

The American Lutheran.

VOL. II NO. XII.

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

PRICE, \$1.00 A YEAR IN ADVANCE.

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SLINGROVE, PA. THURSDAY, JUNE 28, 1866.

PUBLISHED EVERY TWO WEEKS.

Men & Things as I saw them in Europe

LETTERS FROM AN AMERICAN CLERGYMAN.

XXXV.

That was a pleasant evening which I spent at Park, on the Clyde, the residence of John Henderson, Esquire. It was there I met the Rev. John Angel James, of Birmingham, so widely known for his many pious, evangelical, and greatly useful works. He is very much like his books, pious, elegant, chaste in conversation, very affable, and by no means so English as many of his portraits would represent him. Deeply to my regret, he was prevented, by indisposition, from being my fellow-traveller to the Highlands.

Taking a steamer at Park, we sailed down by Greenock to the Firth of Clyde, and thence by the Kyles of Bute to Loch Fyne, and thence by the Crinan Canal through a great many islands up to Oban. The day was calm and warm, and the sail was magnificent, with the Highlands and islands constantly before us, and the scenery changing at every turn. We had on board a large company of hounds and huntsmen, and quite a sprinkling of nobility, on their way to the shooting and hunting grounds in the Highlands. The dogs were the only passengers to whom the nobility paid much attention.

Oban is most pleasantly situated at the head of a small bay. Upon a cliff near the town stands the ivy-clad ruins of Dunolly Castle, the ancient fortress of the MacDougals of Lorn, once a most powerful clan. From the heights above the town are fine views of the sea, of the Isle of Mull, and of many smaller islands, each of which have their spirit-stirring history. It was on these heights I saw, save in the case of soldiers, the only Highland dress I saw in Scotland. And it was worn by a man upward of sixty years of age, of proud bearing, and probably one of the descendants of the "Lord of the Isles." In this Highland village we found the ex-Queen of France, the widow of Louis Philippe, with some of her children, her suite, and her priests. O what a change from Paris to Oban, and from the Tuileries and Versailles to the Caledonia Hotel! Royalty in exile!

We took the steamer early in the morning for Staffa and Iona, those celebrated islands on the western shores of Scotland. The day was bright and calm, and without a ripple on the ocean. On that little island Alexander II. died in 1247, and Hacon of Norway met his confederate chieftains. That little island was anciently the residence of the bishops of Argyll. There, on the shores of Mull, is the "Lady Rock," where Maclean exposed his wife to be swept away by the tide; but she was rescued by some of her father's followers. Ignorant of her rescue, Maclean had for her a mock funeral; and was soon afterwards put to death by the friends of his injured wife. And there "is woody Morven," famed in the rhapsodies of Ossian. And as we rounded the last promontory of Mull, the islands of which we were in search were seen quietly reposing like sea-birds on the bosom of the Atlantic.

Staffa rises from the ocean straight as a wall, and is of very irregular shape. It is about half a mile square on the top, which is reached with difficulty by means of a ladder. The great attraction of this island is its peculiar basaltic formation, and the "Cave of Fingal." This cave is one of the world's wonders. It is about seventy feet high, thirty-six wide, and recedes inward about two hundred and fifty feet. The entire front and sides are composed of countless basaltic columns, beautifully jointed, and of symmetrical though varied forms. The roof is composed of a rich grouping of overhanging pillars, some of them of snowy whiteness from their calcareous incrustations. The ocean ebbs and flows in this cave, and at full tide boats can go back and forth through its entire length. The columns on the island are sometimes perpendicular, sometimes oblique, and sometimes nearly horizontal. They are generally pentagonal and hexagonal; sometimes they have seven or nine sides; but they are rarely triangular or rhomboidal. Nor are their angles so sharp, nor are the blocks so exquisitely united, as those of the Giant's Causeway, in Ireland. Yet so closely are they often joined not to admit between them the blade of a knife.

But neither pencil nor pen can adequately describe this wonder of nature to those who have never seen it. "If this cave were desti-

tute of the order, the symmetry, the richness arising from the multiplicity of parts, combined with the greatness of dimensions and simplicity of style which it possesses; still, the prolonged length, the irregular galleries, the twilight gloom, the echoes of the surge as it rises and falls, the transparent green of the water, and the fairy solitude of the whole scene, can not fail permanently to impress any mind gifted with any sense of beauty in nature or art." And although without inhabitant, without hamlet or hut under which to take shelter from rain or storm, and exposed to every wind that sweeps the sea, it is yet visited yearly by thousands, solely attracted by the wonderful formation and caves of Staffa, where

"Nature itself, it seem'd, would raise A Minister to her Maker's praise."

After spending some hours amid these wonders, we embarked, and proceeded to Iona, but a few miles distant. Here we went ashore in boats, and were met by a crowd of children, wishing to sell us pebbles and relics of the island. Unlike Staffa, it lies low, possesses a surface of about ten square miles, and has about 400 inhabitants. There is an Established and Free Church, which would seem to indicate a waste of men and money. But we were told that at the disruption, the minister, who yet is on the island, and almost all the people, went out with the Free Church, which rendered the erection of a new church necessary. We here found a circulating library of religious books, kept in a neat room of one of the tenants, who was its librarian, and which was established by Leigh Richmond, on his visit to Iona. What a useful monument to commemorate the visit of that excellent Christian minister.

The great attraction of this island is in its history and ruins. When corruption had deeply infected the Church, and wars and rumors of wars filled all the nations of Europe, a class of religious people fled to this lonely island for the cultivation of religion and letters. These mostly came from Ireland, led by a Christian minister named Columba, and subsequently received the name of Culdees. For ages together they maintained their simple habits and worship, uncorrupted by the errors, and unseduced by the arts and wiles of Popery. This island long continued the great luminary of Scotland and Ireland, and sent out from its narrow domain the men that kept the lamps of religion and learning trimmed and burning in the surrounding islands for many centuries. The Culdees were finally compelled to yield to the all corrupting power of Rome. At one time they were attacked by the piratical Danes; at another by the Norwegians; and they suffered terribly in the conflicts between the Picts and Scots. In 877 they fled to Ireland. Their Abbot was slain, and their monastery pillaged in 985. In 1059 their monastery was consumed. They lingered for nearly a century afterward amid the ruins of their sacred island, when they were scattered over Scotland, and kept the lights of truth burning until the Reformation, which they all hailed as the work of God.

And there before you stand the ruins of their famous old monastery, and of the chapel where these Culdees preached and prayed. The feelings which the first view of them excites is peculiar, after sailing for hours among the barren islands between them and Oban. They rise out of the deep, giving to the desolate region an air of civilization, and stand up a monument to the memory of the pious and holy men whose works yet praise them, though the names of most of them have passed away from the records of men. This was esteemed in Denmark and Norway, as well as in Ireland and Scotland, "an holy island;" and hence you are shown lines of graves of Danish and Scottish kings. On their death they were taken to the "holy isle" for sepulture. In wandering around the ruins, we came to what was obviously the well of the monastery, now almost filled up with rubbish. "What was this?" said a lady of the company. "No doubt the old well of the Culdees," was the reply. "As the Culdees were Baptists, was it not probably their baptistry?" said an intelligent Baptist clergyman from London, who was one of the company. It was the ruling passion strong in Iona. Of the three hundred and sixty-five stone crosses which studded this little isle, but one now remains, which is a rudely-carved pillar twelve or fifteen feet high, and is called the MacLean Cross, after the

clan which was once chief among these islands. And as our steamer turned her prow toward Oban, I threw all the emotions of my heart into the sweet words,

"Homeward we turn. Isle of Columba's cell, Where Christian piety's soul-cheering spark (Kindled from heaven between the light and dark Of time) shone like the morning star—farewell."

"You are from America, they tell me," said the captain, as I stood on the wheel-box looking out upon Mull, and straining my eyes to catch a glimpse of Skye. After some conversation as to localities, he again asked, "Did you ever hear of a Bishop Hughes in New York?" After replying in the affirmative, he said, "I was some months ago in Sligo, where I bought a little book called 'Letters to Bishop Hughes, by Kirwan.' Now I want to know if you have ever seen it or read it." On replying in the affirmative, he said, "I have read that book over and over; and I have read it to my wife, now I want to ask if you know who Kirwan was?" Without revealing myself to the honest Scot, for which I have since been sorry, I got round the question as well as I could. "Well," said he, as he left me, "I should really like to know how Bishop Hughes could get along with Kirwan." Did I know where to find him, or how to direct it, I would certainly send him a copy of that wonderful production—"Kirwan Unmasked," which has done so much to exalt the literary fame of its author. It affords full proof of his rare qualifications for a high niche in the Dunciad.

THE MIRACLE AT CANA.

(JOHN II. 1-8.)

This has been often appealed to with triumph on the other side of this question. Have we not here, it has been confidently asked, the sanction of our Lord for the use of wine? And whoever denied this? But, then, continues the objector, "It was intoxicating wine." There, however, the text fails him: proof is demanded, and we receive only loose statement, forced inference, or perhaps rapid declamation. Before this passage can sustain an appeal to it for the use of alcoholic wine, some satisfactory evidence must be adduced from it that this was the kind of wine which Jesus Christ created by this miracle. This never has been produced, and we believe never can. The more wise and candid, indeed, of those who advocate the scripturalness of this indulgence, give up this text, and are content to say that it decides nothing in the question. Let us endeavor to read its true lesson, and to make it apparent that all its explicit evidence lies on our side. We refrain here from uncertain inference, and abide close by the distinct statements of the sacred word.

