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In Fundamentals Unith, in Monessentials Liberith, Charity in all things

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For the American Lutheran.

The Duty and Rewards of Mental Improvement.

(Concluded from last No.)

II. THE REWARDS OF MENTAL CULTIVATION.

(a) The pleasures and satisfaction we derive from the exercise of our mental faculties. There is a satisfaction to the mind in triumphing over the obstacles in the way of mental improvement. The greater the struggle, the greater the triumph and the greater the pleasure. There is a satisfaction arising from the consciousness of power to handle ordinary subjects with skill and facility. There is a higher pleasure in being able to gird up the energies of the mind and to grapple with subjects worthy of its immortal nature. The Beneficent Creator has connected a pleasure with the simple exertion of our mental faculties. And what triumphs await those (and pleasures) who struggle nobly and successfully after clear conception and insight. There is a pleasure in the steady progress of the mind towards proper conclusions and logical results. Pleasures which you would not exchange for all the joys of sense. The miser takes a pe-culiar pleasure in looking over his gold and silver and bank bills, and the man of cultivated mind takes still greater satisfaction in looking over his intellectual treasures. In feeling that he has an original right and proprietorship in them. that his image and superscription are upon them. And the man who has succeeded in forming good mental habits and is on the pathway of mental improvement and the higher powers of whose mind are in active and intense exercise will often be carried beyond the ordinary level of his mind, and higher views and brighter thoughts begin to dawn upon the field of his mental vision. This is sometimes the source of a strange and thrilling joy! Satisfaction arising from the reflection that he is faithful to the eternal law of progress. He has a pleasing sense of inward power, that in cultivating his mind be is stirring the Divinity within him and that every onward movement is advancing his nature towards the proportions and dignity of angelic intelligences, and is engaged in the sublime pursuit of fulfilling his individual destiny and acting his appropriate part on the grand theatre of time. He who has a cultivated intellect has resources in seasons of misfortune and power. And is it not one of the rewards of affliction, if the mind has been cultivated in on with the graces of virtue and purity of heart. There is no hiding place for a intellect is a source of pleasure to those with guilty conscience. There is no mountain high | whom it holds communion. Has an attractive enough; there is no cave deep enough; there force. Is a magnet-draws around itself the are no walls thick enough to enable the guilty to hide from the burning eye of justice. Intelligence cannot be substituted for virtue. But when intelligence is linked with a virtuous and consecrated life, it is a well-spring of satisfaction even when surrounded by clouds of your serious consideration? If you can of misfortune. For if he is guilty he will awaken their respect by the justness of your part he will feel degraded.

may be reduced to poverty by the knavery of others. The fire may consume his building; the floods bear them away, and he may be stripped of the physical comforts and conveniences of life. But there is no fire fierce enough to consume his mental treasures. Not even Noah's deluge could drown then. No thief pilfer them. If we have no gold in our pockets we may be rich in the treasures of the head. He may not be an extensive land own er, and see the orchards bending beneath their burdens, and fields waving with grain, but he may own vast regions of thought and intellect which will show fields of greater beauty, landscapes far more attractive and transporting and golden harvests which an angel's tongue or pen cannot describe. He may not own mines of silver or gold, but he can go down into the depths of his undying spirit and bring tive and the interests of the cause you advo-up treasures before which the brightness of cate suffer, you must come forth not only silver and gold wane and pale. He may not armed with truth and sincerity, but in the be able to deck himself in gay and fashionable apparel, but he will introduce you into the palace of his soul and show you more splendid nent influence he must not have a poor, mean, robes, richer ornaments and more dazzling crowns than any Prince ever wore. He may become a cripple, his body may be enfeebled and distorted by disease, yet his countenance may beam with intellectual expression, his soul may be increasing in wisdom and expanding in beautiful proportions. He may lose his senses. He may be blind, yet he may see greener fields and brighter skies within, than the bodily eye ever gazed upon! He air, and made them contribute to the proper may not hear the music of human speech nor that of nature; but he can turn to the world within and listen to the fountains of wisdom men you must show an intellect fair in its proand knowledge bubbling up from the depths of his own spirit. He may be thrust into dungeons by the strong arm of persecution or oppression; and yet the immortal spirit shall | Pity that the soul should starve when there is be free, and revel amid the inexhaustible resources which it has accumulated, and enjoy a luxury his tormentors never knew in prosperous guilt!

