

The American Lutheran.

VOL. II. NO. XVII.

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

PRICE, \$1.00 A YEAR IN ADVANCE.

REV. P. ANSTADT, EDITOR.

SELINGSGROVE, PA., THURSDAY, SEPTEMBER 13, 1866.

PUBLISHED EVERY TWO WEEKS.

THE REALMS OF SONG.

BY MAE ELLA BACHELLOR.

Beside the golden streams of song
I wander day by day,
Listening to the ocean swells,
Or dainty chimes of silvery bell,
That float like dreams away.

This dreamland music, fresh as spring
With dewy fragrance rife,
A gushing richness of perfume,
So full and sweet 'tis almost gloom,
Enfolds my common life.

I kneel within the charmed air,
And quick my fancy takes
Wild flights to woods where violets dwell
And fragrant south winds softly tell
Of breezy hidden lake.

Visions of beauty throng my soul,
As sweet as summer rain,
Whose silver shivers, like a tune
Through rosy deeps of sunny June,
Ring out a low refrain.

The cadenced hum of crystal thoughts,
Chance fragrances of old rhymes,
(Caught in the tresses of the wind,
Whose balmy kisses lips unbind
The wealth of summer time),

Come floating round me like a dream,
A vision dim and cool,
Of scented woodlands wet with dew,
And budding lilies ever new,
Beside a shadowy pool.

I list to hymnings beautiful
From angels gone before,
Whose songs have filled the heart of Time
With golden beats of dainty rhyme,
Sweet visionary lore.

Of times a tender, saddened strain,
As soft as moonlit air,
Brings round my heart the "long ago,"
The friends now lying cold and low,
Beneath the shrine of prayer.

These songs go with me through the day,
I dream of them by night,
Though sealed away from common eyes,
Their beauty still about me lies,
And clasps me with delight.

Now I, the humblest of the train,
Who seek the realms of song,
May enter not that wondrous land,
But on the outer threshold stand,
And wildly, sadly long.

To run my fingers o'er the chords
And find a passing lay,
Which shall be sung when Summer's dead,
Her roses crushed in Autumn's red,
And I am passed away.

FRANKFORT, KY.

[From Ritchie's Scripture Wines.]

Scripture Wines—An Example of Abstinence.

On this great question, the Bible not only discourages the evil, but it encourages the good. We have seen how it withholds its sanction from intoxicating liquor. We proceed to show how it approves of entire abstinence from it, and of approach to the use of it. It does this by living example. It is remarkable how many of the great men and distinguished communities of the Bible were abstainers, encouraged in this, too, by God's approbation and blessing. We have touched on this topic before, but it deserves here more special notice. We point then, in illustration, to the whole nation of Israel during their forty years' journey through the wilderness. God could as easily have given them wine as he rained down manna on them from heaven, and caused water to flow to them from the smitten rock. But he did not do so. Through all these years, we are told they drank neither wine nor strong drink. "The Lord was ever kind to them; he fed them with angel's food; he cherished them with Divine care; but they were a nation of abstainers, trained to be so all this time by the only wise God. And mark here the Divine purpose in this procedure. It is thus declared: "That thou mightest know that I am the Lord your God." Israel was sustained by a miracle, that they might know the Lord to be a God of power. Israel drank no wine in the wilderness, that their mind, clear in its judgment, might know the Lord to be their highest portion and enjoyment. Again, we point to Samson. His mother, when promised a son, was thus commanded:—"Now, therefore, beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing. For lo! thou shalt conceive, and bear a son, and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines." Observe, too, the design and effect of this appointment. It was devotion to a grand patriotic achievement; it was the development of great physical strength. O madness to think use of strongest wines, And strongest drinks our chief support of health, When God, with these forbidden, made choice to rear

His mighty champion, strong above compare,
Whose drink was only from the limpid brook.

Further, we point to Samuel. His pious mother received him, in answer to her prayer; and she pledged herself in this, to devote him as a Nazarite all the days of his life. Notice here, also, the issue, in the consecration and character of his noble career. In early years, he was chosen of God to the prophetic office. He acted as judge of his nation through a long period of its history. He was honored as its reformer till he descended

to the grave, in a good old age, beloved and lamented by his weeping country. Moreover, we point to Daniel and his three friends. In the court of Babylon, "the king appointed them a daily provision of the wine which he drank;" "but Daniel purposed in his heart not to defile himself with it;" and behold the result in his health and vigor. He and his companions preferred this request: "Give us pulse to eat, and water to drink;" "and, at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children who did eat the portion of the king's meat." Yet again, we point to John the Baptist. In announcing his birth to Zacharias, the angel Gabriel thus foretold his abstinence: "He shall drink neither wine nor strong drink." And note here, also, what follows in the description of his character: "He shall be filled with the Holy Ghost, even from his mother's womb;" and Christ, whom he was chosen to herald, declared: "Among those born of women, there has not arisen a greater than John."

Once more, we point to the Rechabites. They were a community especially devoted to God. They were remarkable for their strict piety; they were bound to drink no wine, but to give themselves to a contemplative life, and avoid all occasion of luxury and avarice. "They were," observes Dr. CHALMERS, "a temperance society, united, it has been added, by a family pledge, to which they adhered with intelligent fidelity; and, for doing so, they are commended by God." Then observe here the striking connection and consequence of the laws of this sacred fraternity. "Jonah-Jab," say they, "the son of Rechab, our father, commanded us, saying, Ye shall drink no wine, ye, nor your sons forever, that ye may live long in the land wherein ye are strangers." In a word, we point to the Nazirites. "One part of the special sanctity of a Nazirite consisted in a total abstinence from wine or anything that intoxicates, that he might the better attend to the study of the law and other exercises of religion, which justifies, in part, what Maimonides says,—that the Nazirites were advanced to the dignity of priests, who were not allowed to drink wine in the time of their ministration." And mark the design of this divine appointment. It was intended of God to preserve a people for himself, eminent for a life of sanctity and devotion. "There will be found," says Dr. HAWES, "some more eminent for their graces than others,—the Nazirites, among their brethren not to taste wine, that they might show themselves patterns of sobriety, and be ever fit for the service of God. They, who have a deep concern about their soul, will have a noble neglect of the body."

Is not this an illustrious company of great men? There may, indeed, be names as renowned, yea, even more so, in Bible history; but do not these all stand conspicuous among the ancient worthies, whose record is on high? In them, then, does not God show his emphatic approval of abstinence from all approach to an appearance of intoxicating liquor? Is not this approval all the more pertinent and decisive, that it is so distinctly coupled with the happy results of the self-denial pursued? It is special attainment in divine knowledge,—it is preeminent devotion to God,—it is a life of exalted piety,—it is a state of social well-being, that is mentioned by God as the objects and effects of this entire abstinence which he approves.

THE SWARTH HAND.—The swarth hand of labor—what has it done? Devised and plodded, hewn wood and stone, and drawn water it may be. Yes, it has done all this, and most patiently and bravely borne the burthens and battle-weapons of nations. Sweat and blood have trickled from its brow in innumerable toils and conflicts; it has gathered spoils and won victories, seldom to enjoy them. It has been scoffed in the temples by priests, and in palaces by kings, and all the armaments and commerce of ocean, and the trade marts of the earth have denied it, though to it they owed their beauty, strength, wealth and glory.

That swarth hand ought long since to have been jewelled; it should, ages, ago, have swayed the rod of power, and been the ruler of the earth. It might, and would, had it been true to its merit strength, and not directed by the will of taskmen to selfish and slavish toil. Had its owner felt that the earth was truly the empire of him who tilled it, and wrought its wondrous stores into palaces, and temples, and pleasant fields, the swarth hand would have held to its creations, and demanded the sceptre of its rightful empire. Yet, if the past be fruitful of bitter memories, there is a present and a future, in which the errors of the past can be righted.

But the hand of labor is not recordless in the ages. The palaces of Assyria, the pyramids of Egypt, the temples of Greece—ay, and whatever of material pile, column, or trophy, survives decay and devastation, is the monument of that miserably requited hand. Continents born of wilderness—hamlets and cities, fleets and fortress—all, indeed, that art boast or civilization delight in, owe allegiance to the swarth hand of labor. Truest hand of nobility on God's fair earth! Let the heart that beats behind it be not cast down. Power and dominion are before it, if it will but bravely strike for the sovereignty which is its natural right.

INFLUENCE OF THE APOSTLE PAUL.

Wondrous has been the influence of the great apostle Paul in moulding the heart and life of subsequent generations—of what solid food, of what delightful refreshments, of what healthful virtue should we be deprived, by losing those sacred records of which he is the author. See them translated into two hundred languages, forcing the same testimony—I do not say from the Englishman, the German, the Italian, the Spaniard, the Greek, the Russian—but from the inhabitants of Asia, even in the depths of Siberia; but from the inhabitants of America, even amid the icy fields of Labrador; but from the inhabitant of Africa, even on the desert plains of Bassooto; but from every Christian heart that lives among the millions of the regenerated who cover the earth; nay, more, extorting it even from those who are Christians but in name, if they only possess intelligence enough to comprehend that in sowing those principles of eternal life, to which alone I have just called your attention, Saint Paul has sowed broadcast in the world all the germs of culture, of education, of justice, of liberty, of civilization. And then, after understanding the cotemporary epoch, trace back the path of centuries, and measure, if you can, the part which Saint Paul has had in all the good which has been accomplished in the Christian world;—the part which he had in the religious awakening of our days, he who has been always consulted first in all the religious awakenings of our days, he who has been always consulted first in all the religious awakenings among the nations that are the offspring of the gentiles;—the part which he had in the Reformation, he having awakened, in the library of Erfurt, that Luther was soon to waken the church; the part which he had in the faithfulness of the Vaudois and the poor people of Lyons;—the part which he had in the labors of Columban, Boniface, Patrick, Cyril, and Methodius, and all the missionaries of Europe, for they had only to follow his example and to carry out his work;—the part which he had in the conversion and development of the Fathers of the church, he having been the friend of Barnabas and Clement of Rome, the favorite master of Athanasius & Chrysostom; until you reach the solemn moment when his head falls at the gate of Rome, that moment which would have created so vast a void in humanity, if the letters of our apostle—his fourteen short letters, eagerly sought for and scattered far and near—had not come in immediately to complete the great influence of his living word by the still greater influence of his written word. But, if you desire to forget nothing, you should follow him also into the obscure ages, in advance of which we are walking; you must endeavor to appreciate the salutary influence, growing every day in depth and in extent, which is yet reserved for him among future generations, even until the entire fulfillment of the prophecies which he wrote himself, and till the return of him whom he loved so much, and longed for so ardently. Ah! the obligation of the world to Saint Paul!—that which it has owed, that which it shall owe to him,—pious pastors, zealous missionaries, eminent Christians, useful books, charitable institutions, examples of faith, of charity, of purity, of holiness—who shall estimate it?—who shall attempt even to estimate it? It belongs to the entire human family to raise up, and to confess that, among all the names of its benefactors which it delights to proclaim from age to age, there is not one which it proclaims with so much agreement, gratitude, and love, as the name of the apostle Paul.

