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

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MUSIC FROM HEAVEN.

Thrilling strains of highest pleasure,
Float around the eternal throne,
Hallelujahs without measure,
To the Father, Spirit, Son.
Loose my bonds, oh! let me fly
To join the angelic choir on high.

My spirit yearns without control
To quit this land of blight and dearth,
There thrills such music thro' my soul,
As cannot, cannot be of earth;
But is the echo to that song,
Bursting from heaven's enraptured throng.

But hark! celestial symphonies,
Are swelling soft as zephyr's sigh,
What seraphic forms are these,
Who whisper "come! thy home's on high?"
Bright angels sent to waft away
My soul to live in endless day.

Men & Things as I saw them in Europe.

LETTERS FROM AN AMERICAN CLERGYMAN.

XXXIV.

It was five o'clock in the afternoon when I bid farewell to the dear friends of Dublin, and when the steamer "Vanguard" turned her prow down the Liffey for Glasgow. And I thought of the day when, a youth, I sailed down the same waters in the "Marthah," to seek a home beyond the waves of the Atlantic. And what induced me, yet a lad, thus to throw myself on the world? The hand of God was in it. I went out, not knowing whither I went; but God knew. Soon we passed Kingston and Howth; and as the shores of Ireland receded from view, and the heavings of the blue sea commenced exciting some symptoms of internal commotion, I went quietly to my shelf, leaving the "Vanguard" to make her way through the Channel without my guidance or care. I awoke in the Firth of the Clyde, in the morning. Soon we left the barren hills of Arran behind us; soon those of Bute. After stopping an hour at Greenock, we continued our course by Dumbarton Castle and town to Glasgow, where we arrived at noon.

The sail up the Clyde is pleasant, and, to a stranger interesting. The hills are treeless, and covered only with heather. The houses on the water's edge are without any shelter. Villages are frequent, and wear an appearance of neatness. Above Greenock, the channel of the river becomes winding and narrow, and the navigation slow and difficult; and while the scenery is pleasing, every thing is on a cabinet scale. It bears scarcely a comparison with a sail up the Hudson.

Glasgow is the Manchester of Scotland, and is increasing like an American city. It has now a population of 360,000, while in 1830 it had only about 200,000. While almost exclusively a commercial city, it has several literary, and many charitable and philanthropic institutions. Its churches are numerous—many of its clergy have an American as well as a European reputation; and many of its princely merchants consecrate their wealth and influence to arrest the tide of wickedness flowing in upon it because of its mercantile and manufacturing prosperity. Among these are John Henderson, of Park, one of the co-laborers of Sir Andrew Agnew on the better sanctification of the Sabbath, and upon whom the mantle of the departed baronet seems to have fallen.

The old Cathedral and the Necropolis alone possessed any peculiar interest to me. The first is almost the only ecclesiastical building of the Middle Ages left north of the Tweed, and is venerable for its antiquity; but, interiorly, the unity of its design is entirely destroyed by its being fitted up for Protestant worship. Its crypt is said to be one of the finest in Europe, in which, our guide informed us, lie buried the remains of Irving. The Necropolis, which is the Pere la Chaise of Glasgow, forms a fine background to the Cathedral, from which it is separated by a small streamlet or "burn," which babbles along its stony bed to the Clyde. On passing over this burn on "the Bridge of Sighs," you ascend up by a steep, winding path; and when you reach the summit of the grounds, the Cathedral of St. Mungo and Glasgow lie at your feet. The view from this point is extended for such a hilly country, and is very fine. There are two monuments which arrest the attention of every visitor: the first and most

conspicuous is that erected to John Knox; and the other is that erected to perpetuate the memory of McGavin, the author of "The Protestant," and who was a banker and merchant of this city. He was a man of learning, piety, philanthropy; and although his memory is blackened in every way by papal bishops and "the inferior clergy," it is held in the very highest repute by the people of Glasgow. Were they not such staunch Protestants, and were it not for the fear of placing him in bad company, they would put him in the calendar. They know too much of the history of papal saints to place their noble and fearless fellow-citizens on a par with such ignorant and wicked sensualists and fanatics. The time from Glasgow to Edinburgh is less than two hours; and I reached the Athens of the North late on Saturday evening.

My first Sabbath in Scotland was a most interesting one. It was communion at Free St. Mary's, of which the venerable and beloved Dr. Henry Gray is pastor. As we entered the church, a table with plates on it, and around which stood several persons, first presented itself. All that entered placed some money on the plates. And this custom we observed every where in Scotland where we worshipped. When the people go up to worship God, they are "careful to remember the poor." This saves from our unseemly way of taking up collections, whether with plates or with bags, which often detracts more from the solemnity of a service than the collections benefit. The pastor, wearing his gown and bands, feeble in health, thin, and tall in person, preached a sweet sermon, and with greatunction, on the text, "Christ in you the hope of glory." Tables and tokens were used. The first table was served by Dr. Cunningham; and when its service was ended, nearly all that communicated retired from the house. The younger communicants retired at the close of the sermon, but returned in time to commune at the last tables. As each table has a service of its own, and often from a different clergyman, it makes of the whole ceremony a very protracted affair. And while impressed with the solemnity of the service, and with the very weighty and important exhortations made, and with the large number of youth that partook of the sacrament, we could not help the conviction that "tokens and tables," without adding any thing, greatly detracted from the unity, the solemnity, and impressiveness of the entire service, and tend greatly to the weariness of pastor and people. The communion, as with us, where the old and young meet together without noise or changing seats, where all remain until the service is ended, where all are invited to partake who make a credible profession of religion, placing the responsibility of partaking unworthily upon themselves, we believe to be the more excellent way. The rule which would bind us in this matter to the way of our Scotch and Irish friends, is better in the breach than in the observance.

We went in the afternoon to hear Dr. Gordon in his new edifice by the new college of the Free Church. His congregation was large and attentive. The doctor is a small, lean man, past sixty years of age, with thin gray hair, high forehead, and with a general expression of countenance more amiable than intellectual. With a feeble, but yet distinct and effective voice, he preached an excellent sermon. The seat of his elders is on a range with the pulpit, and almost as high; among whom sat Dr. Duff. Dr. Cunningham is one of his elders. As a pious, judicious man, consecrated to his work, and safe in all his measures and influences, Dr. Gordon stands very high in Britain.

As Dr. Candlish was advertised to preach in the Gaelic chapel, under the shadow of the castle, in the evening, I took a long walk to hear him. Following a crowd, I pressed my way into a circular building to a position where I had a full view of what was going on. The pulpit, standing on one side near the floor, was occupied by two ministers, while seats rose one above another to the roof; and these seats all the way up were crowded densely with a most interested auditory. The men in the pulpit were asking questions of persons on the opposite side of the house, and on the highest seats. They replied in a peculiar accent, and often asked questions in turn. Persons through the house asked questions, and often interposed. Sheridan Knowles sat near the pulpit, and addressed the people. Dr. Begg

was there and spoke. Somebody said something about the Savior reducing the Ten Commandments to two, while the Papists made two of one, and thus made eleven commandments. "And sure," said a man with a droll voice and accent, throwing a broad smile over the whole, auditory, "and sure, if you Protestants can get along with two commandments, we Roman Catholics ought to be able to get along with eleven." Astonished at all I saw and heard, I asked, "Is that Dr. Candlish, and is this the Gaelic chapel?" "Oh, no," said the person addressed, "this is the service of the Irish mission; Dr. Candlish is to preach in the church opposite." The chief man in the pulpit was the Rev. Peter McNemy, a converted Papist, a minister of the Free Church, and at the head of the Edinburgh mission to the Irish Papists; and the persons to whom he was propounding questions were Irish papists, with whom he often held these keen discussions, and hundreds of whom were led to give up the missal for the Bible, and the numbing of the mass for the true worship of God.

From the crowded mission house I passed over to the Gaelic chapel, equally crowded, on the opposite side. They were singing when I entered; and they were all singing. And such a shout of hearty devotion I had never heard. Dr. Candlish, very small, very thin, very restless, with a finely-developed head, projecting forehead, and a quick, restless eye, was alone in the pulpit. He laid himself down on the Bible when he prayed. His voice is not well modulated. He preached on the faith of Abraham, with contortions of persons and countenance, and of his gown and bands, which were sometimes ludicrous enough. Some of his positions and gestures were almost as awkward, as violent, and as eloquent as were those of Dr. Duff at Exeter Hall. The sermon was abstract and very able, and was heard throughout with fixed attention; but a friend suggested that he put thoughts into the mind of Abraham of which the good old patriarch had never even dreamed. I gave the suggestion my assent. He is making his mark upon Scotland. Though odd in his manners, which are often abrupt and bluff, he is most affable, and full of conversation. He is a man of great and varied powers.

Nothing more deeply interested me in Edinburgh than the examination of their schools. On invitation, I went with Dr. Candlish to the examination of the model school of the Free Church, which occupies the house of the good regent, Murray; and where you are shown a thorn-bush planted by Queen Mary, and the room in which the treaty with England was signed. Many of the clergy and of the teachers of the city were there. The examination was thorough, and remarkably well sustained. Never did I hear such an examination in the Shorter Catechism. By boys and girls, ranging from twelve to eighteen or twenty years, it was analyzed with a dexterity and readiness which showed that it was placed on the same ground as algebra, Euclid, grammar, and geography in the science of education. And it is this attention to thorough religious instruction in their youth which has given the Scotch a character for principle and honesty above any other people. After the close of the examination we repaired to the house of Mr. Johnstone, the enterprising publisher, and sat down to dinner with a company of authors, scholars, and teachers, among whom were Dr. Cunningham, Dr. McCre, Dr. Hetherington, Dr. Tweedie, Dr. Candlish, names of fame on both continents, and whose presence would give character to any assemblage. Nothing pertaining to the education of the young is beneath the notice and patronage of Scotland's noblest men. And so it should be in all the earth.

