is a physiological fact that plain food, abundant rest and a cheerful temper are the principal aids in the staff of health, and that good health insures good eyesight. I shall speak of other features in future papers and will conclude this sketch with the remark, that for the natural or original characters we consult the stationary features, the forehead, the nose, the cheek bones, the chin; for the acquired characters we consult the eyes and the mouth. Sensitive persons and persons of strong passions show their emotions of fear, love, anger, grief, by the color and motion of the lips.

Random Thoughts.

No. 8.

By JOE, THE JERSEY MUTE.

Figures never lie, but politics do. Their very breath is poison: their nature is bitterness. It is strange how unhappy they are who are placed within their pernicious influence. With politics there is no such thing as contentment. In many cases, the politicians, captivated by a love of "filthy lucre," refuse to accord merit where it is due. They write in agony, they groan, they bite right and left, the time has come when the study of the constitution of the United States must be insisted upon in our district schools. The youth attending them, are soon to be our law-makers holding the elements of law in their own hands, and shaping them so as best to subvert the principles of freedom, of truth, and of justice. It may not be over-stating or endangering the truth to say that very many of those who have a legal voice under our constitution, are profoundly ignorant of every article of which that instrument is composed, of the spirit which conceived it, and of the great ideas of civil polity which it embodies and unfolds. Garrulous bar-room loafers will everywhere be found discussing questions of constitutional law with vastly more assurance than did Daniel Webster, who made the constitution the study of his life. Is it right, is it safe, that those who know neither the letter nor the spirit of that grand instrument, should be entrusted with the power of enacting and administering law? The grievous evils which we suffer, from the ignorance of men in authority, call loudly for a reform in the system of education pursued in our common schools. All that we need for our children and those to succeed them, is an education in all its varieties of physical and mental, religious and political, and etc.

We live not to meddle with the private affairs of our neighbors, but to "mind our own business," leaving others in the quiet enjoyment of pleasures legalized by scripture and nature. What say you, however, to the idea of giving your healthy and consequently happy daughter in marriage to a diseased man or one who "takes a drop behind the door?"

Most unhappy marriages, be it remembered, arise from turning a deaf ear, before marriage, to the suggestions or warnings of disinterested friendship. If every man before marrying, lays bare his merits and demerits before the object of his passion, and vice versa, and yet each loves the other notwithstanding, then both the parties will strengthen themselves for the "real of life." Every member of society is bound in duty by the ties of universal brotherhood, to cultivate a friendly interchange of courtesies in daily intercourse with God's creatures,—to gain upon the prejudices of the old by urbanity of address, for, says God, "a soft word turneth away wrath." A young man of my acquaintance, who set up in business under disadvantages which might have crushed the stoutest heart, resorted to the art of pleasing, and his genial manners so operated upon the feelings of wealthy strangers, male and female, that they became his most regular customers, and so contributed towards filling his coffers. The principal of the Philadelphia Deaf and Dumb Institution, albeit a confirmed old bachelor, is the prince of smiling fellows. I call Heaven to witness that besides the children under his care, scores of strangers visiting his school, become his victims, body and soul. A proud, beautiful, accomplished lady, as soon as she came into his presence, had the weakness to confess to me, half blushing, that she admired him very much, placing the emphasis on the words italicized. The "vinegar face" your humble servant detests and despises with utter loathing. No offence I hope, kind reader. The devil and his tools never smile, they grin, yes grin as only a sin-stained monster does. The angels of Heaven smile, perhaps laugh for very joy.

Wit and Humor.

A HAPPY WOMAN.—"What are you singing for?" said I to Mary Maloney.

"Oh, I don't know, ma'am, without it is because my heart feels so happy."

"Happy, are you happy? Why, let me see, you don't own a foot of land in the world."

"Foot of land is it?" she cried with a loud laugh: "Oh, what a hand ye are after a joke. Why, sure, I've never a penny, let alone a foot of land."

"Your mother is dead?"

"God rest her soul, yes," replied Mary with a touch of genuine pathos. "The Heavens be her bed."

"Your brother is still a hard case, I suppose?"

"Ye may well say that. It's nothing but drink, drink, and baste his wife—poor creature."

"You have to pay your sister's board?"

"Sure, the bit crature! and she's a good little girl, is Hanny, willin' to do whatever I axes her. I don't grudge the money that goes for that."

"And you haven't many fashionable dresses either?"

"Fashionable, is it? Oh yis, I put a bit of whalebone in me skirt, and me calico gown spreads as big as the loddies. But then you say true; I haven't but two gowns to me back, two shoes to me feet, and no bunnet, barrin' me old hood."

"You haven't any lover?"

"Oh, be off wid yez! catch Mary Maloney wid a lover these days, when the hard times is come."