It is a great privilege to look out on this fair world and gaze on its beauties and wonders and to hold fellowship with our fellowmen; but if we are in dungeons they may prove palaces if we have cultivated the power of thought and reflection. And our declining years will not be barren of satisfaction if we have laid up a good store of mental treasures. perform them in a proper manner you need a ers."

ed in the soul, and flooded with the light of wisdom and intelligence!—He shall be like a tree (Psalmist) planted by the river of water (not a dry) whose leaf shall not wither, whose roots draw their moisture from those rivers! Such a tree does not part with its utility or beauty. Such a man even down to old age, shall have a source of joy in himself and be a fountain of light to others.

2. We pass to another result which richly rewards the faithful exercise of our faculties. The influence it gives us over others. An intelligent mind will awaken an interest in the minds of others. We pay an instinc-

tive deference to that mind that has power, and that quickens and feeds us and sets in motion the machinery of thought and reflection within us; who has nobly developed his individuality, and made the most of the gift of God within him, and who is qualified for the intelligent discharge of the duties he owes to society and his country. His very looks are peculiar and impressive; conscious dignity is enthroned there. You may read his manhood in bright and ineffaceable lines. You say instinctively, there is a man; he does his own thinking; he is capable of marking out a course of action for himself. He will not be a servile tool, or imitator of others. Such a person will inspire respect and confidence in others, in the various circumstances in which he may be placed, and by these meansthrough these, gain an influence over others. Intelligence is power. It is said that money is power. We admit it more in sorrow than joy. Millions have bowed before it. It has bought and sold kings and courts. How many has it bribed? See its power in this age of the world on election days! when thousands part with their dignity and manhood. But its quality is of an inferior order, compared with the power of a cultivated intellect. Such a man's power will be felt in the store, work-shop, on the farm, in the church. Every man has some influence, because there is no person who does not sustain some relation to others, either original or acquired, public or private, permanent or temporary. Every man is a vital link, however obscure or rusty in the chain of humanity. No man is a perfeet blank in the community in which he lives. But there is a wide difference between the man whose mind is darkened by ignorance, and the man who has sought after intelligence and minds of others. What an opportunity (scope) is here afforded for exerting a wholesome influence, if you can reach and quicken others by this magic power of intelligent thought. Is not intellectual cultivation an object worthy of your serious consideration? If you can have no true peace. If he has acted a mean conceptions, cogency and force of your reasonings, the comprehensiveness of your views, I say misfortunes may come upon us. We your power to please,-if you have clear conceptions and a suitable power of utterance. Suppose you wish to awaken an influence in favor of some useful measures of reform; you wish to abolish some absurd and unjust law; or you wish to dissipate some error (huge) or superstition that rests like an incubus on the community, or to advance any interest calculated to elevate and improve the community; would you not sooner gain their respect and confidence by earnest and intelligent appeals to their understandings, than by going to work blindly and fanatically, though you were ever so sincere? It is not enough that you be sincere and unselfish. They must see that the light within you is not darkness. That you know full well not only the ground on which you stand, but the surrounding territory. If you would not have your measures prove aborcate suffer, you must come forth not only strength and power of a cultivated mind. If a man wishes to exert a salutary and permaand starved intellect, but one of considerable culture and fullness. The big trotter who lives on a meagre diet and has neither bread nor meat, has a stunted body and an ugly face, and cannot be expected to accomplish as much work, nor present as fine a specimen of manly beauty and symmetry of form as the man who has laid under tribute a wide range of nature, fruitful fields. Resolve then on self-improveroots, grains, beasts of the field, fowls of the proportion and perfection of the human body. If you would exert an efficient influence over portions that has been well fed in the green pastures of truth and wisdom and not one who has grown mean and small on a starving diet. such a wide field in which it may range and obtain every thing that is fitted to meet its

(CONCLUSION.)