Edinburgh is a city beautiful for situation. In panoramic splendor it is not surpassed by any city of Europe. The solitary grandeur of Arthurs Seat—the castle frowning from its airy height in the midst of the city—Calton Hill, with its observatory, monuments, and unfinished Parthenon, a monument to the pride and poverty of Scotland—the estuary of Forth, expanding into the ocean—the surrounding Pentland, Lammermoor, and Grampian Hills—the picturesque disorder of the Old Town, and the almost painful proportions and elegance of the New, form features of a landscape of great beauty and sublimity. But its true glory lies in its commodious churches, its very able and evangelical ministry, its literary, moral,

and religious institutions, and the general intelligence and morality of its people. In all these respects, it stands pre-eminent among the cities of the earth.

Human Revolutions.

"I will overturn, overturn, overturn, it; and it shall be no more until he comes whose right it is."—Ezek. xxi. 27.

The Bible speaks of revolutions; and we live in a world of revolution. Our age is fertile with them. The text suggests three things about them:—

I. *They have a sad successiveness.* "Overturn, overturn."

Whatever their character, whether intellectual, social, political, or religious, they have a successive existence. They do not run out and expand themselves; but one makes place for another. Everything in human life is on the wheel. All mutation in schools, markets, churches, kingdoms, only pass away as waves on the shore, to be succeeded by other advancing billows. There is nothing settled.

II. *They transpire by Divine arrangement.* "I will overturn."

Error and wrong are here, and the God of truth and justice will not allow them to rest. There is no peace, saith my God, to the wicked." There must be perpetual fermentation where evil is. How does He effect these changes?

First: *By the revelation of right and truth to human consciousness.* The oppressed, by the light of His truth are made to feel their wrongs, and they spring to battle and to blood.

Secondly, *By the procedure of His providence.* "He taketh down one king and setteth up another." "He bringeth the princes of the earth to nothing." The hand that guides the machinery of a nation's life, He strikes with death and all is confusion. The pilot falls dead beneath His touch, and the vessel is left for a time at the mercy of the elements. Thus

"Kingdoms shift about like clouds,
Obedient to his breath."

III. *They will only be terminated by the advent of the rightful king.* "Until he comes whose right it is."

The world is Christ's. It is His by creation, &c. He has a right to rule. His kingdom will be founded in justice and "cannot be moved." So truthful, benevolent, and just will be His sway, that all opposition will be subdued. All hearts will centre in it with the loyalty of love. "Men shall be blessed in him: all nations shall call him blessed." "Of his kingdom there shall be no end." When the kingdoms of this world shall have become the kingdoms of our God and of Christ, there shall be universal peace; then, and not till then, will revolutions end.

WELL REBUKED—AN INCIDENT.

A young lady of wealth and position decided to give a large party. As she had many acquaintances among those who do not deem it essential to the completeness of an entertainment that "reel, and jig, and waltz" be introduced, the stylish invitations were perfaced with the announcement, "No dancing." At the same time, the young lady personally assured her friends that the arrangement would be perfectly understood by all the company, and their scruples would not be infringed upon.

Judge of their surprise when, at an early hour in the evening, "a set" was hastily formed in the back parlor, and a young girl, who had but lately made a profession of religion, was coolly asked to play for the dance. Words failed to express the surprise and regret at this two-fold indignity, especially when the young convert, apparently acceding to the request, accepted the arm of an escort to the piano.

Pausing a moment, however, she begged a friend to accompany her—one whom all recognized as an efficient member of the church. As the two stepped across the floor, a few words passed between them; the older lady, taking up a volume of bound music, turned the leaves, while the younger, awaiting her movements, gave the listeners a spirited prelude, which presently softly and tenderly died away, as the clear voices of the two ladies, in "harmonious accord," rendered with thrilling power—

"I would not live always, I ask not to stay."

A few steps were taken by the waiting dancers, and then a silence of death fell on them, and a young lady, one of the gayest of the gay, exclaimed in shuddering dismay:—

"That's not the right tune to dance by!"

But the song went on, gathering in richness and power, as here and there, from different corners, deep, manly voices, and woman's tender tones, at length joined in with electrifying power.

At its close the player arose, and courteously bidding her hostess good evening, retired, followed by all who had been "lured, in by false pretenses."—*Watchman and Reflector.*

A meagre and insecure income, sooner or later, produces a ministry degraded in its literary and intellectual standard. An illiterate priesthood will form either a blindly superstitious, or a brutally scoffing people.

CHRIST AND ETERNAL PUNISHMENT.

A sincere inquirer for truth, however he may be perplexed by the doctrine of eternal punishment, is compelled to accept it, because it is so plainly taught and so often urged by the Savior himself. Dr. Bushnell, in his work on "The Vicarious Sacrifice," presents this fact very forcibly. He says:

Christ, in these declarations of eternal punishment, never betrays one symptom of doubt or delicacy; as if there might be some injustice or over-severity in them, such as needs to be carefully qualified. He plainly enough has no such struggles of mind on the subject as we have. His most delicate, tenderly-sensitive humanity gives no signal token of being either offended or tried by the fact of so great severities. It cannot be that he is untroubled by questions on this subject because he is less tender of man's lot or of God's honor than we are, or because he is not far enough on in the world's progress to have let our great theologic problems occur to him.

Perhaps we shall not be able to solve this strangely unquestioning manner of his, but I strongly suspect that the secret of it lies in the fact that he has a way of conceiving the matter, and manner of eternal punishment, such as leaves our modern questions out of sight and does not even allow them to occur. Perhaps he only thinks of the bad man going on to eternity in his badness, and the laws of retribution going along with him to keep his voluntary bad deeds company much as they do here; regarding the malefactor as a malefactor still, and suffering, at any given moment, for being just what he is at that moment—that, and nothing more. God has, in fact, put nothing of his pain upon him; he only takes it on himself; and there is really no more reason to be troubled about the severity of his lot, than there is here, in the retributions of this life.

He uses, it must be admitted, the most appalling figures—"outer darkness," "great grief fixed," "thirst," "torment," "wailing," "weeping," "a worm that dieth not," "a fire that is not quenched,"—but he has no misgiving; probably because words of any kind are so important in giving the due impression of any state realized, and need to be violently overdrawn to answer their object. However this may be, it is quite evident that the tough questions of our modern philanthropism have either not arrived or are quite gone by, and that, notwithstanding his intense love for mankind, his feeling still goes with the primitive order of retribution, adding even heavier emphasis from his own personal indignations.

HOW TO SAVE YOUR TEETH.

Mr. Beecher, who is something of physician, as well as theologian; farmer, editor, author, lecturer and reformer generally, says:—

"Our teeth decay, hence bad breath, unseemly mouths, imperfect mastication. Everybody regrets it. What is the cause? It is a want of cleanliness. A clean tooth never decays. The mouth is a warm place—ninety-eight degrees. Particles of meat between the teeth decompose. Gums and teeth must suffer. Cleanliness will preserve the teeth to an old age. Use a quill pick, and rinse the mouth after eating; brush and castile soap every morning; the brush with pure water on retiring. Bestow this trifling care upon your precious teeth, and you will keep them and ruin the dentists. Neglect it, and you will be sorry all your lives. Children forget. Wash them. The first teeth determined the character of the second set. Give them equal care. "Sugar, acids, hot drinks, saleratus, are nothing compared with food decomposing between the teeth. Mercury may loosen the teeth, use may wear them out, but keep them clean, and they will never decay. This advice is worth more than a thousand dollars to every boy and girl. Books have been written on the subject. This brief article contains all that is essential."

The intelligence and education of a people are the passports of a country to eminence and prosperity.

THE THREE PLANS.—"A Plain Old Woman" writing for the "Christian Index," says: "There are three plans by which the house of God may be supported. First, the Old Testament plan, viz., by tithes; secondly, the New Testament plan, viz., laying by on the first day of the week as the Lord has prospered us; thirdly, the modern plan, viz., after having ministered to the lusts of the flesh, the lusts of the eye and the pride of life—after paying our bakers', butchers', doctors', lawyers' bills, we dole out at the end of the year such a pittance as our feelings prompt, as an alms to the house of God."

Many a husband and father, who would kill a fellow-man for lacerating the feelings of his family, lacerates them more himself than all the world besides.

For the American Lutheran.

Perseverance in the Ministry,

AN ADDRESS DELIVERED BY REV. M. L. SHINDEL BEFORE THE ALUMNI OF THE MISSIONARY INSTITUTE, MAY 29th. 1866.

In accordance with an annual custom and in obedience to your solicitation I appear before you upon this occasion. The year that has passed, has been one of interest and importance both to the Church and the State. Events of the most stirring character have transpired. While war has ceased within our own borders and peace and prosperity offer to crown the efforts of a grateful people, other nations have, to a greater or less extent, felt the weight and beheld the blood of contending armies. The church, to a great extent, silent and inactive during the dark years of the Rebellion—seeming to forget her high and sacred, her divine mission, has made but little progress in her usual course of operation, and turned all her remaining energy in a new direction. During the past year, however, in very many localities the power of the Holy Spirit has been manifested. Churches, and indeed whole communities, which had been slumbering for years, have been awakened and hundreds of souls made to rejoice in a saving knowledge of Christ as their Redeemer. Zion, although surrounded with gross wickedness—although the powers of the world and Satan were, perhaps, never so active; still the triumphs of the cross have been many and great—Zion's light is beaming more brightly and purely, seen and praised by the people of God, seen by angels and honored of God the Father.