ADOLPH MONOD.

DAVID THE GRANDEST LYRIC POET.

The last psalm ends with a chorus to the praise of God, in which the poet calls on all people, all instruments of sacred music, all the elements, and all the stars to join. Sublime finale of that opera of sixty years sung by the Shepherd, the hero, the king, the old man! In this closing psalm, we see the almost inarticulate enthusiasm of the lyric poet; so rapidly do the words press to his lips, floating upwards towards God their source, like the smoke of a great fire of the soul wafted by the tempest! Here we see David, or rather the human heart itself, with all its God-giving notes of grief, joy, tears, and adoration—poetry sanctioned to its highest expression; a vase a perfume broken on the steps of the temple, and shedding abroad its odors from the heart of David to the heart of all humanity! Hebrew, Christian, or even Mohammedan, every religion, every complaint, every

prayer has taken from this vase, shed on the heights of Jerusalem, wherewith to give forth their accents. The little shepherd has become the master of the sacred choir of the universe. There is not a worshipper on earth who prays not with his words, or sings not with his voice. A chord of his harp is to be found in all choirs, resounding everywhere and for ever in unison with the echoes of Horeb and Engedi! David is the psalmist of eternity; what a destiny—what a power hath poetry when inspired by God! As for myself, when my spirit is excited, or devotional, or sad, and seeks for an echo to its enthusiasm, its devotion, or its melancholy, I do not open Pindar, or Horace, or Homer, those purely academic poets; neither do I find within myself murmurings to express my emotion. I open the Book of Psalms, and there I find words which seem to issue from the soul of the ages, and which penetrate even the heart of all generations. Happy the bard who has thus become the eternal hymn, the personified prayer and complaint of all humanity! If we look back to that remote age when such songs resounded over the world; if we consider that while the lyric poetry of all the most cultivated nations only sang of wine, love, blood, and the victories of couragers at the games of Elidus, we are seized with profound astonishment at the mystic accents of the shepherd prophet, who speaks to God the Creator as one friend to another, who understands and praises his great works, admires his justice, implores his mercy, and becomes, as it were, an anticipative echo of the evangelic poetry, speaking the soft words of Christ before his coming.

The Bible and Testament.

The individual who took the pains to get at the facts contained in the following tables, is said to have spent three years at the work. The number of books, chapters, verses, words and letters contained in the Old and New Testaments is given:

OLD TESTAMENT.	
Number of Books,	30
" Chapters,	929
" Verses,	23,214
" Words,	592,439
" Letters,	2,728,100

The middle Book is Proverbs.

The middle Chapter is Job xxix.

The middle Verse would be II Chronicles, xx, 17, if one verse more, and verse 18, if there were no less.

The word "and" occurs 35,543 times.

The word "Jehova" occurs 6,855 times.

The shortest verse is I Chronicles, i 25.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet.

The 19th chapter of II Kings and the 37th chapter of Isaiah are alike.

NEW TESTAMENT.	
Number of Books,	27
" Chapters,	260
" Verses,	7,950
" Words,	181,258
" Letters,	893,580

The middle book is II Thessalonians.

The middle Chapter is Romans xiii, if there were a chapter less, and xvi, if there were a chapter more.

The middle Verse is Acts xvii, 17.

The shortest Verse is John xi, 35.

OLD AND NEW TESTAMENT.	
Number of Books,	66
" Chapters,	1,189
" Verses,	31,173
" Words,	773,697
" Letters,	3,596,680

The middle chapter, and the least one in the Bible, is Psalms cxvii.

The middle verse is Psalms cxviii, 29.

INCREDIBLE LIARS.—The French papers, in the autumn of 1821, mention that a man named Desjardins was tried, on his own confession, as an accomplice with Louvel, the assassin of the Duke de Berri. But in his defence, Desjardins contended that his confession ought not to be believed, because he was so notorious for falsehood, that nobody in the world would give credit to a word he said. In support of this, he produced a host of witnesses, his friends and relatives, who all swore that the excessive bad character he had given of himself was true, and he was declared "not guilty." This case parallels with a similar instance some time before in Ireland. A man was charged with highway robbery. In the course of the trial the prisoner roared out from the dock that he was guilty, but the jury pronounced him by their verdict "not guilty." The astonished judge exclaimed, "Good heavens, gentlemen, did you not hear the man declare himself that he was guilty?" The foreman said, "We did, my lord, and that was the very reason we acquitted him, for we know the fellow to be so notorious a liar, that he never told a word of truth in his life."

A poor man once came to a miser and said, "I have a favor to ask." "So have I," said the miser; "grant mine first." "Agreed." "My request is," said the miser, "that you ask me for nothing."

EDUCATIONAL FRAGMENTS.

GREAT ERUDITION, without the mental tact, or the physical ability to apply it to the practical affairs of life is like a wagon without wheels—a train of cars without the locomotive, or a plow without a horse—it lacks *go-aheadativeness*.

Boys, that habitually, lie and swear, are indirectly engaged in erecting the timber of a gallows upon which they may swing, at some future day.

BUSINESS EDUCATION.—It is not the quantity, but the *quality*, of the instruction given a child that makes him eventually the successful man of business.

CHANGES IN LANGUAGE.—In the constant changing of words in the English Language, both in reference to sound and to meaning, we are often at a loss to know when these changes have arrived at the point, when *not* to adopt them would be affectation, or when to use them would be vulgar.

THE COMMON SCHOOL.—is a modern invention, but the idea of education, or mental culture dates back to the infancy of the human race. In the dim light of the world's earliest ages, the twilight of the soul, through the development of the intellect, struggled into the radiance of its first bright, sunny morn.

SKILL IN TEACHING.—He who undertakes to give instruction to youth, must, intuitively, know enough of multifarious human nature, to catch the differing moods of his scholars, their peculiarities and several needs, so as not to commit the folly of rearing chickens in a pond as if they were ducks.

THE WEAK SPOTS.—School children, as a general rule, are only too sharp in detecting the weak spot in a teacher's head, if he has not the skill to come early at the soft spot in their hearts.

MORAL LESSONS.—These may be too pertinaciously intruded; we may be reminded until we forget to listen, or we may retain the words and not the sentiment, learning our task by memory rather than by head or heart. Thus many youth come to detest the teachings of morality and religion.

THE TEACHER'S COMPENSATION.—Whenever a man comes along offering his services for nothing, or for that which is almost its equivalent, it is a sure sign his services are worth nothing. So whenever a teacher is heard to say that the money he receives forms no part of his reward for teaching,—look well to the safety of your pocket-books.

THE "POINTS" IN A TEACHER.—Some shallow-pated educational philosopher says:—"The teacher who best suits the times, is he whom nature has endowed with great brawny limbs, broad shoulders and a very stiff upper lip." These points may be requisites in a semi-civilized community, and among active, rebellious boys, but ordinarily these are not the first point, nor the most essential. The teacher indeed should be broad breasted from the swell of a big heart, strong limbed from mastery in all athletic exercises, and firm in the calm plenitude of moral power, and a deep sense of the great responsibility of his position. Physical strength and combativeness as paramount requirements in a teacher are fast sinking into the secondary position that they deserve.

NATIONAL MOTIVE POWER.—The activities of a people must find vent in some direction—obstruct their way—wall them up from the sunlight and from the free air of Heaven, and when the explosion comes,—as it must come, it will be like burning lava in its course, terrific and devastating. Seek rather to direct them into good and beneficent channels that they may cheer and reinvigorate the parched regions through which they pass. In allusion to this subject, a good writer says:—

"As we excavate a head-race that the water of a cataract may turn a mill, as we shift a sail to catch the wind, as we make a metallic pathway for the lightning, so we must adjust ourselves to liberty, and then we need not fear to give it ample scope. Seek not to cramp confine, or mutilate it; but give it work worthy of its strength, and room enough to work in. If you check too suddenly the momentum of its ponderous engine, it will crush you as a straw; but carefully grade the ground, and lay down a track of broad gauge, and let it speed its way. In a word, let us not lower the standard of freedom, but raise ourselves to its level. Let us diffuse intelligence among the people, that they may use their faculties wisely and live in harmony with their institutions; and let us cultivate a high national morality, that we may enjoy liberty without abusing it. Let us have, all over our country, free schools to instruct our youth, a free press to inform our manhood, and a free Gospel to purify our hearts and reform our lives and in spite of the fears of the timid, the threats of the discontented, and the apprehensions of all classes, we may still be 'fr ee men whom the truth makes free.'"

Evil Tendencies of the Age No. 10.

By J. W. W.

VENALITY AND CORRUPTION OF THE PUBLIC PRESS.

In a recent article, this subject was discussed to a limited extent; it is now intended to expose, and denounce in still more emphatic terms, the corrupting influence of "Yellow covered Literature."

By general consent, the strongest evidence of the (so called) "high and advanced civilization of the age," is deemed to be the enormous amount of printed matter, sown broadcast over all the land. It is, indeed, the distinctive index of the age! But it is the guide-post to ruin,—not to salvation. It points to no Land of Promise,—to no clear and sunny skies in the future, but to moral desolation and spiritual death.

