

# The American Lutheran.

VOL. II. NO. XIX.

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

PRICE, \$1.00 A YEAR IN ADVANCE

REV. P. ANSTADT, EDITOR.

SELINSGROVE, PA., THURSDAY, OCTOBER 11, 1866.

PUBLISHED EVERY TWO WEEKS.

For the American Lutheran.

## The Duty and Rewards of Mental Improvement.

BY REV. A. L. BRIDGMAN.

The desire for knowledge appears to be an original spiritual force in man's nature. There may be great diversity in character. Some may be highly intellectual, others have a deep emotional nature. In some the affectionate principle may predominate, others may be characterized by great force of will. In some the love of the beautiful may prevail. But all have a desire to know. This impulse is felt very early in life. The mind of the child is open to receive impressions as the flower opens its petals to receive the light, and this desire will continue to exist after the dissolution of the body. In some this principle seems to be practically extinct by a course of sensuality or mental indolence. Yet, there are times when this desire will manifest itself in spite of what man will do, it will break out like sunshine between clouds and he will feel a powerful impulse after some good not yet attained. It may seem sometimes as though conscience was extinct in some persons after they have become hardened in sin; but there are seasons when it will flash forth like lightnings from the clouds illuminating the moral heaven of the soul. So the instinctive desire after mental satisfaction and knowledge will make itself felt and compel a recognition. The creation of such an impulse for mental activity and growth show both the wisdom and goodness of God; and if it is an evidence of the wisdom and goodness of God in creating it, does it not show depravity in man to ignore it, for in so doing he is not only degrading his own immortal nature but dishonoring God who fashioned his soul after his own image. It is as evident that God intended that man should cultivate his mind and increase in knowledge as it is that he intended that he should increase in bodily stature by partaking of the fruits of the earth.

2. The desire for knowledge not only shows God's design, but the faculties of the soul indicate clearly the design of God. If the eye implies the light, and the ear implies sound, and if all the senses imply their objects, if hunger implies food, thirst water, then why not intellectual faculties imply their objects? Do not these faculties point to knowledge and intellectual satisfaction as their legitimate objects? There is the power of perception which lies the nearest to our consciousness of being, and which is the first of the faculties unfolded in our mortal being. This faculty brings us into conscious relation to the outward world. By its operation he obtains proper ideas of the form, size, qualities and relations of the objects around him. The senses are the golden gateway through which the soul comes forth to get impressions of the objects of the external world—of the smiling landscape, of the brook that leaps down the hill-side, the magnificent and nodding forests, the ocean that rolls its vast waves to the shore, the stars that blossom in the sky, the moon that sails through the calm deep sea of Heaven. As the mind goes on in its development it attains to greater clearness and distinctness of the objects and relations of external nature and extends its visions over a wider range. The perceptive nature is a part of the original endowment of the mind and is fitted to enable it to lay up stores of knowledge and wisdom and to gain strength and power.

The mind has also fountains of knowledge within and has the power of inward perception, the power of observing its own inward states and operations and is as fitted for the attainment of knowledge as the faculty for outward observation. This faculty though developed later than the other in the order of the soul's experience is one of the native endowments. By it we become conscious of an inward world as by external perception we become conscious of the outward. By it we become cognizant of our thoughts, our motives, our doubts, our fears, our hopes, our enjoyments and sufferings; and is an efficient means of self-development and culture. By means of it we become familiar with the laws and process of thought, of the understanding and reason and hence the possibility of a science of mind. Though these operations are invisible to the outward senses, they are as real and substantial to our consciousness and experience as the sun, moon, earth and stars are to our outward senses. This power of inward operation is a part of the equipment which God has given the soul. Another power which is also a part of the mind's equipment to gain knowledge is the memory. Any one can easily see how indispensable and effective such a power is, in fitting the soul to gain knowledge. Were it not for this important faculty the impressions we receive would immediately vanish as soon as the objects themselves were removed from our immediate perception. By means of this faculty the past not only becomes present but immortalized in our consciousness. It can bring the past and distant near. By it we can recall the thoughts we have cherished, the principles we have formed, and the stores of knowledge we have acquired. By it we are made to advance in the pathway of mental improvement.—When we contemplate the marvelous powers of the soul, its internal grandeur, can we suppose

for a moment that it is God's will that it should remain an uncultivated waste? Have a care for this bright image of God which will continue to think, feel, love, grow and expand long after the last mountain has melted away, and the last sea dried up, and the last city vanished, and the last star faded from our sight.

3. The importance of mental cultivation is seen if we consider the nature and number of the relations we sustain and the duties which flow from them. Can you expect to discharge the various duties devolving on you as social beings, as citizens of a free government, as those who may possibly fill positions of honor and trust. Can you discharge these duties wisely and properly in a dignified and acceptable manner without mental cultivation? Can these duties be performed unless you understand them? New questions and subjects of an important character will be coming up concerning which you will be called to act and it will become necessary for you to understand the nature and bearings of these questions. These questions may relate to reforms, to your rights, to morals &c. You would wish to deal with them intelligently. You would wish to comprehend their far-reaching relations. You will need a mind more or less disciplined and capable of being brought to bear with force and intensity upon these subjects. It is necessary that the mind should be constantly growing, and gathering power, and attaining a deeper insight into things. And you can not, ought not to expect to get rid of performing your legitimate duties on the ground that you do not understand them, when you might have understood them. For God has given the necessary powers, and time and means to cultivate them; so every one is under obligation to set his powers energetically to work and strive after light, and mental power. Put on the lash, thrust in the goad, stir up the sluggish powers. Don't let them remain in the slumbers of unconscious repose. There are many persons who seem to be truly virtuous and who seem to have a desire to do right, but they appear to be too indolent to cultivate their minds to that degree as to be able to understand and comprehend their duties in a given case. He does not shine by his own light. He does not stand on the granite rock of his own clear convictions. So they greatly rejoice when any one in whom they have confidence comes along and volunteers his advice in relation to any point concerning which he is called to act, whether it belongs to his social, moral, or political duties. Now suppose his advice is good, the course he prescribes the right one to be pursued under the circumstances; any person is to blame for acting solely on the suggestions of another without employing an enlightened understanding, in examining the nature and bearings of the question concerning which he is called to act. Such a person if advised to take a directly opposite course would have done it with equal readiness and satisfaction. Let us be understood here. We do not teach and have no right to teach, that we are to form our opinion and act in entire independence of the views and enlightened opinions of the wise, the experienced and the good. We are not to turn away from them with a haughty self-sufficiency, and not throw open the door of our souls to receive light from the wise and good who are truly fountains of illumination. We would not teach any such lessons, we would not inculcate any such freedom. There is a decent and reverential respect we owe to the judgment and intelligence of superior minds which should not be discarded. And intercourse with such minds is a powerful means of mental improvement, and their principles and views should have their proper influence. By a proper and diligent use of our intercourse with other minds we may stir up our own, and excite our appetite for truth and power. This is one thing. The blind and headlong adoption of every man's views, who may transmute his thoughts into our minds is quite another. Before we receive any persons suggestions we should deeply ponder them and subject them to a searching scrutiny of our own minds, and if they are just and true and good put your seal and superscription on them and let them become a part of your intellectual treasures and convictions. But do not mechanically prostrate your minds before that of any other. Do not resign the important business of thinking and marking out your course to others. For in the first place no man is infallible. The best and wisest may have weak points and be very fallible in their judgments, and often those who think they see and to whom we attribute insight, are blind, and if the blind lead the blind, both shall fall into the ditch. Again, in the second place, those who would prescribe our course for us, or very willingly take our hands to lead us, are not always the most benevolent and pure and who desire our highest good. We shall often find them selfish and designing men far from being adorned with these virtues, and ready to use for their own base and ambitious purposes those who do not think for themselves and to mark out an intelligent course of action. Beware of any men who profess so great an interest in your welfare as to desire you to follow them in a servile manner. From that moment you lose your self-respect and dignity. You would subject yourself to a servitude more degrading than that which manacled the