"What, then, was the object and end of this miracle?" These are disclosed in the remarkable words,—"This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory." This was Jesus' first public miracle. What is the bearing of this fact, and why is it so emphatically noted? We may be sure that special care would be taken by him in the first exercise of his miraculous power, that no occasion should be afforded for misapprehending his character and mission. We may be certain that, above all other times, he would, in "this beginning of miracles," be on his guard that his acts should not be liable to misconception, but should stand out, through all time, as a revelation of himself, a display, in miniature, of the grand purposes for which he came into the world. Yet, is this done on the supposition that he here converted water into intoxicating wine? We point to facts for the reply. On the prevailing assumption that Jesus here turned water into inebriating wine, we solemnly ask, is there any one of his miracles that has been so misunderstood, so misconstrued, so abused, to his dishonor? The infidel has perverted it. Dr. Lees says,—

"Wine," says the Christian drinker, "is not wine unless it be fermented." So objects that arch infidel of all time, Dr. Strauss.—"The wine," he asserts, "at Cana, was no wine. 1st. Unless other elements were put into the water. 2d. Unless it was organically individuated to the vine. 3d. Unless it had gone through the natural process of growing, blooming, ripening, etc. 4th. Unless it had been artificially pressed out. 5th. Unless it had been accelerated by the further natural process of fermentation." The German professor is more subtle than the British drinkers, who make the last process essential to their notion of "wine," but omit the former. Neither rightly objects "That we are not justified in inferring that the water was changed into manufactured wine; but that Christ substituted his creative power for various natural and artificial processes; that he intensified, so to speak, the powers of water into those of wine. Indeed," he adds, "this latter view of the miracle conforms better to its spiritual import than the former. It is the peculiarity of

the work of Christianity not to destroy what is natural; but to ennoble and transfigure it, as the organ of divine powers."

The lover of strong drink, too, has abused this miracle. He has appealed to the example of that spotless One for authority in quaffing his own inebriating cup; he has profaned the holy life of the Lord of Glory by affirming that, like himself, he is here declared to have drunk intoxicating drink. In opposition to the perversions of both these classes of the wicked, we point to the grand design of the miracle, and read in it that Jesus "manifested forth his glory." It was a glory of divine power; it was a glory of divine goodness; it was his glory as the God-man, come forth from the Father to teach mankind how to choose the good and refuse the evil, how to partake of innocent earthly enjoyments, and yet shun all occasion of guilty, hurtful, tempting indulgence. In view, then, of this revealed end of the miracle, what conclusion ought we to form respecting the nature of the wine? Jesus here designed to manifest forth his glory as the Son of the Father, and is it not natural to think of him as giving gifts resembling his Father's in character? Is it not natural, yea, necessary, to suppose that He made wine in the miracle of the same kind, of the same quality, in the same state for human enjoyment as the Father makes it by his providence in the operations of nature? It is unfermenting, it is unintoxicating, as it is expressed, "the pure blood of the grape;" this is the law of the Father's working, in giving wine to "make glad man's heart," and why should not the Son do likewise? Can any reason be produced why he should depart from this benign law, and create an article of an entirely different character that is proved to contain a poisonous fluid, which all experience shows to be an occasion of potent temptation to man? In the name of reason and religion, we ask those who maintain this was alcoholic wine to tell us plainly why Christ should have made it so, God in his providence forms for men the pure juice of the grape; he teaches them how it can be easily preserved from putrefaction and fermentation; where is the person that shall give us a good reason why the Son of God should, on this occasion, have departed from the law of providence, and created in this miracle a fermented or inebriating wine, thereby, at the same time, "manifesting forth his glory?" This we believe is impossible; and until it be done, we must cherish the intense conviction, that Jesus here made an innocent, unfermenting wine. On this supposition, we can easily see how fully he manifested forth his glory. He showed his almighty power, he displayed his generous goodness in meeting the wants of his poor friends, he revealed his spotless holiness in providing an enjoyment, innocent, refreshing, exhilarating.—*Richie's Scripture Wines.*

[For the American Lutheran.]

"BY THEIR FRUITS YE SHALL KNOW THEM."

As there is a great deal said and written about old and new measures, about symbolic and active revival churches, and their relative efficiency for good, you will not regard it amiss if I give you a short communication on this subject by way of contrast, as observed and experienced during a ministry of over fifteen years.

I have had charge of several congregations, erroneously styled "old measure," (should be called new measure), which while in this state, gave a little over two dollars for educational purposes, but after a little revival they gave over twenty. Before the revival there were but three family altars, and no prayer-meeting, but after it, there were not only numerous family altars established but also several prayer-meetings. Again, I had another congregation, which paid me the first year as their portion of salary, fifty dollars; but after a precious revival, during which many apposeers declared that I had now broken my neck, and would get nothing the coming year, when lo and behold I received one hundred and fifty six dollars. A very pleasant neck breaking business that was. But best of all, where there was no family altar many were erected, whence the sweet incense of prayer and praise daily ascended to the throne of God.

Again, upon a certain occasion I was called on to officiate at a funeral in a vacant congregation of the anti-revival stamp, and when the funeral arrived at the church there was a very large crowd there, talking, laughing and swearing as at a regular frolic, and some even continued this during the whole burial service. Upon inquiring into this heathenish conduct, I was informed by one who knew, that he would challenge any man to select six men out of this whole congregation of near 300 members, who were not either drunkards, sabbath breakers, swearers or fornicators. Yet such persons prate against revivals, and are encouraged by their pastors to oppose them.

I knew another stoney congregation which resolved to establish a S. School, but alas! when they met there was no one who could open the school with prayer. Here was a dilemma, and how to fix it no one knew. At last one of the wise ones proposed getting a prayerbook for this purpose. This was a capital idea. The prayerbook was procured, but alas! there was none who would even venture to read an opening prayer. And what do you think they did? Why they borrowed a man from a sister denomination to do the praying for them. Yet with all this the pastor of that same congregation devoted the greater part of the fall and winter to preaching against revivals. A very good plan to keep his people in their prayerless condition. These last two congregations, though numbering near 500 members had no prayermeeting and would rather attend a frolic, or have it in their own house, than a prayermeeting. I might give a number of other examples of a similar character, but these may suffice. My experience and observation go to prove the following facts:

1. That anti-revivalism has a tendency to close the hearts, mouths, and hands to prayer and benevolence, but opens them to receive, do and say many thing which had better not be done.
2. It has a tendency to give character and influence to that abominable system of borrowing and never paying back, already too much in vogue in the world.
3. It has a tendency to oppose vital piety, and active zeal in promoting the religion of Jesus Christ.
4. It tends to cripple the enterprise and efforts of the church in her onward march, by drawing the purse strings of men so tight that you can get nothing out except at the peril of your finger nails.
5. It tends to blind the eyes and harden the hearts of men to such an extent that they are in danger of losing their precious souls.

May God have mercy upon our churches and deliver us from this spirit of slumber that hangs like a wasting curse upon so many of our congregations. SIGMA.

A "Strange" preacher.

His name was Strange. Many will think his conduct was strange also. He was a zealous preacher, and a sweet singer. Nothing gave him so much pleasure as to go about the country preaching and singing. A gentleman well off in worldly goods, desiring to make him and his family comfortable in their declining years generously presented him with a title-deed for three hundred and twenty acres of land. Strange accepted the donation with thankfulness, and went on his way preaching and singing as he went. But after a few months he returned, and requested his generous friend to take the title-deed. Surprised at the request, the gentleman inquired:

"Is there any flaw in it?"

"Not the slightest."

"Is not the land good?"

"First rate."

"Isn't it healthy?"

"Yes."

"Why, then, do you wish me to take it back?"

It will be a comfortable home for you when you grow old, and something for your wife and children, if you should be taken away."

"Why I'll tell you. Ever since, I've lost my enjoyment for singing. I can't sing my favorite hymn with a good conscience any longer."

"What is that?"

"This:

"No foot of land do I possess,
Nor cottage in this wilderness,
A poor wayfaring man.

"I dwell awhile in tents below,
Or gladly wonder to and fro,
Till I my Canaan gain.

Yonder's my house and portion fair,
My treasures and my heart are there,
And my abiding home."

"There!" said Strange, "I'd rather sing that hymn than own America. I'll trust the Lord to take care of my wife and children."

He continued singing and preaching, and the Lord, said the preacher, did take care of him and his children after him.—*Merry's Magazine.*

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.
(Concluded.)

Bad treatment from the friends of religion is another impediment. To be unkindly treated by those who are of the same faith—have assumed the obligations, and are counted brethren in Christ, is the unkindest cut of all, and the cause of many moments of anxiety and sorrow. The Master was thus treated and I am sure the servant is not above the master, nor can he expect any better treatment.