But you say you are a laboring man and is it practicable for me to enter on a career of mental cultivation in my circumstances?-You need knowledge and mental discipline if you are a laboring man. But in this free liquors are directed or permitted to be taken country you have duties to perform, and to by a large proportion of medical practition-

How desirable then to have a mansion prepar- | mind quickened and improved by study. Some | seem to think that a mind disciplined and stored with knowledge has no significance except as it is related to public life. We would subject, in the New England Farmer. She just say that no person is fulfilling his mission utters some truths that may be applicable to in the world unless he is a laborer either in more than one house-keeper who reads our mind or body. The idea should be dismissed from the mind at once and forever that there paper: is any thing degrading in labor. It is honorable for man to pursue some useful employ-ment. The idea that there is any thing degrading in labor, or that there is any necessary connection between manual labor and ignorance is opposed to the free spirit of our institutions. And while I believe that mental improvement is a vast aid in any trade or in agriculture, let none think that the laborer to be neglected. The parlor must be cool, and ited: is a mere laborer. It will enable one to make improvement and rise in his calling. Do not rest in the conviction that you need no other culture than is necessary to fit you for your trades and occupations. And while a cultivated mind will enable you to dignify your calling, remember that the most powerful motive for self-culture is derived from your nature instead of your calling. It is not the great end of life to wield the spade, to make a shoe and measure tape. The whole force of man's hats, coats, and frocks for ornaments. This immortal nature is not to be exhausted on his trade. Undoubtedly, man should perfect himself in his trade or calling for by it he is to gain his living and serve the community. But bread or substance is not the highest good. Man was made to be a noble end and not a mere means to an end. The mind exists for self for its own glorious perfection. You are doing an infinite wrong to yourselves if you think you are only machines and that the great end of life is to perform a fixed amount

You say you have not time. Men can generally find time for those things which they deem to be for their interest. Ordinarily he who follows his occupation with spirit and uses his earnings economically will have time at his command. There is a great deal in having system. Resolve that you will appropriate two or three hours every day to the cultivation of the mind and that you will seize on spare moments and turn all the payments

But I am poor and have not the means. Yes but poverty can not shut you out from the great Book of Nature, nor from intercourse with enlightened minds. The bright and beautiful thoughts of others, the facts an enlarged and cultivated mind to wield an and truths of science are scattered around there. intelligent influence in society. A cultivated | you in endless profusion. Time! How much is needlessly spent in taverns, in smoking, in nonsense, in idleness, gossips and foolery .-Means? Dispense with all superfluities in dress and living and you will be surprised how much will remain for books and for whatever you need for advancement. Have not a relish! Acquire a relish! Tomatoes become a luxury and promotive of health! Does it seem a drudgery? It will become a delight. It may require some severe and laborious efforts to form proper mental habits. But it has been done by thousands who have had no better means nor more time than you. And what man has done man may do. If your mind reluctates put on the lash, thrust in the goad ! You can't expect your mind to be carried on to a high degree of perfection and power, 'on flowery beds of ease, while others fight to win the prize!—You must struggle if you would win .- Who will decline nourishment for the body on the ground that it requires toil to cultivate the soil and secure the grain and prepare it in convenient forms for his reception? The main point is, have you a strong desire and determination to improve? and do you consider the growth and expansion of the mind and its introduction into a higher and freer life worth more than all the efforts and sacrifices which you will be requirvanish, the space around you will clear up, and you will find yourself on the open sea, and propitious gales will waft you forward and you will be astonished at your progress. You to feel that the will find difficulties but you will grow strong responsibility.

in surmounting them. Do not let that noble mind within you continue a barren waste. Smite the Rock and the waters shall gush forth. Only give an effectual stroke and the purling stream shall not only be music in your ears and beautiful to behold and refreshing to the taste, but they will convert the wilderness into blooming and ment! Make the most of your nature. For it is the image of God. If it is a spiritual nature. It is an accountable nature. It is an immer tal nature. Be prepared to act your part intelligently and nobly on the grand theatre of Time and aid in raising the world to its true height of greatness. And when at length the soul shall drop its fetters and pass the barriinto a Region of Light and Love and in free and glorious activity shall climb the heights of wisdom and blessedness forever.