Since we last met another solemn and important event has transpired—one that, we doubt not, comes home to each heart, and throws around the mind, the mantle of sadness and gloom. It is not war—it is not bloodshed! Yet it is death. While the majority of those who regard our noble Institute as their "Alma Mater" and have entered the service of their Master, none, we believe, have been removed by death. But, alas! God in his wise providence has been pleased to take from us our honored and beloved Father and Superintendent, Dr. Kurtz. He has gone home to his rest, leaving behind him, however, a monument more beautiful and lasting than bronze or marble. During our last interview with him, his advice was "Be faithful in the service of your Master"—"Persevere unto the end." On this subject then, we propose to offer a few thoughts, namely, *Perseverance in the work of the Gospel Ministry.*

A man's engagements or service in any of the avocations of life amount to very little—his advancement and prosperity are hampered and slow, without perseverance in the duties or business in which he has been called to act. To accomplish anything—to exert a proper influence, to make a proper use of the talents with which God has blessed him, he must display life, activity, undaunted energy and perseverance in his particular sphere of action. While this is true in reference to the various duties of life, it may be said to be particularly so in regard to the Gospel Ministry. In this world there is no higher office—not a more important calling, or one possessing higher aims or greater responsibilities than the Gospel Ministry. An Ambassador of Heaven. Commissioned to declare the Gospel of Jesus and salvation to the world through his blood! How high! how noble! how responsible! When we take into consideration the power of God, what he might have done, what other instrumentalities he might have employed to declare His Gospel and carry out his design in reference to that Gospel, we are astounded at the humble instrumentality employed. He might, at the dawn of every Sabbath have opened the gates of heaven, and sent forth an angel of His own selection, directed him to enter the sanctuary—fly into the pulpit—fold his wings or use them to veil his glory and take up the wondrous theme of salvation through the cross. No angel would leave heaven to be a king and fill a throne, but I believe, were it God's will, there is not an angel there, but would hold himself honored to be permitted to preach this Gospel, and fill a pulpit. We find however, such instrumentalities not used or employed.

Again, he might have written the message of salvation in letters of light on the heavens, and sounded it through the world in a voice of thunder, but no such instrumentalities or means have been employed. But this important work has been committed to man, frail, dying, sinful man. But, perhaps, as humanity made Jesus the better Saviour, so it makes his servants the better ambassadors, that they are touched with their people's infirmities, and are made in all points like they are, and especially in this point, that we cannot add, "yet without sin." But to the subject.

1. What is meant by Perseverance.

To become a minister no small amount of labor and industry is found necessary. The first dawn of day frequently finds the student active in his preparation, and the midnight lamp lights him in his intense efforts to gather the material for, at least, an entrance into

the important work. All admit the necessity of industry and perseverance in preparing for the work. They do not doubt the propriety of using every effort to be well prepared for an examination and an admission into the Master's service, and if there are those who suppose that then the labor is over, that no longer will energy be required, they will soon discover their mistake, and be fully satisfied that it is then that their work commences, and demands from them, their warmest heart, and most persevering effort. We have all, no doubt, long since learned that the happy hours of our preparatory course were exceedingly light and joyous when compared to the more arduous and trying duties which followed. In every part of the ministerial office perseverance is necessary. In the pulpit, in visitation, social and pastoral,—in the study—in the sick room and at the grave, wherever the duties of his office call and in his relations with his people and the world faithfulness and perseverance are necessary. This principle must not actuate only for a season—it must not be spasmodic, or at intervals, but on the contrary continued with determination to do the work in the fear of God, and well.

If we are asked then, What do you mean by perseverance? I answer, that a man is entitled to the name of persevering, when not a part, but the whole man is engaged in the work. The strength of the body and the talents of the mind devoted energetically to the performance of every duty—the whole man persistently battling for the overthrow of Satan's kingdom—the elevation of the cross and the extension of the kingdom of our Lord Jesus Christ.

But in the consecration of one's self to the work and his purpose to persevere in the discharge of it he is met by

II. Difficulties and Impediments.

In the work of the ministry there are many impediments trials and difficulties to encounter. They often throw a dark shadow across our pathway and interfere with our progress. Pleasant breezes are not always enjoyed; our bark does not glide continually over an unruffled, calm sea! The sun does not beam upon us in never changing brightness and splendor! Our hearts are not always cheered with encouraging signs, no! there are clouds, storms and rough seas. While we enjoy many happy hours, especially those devoted to sweet communion with Christ, and in presenting the great doctrines and promises of His Gospel, yet we know, having learned by lessons oft repeated, that there is no bloom without the blight—no sun without the cloud—no joy on earth but is soon overwhelmed with sorrow.

In our research as to what these impediments are and their nature, we discover that one of the first arises from the instability of the human mind. Not very complimentary, but nevertheless true. We are not surprised that an aphorism such as we have often heard repeated, "Variety is the spice of life," should emanate from such an unstable, wavering creature as man. This fondness of change—this love of novelty—this search after something new, operates very seriously against the proper success in many of the duties of life, and not unfrequently in the work of the ministry. It is sad to see or hear of one, who having taken upon himself the high and responsible duties of the ministerial office, sworn as it were, to labor for God and the glory of his kingdom, in a little while, without just cause, forsaking his holy calling and engaging in the affairs of the world. It must be admitted, that there is danger of the office, holy—sacred as it is, becoming so familiar to the mind, that it loses part of its weight and importance, and, that without proper care and a firm reliance upon God, there is great danger of being gradually led out of the service. The ministry should not be looked upon as the men of the world look upon their business—nor can the minister exercise, consistently, the same liberty in exchanging or abandoning his calling and accepting another. If the desire for change comes, it must be somewhat in its infancy. If there is a disposition to flag on account of the duties becoming familiar and irksome, search the scriptures. If matters do not glide off in that grand style that you expected, be not disheartened or dismayed, never for a moment drop into that miserable state of inactivity and lose sight of the exalted aims of your position. God knows brethren, little success attends our efforts, but remember, patience is a Christian virtue, and that this want of success is one of the impediments, and must be met with a manly, heroic—Christian spirit.

Another impediment to perseverance is the opposition encountered outside of the church, from the enemies of the cross and the church. It is a fact, well established, that the more earnest and faithful and energetic the minister labors, the more gigantic will this outside pressure become and the stronger will be the effort to stay his progress. Infidelity and all manner of unbelief, always active, stir themselves to counteract whatever influence for good the ministry may exert. They foam and hiss—their poison comes forth green with intensity—infected and producing infection—diseased and emitting disease—attempting

to degrade and blacken society, and rob Zion of her beauty and strength—to destroy the church—tear down her pillars and erect from her ruins, a temple to Satan.

It must be confessed, that, in many instances this outside pressure—this worldly attempt to injure the cause of Christ and destroy the power of the ministry more or less affects our energy. It is one of the difficulties and impediments.

To be concluded in next number.

For the American Lutheran.

DOES THE AUGSBURG CONFESSION ASIDE THE DIVINE INSTITUTION AND OBLIGATION OF THE CHRISTIAN SABBATH.

In the 23d Article of the confession, after speaking of human traditions and Mosaic rituals, as being no longer binding, or the observance of them necessary to salvation the confessors add, "In like manner such is the case with the institution of Sunday, of Easter, of Pentecost, and the like holidays and rites. Those then who are of opinion that such institution of Sunday instead of the Sabbath was established as a necessary thing, err very much, for the Holy Scripture has abolished the Sabbath. And it teaches that all ceremonies of the old law since the revelation of the Gospel may be discontinued. It is true the confessors add, "And yet it was necessary to appoint a certain day, that the people might know when they should assemble." In what light then did the confessors regard the Christian Sunday?

1. They looked upon it as abolished so far as its Divine obligation was concerned.

2. They regarded it in the same light with Easter and Pentecost and other festivals and ceremonies, and consequently of no greater force.

3. They argue the observance of Sunday on grounds of expediency and uniformity rather than upon the ground, that it is a part of that moral code engraven by the finger of God on tables of stone, the precepts of which are as perpetual as the throne of God itself; and as binding as the mandate of an omnipotent God can make them.

Luther, the great leading spirit of the confessors speaks if possible still more plainly in his larger catechism. In treating of the third commandment, he says,

"We have named the Sabbath day after the Hebrew word Sabbath, which properly signifies to rest, that is, to cease from labor; hence we are accustomed to say, *Cease working, or sanctify the Sabbath.* Now, in the old Testament God selected the seventh day, and designed it as a cessation from labor and commanded it to be kept Holy in preference to all others. But with respect to this external cessation from labor, this commandment was designed for the Jews only."

This commandment therefore, with respect to its outward and literal sense does not concern us Christians; for it is wholly an external thing, like all other ordinances of the old Testament, confined to certain conditions, persons, times and places, which are all now abrogated through Christ. But in order that we may draw up for the uninformed, a Christian sense of what God requires of us in this commandment, it is necessary to observe that the Sabbath day, is not for the sake of intelligent and matured Christians, for these have no need of it; but in the first place on account of physical reasons, and necessities which nature teaches and requires, for the common mass of people, men servants and maid servants, who attend during the whole week to their labor and employment, so that they may also have a day set apart for rest and recreation. In the second, mostly for the purpose of enabling us to embrace time and opportunity on these Sabbath days (since we cannot otherwise embrace them) to attend to Divine worship, so that we may assemble ourselves to hear and treat of the word of God, and praise him by singing and prayer."

From the foregoing we plainly see in what light Luther regarded the institution of the Christian Sabbath.

One more passage from the 28th Art. of the confession.