The most of the literature is gross, and impure, and debasing. It blots out the glorious vision of immortality from the gaze of the spirit; it is the gentle poison by which the life of the soul is destroyed, leaving a poor, frail, tenement of clay, to wither into dust in the tomb,—with no hope of a glorious resurrection. There are many—very many, who will object to such conclusions, but the most reliable facts can be produced to triumphantly sustain them. The mass of testimony against the corrupting influence of the Public Press, and, consequently of Civilization, of which it is the most luxuriant outgrowth of the most overwhelming character. A New York journal says:—

"The most marked exhibition of a taste for the horrible is seen in the *flash* newspapers, which attain such a wonderful circulation throughout the country. No city in the world—not even Paris, deals more largely in what is known as "blood and thunder literature," than New York. It requires some nerve to walk through our streets which are fierce with pictured horrors. We cannot pass by even a dead—wall, or a broad fence around a vacant lot, without having a vision of blood glowing upon us. Flaming hand-bills announcing some dreadfully heart-rending tale, set off by a terrific figure of an Indian, with his tomahawk raised above a captive maiden's head, ready to sink in her brain! Or, the tables are turned, and some helpless woman, who has been deceived, turns upon the betrayer, and has her arm upraised, about to plunge a dagger into his guilty breast! With such a startling appeal all the world is invited to read the horrible tale of love and revenge."

This is the stuff that is printed by tons, and scattered all over the land, to form the reading of hundreds of thousands of the young. What must be its effects upon the national taste! Its influence is most pernicious in the craving appetite which it produces for the excitement for tales of horror. It destroys all purity of taste—all relish for the quiet scenes of nature,—for the simple incidents of domestic life. A boy loses his affection for home. He craves theatrical excitement,—the gaslight,—the foam and fury of the stage. Nor does this evil end with the corruption of the intellect. To fill the imagination with scenes of horror, is to familiarize the mind with scenes of blood, and to prepare it for the acting of real tragedies. This is the sad end to which modern civilization is rapidly drifting us. It will yet plunge us into a night of gloom and terror blacker than the world has ever witnessed!

In France the same population which was fed on horrors at the theatre, enacted the "Reign of Terror" in the streets. It rushed from the playhouse to the public square, and set up its guillotine, that daily struck off the heads of the best and noblest of the land. Hence, the literature of the day—the flash emanations of the Printing Press, which is the grand type of our civilization is surely drawing our youth into the whirlpool of depravity and death. It is paving the way for the enormities that disgraced France in the blackest epoch of her history. Our boasted enlightenment and its prime minister—the Public Press urges on, rather than retards the great evils, which like a poisonous Upas, is spreading over us and our destinies, its deadly shade. To change the figure, civilization not only fails to exert a moral power to stay the descent of the avalanche of immorality and crime, pouring down upon the heads of the people, but it gives an impetus to the descending mass to make it the more destructive in its pathway. It is no wonder then, that the flood-gates of iniquity, are daily opened wider and wider. It is no wonder that intemperance is sweeping over the land with the violence of a tornado. And it is no wonder, that, physically we are sinking into a race of pigmies.

Modern civilization may be said to be the offspring of the Printing Press. It is the right-hand support of the Enlightenment of the age. Their union is inseparable—destroy the life of one—and the other dies, hence the existence of one is essential to that of the other. If one is productive of evil so must also be its companion. It has been shown that it would be better to be without one of these, then it clearly follows, that it would be a gain

to mankind to be without the other. But now let us examine still further for what crimes the Public Press and the literature it produces, are responsible.

In the great majority of our daily papers, there is a total indifference manifested for the moral health of the public, that renders them a curse instead of a blessing. Their proprietors and editors regardless of all morality—dead to every sentiment of honor and religion—caring for nothing except the accumulation of money, make up journals that will sell,—journals to suit the degenerated state of society, in this progressive age of the world? These, basely pandering to the lowest passions of man, and, consequently, are the source of the most atrocious evils. Emerson in a Boston paper says:—

"There is an ignoring of domestic privacies, of personal sacredness, of the secret feelings and emotions of individuals. The daily reporters seem to gloat over any items that can expose the private relations of family or friendship. If a tragedy occurs, the papers are crammed with details, concerning not only the principal actors in the affair, but their friends and relations likewise. The sufferings of innocent and pure-minded persons, thus ruthlessly dragged into public notice, to be discussed, joked about, and suspected of complicity in some shuddering crime, are horrible, and no profit accruing to any newspaper can justify such inflictions. Thousands are victimized by the Vampyre literature, who might otherwise, have enjoyed domestic peace and quietude."

Another very striking indication of mental degeneracy—prophetic of national decline and death, is the destructive virus that has insidiously crept into scientific and philosophical literature. Much of this has become light, airy, unsubstantial. Full of "glittering generalities" it has the effect to demoralize the mind, or, at least, to produce an intellectual dyspepsia, by over-loading the mind, with trashy nutriment. This rapid nonsense is expressed in a smart, showy way, and has an aspect mysteriously profound, at the same time it lacks the merit of soundness.

These diluted literary productions, covered with glass and varnish, yet full of rottenness within, have often a plausibility that is surprising. An elastic imagination and a marvelous skill in word-painting has given them outwardly, a close semblance to truth, and they seem to wear her drapery. The authors of this literature in arriving at their conclusions, take circuitous, but flowery routes, and when almost within touching distance of truth glide off at a tangent and with far-fetched and fanciful displays of rhetoric, full of sophistical reasoning, mislead, while they charm their readers. Thus, are many of the gigantic fallacies of the day sustained, and thus are purity and sober precision of thought in our scientific literature destroyed. But this suits the populace. It even suits many of those who make large pretensions to intellectual attainments in art and science. Dr. Holland, says, in the "Springfield Republican,"

"The public mind is not satisfied with common-sense. It is getting to be too dainty to be content with the plain rye-bread of substantial truth, in matters connected with philosophy. It yearns for the pound cake of erudition, or the Charlotte-Russe of science. It pines to swallow the drug-crusts of knowledge, made up into the shape of a savory pudding, with the grum spectre of mental indigestion sitting enthroned inside, holding in one hand a Pandora box of evils and in the other a poisoned lance. Such is the morbid taste of the reading public, with but few exceptions, and fashionable theorists gratify it to the utmost extent. They make money and a name by the ingenious operation. They please the popular palate and enrich themselves. Their condiments are too light, and devoid of nourishment to satisfy the genuine appetite of the few, who in the present age, actually hunger for great learning. The palubum they offer is too weak for a healthy digestion, and is of too productive of mental death. There are a thousand other dishes, equally indigestible, of which the world is childishly fond, and upon which it daily feeds with the most inconsiderate indifference."

It is the direct result of this degenerated, flashy literature, of the different kinds to which allusion has been made, together with the vast multiplicity of these productions, that pour over the land like a devastating flood, to debilitate us mentally,—and through the mind to lessen and destroy the physical powers; for both are connected so intimately, that whatever injures one, must also injure the other.

The present age, in all its outward aspects, has the appearance of being the most advanced of any other recorded in history; but the brilliant exterior, like the apples of the Dead Sea incloses with its exterior of tempting beauty, nothing but ashes and bitterness. Education,—the parent of civilization, gives but an outward polish, which only the more effectually conceals from the public gaze, the deformities and impurities that are to be found beneath the glaze and glass of the external surface. The chief literature of our daily and weekly papers, while they exhibit a semblance of morality and intellectual progress are in

fact the deadly Simoon winds of the desert, that blast and destroy every living thing in their pathway; they corrupt and eat away, by an insidious process, the vitality of all real religion and sap the foundations of national integrity.

Hence, Civilization, through its chief agent—the Printing Press, is the giant power, which causes, more than all other agencies combined, the rapid increase of crime and dissipation throughout the land. It sends out its poisonous roots into every community, to corrupt and destroy all moral principles,—all religious influence. It immediately endangers the existence of the nation and threatens all coming posterity with demoralization and ruin.—*Educator.*

For the American Lutheran.

The Missionary.

Another trial that our missionaries must often endure is, that they are sometimes even looked down upon as an inferior class of men, and simple pensioners of the church. In some instances those who occupy large and influential, and may be, fashionable churches, are ready to pass the humble and faithful missionary by without recognition, as though he were beneath their dignified notice; and especially when in company with their own sort. Such forget that he whom they feign to despise is more honored by God than they. They forget that, forsooth, just such a man gathered the congregation and built the church in which they now worship, and feathered the nest in which they now sit with so much self assumed dignity. Such conduct must be wounding and discouraging in the extreme. Of all earthly noblemen, I regard the missionary as the noblest, and I always feel like making my profoundest bow when I meet him.

To maintain our membership and the prosperity of established congregations is no very difficult matter; but to organize and build them up out of the world, gathering them in out of the highways and hedges, is quite another thing. Hence those engaged in this noble, God-given work deserve, and should receive the united prayers, sympathy, effort and aid of the whole church. Could the church but hear the prayers, cries and groans, and see the tears of her missionaries, she could not be so indifferent. Could she but realize the trials, labors and discouragements, to which they voluntarily submit, for the purpose of winning souls for Jesus and for heaven, her heart would be moved, her tears would flow, her prayers ascend, and her hands and purse be opened wide for the success and support of these noble heroes doing battle for Christ and his church.

The church seems slow in learning her duty toward these servants of God and the church. Whilst she is rolling in wealth and comfort, many of her missionaries are barely supported, and some even suffering for the necessities of life. It must be trying indeed to be thus neglected. How often, after leaving his home with all its comforts and endearments, must he pine in pinching poverty, and ask with deep sorrow of heart, "has the church forgotten me?" "Must I and my family submit to poverty and want, to cold and heat, and endure all this toil, self denial and suffering, and then be treated with indifference and neglect?" Could we take a quiet look into the home of many a missionary we would see an empty pantry, scanty fare and a threadbare wardrobe; we would find a mother and her children on their knees engaged in calling on the God of missions for help, while their thinly clad bodies are shivering with cold. But where is the father of that family? He is traversing the trackless wilderness, ascending the mountain, winding his way in the deep, dark valley or jungle, facing the pitiless storm or scorching sun, doing the work of his master. What noble, glorious self devotion.