limbs. For in this case the immortal mind, the image of God is enslaved, and what reason would any one have to despise himself for basely surrendering his birthright and making himself a slave. You should respect and reverence your own natures sufficiently to cultivate them for intelligent reflection and action. This duty is personal and untransferable, as much so as that of seeing, hearing, or eating for one's self. There would be more hope for our country and for the cause of liberty throughout the earth if there were not so many who are blindly led by ambitious and designing men. While you welcome light and truth from every human being who can impart it, be not the passive tool of any person. (Conclusion next No.)

## The Castle of Wartburg.

The Rev. Dr. Moore, of Richmond, who has spent the summer in Europe, gives a graphic picture of Eisenach and Wartburg in a recent letter to the *Central Presbyterian*. The following extract from his letter will no doubt be acceptable to those who feel interested in whatever is connected with the great Reformation of the sixteenth century. Eisenach, the place where Luther went to school in his boyhood, and went from house to house, singing at their doors to get bread to satisfy the cravings of hunger, is the principal town in the Thuringian Forest, containing many good public buildings, a gymnasium and various other schools. It is near the foot of the mountain on which the old Castle of Wartburg stands.

It was here as Dr. Moore remarks, while the boy Martin "stood musing in the square of St. George, and was ready to give up a student's life, and go to work as a laborer, that Conrad Cotta's good wife, Ursula, called him in, gave him some bread and a home, until he was ready for the University. Thank God, the history of Union Seminary for the last year shows that there are Ursulas living now, and I hope its history, the next session will do the same. Eisenach is a queer old place, the houses built with each story projecting beyond the one below it, until some of them look as if they were getting ready to dive into the street. The house where Luther lived is still pointed out, and I presume is Cotta's. You see in the streets Thuringian peasant women, in the queerest costume, carrying large baskets on their backs, in one of which I saw a child.

The Wartburg is perched, like an eagle's nest, on a very high hill, and commands a very magnificent prospect." [In this old Castle Luther was imprisoned ten months, from May 4th, 1521, to March 6th, 1522, under the friendly arrest of the Elector of Saxony, to save him from the hands of those who sought his life.] The Castle is now in process of restoration to what it was 300 years ago, and is to be completed in four years, when there will be a grand celebration. There is much more elaboration of ornament about it than I expected to find. The banqueting hall is a room of about 120 by 33 feet, and adorned with carving, gilding, painting, and tapestry in a very beautiful manner. The armory has some old suits of armor, one of them belonging to the Elector of Saxony, Luther's friend, who gave him this asylum. The chapel is just as it was when he preached in its little pulpit, and there was something very solemn in standing on the same floor, and looking at the same carving which met his eyes as he led the worship of God in it. But the chief interest centres in the room in which I am now writing, where for nearly a year he wept and prayed, and wrote and watched with such deep anxiety the mighty struggle that was going forward on the plains of Saxony below him. I am sitting at the very same old table, and on the same old chair, which he used when he resided here, and when he made that greatest of all his works, the German translation of the Bible. There is his old and quaintly carved book-chest, his bed, and the German stove, covered with green tiles. On this old and cracked floor of cement he knelt and wrestled with God in his great agony. Through this window before me on my left, he looked out on the same hills that still stand clothed with dark pine forests, as they were when he looked on then often with so much sadness.

On my right hand, as I sit, is the spot where he flung his inkstand at the Evil One, as he mocked and threatened him, if he allowed his Translation of the New Testament to go forth. The plastering all around it has

been picked away by relic hunters, but the dark spot has been scrupulously preserved, and stands as it did when he shattered his inkstand upon it. Indeed, the room has been preserved exactly as he left it, and the boards are worm eaten, and everything bears the mark of the years that have gone over it. On a piece of more modern furniture stands his huge beer-mug, showing him a genuine Teuton in the depths of his draughts. Right in front of me is the little case in which he kept his manuscripts, and that you may have all the benefit of the associations connected with it, I will deposit my letter on the same shelves that once bore his, to give it a Lutheran flavor. Over this little case hang portraits of his father and mother, by L. Cranach, the elder, wonderfully full of life; and one of Luther himself, by L. Cranach the younger; a powerful etching of his face by Albert Diirer, and one of Melancthon by the same great artist. There is a fine painting of Melancthon on the other side. Over the door hangs the armor that he wore as Knight George, and a piece of the tree under which he was captured stands by his bedstead. His paper weight is on the table, and a swan made of plaster, and several copies of his Bible lie on it likewise.

## Testimony of the Bible on Temperance.

"This our son is stubborn and rebellious; he will not obey our voice; he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he shall die. So shalt thou put away evil from among you." Deut. xxi, 20, 21.

"Do not drink wine nor strong drink, thou, nor thy sons with the thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations, Lev. x, 9.

To the mother of Sampson. "Now, therefore, beware, I pray thee, and drink not wine nor strong drink." Judges xiii, 4.

"It is not for kings to drink wine, nor princes strong drink." Prov. xxxi, 4.

"He that loveth wine shall not be rich." Prov. xxi, 17.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." Prov. xxiii, 29, 30.

"For they eat the bread of wickedness, and drink the wine of violence." Prov. iv, 17.

"Drink waters out of thine own cistern, and running waters out thine own well." Prov. v, 15.

"Look not thou upon the wine when it is red, when it giveth the color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." Prov. xxiii, 31, 32.

"For the drunkard and the glutton shall come to poverty." Prov. xxiii, 21.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. xx, 1.

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." Isaiah v, 22.

"They shall not drink wine with a song.—Strong drink shall be bitter to them that drink it." Isaiah xxiv, 9.

"Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night, till wine inflame them." Isaiah v, 11.

"But they have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink; they err in vision, they stumble in judgment." "The drunkards of Ephraim shall be trodden under feet." Isaiah xxviii, 3.

"Woe . . . to the drunkards of Ephraim." Isaiah xxviii, 1.

"We will drink no wine; for Jonabab the Rechab our father commanded us, saying, 'Ye shall drink no wine, neither ye nor your sons forever.'"

"Woe unto him that giveth his neighbor drink, that putteth the bottle to him, and maketh him drunken also." Hab. ii, 15.