"What then should be held concerning Sunday and other similar church ordinances and ceremonies? To this we make the following reply:—That the Bishops or pastors may make regulations, so that things may be carried on orderly in the church—not to obtain grace of God, nor yet to atone for sins, or to bind the consciences of men to hold these regulations as necessary services of God, and to regard them, as if those commit sin, who break them without offence to others. According to this if a man will break the Sabbath day so as not to give offence to others it is no sin. If therefore a man should get into some secluded place and labor all day long on God's holy day or if he could stealthily go a hunting or a fishing it would be no sin, this is clearly implied in the above passage of the confession. Now if these things be true, what authority have those ministers who are pledged by the most solemn oath to teach the scriptures as set forth in the Augsburg Confession to call their hearers to an account for performing labor, or making visits on the Holy Sabbath day, and

thus to burden their consciences. If I am told they are not to engage in these things for fear of offending others merely, then I answer let the people be taught that in not observing the Sunday they do not commit sin, and the offence will soon be removed provided the people are silly enough to believe it. If the arguments I have presented are correct then the position assumed by our conference is fully vindicated in the estimation of all candid minds, and as for those who,

"Though convinced against their will, Are of the same opinion still,"

I would simply say, I for one do not intend to trouble myself much about them. There is an old adage which runs thus "We cannot prevent the birds from flying over our heads, but we can prevent them from building nests in our hair." So likewise we cannot prevent these croaking symbolists from spitting out their venom; but we can so entrench ourselves in the truth as it is in Christ Jesus, as not to suffer their villifying to disturb us.

I stated in my article giving publicity to our doings and designs, that some of our opponents "feared light" on this subject, as well as on the reasons that gave rise to our conference. In this I am the more confirmed from the fact that the Observer, and the Lutheran and Missionary refused to copy and publish my articles in their columns. E. F. FAIR.

For the American Lutheran.

Closing Exercises of the Missionary Institute.

Bro. ANSTADT!

Thinking that the numerous readers of the American Lutheran and especially the friends of the Missionary Institute would be interested in a brief account of its closing exercises, we herewith send you a few statements for which, we respectfully ask a column in your paper.

These exercises possess much interest not only to the patrons of the schools and to the citizens of the beautiful town in which they are located but to others at a distance, indeed to all who feel a proper concern for the moral and intellectual culture of the youth of both sexes—hence, we were not surprised at the more than usually large attendance of visiting brethren, among whom we noticed many familiar faces, and some we had never had the pleasure of meeting with before. Among the brethren in the ministry were bros. Heisler, Horne, Parsons, Evans, Sharretts, Burrell, Sikes, Rhodes, Fernsler, Shindel, Honeycut, and Hutter of Philadelphia. Among the laymen we noticed bro. Haas of Sunbury, T. N. Kurtz of Baltimore, and many others.

EXAMINATIONS.

On Friday and Monday there was an examination of the students of the Classical Department, and of the Female College; and on Tuesday morning of Prof. Ziegler's class of Theological students. It is but just to say, that these examinations were highly creditable, reflecting much honor upon themselves and upon the Professors of the different departments of the Institute.

EULOGY ON DR. KURTZ.

Rev. E. W. Hutter delivered on Monday evening to a large and attentive audience the Eulogy on the founder of the "Missionary Institute." I need hardly state here that the expectations of those in attendance, respecting this address, were fully realized. The subject was handled in a clear and forcible manner, whilst the subject-matter was of course of a character that could not fail to interest and benefit all persons capable of appreciating the many striking and excellent qualities of the man, who, through a long and eventful life, had in various departments contributed both by his sermons and writings so much to the spiritual welfare and prosperity of the church of his Fathers.

As bro. Hutter has kindly consented at the urgent request of the Board of Directors to place the manuscript in the hands of a suitable person for publication, we will add nothing further, respecting its merits. The reading portion of the church will soon have an opportunity of perusing this little book or pamphlet, which will doubtless be gotten up in a neat and attractive style, and of its merits, both with respect to its intrinsic value, and as a literary production, will judge for themselves. I bespeak for it an extensive circulation, especially as the proceeds are to be appropriated to the erection of a suitable monument to the memory of Dr. Kurtz, and which will be placed somewhere on the grounds of the Institute building.

ADDRESS BEFORE THE LITERARY SOCIETIES.

On Tuesday afternoon the Rev. U. Graves of Pottsville, delivered before the Literary Societies and others assembled, an address on a somewhat unusual, though highly interesting subject, viz: "Matrimony."—This young bro. acquitted himself in a creditable manner—his points were well chosen and sustained by sound reasoning. The speech throughout was interspersed with racy anecdotes. Human nature was shown up in its different phases, and its weaknesses and follies were especially made to appear, with respect to courtship and marriage; we trust that while the

younger portion of the audience were at times highly amused at the many witty remarks and illustrations of the speaker, they were also edified, and made to perceive that the sacred institution of marriage—underlying as it does our social system, was of an importance not to be overrated; its bearings and influences often affecting our interests both for time and eternity.

ENTERTAINMENT OF THE FEMALE COLLEGE.

On Tuesday evening the Female students of Rev. S. Domer left the College building and walked in procession to the church preceded by a band of music. The exercises began at about 7 1/2 o'clock and continued until a late hour. Many of the young ladies had elicited the admiration of those who were present at the examination by the readiness and ease with which they passed through their recitations &c., and the high expectations which were consequently entertained by many were more than realized by the really splendid entertainment in the evening. The Essays, Dialogues, Music, and especially the Gymnastic exercises, which closed the programme, were all of a truly entertaining character, and the audience which had remained in their seats for some five hours witnessing the exhibition withdrew at last very reluctantly from the house. I am glad to state that this school is in a truly prosperous condition, affording to young ladies facilities for an accomplished education equal to any in the State.

ALUMNI ADDRESS.

This address was delivered by Rev. M. L. Shindel of McAllisterville. Subject: "Perseverance in the Gospel Ministry." The character and importance of the great work assigned to the Christian Ministry and especially the obstacles in the way to a faithful prosecution of that work were very clearly and impressively presented to the minds of his audience. Well may we all say with the apostle in view of the peculiar trials of the Christian Minister, "Who is sufficient for these things?" "Brethren pray for us." I have understood that the manuscript has been handed over by request for publication, and will appear in the "American Lutheran."

EXHIBITION OF THE CLASSICAL DEPARTMENT.

These exercises in point of merit were of a like character with those of the previous evening. The speeches were good and the music exquisite; the incongruity of the place however with the many highly amusing and witty things that were both said and sung, was felt by many to almost a painful degree—I trust the good citizens of Selins Grove will see the propriety of establishing a Town Hall, or this failing that the Board of Directors will take into consideration the erection of a suitable building where such exercises could be held without awakening in the minds of the most sensitive and pious any uneasy or painful emotions, by the solemn consideration "The Lord is in his holy Temple, let all the earth keep silence."

BOARD OF DIRECTORS.

I noticed as a favorable indication that there was an unusually large attendance of the members of the Board present at its several meetings.

ENDOWMENT OF THEOLOGICAL PROFESSORSHIPS.

Among the most important items of business before the Board related to the matter of endowment. The friends of this enterprise will be pleased to learn that some \$15,000 has already been subscribed and that there remains but \$5,000 more to complete the first "Theological Professorship." The Board appointed the writer, as an agent to canvass several charges within the bounds of the Synod of Central Pa., with a view to complete the enterprise. There is a reasonable prospect of raising the required amount, during the present summer.

KURTZ PROFESSORSHIP.

Steps were taken by the Board to establish a second Professorship to be styled the Kurtz Professorship. This subject was presented in the report of the standing committee to the brethren of the Central Synod in session at Blain, Perry Co. and received their hearty approval and the promise of their co-operation with any feasible plan that may be devised, to accomplish the object. A monument to the memory of Dr. Kurtz—the venerable founder of this Institution was resolved upon and the subject placed in the hands of the prudential committee with instructions to put into execution the design of the Board at as early a period as possible. The monument will be of a plain and substantial character, yet devoid of all unostentatious display, so as to accord with the character of the man whose memory it is designed to commemorate; and will be erected somewhere on the grounds of the Institute building.

Other interesting items of business were transacted, which want of space forbids us to mention, but in closing these statements I am happy to say that the Missionary Institute is in a prosperous condition, and with the renewed energies of its friends wisely put forth, it cannot fail to accomplish those desirable ends for which it was established. We would call the attention of the numerous friends of the Institute to the fact that their contributions heretofore paid toward the raising of the salary of the Theological Professor, should not cease until the endowment fund has been raised and its interest made available.

THE AMERICAN LUTHERAN.

Selinsgrove, Pa., June 14, 1866.

APOLOGY.

We owe an apology to our readers for the irregular manner in which our papers have appeared for the last four or five weeks. We were away from home two weeks attending the Gen. Synod; immediately on our return the commencement exercises took place here, which interrupted us very much, and when they were over we were obliged to attend the meeting of the Synod of Central Pa. We hope our readers will excuse us and that we will be able in the future to issue the paper more regularly.

THE SYNOD OF CENTRAL PA.

convened in Blain, Perry Co., Pa., on the first Tuesday in this month. We also had the pleasure of attending the meeting of this Synod. We went by rail road as far as Newport, Pa., where the good people of Blain had provided a conveyance to take us some 26 miles up the valley to the place of meeting. The first day we went as far as Loysville where our beloved brother Salm had provided lodgings for us among the members of his charge, who received and treated us in the most hospitable manner. Here there is located a school for soldier's orphan children which is in a very flourishing condition. Some of the brethren paid this school a visit and spoke to the children.