Many of these Christian heroes who are thus laboring and suffering in the cause of God, are fully qualified, both in head and heart, to become ornaments in the best and most intelligent congregations in the land, or for any other calling where they might realize their thousands for but a tithe of the labor and suffering they endure in their present sphere. Some short sighted and worldly minded ones may ask, "why don't they quit the ministry and enter some other avocation that will pay better?" Well, I suppose if they loved the world as much, and God and the souls of their fellow men as little, as such questioners, they would do so. But our missionaries love God and the souls of men more than all the wealth these worldlings can boast of, and hence, constrained by the love of Christ, they prefer laboring and suffering in winning souls for Jesus.

As it was in the time of Christ so it is still. The harvest is great but the laborers are few. Can we wonder that so few offer themselves for the mission work under existing circumstances? Is it not a shame that we have so few missionaries both at home and in the foreign field, and a still greater shame that these few are so indifferently supported. The work is too great for these few laborers. They are overburdened. The church is pursuing a su-

cidal policy in overworking her small force of missionaries, and thus in a few years bringing them to their graves. Is it not time that the whole church, and especially the Lutheran church, awake from her lethargy and fully realize the importance of more active missionary operations! Should not ministers of the Gospel seriously consider this matter? Is not much of the suffering and privation of missionaries attributable to the ministry? Many of us are favorably situated, have our good parsonage, a competent salary, and houses of worship &c. which the missionary has not. Should we not think of the poor missionary? Let every pastor present and plead the cause of missions before his people, and try to put his heart into that plea, and his money into the Lord's treasury, and, I have no doubt we would very soon quadruple our missionary operations, and cause the hearts of our now stunted, overburdened, and often suffering missionaries, to rejoice and labor with new energy and devotion. O may the God of missions baptize both pastors and people with a missionary spirit, that we may be aroused from our stupidity and selfish indifference, and pray and give for the cause of Jesus and the souls for which he labored, suffered and died, and for which our noble missionaries are now toiling, suffering and dying. Amen.

SIGMA.

For the American Lutheran.

Editorial Correspondence.

Morristown, Henry Co., Ill., Sept. 3d. 1866.

MR. EDITOR:—Having a little leisure time this morning, I will endeavor to give you a few items of interest as the result of my observations. Last week I attended the meeting of the Synod of Northern Ill., convened at Lena, Stephenson Co. Ill., in the charge of Rev. Wm. Schoch. The meeting of Synod was well attended, and so far as external appearance is concerned, was certainly very respectable. There seemed to be comparatively little discussion in the business of Synod up to the time I left. There was, however, a question sprung near the close of the session on Friday evening which I apprehended would produce somewhat of a breeze.

Dr. Harkey favored Synod with a somewhat lengthy oral report on the state of the University. Among other things he told us that two of the beneficiaries had left the institution and had gone over to Methodism. In regard to one of these he remarked that he was converted from Catholicism, "But" (said the Dr.) "I am afraid he was converted too much."

The question at once suggested itself to my mind whether there are not a great many professing Christians who are converted too little.

TACKLING SAIL.

The venerable Dr. seems to think (if I comprehend his remarks aright) that it might be quite an improvement in the Institution at Springfield, if it should assume the character and basis of a Missionary Institute. This I think is at least one sensible idea, if the true spirit of the Missionary Institute at Selinus Grove be carried out. But I have sometimes thought that in order effectually to transform some creatures you can only do so by removing the old head and putting on a new one. But in this I may be mistaken.

This measure was advocated on the ground that there was no "Missionary Institute in the West." This suggested to my mind that the Dr. did not read your editorial of the 8th. of Feb. 1866, under the caption of "A Missionary Institute in Iowa." Nor the article published in the Lutheran Observer of March 2d. 1866 under the caption "The church ought to know it." Now Mr. Editor, all I have to say is this. If the Dr. does not know that there is a virtually a Missionary Institute at Albion, Marshall Co., Iowa, he is excusable for his remark on the floor of Synod. But if he did know it and ignored its existence for certain ends which I will not characterize, he is certainly not the be envied for the position he occupies. But may we not hope, that as the result of the seed sown by the venerable Dr. Kurtz, instead of one there will be at least three, efficient Missionary Institutes in this growing country. But there is one thing which gives the Institution at Albion a strong claim on the church as a Missionary Institute. Namely, its contiguity to one of the finest and most extensive missionary fields on the continent. It is located in the great Northwest with an almost illimitable area of country, unoccupied by a similar institution of our church, North, West, and South.

E. FAIR.

MINISTERIAL LABORS.

Several years ago, a Scotch pastor being asked by a merchant, "What is the amount of your ministerial work?" replied: "In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend nearly as many hours in making and receiving professional visits as are spent by an ordinary physician." The merchant answered, "None of us would do half your work for four times your pay."

A RICH POOR MAN.

One windy afternoon I went with a friend to a country almshouse. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with the palsy that one wooden shoe constantly pattered on the brick floor. But deaf, sick and helpless, it turned out that he was happy. "What are you doing, Wisby?" said my friend.

"Waiting, sir."

"And for what?"

"For the appealing of my Lord."

"And what makes you wish for his appearing?"

"Because, sir I expect great things then. He has promised a crown of righteousness to all that love his appearing."

To see whether it was a right foundation on which he rested that glories hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Though you possess untold wealth, if you have not Wisby's faith you are a poor man; if you have that faith, and are "rich toward God," count it all joy if you are poor as Lazarus or Wisby in worldly goods. Your inheritance is as sure as God's promise, and as glorious as a throne and a crown can make it. Better have Wisby's hope than Victoria's scepter, Lazarus' rags than Dives' purple. Better is poverty with piety, than riches with perdition.

A NEW ORDER OF CHURCH MINISTERS.

—The archbishops and bishops of the United Church of England and Ireland, together with those of the colonial bishops who are now in England, have given their assent to the formation of what may perhaps not improperly be termed a new order of ministers in the Established Church, although the persons who will be admitted to it will not partake to the full extent of the clerical character. For a long time past the Archdeacon of London and other gentlemen have been striving for the establishment of a sub-diaconate, or a lay diaconate, the persons composing it to be set apart by episcopal authority, and to act in all cases under the direction of the parochial clergy. The archbishop and bishops having taken the proposals so made to them into their consideration, have rejected an extension of the diaconate, thus resolving to maintain the three ecclesiastical orders of bishops, priests, and deacons. They have, however, determined on the formation of a new order, whose designation shall be that of "readers." They are to be publicly appointed after an examination by a bishop, but not to be set apart by the imposition of hands as in the case of bishops, priests, and deacons. They are to minister in outlying districts, but will not have authority to administer the Holy Communion—that part of the Church service being taken on stated days by the parochial clergy. The "readers" are not to be addressed as "reverend," but they are to wear the surplice in their ministrations.

AN EXAMPLE OF FAITHFULNESS.

The results of a word fitly spoken for Christ no one can tell. A seed dropped into what is apparently the most barren and uninviting soil may bring forth fruit to the honor and glory of God. This fact is well illustrated by the following anecdote, told of Richard Weaver, the wellknown evangelist of England:

In a railway carriage a navy officer was swearing terribly. The guard, knowing Richard's habit of speaking to every one, whispered to him, "Better let him alone; he is so violent that he would strike you if his passions were raised."

Richard got close to him and said, "Give me your hand, my friend." He then whispered in to his ear, "Why are you calling on my Father?"

"I know nothing of your father," answered the swearer.

"I'll tell you his name and character," said Richard, and then he repeated the text, "God so loved the world," etc, and enlarged upon it.

As if struck by the sudden conviction, the man answered, "These were the last words my mother said to me."

"Then let us pray," said Richard, "that God may make them means of our salvation."

They did so and Richard, not long after, met him a changed man.

A BEAUTIFUL THOUGHT.

When engineers would bridge a stream, they often carry over at first but a single cord. With that next they stretch a wire across. Strand is added to strand, until a foundation is laid for planks; and now the bold engineer finds a safe footway, and walks from side to side. So God takes from us some golden-threaded pleasure, and stretches it hence into heaven. Then he takes a child, and then a friend. Thus he bridges death, and teaches the thoughts of the most timid to find their way hither and thither between the shores.

THE AMERICAN LUTHERAN.

Selinsgrove, Pa., Sept. 13, 1866.

The Prospects of the New Symbolic Synod.

This is the subject which absorbs most attention in the church at the present time, and as a faithful chronicler of ecclesiastical events we feel it our duty to keep the readers of the American Lutheran posted on the subject.

We observe that bro. Passavant is going about and with the semblance of lamb-like innocence and purity is plotting the ruin of the Gen. Synod and the establishment of the projected symbolic Gen. Synod. From one of the Columbus papers we see that he was present at a meeting of one of the old Ohio Synods, and induced them to elect delegates to the proposed convention.

At a recent meeting of the Miami Synod the following resolution was passed: "Resolved that we as a Synod, heartily approve the late action of the Gen. Synod in regard to the Penna. Synod." Against this resolution, a writer in the Luth. and Missionary tells us, the following clerical brethren recorded their votes in condemnation of the action of the Gen. Synod: L. A. Gottwald, D. Steck, J. J. Welsh, W. A. G. Emerson, and C. T. Steck. The writer intimates that an effort will be made in the West to raise "a powerful English Synod," to unite with the projected symbolic Gen. Synod. We should be exceedingly sorry to see our old friend and classmate D. Steck cast his lot with the symbolists, as he has always been a strong advocate of revivals and temperance, and now to see him cast the weight of his influence on the side of symbolism and Lager beer, would be truly deplorable. We understand that Mr. Vandalingham is a deacon in his church and in case of a union with the Symbolic Gen. Synod, they will gain the benefit of his council and influence also.