"What on earth have you to make you happy? A drunken brother, a poor helpless sister, no mother, no love—why, where do you get all your happiness?"

"The Lord be praised, miss, it grewed up in me. Give me a bit of sunshine, a clean flure, plenty of work, and a sup at the right time, and I'm made. That makes me laugh and sing. And thin, if trouble come, I try to keep my heart up. Sure, it would be a sad thing if Patrick McGuire should take it in his head to ax me, but, the Lord willin', I'd try to bear up under it."

A CURIOUS LOVE LETTER.

To Miss —
The great love I have hitherto expressed for you is false, and I find my indifference toward you increases daily. The more I see you, the more you appear in my eyes an object of contempt. I feel myself every day disposed and determined to hate you. Believe me, I never had an intention to offer you my hand. Our last conversation has left a tedious insipidity, which has by no means given me the most exalted idea of your character. Your temper would make me extremely unhappy; and if we are united, I shall experience nothing but the hatred of my parents, added to everlasting displeasure in living with you. I have indeed a heart to bestow; but I do not desire you to imagine it at your service. I could not give it to any one more inconsistent and capricious than yourself, and less capable to do honor to my choice and my family. Yes, Miss, I have you will be persuaded that I speak sincerely, and you will do me a favor, to avoid me. I shall excuse your taking the trouble to answer this. Your letters are always full of impudence, and you have not a shadow of wit and good sense. Adieu! adieu! believe me so averse to you, that it is not possible for me to be your most affectionate friend and humble servant.

G —
If you wish the other side of the picture, read every other line.

CLEM.

HORSE-FLIES.—A letter from Berlin states that great success has attended the introduction of horse-flesh in that capital as an article of human food. The meat is perfectly wholesome, and very tolerably palatable, resembling rather coarse beef. Grand dinners have been given by a society interested in its introduction, at which horse-flesh alone was produced, though prepared in various ways.

The Augusta (Ga.) papers have flaming accounts of Miss Anna Eliza Leak, who was born in that State without arms. She is described as exceedingly attractive in her personal appearance, and as exhibiting the most wonderful dexterity in the use of her feet. She writes with her toes much better than most people do with their hands, besides knitting, sewing, embroidering, crocheting, and doing all kinds of needle-work with astonishing ease and rapidity.

An English paper observes: "If some of the speeches of our statesmen do not reach down to posterity it will not be because they are not long enough." The same remark is applicable here.

A Portland steamer was found to be going astray, on a recent trip from Boston, owing to deviations of her compass. The deviation, it was also found, was caused by the steel hoop skirt of a young lady who was in the pilot house, and on her retiring the compass resumed its proper position.

When the brave Corporal Caithness was asked, after the battle of Waterloo, if he was not afraid, he replied, "Afraid! why I was in a' the battles of the Peninsula!" And having it explained that the question related to a fear of losing the day: "Na, na; I did na fear that. I was only afraid we should be a' killed before we had time to win it."

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

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

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

MELODEONS AND SCHOOL ORGANS.

For seventeen years the superior excellence of our Melodeons has not been questioned, and for years past the enormous demand has made it im-

possible for us to meet our orders promptly. With our increased facilities, we feel warranted in assuring our patrons that their orders will be promptly met, and solicit a continuance of their patronage.
GEO. A. PRINCE & CO.,
Buffalo, New York.

Caution to Purchasers.

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

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

GEO. A. PRINCE & CO.,
Buffalo, N. Y.
A. PRINCE & CO.,
Chicago Ill.

Pennsylvania Central Rail Road.
SPRING ARRANGEMENT.

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

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

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

TRAINS LEAVE DEPOT, VIZ:

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

TRAINS ARRIVE AT DEPOT, VIZ:

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

* Daily except Saturday. † Daily, except Monday.

All other trains daily except Sunday.

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

TICKET OFFICES.

Have been opened at No. 631 Chestnut street, Continental Hotel, and Girard House, where tickets may be procured to all important points in Pennsylvania as well as the West, Northwest and South-west; 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 Emigrant Train runs daily (except Sunday). For full particulars as to fare and accommodations apply to

FRANCIS FUNK,
No. 187 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 Ma Train.	9.40 a. 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 a. m.
Elmira Mail Train.	6.30 p. m.

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

NEW YORK CONNECTION.

Leave N York at 9.00 p. m., arrive at Erie 9.15 a. m.

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

No change of cars between Erie and New York.

ELEGANT SLEEPING CARS on all Night trains.

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

And for Freight business of the Company's Agents.

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

J. W. Reynolds, Erie.

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

H. H. Houson, General Freight Agt. Phila.

H. W. Gwinner, General Ticket Agt. Phila.

A. L. Tyler, General Manager, Wm'spt.

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