"Be not among wine bibbers, and among riotous eaters of flesh." Prov. xxiii, 20.

"For he (John the Baptist) shall drink neither wine nor strong drink." Luke i, 15.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness." Luke xxi, 34.

"It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. xiv, 21.

"Nor thieves, nor covetous, nor drunkards shall inherit the kingdom of God." 1 Cor. vi, 10.

"I have written unto you not to keep company—if any man that is called a brother be a railer or a drunkard—with such a one, no, not to eat." 1 Cor. v, 11.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. v, 18.

"Touch not, taste not, handle not." Col. ii, 21.

## The Outcast.

BY MRS. M. S. CORNING.

One cold December night,  
I saw a sadder sight

Than I ever saw before.—  
A man with weary tread,  
And white, uncovered head,  
Staggered and fell as dead,

At our door.  
The piercing wintry air  
Lifted his thin grey hair,—  
A feeble man and old.

The door we opened wide,  
To rise he vainly tried,  
"Oh, let me in!" he cried,  
"I am cold!"

Out in the gloomy night,  
Seeing our warm fire-light,  
He raised his heavy eye,  
And gave a feeble laugh,  
More pitiful by half

Than any cry.  
Then crouching at our hearth,  
With wild unseemly mirth,  
He laughed again,

And told us he had come  
To his own house and home;  
Then we knew the cruel rum  
Had turned his brain.

For he rubbed his trembling hands,  
And talked about his lands,—  
How the silly tongue ran.

"Oh, he was rich," he said,  
Alas! we knew instead,  
He had not where to lay his head,  
Poor old man!

Nor dared our pity stretch  
To bid the crazy wretch  
Beneath our roof to stay,  
But warmed, and cheered, and fed,  
With quilt, and blanket spread,  
We made his dreary bed,  
In the hay.

And in our warm, bright room,  
He in the cold and gloom,  
We pictured then,  
What, but for this soul-blight,  
This chain that bound him tight,  
To raging appetite,  
He might have been!

He might have been—oh, what?  
Filling an honored lot,  
In some beloved home-spot,  
This very night,

With children of his race  
Climbing to his embrace,  
Caressing his dear face—  
The homeless wretch!

Oh, the horrid, horrid drink!  
I shudder when I think  
Of the evil it has done!  
Of the ills its victims know,  
Of the earthly hopes laid low,  
Of the bitter shame and woe  
Beneath the sun.

Oh the cruel, cruel drink  
I must weep, when I think  
Of the anguish it has given,  
Of the bare and bleeding feet,  
Of the children in the street,  
Of the tears and groans that greet,  
A righteous heaven.

T. VISITOR.

## A GOOD MOVE.

At the district convention at Bourbon, a committee of three were appointed to procure specimens of the liquor sold from every county in the district; and when so procured, to have them separately thoroughly analyzed by a competent analyst, and make report at the next convention of the results of their investigations. The object sought is to ascertain what kind of liquors are being sold, their ingredients and component parts. The result, we apprehend, will disclose facts that will startle even those who are aware of the extensive adulteration of the liquors of the present day. There is a heavy fine for selling adulterated liquors; and if some people are not brought to grief, it will be for a want of stamina in some quarter. This is decidedly the best and most practical move that has been made by any convention, or by any temperance organization for years. We hope to see the matter carried out in detail.—*Good Templar.*



For the American Lutheran.

## The Arrogance, Presumption, and Uncharitableness of the Symbolists.

A small German tract published by the Synod of Missouri has just fallen into my hands, from which I propose to give your numerous readers a few extracts, from which they can learn something of the presumption and uncharitableness of these old Lutherans. The very title will give us a foretaste of its unchristian spirit, "Why no Lutheran can, without endangering the salvation of his soul, connect himself with a Union or a German Reformed Church." All other churches are of course put in the same list. All Methodists, Baptists, Presbyterians, and Episcopalians are as heretical as the German Reformed, and are living in sin and error, and according to the Missourians are all on the way to perdition! This is promoting Christian union with a vengeance. Our object in presenting this subject is twofold, viz: 1. To show the unlovely features of Symbolism, and, 2. to show your readers that the symbolists do believe and teach baptismal regeneration and the real physical presence in the sacrament. But let us look at the teaching of the Missouri Synod. Passing over a good deal of theological twaddle about the true faith we notice on page 7.

Concerning holy baptism.

"The German Reformed Church teaches, that baptism does not work regeneration, but is merely a sign and a seal thereof—baptism does not wash away sin, but the blood of Christ and the Spirit do. God's word on the contrary teaches that baptism is not merely a symbol and sign, but also an efficient cause (wirkende ursache) of regeneration. The Lutheran Church (i. e. the Missouri branch of it) teaches that baptism produces forgiveness of sin, saves from death and the Devil, and gives eternal life to all those who believe. Or in other words, *Holy Baptism does produce regeneration*." This is clear enough, and yet many of our would-be Old Lutherans deny that baptismal regeneration is one of the doctrines of Symbolism! The tract says that the German Reformed Church is in error because she denies baptismal regeneration, and this is one of the reasons why no Lutheran can join the Reformed church without endangering his salvation!

Concerning the Holy Sacrament.

"The German Reformed Church teaches that when the Lord Jesus says 'This is my body,' he means merely to say this represents my body. The Body and Blood of Christ are not present in the Holy Sacrament, but they are at the right hand of God somewhere in heaven—therefore the reception of the body and blood cannot be by the mouth, but is only spiritual by which we swing ourselves up into heaven where Christ's body and blood are to be found. Therefore the impenitent who cannot swing themselves into heaven cannot partake of the body and blood of Christ, and hence the holy sacrament will do them no good. The Lord Jesus who knew what he intended to say in his testamentary words, says, 'This is my body,' if he had intended to leave the impression that it only represented his body he would have said so. But he says expressly 'This is my body.' Now may we not inquire what body is given—what blood is shed for us? Is it Christ's figurative body—is it imaginary blood? No! But it is his true, natural body—his true natural blood! And from this very body which was given for us, and from this very blood which was shed for us, Jesus says take eat and drink. The Lutheran Church teaches that the Holy Sacrament is the true body and the true blood of Jesus Christ. Then the true body and blood we receive with the mouth with the bread and the wine. The wicked as well as the pious receive the body and blood of Christ, the pious for the forgiveness of sin, the wicked unto condemnation."

The Lutheran doctrines harmonize with the doctrines of the Holy Scriptures, but the German Reformed doctrine is nothing more than a human invention."