The relations with the world, sometimes adverse and sometimes prosperous would carry us away on their tide to the neglect of the great duties of the office. Adverse fortunes will come, and their design seems to be, to draw us closer to God, and produce a greater dependence upon Him. There is therefore more danger in prosperity.—This is also a difficulty—very apt to make us self-righteous—presumptuous—not to depend so much upon the grace of God nor to feel as great an interest in Him. To enumerate, therefore, the principle impediments to perseverance in the work of the ministry we repeat—the instability of the human mind—The object becoming familiar and losing its weight—Outside opposition—Bad treatment of the friends of religion—Want of success—Times of adversity—Times of prosperity—all which must be watched and if possible, strangled in the cradle. Their power must not be underrated—nor must we, for a moment suppose, that a conquest over them will be light, or easily accomplished, when once they take form—hence the necessity of putting on a bold front at their first approach—panoplied with the full armor of God. Let us, however, now turn to another view of the subject. It has been said to you, that our referring to these difficulties was not of the most pleasing character inasmuch as we have handled them so lightly—We now propose to present

III. Some motives to Perseverance.

These are numerous, weighty, and glorious. It seems now like treading on new and sacred ground.—It appears as though we are now permitted to inhale a new and animating atmosphere; and the mountains of difficulties melt as wax before the glories of the motives which God has been pleased to present for our encouragement. Taking it for granted, that we are really and truly God's servants, that we have all properly considered the responsibilities and design of our mission; and that, at the moment of our entrance upon the sacred duties, we have been impelled by the desire to glorify the name of God, extend His kingdom, bring men to repentance, and thus elevate our fellows to the position of children of God. We can present no higher or more binding motive than our Master's own commands. It is the chief delight of the servant to do the will of the master, and in all his efforts, he is never satisfied, unless he believe himself acting in accordance with His direction. "His delight is in the law of the Lord; and in his law doth he meditate day and night." Has He, then, given any command—Has He fixed the bounds at which our labors shall cease—Yes, truly, but it is only, when the blood is chilled and the lips sealed in death. He comes to us in a voice sounding as it were, from the throne of His glory in language plain and emphatic "Be thou faithful unto death." This should be one of the leading maxims of the preacher's mind—it should be deeply impressed upon his heart and become a ruling idea, nerve him to life and activity, and causing him to go forth, relying on the grace of God determined to fight faithfully the great battle, until the trumpet's sound calls him from the conflict, to receive his crown, and enter upon the estate so honorably and nobly won.

One of the best evidences, indeed it is made the evidence of our discipleship and our love to God, is, "If ye love me, keep my commandments." Christ was obedient and we as his followers should also be obedient "I am not to do my own will, but the will of him that sent me" was his language. When therefore we feel like desponding and yielding let the command of God move us to action—let life—to perseverance. We have, also as a motive the highest examples. The prophets, and above all Christ should be made the principle exemplar of the preacher of the gospel. He has given us an example of every virtue, of patient endurance—earnest and persevering effort—of living, suffering, dying, that we also by closely following His footsteps may reach His kingdom and share His glory. I do not entertain the opinion, nor do I wish thus to be understood, that man can imitate the Son of God, oh no! Follow his example—Tread in his footsteps—live as he lived! Who is sufficient for these things? This earth was never trodden by such feet as walked the sea of Galilee and were nailed to the cross. Though He had our form and nature yet He was without sin. We should, however, by all means attempt to follow Jesus, to walk as he walked—to speak as he spake—to think as he thought, and to take courage from his devotion and perseverance and mould our whole conduct and conversation on the pattern he has left us; yet our best attempts will leave us more and more convinced that the best we can do—and we will find pleasure in doing it—is to creep along the path which the Saviour walked, and leave the marks of our knees where He left the prints of His feet. Our constant effort should be to obtain His spirit, and as best we can by the aid of the Holy Ghost, follow His example: "If we have not the spirit of Christ we are none of his."

The energy and perseverance of the Apostles and especially that of the Apostle Paul, and his ultimate glorious triumph should encourage us.—All obstacles were surmounted—every hindrance and impediment removed and his march to glory sure and grand. As the great Apostle of the Gentiles—the noble champion of the cross, he was always ready to fight and die, if needs be, for the truth; and in his whole life exhibiting this excellent and necessary trait in the Christian character. May we not catch a little of his spirit and in-

scribe upon our battle shield this motto, and bear it onward and upward with something, at least, of his energy and perseverance. His motto was "I am determined not to know anything among you save Jesus and him crucified."

Salvation through a dying Saviour was the substance of his sermons—the theme of his praise—the deepest-rooted and most cherished hope of his heart; and though that tongue of power and eloquence be now silent in the grave, his record remains, for our guidance and encouragement, and, no doubt, he now proclaims to listening angels in heaven, what he preached to men on earth. Devoted and persevering here, he now reaps a great and glorious reward in that beautiful world on high.

But we not only gather much encouragement from a consideration of the lives, trials and triumphs of our blessed Saviour and his apostle, there have been, also, many heads in the church who have left us such examples of perseverance that we would do well to study their character and imitate their example. Many there are, before the mind, but most prominent of all stands the great Reformer. With what energy and untiring exertion—what power of soul and body were put forth in elucidating and advocating his views of the important doctrines of the Bible.—In putting the truth in simple form and spreading it broadcast, to bring some to repentance, and in instructing the youth in the great doctrines of Christianity. What heroism was displayed in his attacks upon popery, and with what zeal he continued in the great work of undermining the foundations of Romanism, and how calmly he looks upon the crumbling walls, and cheers at the triumphs of truth. No earthly power disturbed or dismayed—his purposes fixed, and believed to be in accordance with the will of God were executed with the utmost perseverance, humility and a fast and abiding confidence in God. Even to-day, although centuries have rolled around, we can almost catch the sound of his voice as it echoed and re-echoed through the temple at Worms—assailed—ridiculed and abused—every effort made to thwart his designs and turn him from the truth he declares "We shall stand God help us." Thank God he did stand.—His triumph was great. Though he has long slept in death his words, like it was once said of the Morning Drum of England "beats around the world." May we not also, take courage and profit by the example of our beloved but departed Superintendent. We find him, from the very commencement of his labors, exhibiting undaunted energy and perseverance. Though severely tried and persecuted he held constantly in view the sacredness and high aims of his mission and persevered. But his excellent character and eminent services were very beautifully and touchingly portrayed on Monday evening.

Having such examples may we not imbibe their spirit and take courage from their triumph. We are engaged in the same noble cause—handling the same blessed truths—have the same high aim in view and the same God to glorify. As they met with much opposition—as they were compelled to endure many trials, we too must expect it, but as they, overcome all, and be conquerors through Christ. When storms come, and we are wrecked and tossed upon the sea of life by the angry billows which wave and roll, let the eye be steadily fixed upon God as a Refuge, and behold in the distance that glorious calm which remaineth for the people of God. Let this idea, also, occupy your mind—That the design of the ministry can be accomplished in no other way but by perseverance. And what is the design? It is to extend the kingdom of Christ—bring men to repentance and a knowledge of the truth—and glorify God. This is the great work of the church and of the ministry. The progress that has been made—the victories that have been won and the important work yet to be accomplished have been and must be accomplished through a persevering and devoted ministry.

Shakespeare says, "Perseverance keeps honor or bright," and it cannot be doubted that it puts a polish on the ministry—keeps them alive and shining—warms their hearts and leads to a glorious consummation of the aims of their mission. If then, it is our desire that the light of God's truth should shine upon the distant and benighted corners of the world—that the sound of the gospel should fall on the hearts and ears of all the inhabitants of earth—that the cross should be elevated and all men drawn unto it! be active—be persevering—relying at all times upon the power of that grace, which has been sufficient in all ages, for the strength and comfort of the people of God, and we shall not depend in vain. "My grace is sufficient for you."

Another motive we would present, is the rewards to those who persevere in their course to the end. Here is a field open, beautiful and cheering; but time will not permit us to go beyond its margin, or even attempt a description of its glory. Heaven, with its never changing joy, has been prepared for the home of the faithful. It is a place of reward. A reward pre-supposes labor performed. The reward, therefore, will be in proportion to the work done. The greater the labor—the more severe the trial, the sweeter the rest. The darker and more threatening the storm, the more glorious the calm. The harder and more deadly the conflict the grander will be the victory and brighter the crown of glory. If we are gathered home having scars and bruises. "When the chief Shepherd shall appear, ye shall receive a crown of glory that fades not away."

"Be thou faithful unto death, and I will give thee a crown of life." It is to the faithful that this reward is promised; and the words of welcome that shall fall from the lips of Christ as judge, amidst the glories of His throne, to those who shall be admitted will be "Well done good and faithful servant enter thou into the joy of thy Lord." This will be the grand end of the faithful servant of Christ and let me, my brethren, in concluding this hastily prepared address, offer a few general thoughts as "Means of Perseverance."

The love of Christ. Strive for much of the power of religion in the soul. Bring yourselves frequently under the beams of the Sun of righteousness. Learn the permanent plea-

sure there is associated with the office. A co-laborer with Christ. Seek for a proper sense of the importance and excellence of the ministry—Cultivate habits of activity. Be diligent in study. Acquire a knowledge of the world and of mankind—never look indifferently on the difficulties and hindrances which are to be met and overcome. Rise to a just conception of the value and destiny of the immortal soul, and the importance of its salvation. Look constantly into the eternal world. Hold heaven as your grand objective point, looking and striving for the glorious recompense of reward.

May the great Head of the Church sanctify our assembling together to our mutual benefit—conduct us again to our respective fields, and grant us grace to labor faithfully in accordance with his will, and at last, permit us, to share together the joy of heaven.

Beer and Tobacco.