On the following morning we pursued our journey and arrived in good time in Blain, where we were received by the pastor loci and assigned to most hospitable quarters.

In the evening the writer preached the Synodical sermon on the words, "God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me and I unto the world." Gal. 6, 14.

On Wednesday morning the Synod was organized by the election of

Rev. W. H. DIVEN as President,
" M. Culler, Secretary and
" D. Kloss, Treasurer.

The business of the Synod was transacted in a very fraternal and peaceable manner, and many important resolutions were passed in relation to home and foreign missions and the education cause.

Two young brethren were ordained, namely, J. R. Riemensnyder, of Lewistown, Pa., and J. Kerr of Millersburg, Pa. Two were licensed, namely E. Datt and Geo. Rhodes. The former has received a call to Strassburg, Franklin Co. Pa., and the other to the 1st English Luth. Congregation of Danville, Pa.

We have never been present at a meeting of Synod where the members of the congregation appeared to take such an interest in the transactions. The church was filled during the business hours generally with attentive listeners. But at the anniversaries of the missionary and education societies the church was crowded, and at the former the contributions were quite liberal.

A most solemn and impressive communion season was held on Sabbath morning and services conducted both in the German and English languages.

The Luth. congregation at Blain is under the pastoral care of Rev. W. L. Cutter, formerly a missionary in India, and is in a flourishing condition. The congregation is very much attached to their pastor. They are about taking down the old stone church and building a new one of brick.

The people were extremely kind and hospitable and we were amply repaid for all the trouble and difficulty of getting to the place in the kindness of our reception and entertainment after we arrived there. Next year the Synod will meet in Lewistown, Pa.

THE SYNOD OF PENNSYLVANIA

convened this week in Lancaster, Pa. A friend who attended as visitor took notes of the proceedings from which we make the following extracts:

They had met already on Thursday of the previous week in extra session for the purpose of adopting a revised constitution. They worked at it nearly three days and did not get it finished. They intend to finish it in another extra session next year.

On Tuesday morning Dr. Schaeffer preached the Synodical sermon; he made little or no allusion to Gen. Synod matters. On Sunday evening Dr. Krotel preached the centenary sermon, 1866 being 100 years since the dedication of Trinity church in Lancaster, Pa. He came down hard on the Gen. Synod.

On Monday morning the Synod was organized by the election of Dr. Krotel as President, Geisenhainer Treasurer, Bauer German and Kohler English Secretary.

In the evening Rev. J. Fry preached on Education. He said that this Synod had 25 students to support, and that it was their rule never to turn any worthy applicant away.

On Tuesday morning a very affecting scene occurred. Father Bötis, senior of the ministerium, appeared and was received with a rising vote. He is now in his 90th year. He delivered a brief address, urging all to devote themselves more singly to the great work of saving souls, and telling them that he never expected to meet them again on earth. The president responded happily and all were deeply moved at this touching scene.

The committee on the President's report refer to the difficulty about the German Professorship in Pa. College. The Board of Directors refused to confirm the nomination of Prof. Hinterleitner on account of certain "embarrassments and difficulties," and then themselves appointed Mr. Spicker as German instructor for the College. Those difficulties relating to the Ger. Prof. teaching in the

Seminary committee thinks are entirely removed by eminent legal advice, deciding it utterly impossible to compel instruction in the Seminary.

RESOLVED, that whenever the Board of Directors at Gettysburg declare those "embarrassments" removed, the Pa. Synod will pay Mr. Spicker's salary. Because the Faculty did not confer with the Synod in making the appointment, this Synod refuses to pay.

RESOLVED, that all connection between this Synod's Professor and the Gettysburg Seminary does hereafter cease.

Rev. Welden offered the motion that Gettysburg had no legal claim upon the Pa. Synod. B. M. Schmucker said that a claim rested upon this Synod to give theological instruction from the money collected for the Professorship, not, however, at any one place, as Gettysburg, evidently meaning that some of this fund should be devoted to the Philadelphia Seminary. The Directors from Gettysburg having permission to speak Dr. Lochman said they were also in possession of eminent legal advice, and that they could not permit the Ger. Prof. to enter except under the same regulations as the regular faculty.

Two persons were now nominated for the Ger. Prof. at Gettysburg, namely Prof. Heydenreich of Bethlehem, Pa., and Rev. Wilken of Tennessee. Drs. Morris and Mann advocated Wilken, and B. M. Schmucker, Heydenreich. The vote stood: Wilken 81, Heydenreich 43.

The committee on the report of the delegation to the Gen. Synod now reported. Prof. Muhlenberg read it in English, Dr. Mann in German. It recites the history of the events at Ft. Wayne, declaring that neither the Gen. Synod had by its action dissolved connection with the Pa. Synod, and that this Synod had not done it by its action, that the president had no power, and admitted it, to exclude the Pa. Synod, and that by such revolutionary action no legally constituted Gen. Synod existed. The resolutions of the report return thanks to their delegates to Ft. Wayne, and also to the N. Y. Ministerium, Pittsburg East Ohio and Minnesota Synods for their friendly sympathies, and farther declare, that inasmuch as the Gen. Synod has failed to accomplish its design, and as the conflicting elements within it mar its harmony, therefore

RESOLVED, that this Synod hereby declares its connection with the Gen. Synod dissolved.

Dr. Krauth objected to the wording of this resolution. He introduced an amendment, declaring more particularly, that this action was taken, because the Gen. Synod, as constitutionally defined, no longer existed. He argued that if this government would receive contrary to its constitution a monarchy, as Mexico, and cast out the old state of Pa. for protesting, as a government of constitutional liberty it would no longer exist. He became quite eloquent, illustrating by the reception of the Frankean and the expulsion (?) of the Pa. Synod. The Synod, however, sustained the wording of the resolution, whereupon Krauth voted in the negative and recorded his reasons. (It is painfully evident from the above that our "Teutonic friend" C. P. K. is becoming demented on the symbols. Ed. Rev. Martz of Harrisburg delivered a speech against the resolution and then it passed almost unanimously.

One of the last resolutions passed was to call a general convention in the U. S. for a new Gen. Synod composed of true Lutherans. B. M. Schmucker moved a series of resolutions relative to the call for this new ecclesiastical body. An animated discussion now arose as to the resolution defining the conditions of entering the proposed convention. The expression "upon the basis of the unaltered Augsburg Confession" was amended by the words "In the sense of the other Lutheran Confessions," or as explained, defended, and developed by the other confessions, "or in its original historical sense." Drs. Krauth, C. W. Schaeffer, Passavant, Revs. B. M. Schmucker, Bossler and Dr. Krotel declared themselves against these strenuous clauses. Finally on motion of Dr. Seiss they were all lopped off and the expression "unaltered Augsburg Confession" retained alone. Unanimously adopted. The convention to be called during the current year. The delegates to be one clerical and one lay, for every ten ministers. Went into an election for these delegates. The following are the clerical delegates: Krotel, Seiss, Krauth, Mann, C. W. Schaeffer, Schmucker, Laird, Probst and Weldon.

Six young men were ordained to the ministry. One of them, Badenfeld, is an Austrian, —a Catholic,—he was re-ordained because he desired it, the Synod not committing itself on the validity of Catholic ordination. The proposed new liturgy and hymnbook were deferred until after the development of the proposed new Gen. Synod. Trinity Sunday 1867 is the time of the next meeting, the place not determined, but left in the hands of a committee.

Rev. J. S. HEILIG of Mill Hill, N. C. has resigned his charge at that place and desires to secure a field of labor in the North. He has been represented to us as an able and faithful minister of the Gospel. His address for the present will be York, Pa.

WORSHIP AT THE GENERAL SYNOD.

I heard some ill-natured people at the Gen. Synod at Ft. Wayne criticising the manner in which some of the religious exercises were parcelled out and conducted by the Symbolistic brethren who were present. For instance, it has been impudently asked, why Dr. Schaeffer of the Pennsylvania Synod's delegation was put forward, without the invitation of the president, to open the first exercises of the Gen. Synod, by reading the services from the Pennsylvania Synod's Liturgy, instead of the Gen. Synod's Liturgy? Who could be so bigoted as to deny the mother Synod the right of opening the meeting of her children with her own book and by one of her elders sons? Has it come to such a pass that the mother must be dictated to by her children, and that she must consult any president whom they may from time to time elect what she may, or may not do, in her own Gen. Synod.

In the same unfeeling spirit has it been asked, why should the mother synod put forward her delegation, occupying the doubtful position which they were thought to have towards the Gen. Synod at this time, to preach most of the sermons before this body? Why should it have been pre-arranged without consultation with the usual committee on devotional exercises, to have Dr. Passavant preach twice during Synod, to have Dr. Greenwald lecture on Saturday, in the Preparatory Services, on the Real Presence, and Dr. Seiss on Sunday morning on Baptismal Regeneration? Now in regard to Dr. P.'s preaching twice without appointment by the committee, we think notwithstanding many of the appointments were made "by request" that he did not preach twice, but perhaps only once, without regular appointment.

In regard to Dr. Greenwald's sermons and his "lecturing us on the Real Presence," it may be said, that it is true, he did teach us that the body of Christ is present with the bread and wine "after a heavenly manner," and there given to and received by all the communicants; but in what does that differ, vain caviller, from the X. Art. of the A. C.? And beside, was it not fitting, that at such a time as this, when the Gen. Synod may be growing lax in its adhesion to the "faith of our fathers" upon that Art. it should have some wholesome and conservative instruction delivered to it, and especially by the "mother synod?" and sad must be the state of that man, who, if he differed from the Dr. on that single point, could not be profited by the remainder of such an excellent discourse as it was.