This is the Lutheranism of the Symbolists without disguise. We American Lutherans are in the same condition with the German Reformed, our salvation is endangered when we reject the popish errors of baptismal regeneration and the real presence. But we have one comfort, and that is, these bigoted old symbolists are not to be our judges! But what are we to think of the malice and moral honesty of those American Symbolists who persist in affirming that the Confessions of the Church do not teach these errors? They must either be knaves or fools, or think us demented. These errors which are condemned by the great body of Protestant Christians throughout the world, are to constitute the corner-stones of the New Symbolical Synod that is to be formed. I tell you, Mr. Editor, with such teaching as is contained in this tract, and uttered from some five or six hundred pulpits, and sent forth in all the papers of our church with the solitary exception of your paper, (for the Observer seems to be on the fence just now) it becomes us who love

the Bible and progressive Lutheranism to buckle on our armor. There is a mighty conflict before us. This system of formalism will crush out the spirit of revivals, and our church will lose what we had gained during the last 35 years, unless we are up and doing. Our churches will relapse into that dead state in which they were before the age of our Gen. Synod. The only hope for our church is in American Lutheranism baptized with the spirit of revivals. We need in our church just now, another

SPENER.

## Evil Tendencies of the Age.

No. 11.

By J. W. W.

### CORRUPTION IN CHURCH AND STATE.

The civilized world grows more corrupt and wicked every day. Crime and depravity, however, do not maintain their old forms. As knowledge advances they change their character and don new raiment: and while they become more polished and subtle, they also become more irresistible and deadly; just as fresh inventions of improved and destructive weapons of war have marked every advance of our civilization;—accuracy, force and destructiveness are gained in wickedness, in like manner. The educated and ingenious are constantly originating new offences against social and moral laws.

Roguary and corruption have their practitioners of genius, as well as the other "fine arts" and when a positive novelty in the circle of dishonesty, has once been introduced, it is rapidly copied, and the original "sam total" of evil receives numerous and large additions. The perpetrator of a great crime, becomes a sort of hero, and the enormity of the deed, is often absorbed in admiration of the cunning and ingenuity by which it was accomplished. To many, in the ranks of the debased and fallen, it is a source of satisfactory compensation that they go out of the living world, the heroes, rather than the fiends, of a bloody tragedy. They experience something of the same feeling, as that which animated him, who fired the Temple of Ephesus. They are satisfied with the everlasting notoriety of the deed.

The world of politics is venal and corrupt beyond all example; consult the annals of our criminal courts, and this fact will become painfully evident; read the long list of defalcations and embezzlements contained in the columns of our newspapers, and behold the amount of bribery and venality in the very highest official positions. It costs no small sum of money to secure, under ordinary circumstances, an election to an office of honor and emolument. The purchase of votes, the treating to liquor, the payment of scandalous fees, all unite in forming an enormous expenditure. The corruption of the age is shocking. We find it in politics, and in every other sphere of active life.

There can hardly be imagined a darker period, in a moral sense, than just before the Great Rebellion, and at the present time things are fast tending to the same condition. The scent of official rottenness taints the air; public virtue is despised; honesty is reviled; roguary is eulogized; all this occurs in practice, when it is not taught by precept. Now, as then, merit has no voice that may be heard above the din of boisterous bravado, in public council; and the brazen front of profligacy, puts out of countenance the timid presence of abstract right.

Murder, with her blood-red hand, stalks the streets assured of immunity; to rob the public treasury with consummate audacity, is considered a cleverness, and not a crime; positions of honor and dignity are unblushingly sought as a means of accumulating opulence by fraud: and the hand of justice, is openly paralyzed by a dissolute distribution of the spoils among her purchased ministers. The turpitude of the popular representative has its reflex in the public mind. The poisonous infection of a debased morality has spread until it menaces the entire community with ultimate moral disorganization. If we as a nation begin to dissolve and disintegrate from this cause, there will be no redemption for us, and centuries hence the traveler may wander over the ruins of our great cities, and wonder what manner of men erected them. The spiritual death of the nation, would be worse than a hundred rebellions, such as we have experienced, for they would preserve alive the fire of patriotism, while moral death would speedily extinguish it. The patriot must contemplate this condition of affairs with affright, and the most indifferent with apprehension.

It is no better in the church. In New York City, which is said to represent the highest type of civilization, out of a population of one million souls, only about two hundred thousand are members of the "visible church," which is about twenty per cent of its inhabitants. Of these, it is safe to say, that not more than ten per cent, regularly attend divine worship. This picture is most assuredly, not a very high compliment to the exertions of the clergy and the laity, who

vote themselves to the "evangelization of the masses." Religion is gradually losing its hold upon the popular mind. Within a few years over forty churches have been sold and converted into building sites.

The reason that religion has lost so much of its influence over the common mind is that a large portion of its teachers and professors have degraded it in the common estimation. Ministers of the Gospel fearing to hurt the feelings of the wealthy and worldly portions of their congregations, have preached weak, watery sermons, carefully abstaining from allusions to Divine punishment; they would as soon, have set fire to their own houses, as to have preached God's vengeance upon the rich and covetous. Many of them have become engrossed in the vanities of the world, thereby showing a vivid contrast between their teachings and their practice. These and other things have lost to religion that reverence which was the secret of its power over the popular understanding; and in losing that, it has completely thrown away its means of spiritual conversion.

Our clergy have become proud and must occupy fashionable churches. Marble-halls and brown-stone fronts, are not inviting to the poor, who constitute the great mass of the community. This is the mystery. Here is the plain cause and effect. We are rushing into a whirlpool of sin. If we go on at the present rate, for a few years longer, the whole fabric of moral and political government, will tumble in pieces, and the darkness and desolation of Sodom and Gomorrah, will gather around our future destinies. The tempest is impending, and we gaze at the threatening skies, with a careless indifference, that, but invites the coming storm of individual and national ruin.

In art and science, there have been the most wonderful achievements; and in these respects this is certainly a progressive age. We have invented the Photograph, the Electric Telegraph, the Lightning Press, the Steam Fire Engine, Monitors, Gun-Boats, Sewing Machines, Friction Matches, Steel Pens, Gutta-Percha, Chloroform &c. &c. Great as these are in themselves, they are insignificant in comparison with moral worth and public integrity. Little indeed, will they weigh in the scale against national degeneration. If they but stimulate the greed for wealth, and divert the minds of men from their eternal salvation, better by far that these inventions had forever been concealed in the ocean of oblivion. If, as a result of their existence, religion is to die a slow, torturing death, with the canker-worms of avarice and worldliness, eating away its vitality, better by far, that the men who invented them had never had an earthly existence.

Beranger, never prayed more earnestly for a grand moral reformation in France, than we do in this country. The very "Age and body of the time," is made up of hollow-hearted hypocrisy. Wealth, distinction, charlatanism, pompous folly, and plastic vanity, all have their sycophants, who sing hosannas to their praise, and burn sweet incense upon the altar of their insufferable egotism. Plain-spoken honesty is out of place. Rugged independence is a gross offender. The man who boldly proclaims the truths that probe the feelings and prejudices of the public, is hunted, and proscribed as an arrant offender. The "man of the day" is he, whose forked tongue can utter the greatest opposition to truth, in the most veritable manner; eulogy, and senseless flattery are bought in the market, like beef at the shambles. If these things existed in a modified form, as in former times, sincerity might hope for something better,—an abatement at least, instead of an increase of these evils, under the auspices of a more general intelligence,—under the *aegis* of more liberal institutions.