"Distressing times we live in," said a certain man, with earnest mien, sitting beside us in a certain omnibus, going to a certain place—of course, where else could it go? A strong man, he seemed to be, with broad face, and shoulders in proportion. "Why so?" said we. "In yonder shop I work for a dollar sixty a day. We are kept tugging without pause, during working hours, under the eye of the manager. And he treats us like dogs. When he calls any one, he whistles; and you know, one whistle for a dog, not for a man. My meagre wages barely suffice to keep my family. I have not even enough left for beer. Now, what is a man without his mug of beer? I must have mine; and if I do not get it, I am good for nothing.—At least three mugs a day must I have. With less I cannot get along. Yes! in yonder shops we are treated like a set of slaves, doomed to a beerless life, by blustering taskmasters."

In a certain alley, of a certain city, there lives a certain family, in a certain small frame dwelling. The father is a day laborer, and the mother labors as well. Ten children adorn the home of this Godly couple; Heaven grant them ten more! In that case, without fail, so many more immortals will enter the kingdom of heaven. The ten they have "are a heritage of the Lord." The older ones already "speak with the enemy in the gate." The cage in which this brood abides is small. Where they all roost we cannot divine. But roost they do, and rest sweetly, after they have said their prayers. And angels hover over the slumbering innocents. "For so he giveth his beloved sleep."

A small yard is in front of this white cottage. The fence around it is white-washed. Just now, a beautiful yellow lilly, large roses, and quite a variety of smaller pink and blue flowers are in bloom. In a corner of this little patch is a plum tree, with the promise of much fruit. A small grape arbor displays its tiny clusters. In the small lot back of the house, the green leaves of a cherry tree are fondling and flapping against large clusters of ripe cherries; so many and so large, that we had to pause at the white garden gate, and enjoy the sight. The few plants in this man's little garden all flourish, no less than his children planted in God's garden. Whether there is a happier family in the city than this, might be a question.

With the wages of an ordinary day laborer, this man feeds and clothes a family of twelve, pays his debts, and gives a portion of his income to the Lord. He and his family daily pray together, read the Bible, and the Messenger, and promptly pay for it. He is of small stature, but has a large heart. His head is turning gray, but his smiling face is unfurrowed with care.—He speaks well of his employer, and never quarrels with his neighbors. He never misses Church or Sunday School, except when too sick to attend. And his children, with devout hearts and decent apparel, follow his example. Rather than stay away, they would serve as door-keepers in the house of the Lord. How does he do all this? Ask the widow of Zarephath. "And the barrel of meal wasted not, neither did the cruse of oil fail."

Some time ago, his congregation resolved to do more for the cause of Christ. The members agreed to hold a missionary meeting once a month, to pray for missions and bring their gifts. This earnest man bethought himself as to how he could give more. For fifteen years he had been addicted to the use of tobacco; had used about \$12 worth a year; had used about \$180 worth these fifteen years past. "And was that right," said he to himself, "when Christ's cause has suffered for want of support? What is the use of tobacco? It makes neither bones, blood nor brains. If a man is hungry, will it feed him? If he is cold, will it warm him?" He had never looked at it in this light. "This thing must be stopped. The money I have spent for it I will hereafter give to the Church."

"Well, I have conquered," said he to us the other day. "A hard battle it was." "Yes. A tough struggle I had of it. Felt lost, lonesome, sluggish—well, like going up the spout." You see, when work went hard, I'd take a quid, and then my work-hammer wrought merrily. Well, it helped to keep the steam up. But this stopping at once tapped off what little was left. Thought surely I would get sick. But it had to be done. And I did it, by the grace of God. And now I feel much better without the weed, and have twelve dollars a year for the cause of Christ. Feel like a man, now, who gives his Lord a gift that cost him something."

Both these men work in the same shop; both have families. The one snarls at every body, because he cannot get his beer; the other, from love to Christ, with an earnest struggle, quits his tobacco; works with a cheerful heart; prays for his enemies, and joins hands with God's people to do good, and thanks God for the victory. And what a grand victory this is—a victory over a stubborn habit, of long standing, achieved out of love to our Saviour. A great comfort such a man is to his pastor. True, he quietly goes about his business, and goes on the even tenor of his way. But then it is the right way. Such men, whether rich or poor, are the pillars of the Church. One such a man can put

a thousand to flight. A small band, who stand, "every man in his place round about the camp," can scatter a host. Still the Midianites go out in battle against God's people. Our battle-cry is, "The sword of the Lord, and Gideon."—GER. REF. MESS.

O, I wish they would give my Husband no more Liquor!

So exclaimed, with an anguished heart, the wife of a drunkard. He was a man of intelligence; had a noble, pious wife, and a number of interesting and promising children. To within a few years, he was temperate and industrious, and his prospects to do well for his family, were almost every thing that could be desired. But, alas! like many others, he gradually became a slave to intoxicating beverages. This departure from the path of rectitude and sobriety, was not only a source of indescribable grief to his family, but also to all of his many real friends and well-wishers. He was naturally kind and generous, and possessed qualities to render him useful in the Church, the community, and the State. All right-minded people, therefore, regretted his fall.

His beloved wife, of whom he always spoke in terms of profound respect, seemed to become heart-broken. Her health gradually failed, and this world, though in many respects pleasant and cheering, seemed to have lost for her, all its former interest.—One day she was heard to say, with a heavy, agonizing heart, "O, I wish they would give my husband no more liquor!" And she added, "If they felt for him, for me, and our children, they could not do it."

Who will say that the wish, the earnest desire of this noble woman, was not proper, natural, right? How could she have been indifferent, in a matter of such vast, far-reaching importance to her husband, herself and family, to say nothing of outside interests? Hence, to go counter to her wish, would be inhuman, not to say unchristian. How can a man of human feelings, who wishes well to his fellow-men, encourage them in a vice which, if persisted in, must prove their ruin?

The most common philanthropy would restrain men from such a course. "Love worketh no ill to his neighbor." Will a man of right feelings, for the sake of a little paltry gain, furnish a drunkard with liquor? Will he thus aid to accomplish his ruin?—Will he steel his heart against the entreaties, the anguish, and the tears of a wife, a mother and children, whose spirits are fairly crushed with sorrow? Can he coolly furnish the wretched man with the deadly agent, to prepare him for a drunkard's grave and a drunkard's hell? No! his soul starts back from so awful a crime.—His love, his philanthropy, would not allow him thus to injure his fellow-men, and introduce wretchedness and misery into the domestic circle. Neither is he willing to subject himself to the displeasure and wrath of a holy and an avenging God, who says: "Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken."—Hab., 2—15.

May all who read, use their influence to reclaim and to save poor drunkards, and thus, at the same time, bring joy and gladness to the hearts of their deeply injured and distressed families. May God help in this great work of moral reformation.—GER. REF. MESS.

MISSION TO THE ARABS.—We believe that hitherto very little, if any thing, has been done to disseminate the gospel among this singular and interesting people. While they dwell in the land in which the Bible was written, are especially referred to in its pages, and are, some of them, the descendants of "faithful Abraham, the friend of God," they have continued in the darkness of Mohammedanism, and are ignorant of the truths of the Bible, although their Koran acknowledges it to be a revelation from God.

The present time seems peculiarly favorable for an effort to preach the gospel to them, as the Turkish Government has conceded religious liberty to all creeds throughout its empire and plans are now being arranged to give Christian instruction to the Arabs of Palestine. A Society has been formed in London, called "The Palestine Christian Union Mission to the Arabs" and they intend to commence their labors forthwith. A young Arab Christian, Youhannah El Karey, who is thought to be well qualified for the work, has been engaged as the first missionary, and he is to be accompanied by an English medical missionary. The first station is to be at Nablous.

The members of the committee belong to different evangelical denominations; and the missionaries are to be selected in the same way, so that the Society is appealing to Christians generally, for the necessary funds to carry on the work. We heartily wish the blessing of God upon this effort; that funds may be liberally supplied, suitable missionaries found in sufficient numbers, and many of this peculiar people be led to receive Jesus Christ as their Savior.

The Richmond *Christian Advocate* contains the gratifying intelligence that the literary institutions in the South are reviving again. The University of Virginia numbers in its catalogue two hundred and fifty-eight students and possesses a library of thirty-five thousand volumes. The University of North Carolina numbers eighty-eight students. Emory and Henry College has one hundred students. Warrenton Female College one hundred and twelve.

The Cause of Temperance has lately taken a new start in our country. The order of the "Good Templars" is extending itself over every part of the land, and thousands of men and women are enrolling their names among their numbers. On the 13th and 14th of June the Grand Lodge of Pennsylvania met in Philadelphia, and our readers will probably be interested in a synopsis of their proceedings. We copy from the Philadelphia Press:

This great temperance organization is for the first time holding its annual session in this city. The Good Templars are somewhat similar in their organization to the old temperance societies, some of which are still in existence. The main difference is in their recognizing the equal power and influence of women in effecting the moral and social elements of society. They have no beneficial feature connected with their associations.—Their aim is the advancement of temperance, and the suppression of the vice of rum-selling and rum-drinking, by all just means in their power.

The crowd of delegates from different parts of the State is increasing. The greatest enthusiasm prevails. We should judge from the appearance of this convention that it bids fair to be a tremendous power in this State for the wielding of a temperance influence.

Some Philadelphia of experience have remarked that they never saw so large a proportion of the best intellect and high-toned moral character together in one body. The greatest harmony prevails.

The report of the G. W. Secretary was then read. He stated that from sixty-five grand lodges in the State last year, they had increased to one hundred and seventy-one good, healthy lodges of Good Templars. Last year there were but four thousand seven hundred and ninety-five members in the State. Now they number nearly twelve thousand; an increase of nearly three-fold in one year.