From the "Evangelical Lutheran," a new paper published by our brethren in the South, and who have formed themselves into "The Evangelical Lutheran Gen. Synod of North America," we see that the leaders of that grand organization speak very disparagingly, yea even slanderously, of the Gen. Synod, the mother that nursed them and made them what they are, but flatter and defend the Penna. Synod, and would take into favorable consideration a proposition to unite with the projected new symbolic Gen. Synod. We can account for this disposition to union between the secessionists of the South and the symbolists of the North on the principle of elective affinity. The most ultra symbolists of the North are radical pro slavery men. The Missourians, for instance, have published a book in which they undertake to defend slavery on Scriptural grounds. This must of course be gratifying to our Southern brethren, although slavery has been practically abolished. Then in one sense they are both secessionists. The Pennsylvanians seceded from the Gen. Synod, and our Southern brethren not only attempted to secede from the government, but also did actually secede from the Gen. Synod and set up for themselves. Hence they mutually oppose and traduce the Gen. Synod. And this opposition to the Gen. Synod produces an elective affinity between them similar to that between Pilate and Herod, that made friends of them.

A writer in the Luth. Herald, who signs himself A. (Adelberg?) strongly urges the secession of the New York Ministerium from the Gen. Synod to unite with the projected symbolic Gen. Synod. He gives the following reasons for this measure: The Pa. Synod, he says, was expelled from the Gen. Synod at Ft. Wayne on account of her faithful confession of the true Lutheran doctrine. In this statement Mr. Adelberg simply lies, and does not tell the truth. The delegates of the Pa. Synod were not expelled at all, but were repeatedly solicited to hand in their credentials and take their seats as members of the Gen. Synod, but they refused to do so, because certain technical formalities in the organization of the Synod were not carried out according to their wishes. The doctrinal basis of the Gen. Synod was never alleged as a reason why they refused to hand in their credentials, but after the doctrinal amendment, which was written by Dr. Krauth and offered by Dr. Passavant, was passed, the Pa. Synod was satisfied with the doctrinal basis of the Gen. Synod, and gave that as a reason why she still wished to remain in connection with it. Mr. Adelberg further says that the only reason why the New York Ministerium and the Pa. Synod remained in the Gen. Synod as long as they did, was the hope that they might produce a "reform," that is, change its doctrinal basis and make a symbolic body of it, but as this hope has now entirely vanished they have no other course left but also to secede. No doubt Rev. Adelberg considers it perfectly honest and honorable to connect himself with an ecclesiastical body for the avowed purpose of subverting its constitution and changing its character. In conclusion, Rev. Adelberg anticipates a very stormy time at the approaching meeting of the New York Ministerium,

and thinks there will be a split in that body; the English portion remaining with the Gen. Synod, and the Germans "wheeling" off to the new symbolic Gen. Synod that is to be. Well, we have no doubt that the English brethren of the New York Ministerium will think it a happy riddance.

But the most remarkable document on this subject is an article in the "Lehre & Wehre," organ of the Missouri Synod, from the pen of Dr. Sihler of Ft. Wayne. He discusses the question, whether the immediate organization of a new orthodox Gen. Synod, as proposed by the Synod of Pa. would be advisable or beneficial, and proceeds to prove that "the immediate formation of a truly Lutheran Gen. Synod would be *unwise, impracticable, yea dangerous*!"

He assigns two grand reasons for this position. 1. Because there is no possible unity in doctrine among the already existing Synods (that of Pa. included?) who call themselves Lutheran, and 2. Because it is a palpable fact that in consequence of this want of unity in doctrine among all Lutheran Synods, except of those of Missouri and the Norwegians, there is also, in important points, an unconfessional practice in vogue.

1. The doctrines on which there is a diversity are the following: Of the Church, the Ministerial office, Church Discipline, the Millennium, Antichrist, and Eschatology. On all these doctrines he says there must be perfect unity of sentiment before there can be an ecclesiastical union. And on these questions he modestly declares that by the grace of God the Missouri and the Norwegian Synods alone have professed the true doctrine. (Mark the Pharisaical humility of Dr. Sihler. He thanks God that the Missourians & Co. alone are right; all others are wrong!) The Buffalo Synod, he says, teaches a romanizing doctrine of the Church and the ministerial office, of Church Government and Church Discipline. The Iowa Synod is not orthodox on the church question and in violation of the 17th Article of the Augsburg Confession teaches all sorts of Chiliasm; she does not regard the Pope as the Antichrist, although this is clearly taught in the Smalkald Articles; besides, she distinguishes between the confessional and the historical in the symbols. The Ohio Synod confesses herself to the whole Book of Concord, but has not yet found the pure doctrine of the Church &c. therein. The Wisconsin Synod has already elected delegates to the proposed convention for a new Synod, but she is not sincere, because she gets her ministers from the unionistic Missionary institutions of Basel and Bremen and has represented herself as friendly to the union in Germany in order to collect money.

As regards the Synod of Pa., Dr. Sihler thinks she deserves all praise for leaving the Gen. Synod and her adoption of the Symbols, but he fears that she is not sufficiently grounded and experienced in the Lutheran doctrines and that it is of much more importance to the Synod of Pa. to become properly indoctrinated than to move in the matter of forming a new Gen. Synod. He advises them to meet with the Missourians for some years in conference and discuss the true Lutheran doctrines and practices.

2. As regards the practice Dr. S. finds still more diversity than in the doctrines. For example, some congregations and synods regard private confession and absolution as essential, while others admit even Methodists and reformers to their communion; some are so un-Lutheran as to use bread instead of wafers at the Lord's Supper, and some (horrible dictu!) permit the communicants to take the cup into their hands! Some also use the formula: "Christ says: Take, eat," &c. All these practices, Dr. Sihler says, are contrary to the confession, and an orthodox Gen. Synod could never tolerate them.

If Dr. Sihler, therefore expresses the sentiments of the Missouri Synod, then there is no hope that they will join or favor this new project for the next ten years to come. Dr. Sihler has demolished their splendid air-castle by a single stroke of his pen, and we imagine, we hear our Teutonic friend C. P. K. exclaiming in agony, "Et tu Brute!" which he used to render into the vernacular, O, you Brute!

CAN'T WE HAVE A BLESSING TO-NIGHT?—"Mother can't we have a blessing to-night?" said a little boy of five or six years to his mother, who, in the absence of her husband, was about to pour the tea without the usual preliminary.

"My son," replied his mother, "who will ask the blessing? You know your father is away."

"I will," answered the child, not intimidated by the presence of a stranger and at once, with a grave face, and the utmost solemnity of manner, he invoked God's blessing, in simple but characteristic language then, apparently satisfied that all was right, proceeded to take his tea, unconscious that the act of the moment contained a wondrous promise for the future. If at that early age he could conquer a child's timidity and be true to his conviction of right what may he not do when these convictions shall have deepened into the strength of manhood.

ECCLESIASTICAL.

Rev. J. C. Brodfehrer, A. M., having been elected to a professorship in Farmers' College, wishes to be addressed, after the 12th inst., at College Hill, Hamilton Co., Ohio.

Rev. G. W. Halderman having recently resigned his charge in Van Wert Co., Ohio, and taken charge of the Sulphur Springs congregation, desires correspondents to address him at Sulphur Springs, Crawford county, Ohio.

Rev. Levi Schell having received and accepted a united and unanimous call of the congregations of Cicero and Clay, desires correspondents to address him hereafter at Cicero, Onondaga county, New York.

Rev. Jacob F. Wampole having removed to Shamokin, Pa., correspondents will please address him accordingly.

Having also been appointed by Mason & Hamlin a wholesale agent for their celebrated cabinet organs, he is prepared to furnish churches, clergymen or others any style or size at manufacturers' prices. Illustrated circulars and any information given upon application.

Rev. S. Ritz having resigned the charge at Knoxville, Ills., is ready and anxious to receive a call to some other field of labor, East or West.

REVIVAL INTELLIGENCE.—We have just learned, by a letter from Brother Julian, pastor in Guilford county, N. C., that the Lord favored him with an extensive revival of religion. He remarks:

"I have good news; we have just closed a meeting at Lau's Church, which resulted in the hopeful conversion of some forty or fifty persons, thirty seven were added to the Church; to God be all the praise."

We rejoice at such intelligence, and sincerely trust that these are the few drops of rain which precede the coming shower, to gladden the hearts of God's people, and abundantly bless our suffering Church in every section of our once happy country.

GRANTVILLE, S. C.—This church in Grantville, S. C., now under the pastoral care of Rev. J. B. Grebs, has recently experienced a most precious season of grace.

Some twenty-five persons have already professed conversion and have united with the church. During a recent visit of the writer to the above place, the work was still in progress, with the prospect of Greater accessions to the church. May the Lord continue to bless our brother in his new field of labor.—*Ev. Lutheran.*

THE MYSTERY OF A CHRISTIAN.

1. He liveth in another. He is wise in another. He is righteous in another. He is strong in another.

2. He is very low in humility, but very high in hope. He knows he is undeserving of the least mercy, yet expects the greatest.

3. He is in the world but not of the world; in the world as a pilgrim, but his conversation above.

4. He is meek, but vehement; meek in his own cause, yet vehement in the cause of God, as Moses, who was dead to affronts, deaf to reproaches, and blind to injuries. He will comply with any thing that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humors of the greatest.

5. He works out his salvation with fear and trembling. He works as if he were to live here always, yet he works as if he were to die to-morrow.

6. When he is weak, then he is strong.—When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest.

7. When he is most vile in his own eyes he is most glorious in the eyes of God. When Job abhorred himself, then God raised him. When the centurion thought himself the most unworthy, Christ said, "I have not found so great faith, no, not in Israel."

8. He is content in this world, yet longs and prays for a better.

A CHAIN OF TRUTHS.

Rarely has so golden a chain of verities been linked together in one short paragraph as the following, by President Quincy: "The great comprehensive truths written in letters of living light on every page of history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian faith and in the sanctions of the Christian religion."

WHAT LUTHER LOVED.

Luther, when studying, always had his dog at his feet—a dog he had brought from Waterbury, and of which he was very fond. An ivory crucifix stood on the table before him. He worked at his desk for days without going out; but when fatigued, and the ideas began to stagnate, he took his guitar with him to the porch, and there executed some musical fantasy (for he was a skillful musician), when ideas would flow upon him as fresh as flowers after a summer's rain. Music was his invariable solace at such times. Indeed Luther did not hesitate to say, that after theology, music was the first of arts. "Music," said he, "is the art of the prophets, it is the other art, like theology, can calm the agitation of the soul, and put the devil to flight." Next to music, if not before it, Luther loved children and flowers. That great, gaunt man had a heart as tender as a woman's.