Beneath the shadow of a political system, the chief principle of which is the *professed* establishment of man's moral equality, it might, certainly, be expected, that true nobility of soul, would reject with disdain, the purchased servility of mercenary minds and abject genius. But the *real* facts of the case, are exactly the reverse of this. Moral depravity stands unabashed even in the holy temples of religion. Virtue is at a discount, and sin is at a premium in all our high places. The first faint reverberations of the death-knell of the nation are borne upon the winds of Heaven, but are heard with heedless indifference by a people intent, only, upon wealth, and pleasure, and worldly fame. Like the ball in the Belgian capital, when Napoleon's army was marching upon it, with the music of the bugle and the drum, there was but a momentary pause and the warning sound was heard by the giddy throng, and then, the cry was, even louder than before, and in the stern presence of the dread danger:—

"On with the dance, let joy be unconfined."

The foemen of morality and religion are on the march: their banners are waving in the breeze: even now their martial music strikes upon the ear. They carry in their midst the guillotine of national death. Civilization leads the van, all covered with flowers, and gaudy

fast in its train. *Shall the dance go on?*

The souls of the great and good, earnestly long for a time when society shall arise from the ashes of its degradation: when honor and honesty may have their due in the world; a time when man may walk erect in the proud consciousness of his likeness to his Maker; a time when the eye may look, and the voice may speak, and the hand may pen the truthful utterances of the true-hearted and noble; a time when men will scorn to sing poems to fraud; and a time when the talent will be spurned, which can be so base as to sell itself to the uses of imposition. That such a period may come in the annals of human progress, is the bright hope that buoy up the spirits of those whose souls are pure, and who drink from the unpolluted stream of a genuine, apostolic Christianity. It is this glorious hope that cheers them in the present,—which is so full of evil prophecy, and so obscured with the murky gloom of the world's great sins.

The great need of the age is for a religion that will *re-act*. If it will not stand the test of every-day experience, there is but little solidity, and moral worth in it. It must be both *substantial* and *active*, to be serviceable. It must not be drowsy. It must be wide-awake, vigilant and sturdy. There are a great many people—a very large majority of them indeed,—and the number is rapidly increasing, who are as careful of their religion, as of their service of china, only using it on holiday occasions, for fear it should get chipped or flawed, in working-day garb. Such a species of worship may do for a show,—there is no substance in it. It will not, and cannot last. It is too fine for use; and is too much of the gilt ginger-bread sort for the more general service of mankind. In the great day of Final Account, it will be rejected as spurious—counterfeit. True religion must have interior, as well as exterior evidences of excellence, to pass inspection on the muster-rolls of Heaven.

It is this sham—fictitious religion that,—along with corrupt political intrigues, has become the grand—the distinguishing feature of modern civilization. It is evident that education has a predisposing tendency toward these monstrous evils, just in the same manner, as physicians would say, that the physical organization of certain persons have a predisposing tendency to contract prevailing contagious diseases. Enlightenment produces moral monsters. It has subsidized in its behalf, the press, the pulpit and the politics of the nation. It has coerced the press to its infamous purposes, and it has rendered politics a bye-word, and a reproach. These, then, are a few of the dire calamities for which civilization, and its synonym—Refinement are directly responsible.—*Educator*.

## Is it Your Boy.

Many a bright, likely boy is in danger of being led into drinking habits. Many such will actually become drunkards. Parents, is your boy among the number? Doubtless you think not; but do you take the proper course to assure yourself that this shall not be the case? We fear that many of you do not. Let us entreat you, then, to take that needful precaution which is your duty. You cannot be too careful. Faithful, positive temperance training will insure your boys from these dangers, but careless confidence will not. A positive pledge may be a great safeguard against temptation. See that your boys are pledged teetotalers.—Pledge yourselves with them, talk with them frequently, and see that temperance principles take firm root in their hearts and become a shield that can give them effectual protection. We commend to you the following from the Iowa "Temperance Platform":

"We have known instances where saloon keepers have given liquor to boys until they were intoxicated, thus teaching them a habit which would soon make them patrons of the grog-shop. And even without any such special effort of the enemy, the young are in constant danger. The work of making drunkards is going on every day. Boys, unless they have something to admonish them—some pledge that will recur to memory in the hour of temptation—will drink, thoughtlessly, a glass of ale, it may be, at first; but when the first step is taken, the end is darkness and despair."

Let us save the boys, then. Let parents encourage everything that will tend to shield them from the wiles of the destroyer. To train up a child in the way he should go is comparatively easy. To reform him after he has gone astray may prove impossible.

It is estimated that one out of every eight of the boys of the country becomes a victim to the rum-seller. We remember reading an account of a skirmish in which but one was killed. A mother in some far-off Northern home took up the morning paper and read the despatch with unconcern. A few hours later there came a despatch—that one was her son. Father, mother, that eighth one that the rum-seller slays, may be that bright, pretty little boy of yours. Will you do nothing to protect him from such a fate?"

## Position of the Liquor Dealers.

What a position you occupy! It is antagonistic to every benevolent enterprise. Some labor to promote industrial habits; your business is at war with thrift. Philanthropic persons inspired with a love of good order and the peace of society, are laboring to inculcate the principles of morality and respect for law; your business, so far as it goes, tramples all their works into the dust; it breeds crime as directly as corruption breeds the pestilence. Schools and colleges and all the educational appliances, attest the interest that is felt in the cultivation of the human intellect. Your business destroys mind, it mocks at literary attainments, it drags down its victims from the highest seats of learning, transforms them into brutes. To cultivate the spiritual in man, to impress upon it the image of the heavenly, and fit it for the skies, good men and women are toiling their lives away. Your business is hostile to all these efforts, it destroys God's image, cultivates the basest elements of human nature, and blots out every hallowed aspiration of the soul. You are warring against humanity. You are tearing down all that the good and virtuous are building up. You are undoing the work of patriots and philanthropists. While others are laboring to lift the world out of degradation, you are laboring to sink it back again. There is nothing on which is based the anticipation of human progress, but that your business is calculated to overturn; not a hope that springs in the human breast but that it threatens to destroy.

Go now and continue your traffic if you will let the stream of death flow on, but remember that the record of your doings shall haunt you at the last and be spread out before you when the judgment is set and the books are opened.—*Buffalo Advocate*.

## THE SEWING OF THE FUTURE.

The days of hand-sewing are numbered. The Sewing Machine, in a wonderfully short space of time, considering the magnitude of the change, and the number of interests involved, has won its way to a foremost position among the recognized forces of the social and material world, and will very soon have as entirely displaced hand-sewing, as rail-roads have driven out the stage coaches of fifty years ago. Only a short time ago hand-sewing was still held by many to be superior to machine-sewing, and certain kinds of clothing were sometimes advertised as possessing superior claims to public favor, because executed entirely by hand; but we never hear this now.

A good Sewing Machine is expected to last a lifetime, and it is most important in making the purchase that the right kind should be selected, and additional trouble and expense thereby saved.