In this city, last year, there were but three lodges, of about one hundred members. Now there are ten lodges, of about six hundred and fifty members. One of them organized a few weeks since, with one hundred and four charter members.

The Committee on the State of the Order read a very interesting report. They stated that in 1856 the Grand Lodge met in Meadville. There were but seventeen representatives present. Now we meet in the largest city in the State, and in one of the largest halls, and fill it. There are now nearly one thousand members entitled to seats in this Lodge. We should encourage fathers and mothers to join our order more than in times past. Let the family sit in the lodge-room as in the church pews. Open public temperance meetings under the auspices of Good Templars should be more encouraged.

The report of the representative to the R. W. G. L., was presented. They stated that during the year the order throughout the country has increased from a little over one thousand to nearly three thousand lodges, now numbering two hundred thousand members.

The gray-haired "hero Burn, of Gettysburg," being present, was called upon, amid loud and long-continued applause. He was so overcome with the generous feeling manifested that he begged to be excused from speaking.

It was a touching scene to see this old hero, with hairs whitening for the grave, who was the first and only one in Gettysburg to stand his ground and take up his gun in defence of the Union, now should again put on his armor in the glorious cause of temperance, to battle against this now greatest foe to our nation's prosperity.

Next year the Grand Lodge meets in Allegheny city, Pa.

The Need of More Heart-Work.

It is very sad, indeed, that the heart should ever be dull and cold; but oh, its stupidity, its lifelessness, its distance from the atmosphere of the canticles, is known and felt every day. The shallowness and narrowness of the flowings of the Spirit through us are well understood in the secret of the soul within us.

I am not sure that we have not been a little hasty after knowledge; and the soul in its search has not given space to pour itself out over the word with sufficient desire. Better to break the heart over one truth than get many truths in the mind. The Lord keep us, that our growth in knowledge may be healthful! It is not our stock of knowledge which we need to have increased, so much as to have that stock to become more active and lively in our souls, to stir itself there, to be made a quickening mass, giving character to our minds more and more.

The Lord direct our hearts into the deeper affections of the Spirit, that we may be afraid to pursue any inquiry, or seek any knowledge apart from the power of communion with himself.—British Herald.

The total number of deaths from cholera at Lower Quarantine, New York Harbor, up to May 8th, according to official reports was fifty. From one to three new cases were occurring daily, the persons attacked being removed to the hospital ships. A few cases were reported to have occurred in the city.

THE AMERICAN LUTHERAN.

Selinsgrove, Pa., June 28, 1866.

Secession from the General Synod.

From the last number of the American Lutheran the readers will observe that the Synod of Pennsylvania has by a formal vote seceded for the second time from the Gen. Synod. The resolution passed at its late session in Lancaster, Pa., reads as follows:

WHEREAS the Gen. Synod has failed to accomplish the design of its establishment, and as the conflicting elements within it mar its harmony, Therefore

Resolved, That this Synod hereby declares its connection with the Gen. Synod dissolved.

This is their ostensible reason for dissolving their connection with the General Synod, but when we probe the matter a little deeper we will find that very different motives underlie this avowed reason. The whole ado made by them at the Gen. Synod and in their paper since, when boiled down to its quint essence, is reduced to this simple fact, that they were not allowed to assist in the organization of the Gen. Synod at Ft. Wayne. It was not the difference in doctrine, or dissatisfaction with the doctrinal basis of the Gen. Synod, for with this they expressed themselves satisfied after the passage of the doctrinal amendment and gave this as their reason for re-electing delegates to the Gen. Synod after their withdrawal at York. And when we further compare the doctrinal basis of the Gen. Synod with that of their projected new Gen. Synod, we will find no material difference. Both now receive the unaltered Augsburg Confession as their doctrinal basis. There remains therefore no other reason than that the credentials of the Pa., delegates were not received before the full organization of the Gen. Synod and they were thus deprived for once of their vote in the election of the officers.—Whether their vote would have changed the result very materially, or any one of their own members would have been elected, is very doubtful. But whatever might have been the result it was a very trifling cause to divide the church upon, to dismember the body of Christ. Such a proceeding savors of disappointed ambition or a disposition to rule or ruin.

But say they, a great wrong, a "great iniquity" was perpetrated, when the Pa. delegation was deprived of its participation in the organization, of its right to vote for the officers. This however is a begging of the question, for it must first be proven that they really were entitled to this right after having withdrawn from the Gen. Synod at York, Pa. The fact that their synod had instructed them to withdraw on certain contingencies, and that they were received into the Gen. Synod, at Winchester, notwithstanding such instructions, does not entitle them to membership on their return. For, having been indulgent towards them on one occasion, and having learned by sad experience how disastrously such instructions as those which the Pa. Synod gives its delegates, operate, the Gen. Synod is by no means bound to receive them on the same terms a second time. To permit a synod to withdraw its delegation whenever it sees proper to do so, to remain away as long as they please and come back whenever it suits their convenience, must be ruinous to the General Synod or any other deliberative body. Any synod can withdraw its delegation at any time, but then when it wants to come back again, it must come de novo. It cannot then expect to participate in the organization of the synod or the election of officers before it has been re-admitted.

A Mystery Solved.

In a late number of Dr. Seiss' lectures on the Apocalypse, we find the following:

"Any one of these days or nights, and certainly before many more years have passed, all this shall be accomplished.—Some of these days or nights,—while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course,—unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, 'caught up' like Enoch, who 'was not found because God had translated him.' Invisibly, noiselessly, miraculously, they shall vanish from the company and fellowship of those about them, and ascend to their returning Lord. Strange announcements shall be in the morning papers of missing ones." * * * * *

These things he assures us "are realities set forth in the infallible truth of God, AND AS LITERALLY TRUE AS ANYTHING ELSE IN THE INSPIRED WORD."

Now this solves a mystery, that has puzzled a great many people within the last year or two. It will be remembered that the Rev. Dr. James Schoch, Pastor of St. James Lutheran Church in the city of New York, disappeared in the mysterious manner described by Dr. Seiss. He "secretly disappeared," and the "strange announcement appeared in the morning papers," and also in some of the weekly papers of this mysterious disappearance. Up to this time, no trace of him has,

so far as we know come to light. Dr. Seiss now solves the whole mystery. Dr. Schoch was not murdered or drowned, as some of his friends had apprehended, but he was "caught up like Enoch." Henceforth the Patriarch Enoch will not be distinguished in the history of mankind as the only man who was thus "caught up," but we may now expect to see such occurrences chronicled in the papers as matters of daily occurrence.

EDITORIAL CORRESPONDENCE.

I have just returned from a very interesting Conference meeting, held at Pine Hill Church near Berlin, Somerset Co. Pa., in bro. Weineoff's charge. Pine Hill, as you perhaps recollect, was the first place in these regions where Missourianism took hold, and the preacher gloried at first in the prospect they had gained a final triumph. By law they tried to get possession of the old brick church. They finally succeeded in this. The Court of Common Pleas of Somerset decided against them, but they then brought the suit up to the Supreme Court. The latter decided in favor of the Missourians. Our side now went to work in good earnest and true zeal, and though there were only a few men, erected a beautiful frame church with a steeple and a fine bell. And the congregation is growing and improving. Brother Weineoff had a good work of grace last winter in this church. A number of those who first went with the Missourians have come back already to the old landmarks. Some more have expressed their readiness to leave the Old Lutherans, and according to what I saw and heard they will dwindle away to nothing in a short time. Even the common people learn that gown and tapers and crucifixes are not essential to true Lutheranism, though some of the learned D. D.'s at Ft. Wayne bowed before these things. I am working along slowly in my field. I had a very solemn and interesting communion meeting last Sabbath. On Sabbath previous added 15 young persons to the church by the solemn rite of confirmation, these I had instructed during winter and spring. May the rich blessings of the Lord rest upon you and your labors. G.

AN EDITOR KISSED.

A correspondent of the Luth. and Miss. informs us that "our Teutonic Friend" C. P. K., the editor, preached such a capital (symbolic) sermon at the dedication of a Missouri church in Baltimore, that when he descended from the pulpit, one of the German ministers present, in his transport of admiration, rushed into the sacristy, and embraced and kissed him! No wonder that at Ft. Wayne he preferred the Missourians to his former brethren of the Gen. Synod, for we never heard that any of these had ever given him a kiss.

PERVERSION TO ROME.—A Romish priest writes under date of the 16th April: "Yesterday we had the great pleasure of seeing three protestants taken up into our holy religion; one of these belonged to the Old Lutherans, the other two had professed no religion at all."

Is it not remarkable that whenever there is an apostacy from the Lutheran Church to Rome, it is always from the ranks of the symbolists. But then we are not to infer from this that symbolism has a tendency to Rome, O, no, by no means.

AN OLD SINNER BECOMING PIOUS.

The well known Baltimore correspondent of the Luth. and Miss. intimates that he is going to join the Missourians and become pious. He says:

"I am beginning to change my opinion on some subjects. I was taught to believe that people who hold the real presence, as Luther and the Confessions teach it; who have crosses on their steeples and a crucifix on their altar; whose ministers wear clerical robes, and intone the service; who maintain private (not auricular) confessions and 'sacerdotal absolution,' who are what is farcically called symbolical—I say I was taught to believe that these people are cold formalists, and have no 'vital piety.'"