Commit thy works unto the Lord and thy thoughts shall be established.

A college professor, who had a class of hard fellows, one morning found a horse in the recitation room. The class had collected, and with solemn countenances awaited the entrance of the professor. He came in, looked around deliberately, first upon the horse and then upon the class. Finally he remarked, in a quiet way, "I'm glad it's a horse; there were jackasses enough before."

DISCOVERY OF VALUABLE MANUSCRIPTS.—The town of Edcemaizgin, near Mt. Ararat, Armenia, the residence of the patriarch, contains a splendid library composed of 3,000 Armenian MSS., of which the literary world was hitherto quite ignorant. A catalogue of the collection has now been printed, and presents a vast field for researches into the religious and political history of Central Asia. It reveals the existence of unknown works by the fathers of the Church, and of fragments of Diodorus Siculus and of Aristotle. The Armenian patriarch states, in an official preface, that those manuscripts which have been kept secret will be for the future not only open to examination, but that extracts may be taken for learned men in all parts of the world, if they pay the cost of copying.

A plain-spoken western preacher delivered the following from his desk: "I would announce to the congregation that, probably by mistake, there was left at this meeting house, this morning, a small cotton umbrella, much damaged by time and tear, and of an exceedingly pale blue color, in the place whereof was taken a very large silk umbrella, and of great beauty. Blunders of this sort, brethren and sisters, are getting a little too common."

AN EXTINGUISHED RACE.—One of the most remarkable races that ever inhabited the earth is now extinct. They were known as the Guanches, and were the aborigines of the Canary Islands. In the sixteenth century, pestilence, slavery, and the cruelty of the Spaniards, succeeded in totally exterminating them. They are described as having been gigantic in stature, but of a singularly mild and gentle nature. Their food consisted of barley, wheat and goat's milk, and their agriculture was of the rudest kind. They had a religion which taught them of a future state, of rewards and punishments after death, and of good and evil spirits. They regarded the volcano of Tenneriffe as a place of punishment for the bad. The bodies of their dead were carefully embalmed, and deposited in catacombs, which still continue to be an object of curiosity to those who visit the islands. Their marriage rites were very solemn; and, before engaging in them, the brides were fattened on milk. At the present day, these strange people are totally extinct.

THE EARTH NEARER THE SUN.

Prof. Airy of the Royal Observatory, England, states that, from observations of the planet Mars compared with other observations made in Australia, a value of the solar parallax has been obtained, "exceeding the received value by about 1-24th part." This shows the earth to be nearer the sun by several millions of miles than has been supposed; and independent investigation made of late, by other astronomers, have led to the same result.—*KENTISH MERCURY.*

CURIOS RELIC.—A correspondent of the *Boston Traveller* has discovered near the village of Windham, Mass., a curious relic of past generations. It is an ancient milestone, placed in front of the village burial-ground, the characters upon which were so worn and defaced that it was with the greatest difficulty he was enabled to decipher them. This is the inscription:

I	B
7	20
Job, 30, 23.	
I know that thou wilt bring me to death and to the house appointed for all living.	
1710.	

The directions on the top of the stone are: *Ipswich*, 7 miles; *Boston*, 20 miles—the initial letters of the places only being giving. The text of Scripture shows that the good people of Windham in the past century were solicitous for the spiritual as well as for the temporal welfare of their wayfarers; as desirous that he should learn his "bearings" on the road to heaven as on the road to Ipswich or even Boston.

RELIGION IN DAILY LIFE.—Religion is not a perpetual moping over good books. Religion is not even prayer, praise, holy ordinances. These are necessary to religion—no man can be religious without them. But religion is mainly and chiefly the glorifying of God among the duties and trials of the world; the guiding of our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of Divine truth; the bearing us manfully, wisely, courageously for the honor of Christ, our great leader, in the conflict of life.

Galen, a celebrated heathen, was converted from Atheism by contemplating a human skeleton, persuaded that workmanship so exquisite, and design so manifest, demonstrated the existence of a Creator.

A lady who had refused to give after hearing a charity sermon, had her pocket picked as she was leaving the church. On making the discovery she said, "God could not find the way into my pocket, but it seems the devil did."

In Memoriam.

DIED.—On the morning of the 10th of August *Maria Lamina* in the second year of her age, only daughter of W. H. and Elizabeth D. Roberts of Baltimore Md.

Thou art gone to the grave: but we will not deplore thee,
Though sorrows and darkness encompass the tomb;
The Saviour has passed through its portals before thee
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave; but we will not deplore thee,
Since God was thy Ransom, thy Guardian, thy Guide;
He gave thee, he took thee, and he will restore thee,
And death has no sting, since the Saviour has died.

Steam Weekly from and to Queenstown and Liverpool.

The first-class powerful Iron Steamships of the

CUNARD LINE.
TRIPOLI, SIDON, MARATHON
HECLA, OLYMPUS, TARIFA,
MALTA, ALEPPO, PALMYRA.

Carrying passengers on one Deck only, will sail from Liverpool every TUESDAY, from Queens-town every WEDNESDAY, and from New York to Liverpool and Queenstown every WEDNESDAY.

Steerage Passage from New York, \$30, to New York at Low Rates, payable in Currency. Passengers forwarded to Paris and German ports at very low rates.

For passage apply to
E. CUNARD, STEERAGE OFFICE,
69 Broadway New York.

Responsible Agents wanted in all towns of the United States.
H. E. MILLER, Agent for Selinsgrove, Pa.

EULOGY

ON THE LIFE AND CHARACTER

OF

REV. BENJ. KURTZ, D. D., L. L., D.

Delivered before the Professors and Student of the *Missionary Institute*, and a large concourse of citizens and visitors, at Selinsgrove, Pa., May 28, 1866, by

REV. E. W. HUTTER, A. M.,
OF PHILADELPHIA.

With a fine steel Portrait of Dr. Kurtz. Proceeds of sale of *Eulogy* to be applied to the erection of a MONUMENT to the Memory of Dr. Kurtz, in front of the *Missionary Institute* at Selinsgrove.

Price 50 cents per copy, or \$4.80 per dozen, including postage. For sale by
T. NEWTON KURTZ,
Baltimore Md.

NEW PHYSIOGNOMY, or "SIGNS OF CHARACTER," as manifested through Temperament and External Forms, and especially in the "HUMAN FACE DIVINE." One elegant volume, with nearly 800 pages, and 1,000 illustrations. By S. R. WELLS, Editor *PHRENOLOGICAL JOURNAL*. Price, post paid, \$5. Address FOWLER & WELLS, No. 389 Broadway, New York.

"New Physiognomy" is eminently practical, fully illustrated, and well suited to the wants of all. In the study of "the face" the reader soon learns to read each and every feature. Noses are classified as the Roman, Greek, Jewish, Snu' and Celestial. The eyes speak all languages whether black, blue, brown or hazel. In a like manner, cheeks, neck, ears, hands, feet, walk, voice, laugh, etc., are shown to be "signs of character."

In no other work is so much light thrown upon the character and destiny of mankind as in this, or the distinctive traits of nations and tribes so clearly pointed out. Portraits of distinguished persons of ancient and modern times with biographical sketches and delineation of character, are given. *Divines, Orators, Statesmen, Warriors, Artists, Poets, Philosophers, Inventors, Surgeons, Discoverers, Actors, Musicians, etc.*, are included. It is an "Encyclopedia of biography, acquainting the reader with the career and character of many great men and women of the past 1,000 years, and of the present—such, for instance, as Aristotle, Julius Caesar, Shakespeare, Washington, Napoleon, Franklin, Bancroft, Bryant, Longfellow, Irving, Rosa Bonheur, Theodosia Burr, Cobden, Bright, Lawrence, Bolivar, Whately, Thackeray, Dow, Knox, Richelieu, Hopper, Buckle, Dickens, Victoria, Wesley, Carlyle, Motley, Mill, Spencer, Thompson, Guthrie, Alexander, and hundreds of others. AGENTS WANTED. Books sent by return post or express, on receipt of price.

Carmina eccliesiae,

OR

LUTHERAN TUNE BOOK.

Fourth Edition—Revised and Improved.

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

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

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

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

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

Address orders to
T. NEWTON KURTZ, Publisher,
BALTIMORE, Md.

Children's Department.

"Suffer Little Children to Come Unto Me."

Jesus is the Saviour of the little ones; they can feel their need of a pardon, and they can love and trust the Redeemer. Innumerable instances are occurring, where, for the encouragement of parents and Sabbath-school teachers, childlike faith in Christ is manifested, in life and in death. A speaker in a recent Sabbath-school convention, related an incident occurring in England—that of a little girl, seven years of age, who, having been taken sick, was carried to the hospital to die. "The last night," said the speaker, "nothing was heard to break the silence, but the ticking of the great clock in the hall, as the pendulum swung backward and forward. Then it would strike the hours, e-l-e-v-e-n, t-w-o-o'clock, when there came from the couch of the little sufferer, a voice of sweet melody. It was one verse of a Sunday-school hymn—

"Jesus the name to sinners dear,
The name to sinners given;
It scatters all our guilty fears,
And turns our hell to heaven."

Then all was silent again, and nothing was heard but the ticking of the great clock in the hall, until she broke out after awhile, in another verse:

"Happy, if with my latest breath
I may but speak his name;
Preach him to all, and sing in death
Behold! behold the Lamb!"

The nurse then hastened to the bed-side of the little sufferer, but she was too late. The angels had been there before her, and carried that little Sabbath-school girl from beholding the Lamb on earth, to His bosom in the sanctuary above.

THE APOSTLE JOHN.—A little boy had taken great interest in hearing incidents read from the life of the Apostle John; that he had leaped on the breast of Jesus at supper, and was called the "beloved disciple."

Being too young to read, some time elapsed ere he happened to listen to the passage, "Then all the disciples forsook him and fled." "What, all the disciples?" said the child. "Did he whom Jesus loved go?"