The best machines are those which use two threads to form the seam, and of these the GROVER & BAKER Machine deservedly occupies the foremost rank, on account of its firm and elastic stitch, its simplicity of construction, and its superior adaptability to all kinds of family sewing. The strength and durability of the work done by the GROVER & BAKER Machine have materially helped to inspire the confidence which the public feel in the work of all good Sewing Machines. Ladies now everywhere prefer to have their sewing executed by machine, provided it is properly done, and especially if done by the Grover & Baker Machine.—*Independent*.

INDIAN UNIVERSITY.—The Ottawa Indians, a half civilized tribe residing in Kansas, are engaged in erecting a University for the education of their children. Twenty thousand acres of their best land have been appropriated for the purpose. Six hundred and forty acres are to constitute a college farm. Mr. John Jones, their chief, is a man of thorough education, and is at the head of the enterprise. We trust that their manual labor experiment may prove a better success than it usually has among the pale faces.

I WON'T PLAY WITH SWEARERS.—A man, looking up from sawing his wood, saw his little son turning two boys out of the yard. "See here, what are you about, George?" said the man.

"I'm turning two swearers out of my yard, sir," said George. "I said I would not play with swearers, and I won't."

That is the right time and place to say "I won't." I wish every boy would take the stand, "Not play with swearers." "Thou shalt not take the name of the Lord thy God in vain."

BOYS USING TOBACCO.—A strong and sensible writer says a good sharp thing, and a true one, for boys who use tobacco: "It has utterly spoiled and utterly ruined thousands of boys. It tends to softening and weakening of the bones, and greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical as well as mental power. We would particularly warn boys who want to be any thing in the world to shun tobacco as a most baneful poison. It injures the teeth. It produces an unhealthy state of the throat and lungs, hurts the stomach, and blasts the brain and nerves."



## THE AMERICAN LUTHERAN.

Selinsgrove, Pa., October 11, 1866.

## The Importance of the Prayer-Meeting.

The Christian church was born in a prayer-meeting. After the ascension of Jesus, there were found of his followers, in the city of Jerusalem, about one hundred and twenty men and women, including the apostles. It was in some respects a dark time. They had no preaching, for none were allowed to preach till induced with power from on high. They had a promise of a baptism by the Holy Ghost at some indefinite time in the future, but no one could say when; only the Master had said, "not many days hence." But they had been told that divine gifts were suspended upon conditions. They must ask—must ask in the name of Jesus, and continue their supplications till they prevailed. With this light before them, their duty was plain; a place was selected, and a time for prayer appointed. And it is said they were all there at the time, and were all with one accord, and that they continued in prayer and supplication. This great prayer-meeting continued for about ten days. What a prayer-meeting that must have been! Only think of it! The entire church, one hundred and twenty in number, all at meeting—all with one accord, and most earnestly asking for the fulfillment of the same promise. Think of this continuing, day after day, for ten days, without any decrease of interest. Each day their hearts were bowed a little lower in humility, as the delay of blessing suggested inquiry into the cause of their failure. Each day they are enabled to draw a little nearer to the mercy-seat, until the divine light from above it dispels all their doubts and fears, and their faith can no longer defer the hour or the moment of the long sought blessing. Every heart swells with confidence in the immediate fulfillment of the promise. Hark!—the whisper involuntarily escapes from many a lip—it is coming! it comes! Is another moment the rushing sound, the descending but harmless flames of fire, and above all the glorious light, the melting love, and wonderful spiritual power with which every soul was filled, give unmistakable proof that the waters of salvation of which the ancient seers mystically sung, and the purifying baptismal fire of which plain John Baptist spoke, had come at last. And such a scene as followed, even Jerusalem never witnessed before. A mysterious, unseen power fell upon the gathering crowds, making them feel their sin and danger, and cry aloud for deliverance. This was a genuine revival of religion, and, in some of its essential features, a type of all true revivals.

Wherever the example of the Jerusalem church has been followed, there the same Spirit has been poured out, producing substantially the same moral results. Even in our times we are not at a loss for instances illustrative of this point. The daily prayer-meeting begun in the city of New York a few years ago, is no doubt, fresh in the reader's mind. Though there was much of the human in the management of this meeting, yet many Christians of the various denominations met there daily, and poured out their souls in prayer in behalf of that wicked city. They had not prayed long until the Spirit was poured out, and many of the most profligate even, gave their hearts to God. This influence went over the whole country, until it is safe to say tens of thousands were converted, mainly, so far as appears, through the instrumentality of the daily prayer-meetings.

And why have not Christians an interest in the prayer-meetings? Jesus attends them invariably when ever even two or three meet in his name. And what Christian is there who can not afford to walk a mile, and spend an hour in prayer once a week, for the sake of meeting this precious Friend? O, if we have no delight in the place and company where Jesus is, have we not reason to suspect our spiritual state? Should we not fear that our profession of love to him is a deception? Christian brother, come to the prayer-meeting, come for your own sake, that you may be stirred up to take hold of God's strength, and realize indeed that you are a lover of Christ; come for the sake of your weaker brethren, who need the prayer-meeting to keep them from backsliding, and who are now kept away by your example; come for the sake of sinners who can not be saved without such a revival as a genuine prayer-meeting can bring; come for then Lord Jesus Christ's sake, who had commanded us not to forsake the assembling of ourselves together as the manner of some is.

Telescope

## EVANGELICAL QUARTERLY REVIEW.

The October number of this Quarterly opens with an article from the Rev. Dr. Conrad, of Chambersburg, Pa., on the Dependence of the Church upon the Holy Spirit. After a brief introduction, the writer proceeds to show, that this dependence holds in reference to the Church's existence, perpetuity, extension and triumph. The article is lucid and forcible. It is followed by one from the Rev. Dr. Wm. B. Sprague, of Albany, N. Y., on the Credulity of Unbelief. This evinces remarkable vigor and freshness for a man of his years. Believing contrary to reason, against evidence and without evidence are the ingredients which make up credulity. Such credulity, it is shown, is evinced by the atheist, deist, the rejecter of the doctrine of future retribution, the believer in the dogma, that it is no matter what a man's faith is, provided his moral conduct be good, and those who expect to live to old age, or to exercise a saving repentance at some future indefinite period. The series of articles, presenting Reminiscences of deceased Lutheran ministers is continued. The subject of the present one is the Rev. Dr. Augustus Wackerhagen. Progress of the Gospel, by Rev. Dr. H. L. Baugher, President of Pennsylvania College, is an interesting Baccalaureate discourse delivered in connection with the late Commencement exercises in that institution. Dr. S. Austin Allibone, of Philadelphia, favors the reader with a highly interesting article on the distinguished English writer Samuel Johnson. The early history of Lutheranism in Illinois, by the Rev. Dr. S. W. Harvey; Article First, of the Augsburg Confession, by the Rev. Dr. J. A. Brown; the Conversion of Children, by James Macfarlane, together with notices of New Publications, fill out the balance of the number. From this brief outline of the contents, it will be seen, that they are characterized by much interest and variety. The Review is well worthy of the support it receives.—*Mess.*

## THE AWAKENING OF ITALY AND THE CRISIS OF ROME.—By the Rev. J. A. Wyllie, LL. D. American Tract Society. Pp. 364. Price \$1, 10.