He then goes on to say that these "farcically called symbolists" are the most active, working Christians, build most churches, support most beneficiaries, send out most missionaries, build all the orphan houses; in short that just in proportion as men become symbolical they become pious! In conclusion he grows pathetic. "Verily my faith begins to shake. I am compelled to give up long cherished ideas, and it is very hard to part with them; but they must go, so good-bye to them!"

It must be truly gratifying to the friends and relations of this old man, to learn that he is going to become an active, working, pious Christian. It seems a pity, however, that the members of that small English Missouri congregation in Baltimore should lose their piety by disbanding and connecting themselves with Rev. Chas. Stork's church, where they have no crosses on their steeple nor crucifix on their altar; where the minister does not wear the gown, nor intone the service;

where there is no private confession, nor sacerdotal absolution; and where according to this last discovery, there can be no piety.

But since he has changed his mind and is bidding good-bye to his long cherished ideas, he had better go a little farther than to the "farcical symbolists." He would better go to Rome at once. They have the real presence, crosses, crucifixes, images, candles, gowns, private confession and absolution, they build larger churches, support more students, send out more missionaries, and sustain more orphan houses than the Missourians, and according to his argument must be more pious. Why not go the whole figure at once and become a papist?

The Approach of Old Age.

We read of the "Elixir of Life," which once upon a time many sought after with an eagerness unparalleled, thinking that a draught from its limpid waters would give them immortal youth. We know of no such water as this, except the water that Christ "shall give us, which shall be in us a well of water, springing up into everlasting life." But this living water does not stop the sure progress of earthly decay. The tabernacle of flesh must dissolve. The windows of the soul must be darkened. These signs of failing are to the Christian but the "ushers" into a life of unending youth. And yet most persons look forward with dread, to the years which will bring weakness and decay. The gray hair, the wrinkled brow, the feeble step, are not pleasant to us in prospect. However much we may revere and love the aged, we fail to see the sunny side to old age, for ourselves. We feel that while it comes upon us, with an exemption from toil and care perhaps, it lays a withering hand upon our beauty, our pleasures, per chance our usefulness, and we are apt to fear even our loves. We forget that an honor and glory have been put by God himself upon the godly old man, for has he not said, "The hoary head is a crown of glory, if it be found in the way of righteousness?"

Dr. Holland says, "There is no such thing as an old soul in the universe!" We forget in our absorbing anxiety about the falling tenement that the tenant is expanding and enlarging its capacities for usefulness and enjoyment, until there ceases to be scope sufficient to satisfy it this side of heaven. The heart rich in affections and kindly deeds, will have many to rise up and call it blessed; many who will delight to give respect, and offer tender services, as a small return for being privileged to sit at such an one's feet.

Genial and familiar intercourse with the young, together with an affectionate appreciation of their struggles, temptations and enjoyments, will exert a youthful and invigorating influence upon the old, and cause them to be a most welcome addition to every circle, enabling them to exert untold influences for good. Thus, while the house of clay is crumbling, the fair spirit may put on a green and fertile youth, pluming its wings for the shores of immortality.—S. S. Times.

Request of the General Synod.

The General Synod, held in York, two years ago, requested the churches to take up a collection each year, to aid that Body in meeting its necessary expenses. Many congregations having failed to comply, the follow was passed at the recent convention in Fort Wayne.

"RESOLVED, That the congregations which have taken up collections for the expenses of the General Synod, be requested to forward the same immediately to the Treasurer; and that those congregations which have not yet taken collections be requested to do so at once; also, that the Secretary be instructed to give notice of this request in all the Church papers."

It is sincerely hoped that there will be a prompt and general response. Some denominations provide a like fund by taxing their churches; but as our policy is to avoid all compulsory measures, if possible, we trust the Synod shall not be obliged to suffer either disappointment or embarrassment.

The Treasurer, A. F. Ockershausen, Esq., may be addressed at No. 20, Rose Street, N. York City.

M. SHEELIGH,
Sec., of General Synod.
Stewartsville, N. Jersey.

THE "Pall Mall Gazette" has the following announcement: "A discovery, of at least as vital importance for Egyptology as the celebrated Rosetta stone itself, was made about three weeks ago by a party of four German explorers, Reinisch, Rosler, Lepsius, and Weidenbach, at a place called Sane, the whilom Tanis, the principal scene of Rameses II.' enormous architectural undertakings. A stone with Greek characters upon it was found protruding from the ground, and when fully excavated proved to contain a bilingual inscription in no less than thirty-seven lines of hieroglyphics and seventy-six lines of Greek, in the most perfect state of preservation, and dating from the time of the third Ptolemy, Euergetes I., in 238 B. C. The stone measures two me-

ters twenty-two centimeters in the length, and seventy-eight centimeters in width, and is completely covered by the inscriptions. Their first attempts at editing this important inscription having failed, the travelers returned to the spot, and during a stay of two days, the 22d and 23d of April, copied the inscription most carefully, and photographed it three times. The next post will bring particular as to the contents, and copies of the document itself."

\$90 A MONTH!—AGENTS wanted for six entirely new articles, just out. Address O. T. GAREY, City Building, Biddeford, Me. May 12, '66—ly

The European War.

THE CONFERENCE ABANDONED—HOSTILITIES PROBABLY COMMENCED.

The news from Europe becomes more and more portentous. By late arrivals, bringing dates to the 10th inst., we learn that, owing to the conditions imposed by Austria, the anticipated Conference has been abandoned; the French Emperor, who seems all-powerful in directing the destinies of Europe, having intimated that in these circumstances it would be of no use for the Conference to assemble. The London "Times" of the 15th inst., says:

"It is with the deepest regret we announce that the hopes of settling by a conference the disputes which now agitate Europe must be abandoned. The French Government has telegraphed to our own that, in consequence of the persistence of Austria in imposing conditions which would make the discussion nugatory, the conference will not be held. It would indeed be a mockery to call together the representatives of the great powers on terms which would necessarily involve the immediate separation. We fear then that matters stand as they stood three weeks since, and that it rests with the armed powers to compose their disputes by negotiations between themselves, or to resort to the final arbitrament of war."

England and Russia have declared through their representatives in Paris, that, in their opinion the reservations made by Austria in her reply to the invitation of the neutral powers would prevent the Conference from having a useful result. Accordingly, the several powers involved have taken the attitude of belligerents, and although no formal declaration has been made, the impression was almost universal that the great campaign would speedily open by active hostilities. On the 7th of June a division of the Prussian army, commanded by General Fliess, crossed the river Eider and entered Holstein, under orders, it is said, to occupy Rendsburg, Kiel, Itzehoe. Next day they entered Rendsburg. The Austrian garrison on duty in the town met them in a friendly spirit, and withdrew from the place; a cordial parting having taken place between them as soldiers of the German Confederation. The Austrians in Kiel were under command of General Von Gableuz. They were retiring to Altona, and the General, with his staff, had already arrived there. General Von Gableuz was, it was said, ordered from Vienna to avoid a conflict in Holstein, and, as in the Germanic Diet, the representatives of both powers addressed the people, each endeavoring to prove that the other was in the wrong and the aggressor. The Prussian representative in the Diet had not yet left Frankfurt, as when that step is taken diplomatic relations between the Courts of Vienna and Berlin will be completely broken off.

The proportions of the probable strife are looming up in still greater magnitude than before. Russia which has hitherto been regarded as keeping aloof from the disputes between the other powers is now said to be standing behind Austria with the intention of supporting her and having, undoubtedly, ulterior ends to promote by coming into the strife. It is intimated that France will not take an active part in the war unless her "national honor or interests" render it imperative, but it is generally understood that Napoleon has been more influential than any other power in bringing about the present state of things, and he will make the most of his advantages at any opportune moment.

A general war in Europe now seems inevitable but it may be averted by some intervention of Providence.

SUSQUEHANNA FEMALE COLLEGE,
SELINSGROVE, PENNSYLVANIA.

The next session of this Institution will begin on TUESDAY, the 21st day of August next.

EXPENSES.
Boarding, Washing, Light, Fuel and Use of Furnished Room, per session of 13 weeks, \$50. Tuition \$5, \$7 and \$9 per session, according to the grade of study pursued. For catalogues, &c., address
REV. S. DOMER, Principal.
June 21st, 1866.

LUMBER! LUMBER!

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.

In discussing the subject of salaries in New England, it came out that the largest salary was paid to the agent of the Salisbury Woolen Mills, being \$15,000; and the least, to a clergyman who said his pay for the last year was a new hat and a bushel of apples. The salary of the clergyman has since been raised to \$25,00 per annum in money.

1866. PHILADELPHIA & ERIE R. ROAD

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

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

Time of Passenger trains at Williamsport.

LEAVE EASTWARD.

Erie Mail Train, 9 55, p. m.

Erie Express Train, 1 50, a. m.

Elmira Mail Train, 8 45 a. m.

LEAVE WESTWARD.

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

NEW YORK CONNECTION.

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

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

No change of cars between Erie and New York.

ELEGANT SLEEPING CARS on all Night trains.

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

\$1,500 PER YEAR! we want Agents everywhere to sell our IMPROVED \$20 Sewing Machines. Three new kinds. Under and upper feed. Sent on trial. Warranted five years. Above salary or large commissions paid. The ONLY machines sold in United States for less than \$40, which are fully licensed by Howe, Wheeler & Wilson, Grover & Baker, Singer & Co., and Bockelers. All other cheap machines are infringements and the seller or user are liable to arrest, fine and imprisonment. Illustrated circulars sent free. Address, or call upon Shaw & Clark, at Biddeford, Maine, or Chicago, Ill.