It is also true that Dr. Seiss, on Sunday morning, did make some strong statements upon "Baptismal Regeneration," and did seem to teach it, but how much stronger was his language than that used in the 2nd Art. of the A. C., and in other parts of the Symbolical Books and by "the fathers" of the church since? And was it not again fitting to receive a little maternal counsel at this point? But to be engaged in the miserable business of picking such flaws in a sermon, upon the whole, so grand as was Dr. Seiss, on that occasion, is like finding spots on the sun. But the most miserable bigotry of all is to be found in those ill-natured criticisms which were so frequently made upon the fact that the delegates of the Penn. Synod, save Dr. Seiss, of course, who was better employed and probably one or two others, turned their backs upon the Gen. Synod after it had so humbled itself to them on Saturday night, and went away and communed with the Missourians in Dr. Sihler's church, and especially, as the complaint is, that they would do this after Dr. Sihler refused so far to recognize the Lutheranism of the Gen. Synod as to accept the courtesy offered him in the motion of Dr. Schmucker of being elected an advisory member of Synod. That they should have turned round after this and have gone into Dr. Sihler's confessional box and asked him to absolve them from their sins, and have sought permission to commune on Sunday, amid candles, crucifixes and all, with such contemners as these of the Gen. Synod—that very Gen. Synod into whose convention they were making such resolute and impatient haste to be admitted, is, it is complained, "the unkindest cut of all." Well now what of all this? Suppose the said delegates did go to confession and communion at Dr. S.'s church: had they not a right to do so? Was it not meet that they should prove to Dr. S. that the Gen. Synod has a charity so broad that it can commune not only with other Christians, who are not of her, but even with her enemies? Besides, had not the delegation given sufficient proof of the love of the Mother Synod to the Gen. Synod without this? Must children always be questioning the love of their mother, even to the restriction of her liberty and her charity.

S. J.

REMARKS BY THE EDITOR.—The readers will observe that we conduct our paper on principles of the strictest impartiality, for although we highly disapprove of the course of the Penn. delegation and their revolutionary principles, yet we are willing to admit into our columns whatever can be said in their defence. We are perfectly willing to let the delegation of the "mother synod" have the full benefit of the above defense, and leave it to the judgment of our readers to determine how much it is worth.

In some particulars the writer seems to labor under a mistake. He appears to regard it as a matter of small importance that they turned their backs upon the communion table of the Gen. Synod and communed with the avowed enemies of the Synod, amidst images, crucifixes, wax candles &c. But not only did they turn their backs upon the communion of the Gen. Synod but also upon that of one of the congregations belonging, if we mistake not, to the Pittsburg Synod, for whose sympathy and co-operation they appeared to be so grateful. Namely that of the Rev. C. Bauman, who serves a large German congregation in Ft. Wayne. Dr. Sihler does not recognize Rev. Bauman as a Lutheran minister, nor his congregation as a Lutheran Church, but is about building a church it its immediate vicinity for the purpose of destroying it.

It was this church that the Pa., delegation and their friends occupied for the purpose of holding their secret caucus. It was therefore in the highest degree insulting to Rev. Bauman and his congregation, that after enjoying his hospitality, the Pa. delegates should also turn their backs upon his communion, (which was celebrated at the same hour with Dr. Sihler's), and commune with his most bitter persecutors.

The writer also seems to take it for granted that the delegates were in Dr. Sihler's private "confession box," to confess all their sins and receive absolution. Now, although it is the rule among the Missourians that no one shall come to the communion who has not previously in private confessed his sins and received private absolution, yet we incline to the opinion that Dr. Sihler made an exception in the case of the Pa., delegation, and admitted them without confession and absolution. It is true, our friend C. P. K., made a public confession and recantation in his paper some months ago, but if he would make a clean breast of it and confess all the follies of his youth and the somersets of his riper years his confession alone would require a whole week's time. Besides more than a dozen of the most prominent members of the "mother synod" belong to the "ancient order of free and accepted masons," therefore if Dr. Sihler had had the slightest suspicion on this subject, he would not have admitted the Pa., delegation, for they strenuously exclude members of all secret societies from their communion. If they had been in the "confession box," they would also have been compelled to confess this sin, and hence we infer that they were not confessed and absolved by Dr. Sihler.

That the Pa., delegation and their particular friends conducted the greater part of the public worship at the Gen. Synod contrary to the wishes of the properly constituted authorities, and considering the doubtful relation which they sustained to the body, we feel constrained, notwithstanding the apology of our correspondent, to designate as an act of unblushing arrogance.

With these few explanatory remarks we are willing to let the above defense of the Pa., delegation go before our readers.

What is Loose in Buffalo?

The Luth. Kirchenzeitung of Columbus has received information that Rev. Grabau has been suspended and his church locked against him! We are very far from agreeing with Grabau either in doctrine or church polity, but we do not by any means rejoice over his fall, we rather pity that poor old man, whom we regard as an honest but deluded fanatic. The cause of his suspension and the closing of his church is not stated. The following is a translation of the notice in the Kirchenzeitung:

"In relation to the Buffalo Synod we have been informed that Rev. Grabau has been suspended and his church locked against him. Whether this information is well founded we are unable to say. But this much is certain that in the congregation at Buffalo great disturbances have taken place which might easily lead to such results. At least the church was closed and the services suspended." &c.

MARSHALSTOWN, IOWA.—Rev. C. Lepley writing to us from the state of Iowa, calls attention to the Lutheran church in Marshalstown, Marshal Co., Iowa. He says, there is a very neat and comfortable church there which will seat comfortably 300 persons. The congregation is small but energetic and needs a pastor, whom they will support well. A good man would do well there both in a temporal and spiritual point of view. He would draw members of the church to settle there and in a year or two make a fine, intelligent charge out of it. Ministers who have any desire to labor in the West would do well to examine the claims of Marshalstown.

COLUMBUS, TEXAS.—Rev. J. J. Sherer of the Colorado College at Columbus, Texas writes to us: "We have about 115 pupils in our College, male and female, and four teachers. Brother G. has been dead about four years and I am almost alone here. If you hear of any Lutherans emigrating to Texas, try to send them here; I need a few efficient members very much."

EDITORIAL CORRESPONDENCE.

Albion, June 6th, '66

DEAR BRO. ANSTADT.

I am far away in the State of Iowa. Last night I spent in the house of our Dear Bro. Sternberg. I visited with him their "Institution,"—a creditable building. I think somewhat superior to the Selins Grove "Institute." They have about 40 scholars in the literary department. As yet there are no theological students. The great want, in this State, is ministers of the Gospel. There are a number of good and faithful men; but that number should be increased ten fold. There must be ministers who will make an impression upon the minds of young men, and influence them to prepare for the work of the ministry. Young men, for the ministry, in the West, ought to be educated in the West. But some ministers must be brought from the East first, to build up congregations, to spiritualize and enlighten the people as to the duty of devoting their sons to the work of the ministry. These institutions would then be filled with pious young men preparing themselves for that work. And in my estimation there is no State in the Union which now presents such a field of usefulness as the State of Iowa. This grand field is white unto the harvest. Oh that God may hear the prayers of his people and send them men, after his own heart, to preach the truth, and adorn it by a Godly life!

These great prairies surpass anything I have ever seen. I have heard, and read of them, but I never saw them before. Never, in my life, had I such awe of God as when I saw these immense plains. It seemed as though Heaven and earth had come together and that the vast plains of the eternal world were spreading out before me. In our heart of hearts we were ever singing.

"All o'er these wide extended plains
Shines one eternal day,
There God the Son for ever reigns,
And scatters night away."

There is but a slight transition of thought from this "wide, wide world," to the vast plains of eternity. May not the invisible spirits play upon their harps of gold near these "fair fields of Eden," and their

"Trumpet's sound

With heavenly symphony, be heard around."

God has made these vast plains for some noble end. Almost every foot of land can be tilled, and the soil is so rich and deep, that it will never be exhausted. One man can cultivate as much land here as two men can in the East, and with much more ease, by the use of machinery.

The atmosphere is clear, pure, healthful. The sun, moon and stars seem clearer, and nearer the earth. I never saw the evening star shine so brightly, nor ever so large. This is accounted for by the dryness and purity of the atmosphere. The air is not hung with the dews of death, as in many miasmatic regions, and were it not for the incessant winds, often terminating in a storm, Iowa would be one of the very best countries in the world. As it is, including the greater part of Illinois, and extending on to the far West, these vast prairies will be the great producing farms for the world. Just think of it, farmers and forwarding merchants find it cheaper to produce and purchase corn and burn it for fuel, than to use coal and wood.

The church will be held responsible if the moral and religious status of the masses of the people does not keep pace with the growth of wealth and wickedness. Men, young men, whose hearts glow with a desire to do good in the name of Jesus, have no better prospect, no better opening, than in these States from Indiana on to the far West. Come young men, in the ardor of your youth, in the vigor of your manhood, come to the West, and in the name of the Lord, set up your banners, and God will bless you in your work, and in your person. Yours truly, L.

It is a very sacred privilege to be admitted to the fellowship of Christ's sufferings, to be allowed to look upon them with the insight that experience of pain and disease and their attendants give, and to tell him you are so sorry for him, and that you don't see how he could love you so, but you are so glad he does, and that you feel as if you could never love him enough, but you hope that in another world he will give you the power to love and praise him a little more worthily.

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The undersigned respectfully informs the public that he has just started a lumberyard in this place, on the Isles of Que east of the canal bridge on Main street, in which he keeps all kinds of dry pine lumber—Such as inch boards, siding, shingles &c. All lumber that is not in the yard when called for, will be furnished at short notice.

Give us a call and judge for yourselves

BENJAMIN KISTNER.