At the present time a special interest has been awakened in every civilized country, in regard to the fate of Italy. Great political changes have been going forward there for some years past, which promise soon to culminate in some great and important issue, the precise nature of which does not yet seem to be fully decided. In this point of view, every thing relating to the present condition of things in that country will be hailed with interest. The present work "is founded partly on the personal observations of the author, who has made some visits to Italy, and resided about a year in that country; and partly on the study of the Italian journals, the numerous pamphlets, political and religious, which have recently been issued from the press of Italy, the Reports of Boards of Commerce, and the Blue Book of the Italian Government." It carries with it, therefore, a freshness which cannot fail to make it generally acceptable.

We have received a copy of the above named book from our friend E. German of Harrisburg. We seldom read a book through from beginning to the end, but we shall read this through, Providence permitting. It is written in a lively, easy style and gives a better idea of the past and present condition of Italy than any other work that we know of. We advise those of our readers who feel any interest in this subject to procure this book; it costs \$1, 10. They can procure it of Mr. German in Harrisburg, who keeps a large supply of cheap theological and miscellaneous books constantly on hand.

## Iowa Lutheran College.

Sept. 19th, 1866.

Dear Br. Anstadt,

I am now comfortably seated in Dr. S's recitation room, nearly 200 miles from home. I do not know that I shall feel quite so comfortable when I leave here, as I have left my overcoat at home, and the weather is rather chilly.

I want to say to our American Lutheran friends, that our school has opened most encouragingly. We have now 63 scholars on the roll for the first term. Six are now taking music lessons, and others will do so as soon as the proper provision can be made. It is anticipated, and I think not without good reason, that we may have over one hundred students in attendance next term. But I am sorry to say that we have no Theological students as yet, although we have prospects of getting one or two soon. We want a baptism of the Holy Ghost upon our school and churches, to awaken us to a deeper sense of the obligation resting upon us, to improve the Lord of the harvest to send forth more laborers into his harvest. Dear Brother, will you not aid us with your prayers, I know you will.

But while it is gratifying that the school is prospering so well, it is equally true that our success only increases our wants for the present, so far as means are concerned. We have matters in such a shape now that every dollar we can raise in the future, with very trifling exceptions, will be made available as an endowment fund.

The question now before us is, Shall the Theological Professorship of Iowa Lutheran College be permanently endowed? A most important question for the Synod and the friends of American Lutheranism to decide. That this institution ought to be endowed I presume no one will doubt. But is it practicable at this time. Never was there a time

in the history of our country, and especially in the history of the West, when the church could do as much for the cause of Christ as she can do now. Taking into consideration the abundance of our crops, our money, and our substance in sheep, cattle, hogs, houses and lands. If all would contribute to this enterprise according to their possessions it would be but a moiety to raise \$10,000.

But in this world we cannot have things as they should be and hence we must take them as they are, and make the best of them we can. There are two ways by which the endowment of the Theological Professorship can be secured:

The first is the plan of funded stock notes secured by real estate, payable at the option of the holder, provided the interest will be paid annually.

According to this plan contributors can have the capital invested, in use to carry on their business.

The second plan is to have the subscriber pay over the amount subscribed and then let it be put to interest.

VIATOR.

## THE NEW-YORK OBSERVER.

is one of our most valuable exchanges. It is a large double sheet, embracing a religious and secular department. One of its editors is now travelling in Europe and his letters are peculiarly interesting and instructive. They offer large premiums for new subscribers, as the reader will see from an advertisement in another column.

## Music of Solomon's Temple.

The disinterment of Assyrian sculptures and the deciphering of Assyrian and Egyptian inscriptions, have opened new fields of investigation in almost every department of knowledge. Among the branches of science which have shared in these discoveries, that of music has been benefited largely. The accounts of ancient musical instruments were vague, and our ideas, especially of Hebrew music, were confused, till recently sculptures and painting have been brought to light, which delineate the musical instruments of the early Oriental nations and in a number of cases veritable specimens have been disinterred. Such, for example, is an Egyptian harp found in Thebes, with its strings yet perfect enough to vibrate again, after a silence of three thousand years.

The more recent investigations prove that the parent of all known musical science was Assyria. From the Assyrians, the Hebrews and the Egyptians, and, indeed, all Eastern nations, derived their knowledge of music.—The unveiled monuments show that in the time of Sennacherib, music was a highly cultivated art, and must have existed through generations. This polished nation used a harp of twenty-one strings, the frame of which was four feet high, which accompanied minstrel songs, and was borne in the dance. The lyre of tortoise shell, the double pipe, the trumpet, drum, and bell, were common. Even of the bagpipe, representations have been discovered, though none of stringed instruments like the violin played with the bow.

In all delineations of social or worshipping assemblies, musical instruments very like our modern ones, have a prominent place. The Hebrew music, at the time of the Exodus, was purely Egyptian; but it was much modified subsequently by association with Asiatic nations. In the Temple of Jerusalem, according to the Talmud, stood a powerful organ, consisting of a wind chest with ten holes, containing ten pipes, each pipe capable of emitting ten different sounds by means of finger holes, so that a hundred sounds could be produced by it. It was provided with two pairs of bellows, and ten keys, so that it could be played with the fingers. According to the Rabbins, it could be heard a great distance from the Temple.

## A CHILD STOLEN AND RECOVERED.—

Some two or three months ago, a child named Lillie Davidson was stolen from its parents in the city of Cincinnati. The theft was committed by two persons, a man and a woman who by means of a false key entered the house at four o'clock in the night, and took the sleeping child from its crib. It was carried about from city to city as far south as New Orleans, and finally to Chicago. A policeman in Cincinnati was unremitting in his efforts to ferret out its whereabouts, and having been led to believe that it was somewhere in Chicago, he proceeded on last Friday week, in company with its father, to that city, and after some search, to their inexpressible joy and surprise, the long lost Lillie was found. As hastily as possible they returned to Cincinnati, and the house which had been so long darkened by a shadow deeper than that of death, was filled with a joy as bright as the darkness before had been gloomy. The child was found in the possession of the same woman who had assisted in the abduction. The whole was done at the instance of a disreputable woman in Cincinnati, who meanwhile has fallen a victim to the ravages of the cholera.—The other parties connected with the affair have been put under arrest.

## OBITUARIES.

**DIED.**—On the 15th of September Mary, eldest daughter of Matthias Anstadt, brother of the editor of the American Lutheran. She was taken sick on the 1st of Sept. of the typhoid fever. Her age was 16 years, 10 months, and 26 days. We have the hope that she died in the Lord and that our loss is her eternal gain. May God overrule this afflicting providence to the spiritual good of the surviving parents and brothers and sisters.

**DIED.**—Sept. 28th, John Lepley, son of Joseph Lepley and his wife Sarah, near Croftersville, Pa., aged 18 years, 7 months and 28 days. His sickness was typhoid fever which lasted but eight days.