May 12, '66—ly

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E. & H. T. ANTHONY & CO.,

Manufacturers of Photographic Materials.

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In addition to our main business of PHOTOGRAPHIC MATERIALS we are Headquarters for the following, viz:

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Of American and Foreign Cities and Landscapes, Groups, Statues, etc.

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From negatives made in the various campaigns and forming a complete Photographic history of the great contest.

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We manufacture more largely than any other house, about 200 varieties from 50 cents to \$50 each. OUR ALBUMS have the reputation of being superior in beauty and durability to any others.

Card Photographs of Generals, Statesmen, Actors, etc., etc.

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Photographers and others ordering goods C. O. D., will please remit 25 per cent of the amount with their order.

The prices and quality of our goods cannot fail to satisfy.

THE

ENGLISH LUTHERAN

FAMILY

PRAYER BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER,

Together with a selection of

ONE HUNDRED AND SEVENTY SIX

HYMNS,

WITH MUSIC OR TUNES ADAPTED TO THEM.

By Benjamin Kurtz, D. D., LL. D.

REVISED, ENLARGED, AND MUCH IMPROVED.

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

This Prayer Book has been prepared mainly for the English portion of the Lutheran church, yet it is believed nothing will be found in it to prevent its free use in any Protestant Christian family.

In the German language we are abundantly supplied with such helps, but in English, a general and complete Prayer Book, adapted to daily devotion, to special occasions, and to every emergency, has thus far remained a desideratum, which it has been our aim to supply. It is therefore hoped that the Lutheran church especially will encourage this enterprise."—Extract from author's preface.

The following is a synopsis of the contents:

A VALUABLE TABLE for the regular perusal of the Holy Scriptures.

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

INTRODUCTION.—Prayer in all its forms.

MORNING AND EVENING PRAYERS, with Scripture (reading) Lessons for every day for eight weeks.

Prayers for Particular Days and Seasons.

Occasional and Special Prayers and Thanksgiving.

Prayers before and after Meals.

Prayers for Children.

Prayers for Little Children, in prose and verse.

FORM for opening SUNDAY SCHOOLS, with Prayers annexed.

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

It is a large duodecimo volume of 563 pages, printed on large, clear type, and bound in various styles, and is offered at the following low prices:

Full cloth or sheep, \$1 50

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Full morocco—embossed—gilt edges, 2 00

Full cloth, extra gilt, 2 25

Full imitation Turkey morocco, extra gilt, 3 00

A copy of either of the above styles will be sent per mail, postage paid, upon receipt of the price annexed.

A liberal discount will be made from the above prices to those buying by the dozen or larger quantity. Address orders to

NEWTON KURTZ, Publisher,

W. Pratt street, Baltimore, Md.

Children's Department.

What Conversation Should Be.

1. It should be **TRUTHFUL**. "Let your words be, Yea, yea, and nay, nay; for whatsoever is more than this cometh of evil." The meaning of our Lord is that our words should be truthful. They should not be used at random; nor elevate conjecture in the place of authority; nor honor suspicion as equal to a fact; nor hint a lie; nor cover a prevarication; nor seem to sound as though they meant one thing, when really they may or do mean another. Yea should mean yea, and nay should mean nay. This requires thorough honesty of purpose and integrity of motive, which scorn to dissemble, and which do utterly repudiate the cunning of the hypocrite and the wrecklessness of idle mischief-makers. It would be hard to expect of any mortal man that he should be perfect in understanding and faultless in judgment respecting every matter.—But the demand of truthfulness is absolute.

2. Conversation must be **courteous**. The world despises and abhors an assassin, who steals silently into the presence of his victim and despoils him of life. But how many take advantage of unsuspecting intercourse to plunge the dagger of a malicious tongue into the heart of a neighbor, or even, it may be, of a friend! Needlessly or wantonly to wound the feelings of another is a crime. It springs from hatred, and has in it the essence of murder. Therefore it is enjoined upon Christians that they be courteous. Differ as they must in opinions, and frequently in seeming interest, yet rudeness is no ally for any good cause. It is said that bees gathered upon the lips of Plato, because his words were as honey.

3. But the best and most comprehensive rule to govern conversation is the **golden rule**. The respect and delicacy of honorable regard which we solicit from others, we should be ever intent upon showing to others. They who are self-respecting are ever careful to respect others; and that forbearance which they claim as their right they should also practice. If they would fix themselves in the habit of never saying worse things of their friends in their absence than they would properly say in their presence, they should then do simply toward others what they would that others should do unto them.

With all their care, and prudence, and discretion, the best men will often be betrayed into the use of bitter, or hasty, or peevish, or false words. They should, therefore, pray daily that the pitiful Lord will set a watch at the door of their lips, that they sin not with their tongues, and that their conversation be as becometh the gospel.—*Christian Treasury.*

ITALIAN PRIESTS MARRYING.—The churchy foginess of Rome is suffering seriously by invasion. Celibacy, one of its most ancient and zealously defended landmarks, has been east aside with impunity by priests who have begun to think for themselves in defiance of church authority. A correspondent of the *Paris Temps*, writing from Naples, says that five priests had been married within a month, one of them being a Franciscan Monk, and that such marriages were likely to go on increasing. Should tender emotions become contagious among the Romish bachelor brotherhood, and such alliances become frequent, the prestige of Rome would be seriously threatened. The Pope will no doubt put his foot down heavily on all such irregular proceedings.

ACTS APOSTLES.—The following anecdote illustrates the common phrase, "Too much of a good thing."

An advertisement recently appeared in the *Canterbury papers*, in England, respecting claims on the estate of "Acts Apostles Pegden," which has brought out an explanation. Mr. Pegden had four elder brothers, who were named Matthew, Mark, Luke and John, in succession. When the happy parents were presented with their fifth son, they deemed it a matter of religion to adhere to the order of the calendar: and so, when the infant Pegden was presented at the font, and the minister demanded, "Name this child," the good parson was startled with the response, "Acts Apostles." All remonstrance was vain. And so Mr. "Acts Apostles Pegden" handed down a name memorable to posterity.

CLERICAL FLUNKKEYS SNUBBED.—Nearly two hundred clergymen of the church of England who united in a letter to Cardinal Patrizi, at Rome, expressing their earnest desire for the restoration of communion between the Church of England and the Church of Rome, have been informed by that functionary that unconditional surrender is the only condition upon which the Pope can take the matter into consideration. So these clerical gentlemen will now understand that kissing the papal toe is the only road to the distinguished degradation which they covet.

The human heart, like a well, if utterly closed in from the outer world, is sure to generate an atmosphere of death.

THE CZAR'S DELIVERER.—The Emperor of Russia owes his escape from assassination to the prompt interference of one of his loyal subjects, who struck the arm of the assassin as he was about to fire, causing the discharge to take a different direction. This person bears the euphonious name of Ossip Ivanovitch Kommissaroff, and is one of the lately emancipated serfs. Mr. Kommissaroff was at once raised to the rank of a nobleman. He is aged about twenty-five, and was married not a great while since to a peasant girl, who with him is raised to a rank so different from their former condition that a wider contrast could scarcely be imagined. The Emperor, when the attempt on his life was made, was just about to ascend into his carriage, and was surrounded at the time by a dense throng of people.

STRIKING TESTIMONY.

The venerable Rev. Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive, solemn and full of warning.

"I have seen Universalists and infidels die, and during a ministry of fifty-five years I have not found a single instance of peace and joy in their new views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theatre, rather than the house of God; and I never saw an instance in which such persons died in peace.—They died as they lived. Life was a blank, and death the king of terrors—a wasted life, an undone eternity."

Do not say you cannot pray, because you cannot speak much, or well, or long. Prayer is wrestling with God; the heart is the wrestler; holy faith is the strength of it; if by means of this strength thy heart be a good wrestler, though thou art ever so tongue-tied, thou wilt be a prevailor. Rhetoric goes for little in the heavenly court, but sincere groans have a kind of omnipotency.

Do not go mournfully and run anxiously here and there, in your trials, but keep and stay thyself upon the word; go into thy chamber, pray and meditate upon the word of God; hide thyself for a little moment. His anger lasts but for a little moment; hold on and wait in confidence.—*Luther.*

JOHN XVII. 24.

Learn to pray moderately for the lives of Christ's people. Who can tell but Christ and we are praying counter to one another? He saying in heaven, "Father, I will have such a one to be with me where I am, that he may behold my glory," and we saying on earth, "Father, we would have him where we are," he saying, "I will be no longer without him," and we saying, "We cannot spare him as yet." It is the force of this prayer of Christ that is the cause of the death of the godly.—*Trail's Commentary.*

To get up the new five cent piece which is soon to be issued will cost about \$600,000.—There will be, when the coinage is complete \$3, 500,000 in this money in circulation, that being the amount of postal currency of three and five cents that the coin is intended to supersede.

The contract for constructing the Gettysburg monument has been awarded to the designer, Jas. G. Batterson, of Hartford. The monument is to cost \$50,000. Mr. Batterson designed and built the Worth monument.

The mayor of Chattanooga, Tenn., has stopped the sale of whiskey to soldiers and negroes.

Gen. Fisk, who is in Memphis, has signified his intention to have all the negro churches rebuilt in better style, and will see that the city foots the bill of damages committed by the late mob. He advertises for negro carpenters, masons, and laborers to do the work.