Then bursting into a passion of tears, he said, "Oh! why did John go? How could John go away?"

Nor was he easily comforted for the fault of the character which he had so much admired, nor able to understand how the dear Saviour, who had so loved this friend and follower could ever have been forsaken by him.

THE BRAVE DRUMMER BOY.

Among all the letters that came home from the East, during the Crimean war, one of the most affecting was that of a little drummer-boy to his mother. After describing the hardships of that memorable winter the cold and biting and pitiless wind, the hunger and nakedness, which the army endured, he concluded the letter with the simple and touching words, "But, mother, it's our duty, and for our duty we will die."

THE HIGHLAND CHIEF.

There is a touching fact related in history of a Highland Chief, of the noble house of McGregor, who fell wounded by two balls, at the battle of Prestonpans. Seeing their chief fall, the clan wavered, and gave to enemy an advantage. The old chieftain, beholding the effects of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, "I am not dead, my children; I am looking at you to see you do your duty." These words revived the sinking courage of the brave Highlanders. There was a charm in the fact, that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the dreadful tide of battle.—*Christian Treasury.*

The Lost Children.

On the last day of May 1780, Keziah aged 7 and Betsy four years of age, daughter of Eldad Taylor living in Sunderland, Bennington Co. Vermont, went into the wood about one o'clock in the afternoon. After wandering about an hour, they found that they were lost. Their parents became alarmed about two or three hours afterwards, and several of the neighbors searched all night by torch light.

The second day the people collected from the adjoining towns, under the direction of Col. Ethan Allen, a revolutionary officer, who was determined to find them, or look for them till he died. They were to advance at arms length from each other in a line, keeping their rank, carefully searching as they proceeded—no guns to be fired, except as a signal when the children should be found. Several parties encamped in the woods, and staid through the second night. The country for a great distance was in agitation, and on the third day, people came from the borders of New York, until it was believed by those now living, who were present, that the number amounted to six or seven hundred. On the third day at 5 o'clock P. M., nearly the whole company came in—faint, weary, and hungry. They seemed to be discouraged, and several were about to withdraw. At that critical mo-

ment Col. Allen ascended a stump, and in a voice as loud as when he summoned the commander of Fort Ticonderoga to surrender, he commanded attention.

The people attended and he addressed them in the most earnest manner—pointed to the afflicted and agonized parents who stood near him,—begged every man to make the case his own, and ask himself if the children were his, whether he could go off without making one more effort to find them. The tears fell fast from his cheeks, and it is believed there were but few, if any dry eyes in that assemblage of 700 men. "I'll go, I'll go," was heard from every quarter of the crowd. They took to the woods with fresh courage, and before the sun went down, the signal gun was fired. The children were found and found alive. The children were soon brought in, and the company returned to the house of the parents. The Col. again ascended the stump, thanked the people very handsomely on behalf of the parents, for their kindness so long continued, and thanked God most heartily for their success. The people then departed peacefully to their homes.—*Vermont Paper.*

REMARKS ON THE ABOVE.

Who does not admire the humane and persevering efforts of these benevolent citizens of Vermont, in restoring to their bereaved parents, the children whom they had despaired of ever seeing—and what joy must have been afforded in after life to the actors in this enterprise, in revolving the success of their exertions! Think of six or seven hundred men sympathizing with the afflicted parents—passing day after day in the pursuit—enduring privations of no ordinary kind; and when exhausted with hunger and fatigue, again cheered and reanimated in the noble work, by the veteran Philanthropist!—And what was the object of this Christian ardor and benevolent exertion? the restoring of two lost children to their disconsolate parents.

There are at this very moment thousands of children in the United States, in a situation demanding the sympathy of the benevolent, much more than those who were indebted for their lives to the humane exertions of Col. Allen!—It is these children whom the friends of temperance are endeavoring to rescue from destruction. Mark you that animated, rosy-cheeked little fellow, about six years of age, whom an indulgent mother has taught from early infancy to drain the glass, after her guests have partaken profusely of wine and other stimulating drinks!—Observe with what eagerness he watches the moment when he may expect the accustomed beverage (perhaps made more palatable by sweetening). *That boy is lost!* and the love of a fond parent so far from being exerted to reclaim the lovely child, is employed most assiduously in the driving him still further into the wilderness of intemperance!—Do you observe that stripling whom a proud father has encouraged to practice the rights of hospitality—by the most powerful of all incentives, the influence of example? Every guest who treads the threshold sees displayed the sparkling liquor—and the child early associates with this exhibition, generous and manly feeling. He learns to quaff the poisonous potion, and as he mingles in society, soon becomes fascinated with its exhilarating effects. Turn over a few more leaves in the book of his life—see him on the road to market—in the convivial party. His tongue betrays the dreadful secret; he has been drinking to excess and is now intoxicated. That youth is lost, and if his parents had not been blinded by a most delusive custom, they would at this moment, endure as much agony of feeling as those more favored individuals, who could exclaim with grateful emotions, "these our children were dead and are alive again—they were lost and are found!"

One important lesson may be derived from the humane enterprise, above detailed—that the philanthropist should never despair of success, even when the prospect is most gloomy. We have reason to believe that a blessing will rest upon his exertions and that the apathy of the professor of religion and the scoffs of the dissolute will in time yield to the well directed efforts of those whose hearts are enlisted in the cause of the Temperance Reformation.

HUMANITAS.

Newtown, August 1st.

Wit and Humor.

What maintains one vice would bring up two children.

It is more noble to make yourself great than to be born so.

Humility is the low but broad and deep foundation of every virtue.

Every day is a little life, and our whole life is but a day repeated.

How to MAKE THE HOURS GO FAST.—Use the "spur of the moment."

Wise sayings often fall to the ground, but a kind word is never thrown away.

From what did the old-fashioned horse-pistol derive its name? From its habit of kicking.

There is many a man whose tongue might govern multitudes, if he could only govern his tongue.

A victim of sea-sickness describes the sensation thus: "The first hour I was afraid I should die; and the second I was afraid I shouldn't."

A spirit merchant, in Killarney, Ireland, has announced that he has still on sale a small quantity of whiskey which was drunk by the Prince of Wales when at Killarney.

Christian graces are like perfumes—the more they are pressed the sweeter they smell; like stars they shine brightest in the dark; like trees, the more they are shaken the deeper root they take, and the more fruit they bear.

Mr. Ayton, the laird of Kinaldie, was particularly indifferent respecting his attire, but was noted for his powers both of compliment and banter. Walking one fine morning on the Scores promenade at St. Andrew's, he met a lady acquaintance whom he saluted with his usual courtesy. "God morning madam; how well you are looking to-day!" "I'm sorry I can't return the compliment," responded the lady, advertising to the plainness of the apparel. "Poh!" said Mr. Ayton, "you might have lied, as I did."

PRONUNCIATION.—John Clerk, the celebrated Scotch advocate, was once pleading before Lord Eldon, and pronounced several times the word *enough*, for *enough*. The Chancellor drily remarked, "Mr. Clerk, in England we sound the *ough* as *uff*—enuff, not *enough*." "Verra weel, my lord," continued the self-possessed pleader, "of this we have said enuff; and I come, my lord, to the subdivision of land in dispute." It was appointed, my lord, into what, in England, would be called *pluff*—land—a *pluff*—land being as much land as a *pluff*—man can *pluff* in one day." His lordship could withstand the ready repartee no longer and burst into a laugh that shook the woollack, saying, "Pray proceed, Mr. Clerk; I know *enough* of Scotch to understand your argument."

The advocate might have rung the changes on the termination with still greater effect as appears from the following sentence, in which in each case it has a different termination: "Though the tough cough and hicough plough me through."

AWARDED A GOLD MEDAL

AT THE
AM INST. FAIR,
October, 19 1865,

In direct competition with all the leading makers in the country.

"PELOUBET"

ORGANS AND MELODEONS!
C. PELOUBET & SON Manufacturers.

Respectfully invite the attention of purchasers, the trade and profession, to the

FOLLOWING INSTRUMENTS

Of their manufactures:

Pedal Base Organs.

Five sizes, Five Octave, one to Three Banks o Keys, Three to Eight sets of Reeds.

Prices,—\$235 to \$500.

SCHOOL ORGANS.

Nine styles, single and double Reed, Rosewood and Black Walnut Cases.

Prices,—\$130 to \$240.

MELODEONS.

Piano style and Portable, Twelve Varieties, from four to six Octaves, Single and Double Reed, Rosewood and Black Walnut cases.

Prices,—\$65 to \$250.

Every Instrument is made by competent workmen, from the best material under our personal supervision, and every modern improvement worthy of the name, is introduced in them.—Among these we would call attention to the TREMOLANTE, which has been so much admired, and can be found only in instruments of our own manufacture.

From among the very flattering Testimonials of eminent Professors and Organists, we give the following extracts: "The pedals I conceive to be unapproachable in their beautiful smooth quality."—Wm A. King. "It is a grand, good instrument, and does credit to the builder."—H. C. Folger, Troy, New York.

"They are among the finest Instruments manufactured either in the country or abroad."—Wm. Berg. J. Mosenthal, Aptomas.

"They have given universal satisfaction."—W. E. Hawley, Fond-du-lac, Wis.

"There is a peculiarly sweet and sympathetic tone which harmonizes charmingly with the voice."—W. H. Cooke.

"I am particularly pleased with the arrangement of the different registers."—W. H. Bradbury.

"No other instrument so nearly approaches the organ."—The Chorister, N. Y.

"This instrument has a clear superiority over anything yet introduced among us."—Independent, N. Y.

Every Instrument is fully warranted, and BOXED AND SHIPPED IN NEW YORK CITY WITHOUT CHARGE.

Circulars, Cuts, and Price Lists, &c., sent on application to

C. PELOUBET & SON,

Bloomfield, N. J.
Or J. M. Peiton, 841 Broadway New York;
Conrad Meyer, 723 Arch Street, Philadelphia;
Pa.; S. Brainard & Son Cleveland, Ohio; J. A. Tucker & Co., Jackson, Mich.; Werner & Gerard, Cincinnati, Ohio; Joel H. Snow, Mobile Ala.,
WHOLESALE AGENTS.