June 6th, 1866.

Carmina Ecclesiae,

OR

LUTHERAN TUNEBOOK.

Fourth Edition—Revised and Improved.

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

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

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BALTIMORE, Md.

Children's Department.

Children In Heaven.

Who are they whose little feet,
Pacing life's dark journey through,
Now have reached that heavenly seat
They have ever kept in view!

"I from Greenland's frozen land,
I from India's sultry plain,
I from Africa's barren sand,
I from Islands of the main!"

"All our earthly journey past,
Every tear and pain gone by.
Here together met at last
At the portals of the sky,"

Each the welcome, "Come" awaits,
Conquerors over death and sin;
Lift your heads, ye golden gates,
Let the little travellers in!

Thoughts on Patchwork.

While Dora is just about beginning a patchwork quilt, and she and Abbie are consulting over a basket filled with scraps of calico and muslin, there is, though you might scarcely suppose it, a great deal in their conversation that is well worth thinking about. Our lives, so curiously varied, and made up of so many different things, seem very much like pieces of patchwork; and when we hear Dora talking about her quilt, it almost seems as though she were speaking of her own future history. She says, "I want to have more white than anything else in my quilt. The ground-work must be white."

Is not this well said? We all know that white is the emblem of purity and goodness. Though at the same time, we know that the fairest life among human beings cannot be all of that spotless hue. Other and less heavenly colors will be mixed in, now and then, but the general appearance of the whole must be light and pure, and if you wish your life-fabric to show any beauty, or to cause you any rejoicing when it is all complete, remember that "the ground-work must be white." Now, having picked out all the muslin, the girls turned to the calicoes—scraps of dresses belonging to the living and the dead, the loved and the neglected, the near and the absent—and not a scrap, it is probable, but has a history belonging to it.

"Why," says Abbie, "you are not going to put the ugly black in your quilt, are you?" "But," is the reply, "There are so many pieces of black that I thought I should have to use some."

True, there is a great deal of this black, and a share of it, or of what the black represents, falls to every human creature's lot. The brightest pair of eyes that ever went sparkling along a smooth and joyous path, up to mature age, have known what it is to run over with tears for somebody's death; and every man and woman, and many a boy and girl that we meet, has worn mourning upon the heart, if not upon the form.

"If I were you," remarks Abbie, "I would have none of the gloomy all black, but here are some pieces of half-mourning that will do very well."

Now, among all the pieces of stuff, we see none so suggestive as the "half-mourning." Most people, when they put on deep black for the death of those they love, feel as if they never could consent to wear and other sort of garments, or to think of anything but grief. Yet the kindness of Providence has arranged that this shall not always be so. We meet with killing griefs, and yet they do not kill us; and gradually, as time wears on, we consent to take to our souls those consolations which God has provided. We once heard a child ask if people who wore half-mourning had any friends that were half-dead; and odd as the thought seems, there may be a serious side to it too. Very often, it is not until some time after we have lost our friends that we begin to realize that it is only the earthly half which is dead. At first, our minds keep dwelling upon the grave and the cold form that we lately saw laid therein, but gradually the beloved spirit that has passed away draws our thoughts up with it to the unseen land. We can stand, at length, beside that very grave itself, and think of the departed as now living and rejoicing; and so the hope of re-union in Heaven, and the gratitude to God for having given us that hope, are so mingled with our sorrow that it becomes at length but half a mourning, and the rest is sweet anticipation.

But hear Dora again: "Yes, I will use those scraps, for the contrast of the dark pieces will only make the pretty colors look brighter."

No doubt that is so. The dark places in life, like the black setting that is sometimes used for diamonds, serves to make the brightness seem more fair. None know the blessings of health but those who have been wearied and worn by illness; and none know what ease and comfort there are in always having enough to live upon, but those who have struggled through thorns of poverty. But why are so many trials sometimes sent, even to the good?

Come in a few weeks, and then take a survey of Dora's quilt. Its materials are now but a confused and many-colored heap of "shreds and patches," and you cannot possibly guess into what pattern she means to form them. But when the work is done you can see the design at once, and admire the way in which the light and the dark, the gay and the gloomy-looking pieces have all been made to take their places, towards making up a pretty and harmonious figure. So much the more is the patchwork like our lives, whose making up we cannot now understand, though the complete and beautiful design will be seen clearly when the whole is finished.

THE VALUE OF A NAME.

The value of a name! Can it be estimated? Is there any known standard in dollars and cents by which to graduate it? Will it come within any of the known laws of political economy? As well might a jury assess the pecuniary damage of taking away the life of another.

When I reflect how dear the reputation of every man is to himself, I am amazed at the light use he will make of the reputation of another. Private slander is a large ingredient in the petty gossip of the day. Indeed it often seems to form the very spice of conversation, which gives it all its flavor.

Wit and Humor.

It is reported from Rome that the Pope's bull has got the Rinderpest.

A fine coat may cover a fool, but never conceals one.

THANKS.—A cobbler once returned thanks through the newspapers to the fire department for saving his stock. This caused great laughter, till a person observed that his stock was his awl.

"They say 'cotton is declining,'" exclaimed an old lady, as she removed her spectacles and laid down her paper. "I thought so," she continued, "for the last thread I used was very feeble."

"I am glad this coffee don't owe me anything," said a bookkeeper to his wife the other morning at breakfast. "Why so?" was the question. "Because I don't believe it would ever settle."

A church in Baltimore has its motto upon the outer walls, "To the poor the gospel is preached." One morning these words were found painted under it—"Not here though."

Pride is as cruel a beggar as want, and a great deal more saucy. When you have bought one fine thing you must buy ten more that your appearance may be of a piece. It is easier to suppress the first desire than to satisfy all that follow it.

A story is current that Mr. Thomas Carlyle refused the Edinburgh University degree of LL. D. on the ground that he had a brother, a Dr. Carlyle (an M. D.), and known in literature as a translator of Dante, and that if the two Carlyles should appear at Paradise mistakes might arise.

The New Bedford "Mercury" tells a story of a witty "Colonel B——" who, when on his death-bed, and near his demise, assured his friends that he could not possibly survive many hours. "Nonsense! Colonel," encouragingly remarked one: "your feet are warm, and no one ever died till the extremities became cold." "Don't tell me that," squealed out the sufferer. "do you think John Rogers's feet were cold just before he died?"

HIBERNIAN TOASTS.—Two gallant "sons of Erin," being just discharged from service, were rejoicing over the event, when one, who felt all the glory of his own noble race, suddenly raised his pot above his head, and said, "Arrah, Mike, here's to the gallant old 69th—the last in the field, and the first to leave it." "Tut, tut, man," said Mike: "ye don't mane that." "Don't mane it, is it? Then what do I mane?" "You mane," said Mike, and he raised his glass high, and looked lovingly at it, "Here's to the gallant 69th, equal to none!" And so they drank.

It is observed that the most censorious are generally the least judicious: who, having nothing to commend themselves, will be finding fault with others. No man envies the merit of another that has any of his own.

A RECEIPT FOR HAPPINESS.—It is simple. When you rise in the morning, form a resolution to make the day a happy one to a fellow creature. It is easily done—a left-off garment, to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves light as air—will do it, at least for the twenty-four hours; and if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result: You send one person—only one, happily through the day; that is, three hundred and sixty-five in the course of the year—and supposing you live forty years only, after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, worthy reader, is this not simple? and is it not worth accomplishing? We do not often indulge in a moral dose—but this is so small a pill, that one needs no red currant jelly to disguise its flavor, and it requires to be taken but once a day, that we feel warranted in prescribing it. It is most excellent for digestion, and a producer of pleasant slumber.—LONDON ATLAS.

Faith in any thing is limited or extended according as it has these properties: Certainty, probability, possibility, and impossibility. A man may perish from unbelief or disbelief, though another may be saved who lacks faith; for a destitution of faith does not imply unbelief. Christians have faith; heathens want faith; infidels have unbelief. Not understanding this causes some to say, that where there is no faith in Christ there can be no salvation; thinking that if a man have no faith he must have unbelief. But unbelief is a positive want of faith, a negative evil. A man may hear a rumor, and believe it; or another hears, but disbelieves it. But he who has not heard it, cannot be charged with disbelieving it.

INTEMPERANCE.

By Miss EMMA ROBINSON.

Among all the evils that are prevalent among mankind, there is none more degrading and contaminating in its influence than intemperance. When we think of this enlightened era of the world, and the many noble institutions that have been established for man's moral and intellectual benefit, we are lost in wonder at the extent that intemperance, immorality, and vice, still pervade our land, notwithstanding the various efforts that are made to crush their demoralizing influence. And I will ask, why is it that so many will accept the intoxicating glass, and the evils that result therefrom, in preference to the honors within the reach of all who are willing to obtain them? "But the heart of man is deceitful above all things, and desperately wicked," and "men love darkness rather than light."

Intemperance has a powerful influence upon its victims, and when it once has a hold on the will of man, what is he? It makes him, often, lower than the brute, destroys his mental and physical powers, and unqualifies him for any position in life, besides making him the subject of disgrace and remorse to all his friends. Perhaps he is a husband and a father; and who can tell the heart's anguish of her, who has left a kind, parental heart to share her affections and life with a husband whose only love, and ambition, are associated with the poisonous cup? The wife lives out a miserable existence, with the bitter thought ever weighing upon her mind, that she is a drunkard's wife.