D. C. Williams, Jr., of Jefferson county, Tenn., has been convicted of treason and sentenced to the penitentiary for four years. This is the first case of punishment for treason adjudged by a civil court of that State.

One of the greatest evils in the world is that men praise more than practise virtue.—The praise of honest industry is on every tongue, but the worker is often less respected than the drone.

Religion will always make the bitter waters of Mara wholesome and palatable, but we must not think it will continually turn water into wine because it once did.

Keep your Dogs out of Church.

We clip the following out of the "Religious Telescope," organ of the United Brethren:

A correspondent, who has been sorely exercised over an evil by far too common in certain localities, sends the following article, under the caption, "Keep your Dogs at Home." His points are well taken, and we hope those whom it fits will take the hint:

Bro. B.:—Suffer a word of complaint, and advice, from one who has been the victim of deep mortification and disgust while in the house of worship. There are some persons who think that dogs are privileged characters, and have no scruples whatever in allowing them to attend the means of grace. Frequent-

ly the children are compelled to remain at home, while no coercive measures are adopted to keep these church-going dogs in their kennels.

At a recent protracted meeting we had a striking exhibition of the daring bravery and satanic meanness of one of these incorrigible dogs. A sister who was praying for the mourners, becoming somewhat animated, began clapping her hands, which soon brought this public intruder to the place. An effort being made to eject him from the house, proved not only a failure but hazardous. At another meeting of the same kind, a fight occurred between two of these quarrelsome desperadoes. Being joined by a third, they turned the sanctuary into a temporary bedlam. It is unbearably disgusting to see, during divine worship, two or three dogs pacing up and down the aisles of the church, occasionally peering into the minister's face with an air of sanctimonious impudence.

The advice that I have to give is this: Not only leave your dogs at home, but keep them there. If you attend a funeral, by all means leave them at home. Whatever kind of religious meeting you attend, never allow your dogs to follow. It is not their place. And if you can not remedy the evil any other way, kill them.

N. CASTLE.

OLD CITIES AND NEW.

Essentially, and in its present, or rather in its late condition, Cologne is a city of the 16th century. Not that buildings of far greater antiquity are lacking in it, but the 16th century was the period at which its prosperity culminated and then declined. After that it became stagnant, but it was one of those places that can afford to be stagnant. Nobody talks about the decline of Damascus. Cologne did very well as it was, and lived pleasantly on its own momentum till about 20 years ago, when it took a fresh start. Since 1844 the population has doubled, but this kind of progress is not favorable to the picturesque. Cologne will probably pay for its new rise with the loss of many of its old streets and buildings. When the tourist on the Continent enters a medieval town, and wonders at the uniform and undisturbed antiquity of its appearance, he may understand that this aspect simply expresses its industrial stagnation. The houses remain as they were, because the population had neither the means nor the motives for rebuilding or enlarging them. Where trade flourishes antiquities disappear. There are towns on the French frontier as old as the Romans, in which the streets are as modern as the streets of Chicago.

ATHEISM.—There is no being eloquent for Atheism. In that exhausted receiver the mind cannot use its wigs—the clearest proof that it is out of its element.—*Hare.*

Wit and Humor.

The geological character of the rock on which drunkards split is said to be quartz.

What is it we all frequently say we will do, and no one has ever yet done?—Stop a minute.

A silver chain around a dog's neck will not prevent his barking or biting.

Let no one overload you with favors, you will find it an insufferable burden.

When a landlord raises the rent it makes it more difficult for his tenants to raise the rent. This sounds paradoxical, but it is true.

When Rabelais was on his death-bed, a consultation of physicians was called. "Dear gentlemen," said the wit to the doctors, raising his languid head, "let me die a natural death."

A letter from Scotland repeats an anecdote told by a physician who, having ordered a blister to be put on a patient's chest, called to inquire what had been the effect. "Oh," replied the brother of the invalid, "we have na kist to put the blister on, but we put it on a bandbox, and George is well enough." "Well, well," answered the doctor with a grin, "that's all right if he's better."

There were four good habits a wise man earnestly recommended in his counsels, and which he considered to be essentially necessary for the management of temporal concerns; and these are punctuality, accuracy, steadiness, and dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our credit and interest and that of others may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost which it is impossible to recall.

Figurative Beards.

A writer in the "Ger. Ref. Messenger" spreads himself in the following style on the subject of beards. Speaking of the East Sussquehanna Classis of that church he says:

"The Classis, is made up mostly of young, but very efficient members; for it is at once evident, literally as well as figuratively, that they had all 'barred at Jericho till their beards had grown.' We would not be thought to object to full grown beards, whether it be literally taken, or in the figurative sense of that expression. In the case before us, that the literal beards were grown, we could easily see, and that the figurative beard was not lacking in development, we could not fail to hear."

Who ever saw or 'heard' a figurative beard?

"Who's there?" said Robinson, one cold winter night, disturbed in his repose by some one knocking at the street door. "A friend," was the answer. "What do you want?" "Want to stay here all night." "Queer taste, ain't it? But stay there by all means," was the benevolent reply.

GEO. A. PRINCE & CO'S. PATENT. AUTOMATIC ORGANS!

\$52 to \$552 Each.
9 Varieties, with Patent Bass Tenuto or Su3 Bass.

SCHOOL ORGANS AND MELODEONS

Finished in elegant Rosewood, Walnut, or Oak cases.

Every Instrument Warranted for FIVE YEARS. No Charge for Boxing or Shipping.

40,000 NOW IN US.

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.

THE AUTOMATIC ORGAN.

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

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

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

MELODEONS AND SCHOOL ORGANS

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

GEO. A. PRINCE & CO.
Buffalo, New York.

GREAT IMPROVEMENT IN SEWING MACHINES. EMPIRE Sewing Machine.

PATENTED FEBRUARY 14TH, 1860.

Salesroom, 536 Broadway, New York.

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

The following are the principal objections urged against Sewing Machines:

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

The Empire Sewing Machine is Exempt from all these Objections.

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

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

Emphatically a Noiseless Machine.

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

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

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

Dress Makers, Coat Makers, Hoop Skirt Manufacturers, Kirt and Bosom Makers, Vest and Pantaloon Makers.

Religious and Charitable Institutions will be liberally dealt with.

PRICE OF MACHINES, COMPLETE.

- No. 1, Family Machine, with Hammer complete. \$60
- No. 2, small Manufacturing, with Extension Table. " " " 75
- No. 3, Large " " " 85
- No. 4, Large, for Leather " " " 100

CABINETS IN EVERY VARIETY.

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

Orders may be sent through the American Advertising Agency, 329 Broadway New York.

T. J. McARTHUR & CO.,
536 Broadway, New York.

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

Time of Passenger trains at Williamsport.

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Erie Mail Train, 11 45, p. m.
Erie Express Train, 5 55, a. m.
Erie Mail Train, 10 35, a. m.

LEAVE WESTWARD.

Erie Mail Train, 4 50, a. m.
Erie Express Train, 6 45, p. m.
Erie 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 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. 80th and Market Sts. Phila.

And for Freight business of the Company's Agents:

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

J. W. Reynolds, Erie.

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

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

H. W. GWINNER, General Ticket Agt. Phil'a.

A. L. TYLER, General Manager, Wm'sp't.

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 Pittsburgh 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. Breakfasts 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.

Chester 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, leave 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 Pittsburgh at 1.10 p. m.

Philadelphia Express leaves Harrisburg daily at 8.20 a. m. arrives at Altoona at 9.20 a. m. takes breakfast, and arrives at Pittsburgh 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 Pittsburgh 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 Pittsburgh 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 Pittsburgh 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 Pittsburgh at 2.00 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 Pittsburgh at 11.00 p. m.

Dillerville Accommodation, west, leaves Lancaster daily (except Sundays), at 5.00 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. 3 3.30 " "

Parkton Accommodation, No. 3 5.30 " "

Pittsburg and Erie Express 7.20 " "

Pittsburg and Elmira Express 10.00 " "

Trains Southward, arrive at

Pittsburg and Elmira Express 7.00 a. m.

Parkton Accommodation, No. 2 8.30 " "

York Accommodation, No. 2 10.15 " "

Fast Line 12.30 p. m.

Parkton Accommodation, No. 4, at Bolt, 4.30 " "

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

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

Pittsburg and Elmira Express leaves daily, except Saturdays.

Pittsburg and Elmira Express leaves daily, except on Sundays.

Mail and Accommodation Trains arrive daily, except on Sundays.

Elmira Express arrives daily, except Mondays.

Fast Line arrives daily.

Mail, Fast Line, Pittsburg and Erie Express, and Pittsburg and Elmira Express make close connection with the Pennsylvania Central Railroad at Harrisburg for Pittsburg, Cleveland, Columbus, Cincinnati, Indianapolis, Chicago, St. Louis, Fort Wayne, Louisville, Cairo, and all points in the West, Northwest and Southwest.

Mail and Express Trains connect at Elmira with the New York and Erie Railroad for all points in Northern Central and Western New York. For further information apply at Calvert Station.

J. M. DUBARREY,
General Superintendent.

ED. S. YOUNG,
General Passenger Agents

PELOUBET'S ORGANS AND MELODEONS.

The subscribers respectfully call the attention of DEALERS, CHURCHES, & SCHOOLS

and the public generally, to the above instruments, which are manufactured in every variety of sizes and style.

PEDAL ORGANS, from \$225 to \$600

SCHOOL " " 100 to 180

PIANO Style MELODEONS 150 to 210

PORTABLE " " 65 to 110