E. REMINGTON & SONS,

MANUFACTURERS OF
REVOLVERS, RIFLES, MUS-
KETTS & CARBINS.

For the United States Service. Also,
POCKET AND BELT REVOLVERS,

Repeating Pistols,
RIFLE CANES, REVOLVING RIFLES,
Rifle and Shot Gun Barrels, and Gun Materials
sold by Gun dealers and the trade generally.

In these days of housebreaking and Robbery,
every House, Store, Bank, and office, should
have one of

REMINGTON'S REVOLVERS.

Parties desiring to avail themselves of the late
improvements in Pistols, and superior workman-
ship and form, will find all combined in the New

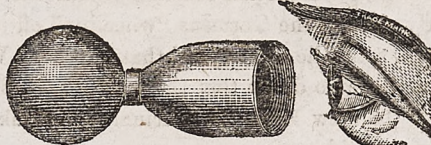
REMINGTON REVOLVER.

Circulars containing cuts and description of our
Arms will be furnished upon application.

E. REMINGTON & SONS, Ilion, N. Y.
MOORE & NICHOLS, AGENTS,
No. 40, Courtland St., New York.

RESTORE YOUR SIGHT!

USE



DR. J. STEPHENS & CO.'S
PATENT CORNEA RESTORERS,
OR, RESTORERS OF THE EYESIGHT.

They will Restore Impaired Sight, and Preserve it
to the Latest Period of Life.

SPECTACLES RENDERED USELESS.

The most eminent Physicians, Oculists, Divines,
and the most prominent men of our country, recom-
mend the use of the CORNEA RESTORERS for Pres-
byopia, or Far or Long-Sightedness, or every person
who wears spectacles from old age; Dimness of Vision,
or Blurring; Overworked Eyes; Asthenopia, or Weak
Eyes; Epiphora, or Watery Eyes; Pain in the Eyeball;
Anisotropia, or Obscurity of Vision; Photophobia, or
Intolerance of Light; Weakness of the Rodina and
Optic Nerve; Myodesopia, or Specks or Moving Bodies
before the Eyes; Ophthalmia, or Inflammation of the
Eye and Eyelids; Cataract Eyes; Hemioria, or Partial
Blindness; Sinking of the Eyeball, and Imperfect
Vision from the effects of Inflammation, &c.
They can be used by any one with a certainty of
success, and without the least fear of injury to the eye.
More than 5,000 certificates of cures are exhibited at
our office. Cure guaranteed in every case when
applied according to the directions inclosed in each
box, or the money will be refunded. Write for a
Circular—sent gratis.

Address, Dr. J. STEPHENS & CO., Oculists,
(P. O. Box 926.)
For sale at Rushton's Family Drug Store, No. 10
Astor House, corner of Barclay Street and Broadway,
New York.

Dr. J. STEPHENS & Co. have invented and
patented a NEAR SIGHT RESTORER, for
the cure of NEAR-SIGHTEDNESS, which has proved
a great success. Write for a Circular.

EMPIRE SEWING MACHINE CO.

Principal Office, 616 Broadway,
NEW YORK.

Great Improvement in sewing Machines. Empire
Shuttle, Crank Motion Sewing Machine. It is thus
rendered noiseless in action. Its motion being all
positive, it is not liable to get out of order. It is the
best Family Machine! Notice is called to our new
and Improved Manufacturing Machine, for Tailors
and Boot and Shoe Fitters. Agents wanted, to
whom a liberal discount will be given. No Consig-
ments made.

KEROSENE & GAS STOVES.

TEA AND COFFEE BOILERS, GLUE POTS,
OIL CANS, &c., &c.

All the Cooking for a
family may be done with
Kerosene Oil, or Gas,
with less trouble, and at
less expense, than by any
other fuel.

Each Article manufactured by this Company is
guaranteed to perform all that is claimed for it.

Send for a Circular.

LIBERAL DISCOUNT TO THE TRADE

KEROSENE LAMP HEATER CO.,
206 PEARL STREET, N. Y.

PHOTOGRAPHIC.

E. & H. T. ANTHONY & CO.,
Manufacturers of Photographic Materials,
WHOLESALE AND RETAIL,
501 BROADWAY, N. Y.

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

STEREOSCOPES & STEREOSCOPIC VIEWS
Of American and Foreign Cities and Landscapes,
Groups, Statues, etc.

STEREOSCOPIC VIEWS OF THE WAR,
From negatives made in the various campaigns
and forming a complete photographic history of
the great contest.

STEREOSCOPIC VIEWS ON GLASS,
Adapted for either the Magic Lantern or the Stere-
oscope. Our Catalogue will be sent to any address
on receipt of Stamp.

PHOTOGRAPHIC ALBUMS.

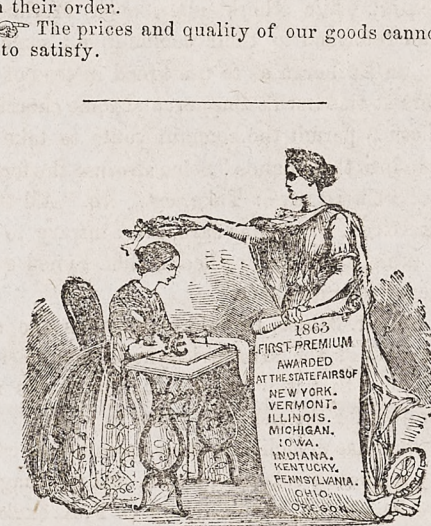
We manufacture more largely than any other
house, about 200 varieties from 50 cents to \$50
each. OUR ALBUMS have the reputation of being
superior in beauty and durability to any others.

Card Photographs of Generals, States-
men, Actors, etc., etc.

Our Catalogue embraces over FIVE THOUSAND
different subjects including reproductions of the
most celebrated Engravings, Paintings, Statues,
etc. Catalogues sent on receipt of stamp.

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.

GROVER & BAKER'S
SEWING MACHINE

WERE AWARDED THE
HIGHEST PREMIUMS
At the State Fairs of

New York, Illinois, Virginia,
New Jersey, Michigan, N. Carolina,
Vermont, Wisconsin, Tennessee,
Pennsylvania, Iowa, Alabama,
Ohio, Kentucky, Oregon,
Indiana, Missouri, California,

At the Fairs of the
American Institute, Franklin Institute, Maryland
Institute, Massachusetts Mechanics' Associa-
tion, Pennsylvania Mechanics' Institute,
St. Louis Agricultural and Mechan-
ics' Association,

And at numerous Institutes and County Fairs, in-
cluding all the Fairs at which they were exhibited
the past three years.

First Prizes have also been awarded these Ma-
chines at the exhibitions of

LONDON, PARIS, DUBLIN, LINZ, BESANCON,
BAYONNE, ST. DIZIER, CHALONS,

And they have been furnished by special command
to the

Empress of France, Empress of Austria, Empress
of Russia, Empress of Brazil, Queen of
Spain, and Queen of Bavaria,

GROVER & BAKER, N. Y. CO.,
495 Broadway, New York.

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, JULY 1st 1866.

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

EASTWARD.

PHILADELPHIA EXPRESS leaves Harris-
burg daily at 2:45 a. m., and arrives at West Phila-
delphia at 7:00 a. m.

FAST LINE leaves Harrisburg daily (except
Mondays) at 8:50 a. m., and arrives at West Phila-
delphia at 1:00 p. m. Breakfasts at Harrisburg.

Erie Express east from Erie arrives at Harrisburg
daily (except Mondays), 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 Philadel-
phia at 5:40 p. m. Dinner at Harrisburg.

Cincinnati Express leaves Harrisburg daily ex-
cept 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 4:10 p. m. and arrives at
West Philadelphia at 9:40 p. m. This train has no
connection with the West.

Lancaster Train, via Columbia, leaves Harris-
burg daily (except Sundays) at 7:00 a. m. and ar-
rives 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 (ex-
cept Sundays), at 6:00 a. m. and arrives at Harris-
burg at 12:40 p. m.

WESTWARD.

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

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

Baltimore Express leaves Harrisburg daily (ex-
cept Sundays) at 2:05 a. m. arrives at Altoona 7:20
takes Breakfast, and arrives at Pittsburg at 1:10
p. m.

Philadelphia Express leaves Harrisburg daily at
3:20 a. m. arrives at Altoona at 8:20 a. m. takes
breakfast, and arrives at Pittsburg at 1:40 p. m.

Day Express West leaves Harrisburg at 2:00 p. m.
daily (except Sundays), and arrives at Altoona at
6:25 p. m. takes Supper, and arrives at Pittsburg at
11 p. m.

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

Fast Line leaves Harrisburg daily (except Sun-
days) at 4:05 p. m. arrives at Altoona at 8:50 p. m.
takes supper and arrives at Pittsburg at 2:10 a. m.

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

Emigrant Train West, to which a first class
passenger car is attached for the accommodation
(local travel) leaves Harrisburg daily except
Mondays at 7:00 a. m. arrives at Altoona at 2:40
p. m. takes dinner, and arrives at Pittsburg at
10:25 p. m.

Dillerville Accommodation, west, leaves Lan-
caster daily (except Sundays), at 3:00 p. m. leaves
Mt. Joy at 3:50 p. m. and arrives at Harrisburg
at 5:30 p. m.

SAMUEL A. BLACK,

Sup't. Middle Div. Penn. R. R.

1866. 1866.
PHILADELPHIA & ERIE R. ROAD

THIS great line traverses the Northern and North-
west corners 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.

Erie Mail Train, 7 20, a. m.
Erie Express Train, 9 00, p. m.
Elmira Mail Train, 6 50, p. m.

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

NEW YORK CONNECTION.

Leave N. York at 9:00 p. m., arrive at Erie 9:15 a. m.
Leave Erie at 1:55 p. m., arrive at N. Y. 3:40 p. m.

No change of cars between Erie and
New York.

ELEGANT SLEEPING CARS on all Night trains
For information respecting Passenger business
apply at the S. E. Cor. 30th and Market Sts. Phila.
And for Freight business of the Company's
agents:

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

J. W. Reynolds, Erie.

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