I think if all young ladies would abhor, and discountenance all who are addicted to intemperance, it would be a great auxiliary, both in putting down its progress, and in upholding the temperance cause, and thereby save many a young man from the path of misery and destruction. Life has its various temptations; they present themselves in various forms; and intemperance, although debasing as it is, to man seems a resistless temptation. We see a young man, who has been brought up by Christian parents in the path of virtue, when about to launch his bark upon the swift, onward current of life, overtaken by evil companions, and persuaded to engage with them in a social drink. Forgetting the honor it would be to positively refuse, but fearing the scornful laugh, and derision of his associates, he drinks, and thus takes his first step to ruin. The consequence, too often, is, he becomes an habitual drinker, and at last falls a drunkard's grave. Ah! how many can attribute their intemperance, and ruin to evil companions. Again we would ask, cannot our government enact and enforce such laws that would demolish the liquor cause, and also prohibit its manufacture? But it is a lamentable fact, that too many of our legislators, and those in authority, love to indulge in the intoxicating glass themselves. During the late struggle through which our country has passed, hundreds of our noble soldiers, who left their loved ones, and went forth inspired with duty, and love of country, were smitten down, caused only through the intoxication, and consequent mismanagement of their commanders. But the time is coming when the strongholds of intemperance shall be broken down, and man shall be brought to consider for what purpose he was created, his destiny, his duty to himself, his fellow man, and to his Creator.

THE ORIGIN OF WRITING.

The art of writing, unquestionably, in a philosophical point of view, directly followed the origin of language, or the utterance of words. According to the Scripture, however, perusing the fore part of Genesis, Adam was endowed with speech when he became a living soul; for, it is there recorded, that he gave "names to all cattle, and to the fowls of the air, and to the beasts of the field."

At precisely what posterior time, from this period, the art of writing was discovered, is not definitely known. It might be inferred from the fact that the Ten Commandments were written on tables of stone, in the time of Moses, that mankind, long before this era of the world had arrived, did understand something of the early rudiments of writing. Were this not so, how could they have interpreted correctly these Ten Commandments?

In the first stage of the world, therefore, it is true, men did not think any farther ahead than to communicate their thoughts to one another, in mingling in each other's society, by the use of words, or elementary sounds, to which they gave utterance. It was not until afterwards that they devised the plan of using marks or characters, when presented to the eye, by which a mutual communication could be dispatched to the absent, or received in return.

The ancients used to employ pictures, hieroglyphics, symbols, to represent signs for things and this mode of writing had to answer as a medium in transmitting the memory of events through a long succession of primeval ages. It will be remembered that the aboriginal inhabitants of Mexico, when the adventurous Spaniards first touched along their coast, conveyed the intelligence to the halls of Montezuma by scratching pictures of the ships, men, horses, artillery,—a custom like that had been prevalent in the Old World, till the art of writing came into general use, and hieroglyphics, or symbols of things invisible, were no longer considered an indispensable necessity; though in China hieroglyphical characters still exist, it is said, to some extent, where they have brought the art to a higher degree of perfection than that it was ever brought to by the ancients.

Letters were first imported into Greece, so says tradition, by Cadmus, a Phœnician, more than three thousand years ago. The inventor's name of this happy discovery has been lost in the hopeless darkness of remote antiquity. It was the Greeks who established the practice of writing from left to right, which still prevails to the present day. They wrote on skins of parchment

with ink, and in this way all compositions, records, and books were preserved. The common mode of writing on paper is an invention that dates back no farther than the fourteenth century. Thus the above remarks, in a condensed form, present to the reader some idea of the origin of writing.—Waverly.

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SCHOOL ORGANS AND MELODEONS
Finished in elegant Rosewood, Walnut, or Oak cases.
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An Illustrated Catalogue containing full description of style, and testimonials of the most eminent musicians, as to the superior excellence of our instruments—will be sent free to any address.

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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 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 impossible for us to meet our orders promptly. With our increased facilities, we feel warranted in assuring our patrons that their orders will be promptly met, and solicit a continuance of their patronage.

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5. Disagreeable noise while in operation.

The Empire Sewing Machine is Exempt from all these Objections.

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

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

Emphatically a Noiseless Machine.

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

We respectfully invite all those who may desire to supply themselves with a superior article, to call and examine this Unrivalled Machine. But in a more especial manner do we solicit the patronage of Merchant Tailors, Dress Makers, Corset Makers, Coat Makers, Hoop Skirt Manufacturers, Shoe Binders, Kirt and Bosom Makers, Vest and Pantaloons Makers, Religious and Charitable Institutions will be liberally dealt with.

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

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

Time of Passenger trains at Williamsport.

LEAVE EASTWARD.

Erie Mail Train. 11 45, p. m.

Erie Express Train. 5 55, a. m.

Elmira Mail Train. 10 35, a. m.

LEAVE WESTWARD.

Erie Mail Train. 4 50, a. m.

Erie Express Train. 6 45, p. m.

Elmira Mail Train. 4 45, p. m.

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

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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.

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Oct. '65.

PENNSYLVANIA RAIL ROAD.

Summer Time Table.

EIGHT TRAINS (DAILY) TO AND FROM PHILADELPHIA AND PITTSBURG, AND TWO TRAINS DAILY TO AND FROM ERIE (SUNDAYS EXCEPTED.)
ON AND AFTER
STNDAY, MAY 20th, 1866.

The passenger trains of the Pennsylvania Rail-road Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburg as follows:

EASTWARD.

PHILADELPHIA EXPRESS leaves Harrisburg daily at 2.45 a. m., and arrives at West Philadelphia at 7 00 a. m.

FAST LINE leaves Harrisburg daily (except Mondays) at 8 50 a. m., and arrives at West Philadelphia at 1 00 p. m. Breakfast at Harrisburg.

Erie Express east from Erie arrives at Harrisburg daily (except Monday), and connects with Fast Line leaving Harrisburg at 8 50 a. m.

Day Express leaves Harrisburg daily (except Sundays), at 1 40 p. m. and arrives at West Philadelphia at 5 40 p. m. Dinner at Harrisburg.

Cincinnati Express leaves Harrisburg daily (except Sundays), at 8 30 p. m. and arrives at West Philadelphia at 12 30 a. m. Supper at Harrisburg.

Harrisburg Accommodation leaves Harrisburg daily (except Sundays), at 8 30 p. m. and arrives at West Philadelphia at 9 00 p. m. This train has no connection from the West.

Lancaster Train, via Columbia, leaves Harrisburg daily (except Sundays) at 7 00 a. m. and arrives at West Philadelphia at 12 30 p. m.

Dillerville Accommodation, via Mt. Joy, leaves Harrisburg daily (except Sundays), at 6 30 a. m. and arrives at Lancaster at 9 10 a. m. connecting with Lancaster train east.

Way passenger Train leaves Altoona daily (except Sundays), at 6 00 a. m. and arrives at Harrisburg at 18 40 p. m.

WESTWARD.

Erie Mail west for Erie, leaves Harrisburg daily (except Sundays) at 2 05 a. m. and arrives at Erie at 6 55 p. m.

Erie Express west for Erie, leaves Harrisburg daily (except Sundays) at 4 10 p. m. arriving at Erie at 9 30 a. m.

Baltimore Express leaves Harrisburg daily (except Sundays) at 2 00 a. m. arrives at Altoona 7 20 takes Breakfast, and arrives at Pittsburg at 1 10 p. m.

Philadelphia Express leaves Harrisburg daily at 3 20 a. m. arrives at Altoona at 9 20 a. m., takes breakfast, and arrives at Pittsburg at 1 40 p. m.

Day Express West leaves Harrisburg at 2 00 p. m. daily (except Sundays), and arrives at Altoona at 6 50 p. m., takes Supper, and arrives at Pittsburg at 12 midnight.

New York Express leaves Harrisburg daily at 4 00 a. m. arrives at Altoona at 8 50 a. m., takes breakfast and arrives at Pittsburg at 2 00 p. m.

Fast Line leaves Harrisburg daily (except Sundays) at 4 05 p. m. arrives at Altoona at 8 50 p. m., takes supper and arrives at Pittsburg at 2 20 a. m.

Mail Train leaves Harrisburg daily (except Sundays) at 2 10 p. m., arrives at Altoona at 8 30 p. m., takes supper, and arrives at Pittsburg at 20 a. m.

Emigrant Train West, to which a first class passenger car is attached for the accommodation of local travel) leaves Harrisburg daily (except Mondays) at 7 00 a. m., arrives at Altoona at 3 00 p. m., takes dinner, and arrives at Pittsburg at 11 00 p. m.

Dillerville Accommodation, west, leaves Lancaster daily (except Sundays), at 3 00 p. m. leaves Mt. Jos at 3 50 p. m., and arrives at Harrisburg at 5 30 p. m.

SAMUEL A. BLACK,
Supt., Middle Div. Penna. R. R.

NORTHERN Central RAILWAY.

WINTER SCHEDULE.

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

Leave Baltimore as follows:

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

Mail, " 9 00 " "

Fast Line, " 12 10 p. m.

Parkton Accommodation, No. 1 12 30 " "

York Accommodation, No. 2 3 30 " "

Parkton Accommodation, No. 3 5 30 " "

Pittsburg and Erie Express 7 20 " "

Pittsburg and Elmira Express 10 00 " "

Trains Southward, arrive at

Pittsburg and Elmira Express 7 00 a. m.

Parkton Accommodation, No. 2 8 30 " "

York Accommodation, No. 2 10 15 " "

Fast Line 12 30 p. m.

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

Mail 5 30 " "

York Accommodation, No. 4 9 40 " "

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

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

Pittsburg and Erie Express leaves daily, except Saturdays.

Pittsburg and Elmira Express leaves daily.

Mail and Accommodation Trains arrive daily, except on Sundays.

Elmira Express arrives daily, except Mondays.

Fast Line arrives daily.

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