The deceased was one of our catechumens & we rejoice to learn that the instructions imparted were not useless. Throughout his sickness he exhibited entire resignation to the will of God and desired to go home to heaven. His father wrote down some of the expressions that he uttered on his death-bed, a few of which we will copy for the benefit of our readers. Every day of his sickness he repeated, that he was on his way home, and added, "I would rather go to day than tomorrow." He talked much of his pastor and of the instructions received from his preaching. His prayer was, "O God, grant me an interest in thy dear Son!" He then repeated the words, "I have a father in the promised land. When my Savior calls me I must go, to meet him in the promised land." On Thursday morning he stood at his bedside. He reached out his hand and said, "Shake hands father," then the same to his mother, and called for his youngest sister, when he saw her he said, "Adda, don't cry, I cannot take you along to day, but I will come again, I don't know when yet, then I will fetch you." When his father asked him, "Do you want to see the other children," he replied, "Yes, I want to see them all." He shook hands with them all, and turning his face around said "now I want to go home."

Blessed are the dead who die in the Lord.

A.

## NOTICE.

The brethren composing the Provisional Missionary Synod of the Evangelical Lutheran Church will please convene on Wednesday evening, the 15th day of November next 7 o'clock P. M., at the Lost Grove Church, Rev. F. R. Scherer's charge, to take into consideration the following items of business among others which may claim their attention:

1. Whether we will permanently organize, or disband and unite with existing synods?
2. To make some further arrangements concerning our College at Albion.

Brethren coming either from the East or from the West can come to Cordova by R. R., cross the Mississippi to Princeton, Iowa, whence they will be conveyed to the place of destination, provided they arrive on the Wednesday evening train, or give notice of the time of their arrival to the Pastor Loc. Other brethren interested in this matter are respectfully invited to attend.

E. Fair  
Pres. Provisional Miss.  
Synod of the Ev. L. C.

## TAKE YOUR CHOICE!

We will send by Express or otherwise as ordered, securely packed, a \$55 Sewing Machine, either Wheeler & Wilson, or Grover & Baker, to any person sending us, before the first of January next, the Names of SIXTEEN NEW SUBSCRIBERS to the

## NEW YORK OBSERVER.

with the money (\$56) for one year in advance. On and after January 1st 1867, we shall require EIGHTEEN new subscribers (\$63).

We have sent away as premiums nearly THREE HUNDRED of these machines, and they give universal satisfaction.

The new subscribers may be from one, or from various places. Send the names as fast as you obtain them, with the money, by check, draft, or post office order. Sample copies and Circulars sent free.

TERMS \$3.50 a year in Advance.  
SIDNEY E. JONES, JR., & CO.,  
37 Park Row, New York.

## 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, in cluding postage. For sale by  
T. NEWTON KURTZ,  
Baltimore Md.

Steam Weekly from and to Queenstown and Liverpool.

The first-class powerful Iron Steamships of the

## CUNARD LINE.

TRIPOLI, SIDON, MARATHON, HECCLA, OLYMPUS, TARIFA, MALTA, ALEPPO, PALMYRA. Carrying passengers on one Deck only, will sail from Liverpool every TUESDAY, from Queenstown 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.

You must have CLOTHING.

You want FIRST, to get a GOOD article; You then want it as CHEAP as POSSIBLE. This is natural and right enough.

The question is, WHERE to buy? It is to your PERSONAL interest to consider the following facts:

There is organized in Philadelphia an immense establishment to make FIRST CLASS CLOTHING, and to make it cheaper than C. S. TOMARK. The materials are bought DIRECT from the best American and European manufacturers, and thus considerable is saved. Full prices are paid to workmen, so as to ensure substantial and handsome garments; the salesmen and clerks are such that customers can fully rely upon them, and every effort is made to please and suit patrons, so as to KEEP as well as make custom. The result of combined industry, system, and close application of all the employees, has secured a model establishment, a 3J2 RIOR style of Clothing, and VERY MODERATE prices.

This House is located at the CORNER of Sixth Street, and extends from Market to Minor Streets, and is now the most extensive concern of the kind in Philadelphia. You are asked to patronize and encourage this enterprise. We have, 1st—GENT'S READY-MADE CLOTHING. 2d—SPECIAL DEPARTMENT FOR YOUTHS AND BOYS CLOTHING. 3d—CUSTOM DEPARTMENT TO MAKE TO ORDER. 4th—GENT'S FURNISHING GOODS IN LARGE VARIETY. Yours, very respectfully, WANNAMAKER & BROWN. Oak Hall, S. E. Cor. 6th & Market, PHILADELPHIA.

It will be well worth a visit, whether you want to buy or not. Samples sent by mail or express when desired.

## SUPERB HOLIDAY PRESENTS! Watches! Watches!! Watches!!!

## DETREY &amp; CO.

Importers and Wholesale Dealers in Gold & Silver Watches of all Descriptions, 34 LIBERTY STREET, N. Y.

Beg to inform the public that they have just received the most elegant, perfect, and accurate Watch ever introduced in this market. The EXCELSIOR, a beautiful, extra rubis jeweled, heavily 18 Carat Gold Plated on Silver, magnificently engraved, finely and richly enameled Hunting Cases, Patent Lever, genuine Damascusnet Hands thoroughly regulated by the observatory, and warranted to be the *Ne Plus Ultra* Time-Keeper. A superb and most reliable Watch, Gent's or Lady's size, will be sent free to any address on receipt of \$25, or, if preferred, will be sent, c. o. d., on receipt of \$5 as part payment.

The watch will be sent by Express, or mail registered, so that there is almost a certainty of reaching their destination; but should the Express Co. or Post Office fail in their duty, we will send another watch immediately.

Orders for Any Kind of Watches promptly and faithfully fulfilled.

Liberal Terms to the Trade. AGENTS.—We want Agents in every town and county in the Country, and to those acting as such liberal inducements will be offered. Please send money by Express, (Post Office Order or Bank Drafts,) to

DETREY & CO.,  
Oct. '66—6m 34 Liberty street, N. Y.

## THE ENGLISH LUTHERAN FAMILY PRAYER BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER

Together with a selection of

ONE HUNDRED AND SEVENTY SIX HYMNS.

WITH MUSIC OR TUNES ADAPTED TO THEM.

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

NEW AND IMPROVED EDITION.

With a Fine Steel Portrait of the Author.

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

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

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

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

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

Prayers for Particular Days and Seasons. Occasional and Special Prayers and Thanksgiving.

Prayers before and after Meals. Prayers for Children. Prayers for Little Children, in prose and verse. FORM for opening SUNDAY SCHOOLS, with Prayers annexed.

A Selection of 176 HYMNS, with sixty-one popular Tunes adapted to them. It is a large duodecimo volume of 563 pages, printed on large, clear type, and bound in various styles, and is offered at the following low prices:

Full cloth or sheep.	\$1 75
Full morocco—embossed.	2 00
Full morocco—embossed—gilt edges.	2 25
Full cloth, extra gilt.	2 50
Full imitation Turkey morocco, extra gilt.	3 50

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

A liberal discount will be made from the above prices to those buying by the dozen or larger quantity. Address orders to  
T. NEWTON KURTZ, Publisher,  
151 W. Pratt street, Baltimore, Md.