DR. CARPENTER , in the British and Foreign Medical Review, says :- "Nothing in the annals of quakery can be more truly empirical, than the mode in which fermented

Want of Cheery Kitchens.

A farmer's wife writes as follows, on this

Very much is written and said about pleasant and tastefully furnished parlors, but the kitchen is left quite in the back-ground, except as it is described in stories of the olden time, "with ponderous beams overhead, from which hung festoons of dried pumpkin, apple," etc. It is too important a part of home airy, and sunshiny; but the kitchen may be whereever there is room for it, with a view, from curtainless windows, of barnyard or wood pile; no paint or carpet on the floor, no paper on the walls, furnished with chairs and tables, butter-churn, burning fuel, and also with clothesframes and wash tubs, a line of dish-towels over the stove, and a row of old is a picture of too many of our farmer's kitchens-of a place where we house keepers expect to spend a considerable portion of our time. No wonder that mothers look careworn, and that farmer's wives and daughters complain of their field of labor. No wonder soiled morning-dresses are seen, for clean cailco, white collars, and smooth hair, could never feel at home in a dingy, cheerless kitchen, and a man who will not provide a pleasant one, deserves to take his breakfast every morning opposite a slovenly- looking wife.

I think, now, of one cheerful kitchensimple one, to be sure, but the morning sun looks in through woodbine and roses, and never goes behind the western hills without giving us a good night glance; and morninn glories love to peep in and throw their dageing shadows on the shining floor. The distant view of hills and woodlands make many a weary burden light by its silent teachings .-We sing in such a kitchen just because we can not help singing, and a sad heart has no place

And now, as we, shivering, wrap our shawls about us, vainly endeavoring to convince ourselves that winter is not almost here, yet glad ly bring our books and knitting work around the big cook-stove for the evening, do, husbands and fathers, hear my humble plea in behalf of the "suffering sisterhood," and give us a cheery kitchen.

A WORD FOR MOTHERS.

"Charlie, come right down off that pear tree -come right down. I'll tell your father if

Sitting at my window this morning sewing, my ears were greeted by the above exclamation, and looking outwards I saw one of my the yard, which he had climbed, evidently in disobedience to the command of his father.

Well, what is remarkable in that? some one may ask. Nothing certainly. We may hear such threats every day, they are only too common. I have been struck painfully by them, ed to make? If your faculties have been and it has often been surprising to me that properly awakened, the difficulties will soon mothers could not see whence arises so much of their lack of authority over their boys. By their own words they permit their little ones to feel that they are incapable of bearing this

> Only a short time since I heard another mother-wife of an editor-declare, in the temporary absence of her husband, that she could do nothing with her boys, ten and twelve years of age. She said "they were running the streets all the time; she could not keep them at home."

What an admission for an intelligent wo-

Very few men there are who do not love their mothers-with a love differing in kind and degree of course, according to nature and surroundings-but still a love born of unwearied days and nights of care and labor. What ers, that now shut it in, it shall soar upwards ehild's heart can ever become wholly insensible to the unceasing vigilance of her who bore him? Hence, I say most men love their mothers, but how few honor or revere in the broad sense in which the apostle gives the command. Now where does the fault lie? Mothers,

can you tell? That little boy on the pear tree, and thousands of others like him, are becombine dignity and authority with sweetness usual causticity replied "So was Barrabas."

and love in the government of your children? For your own sake, for their sake, do not render your authority as a parent a nonentity by your own words .- S Times

KITCHEN CULTURE.

Rev. D. Cuyler, of New York, in a letter addressed to the Chirstian Intelligencer some time ago, makes some practical suggestions in reference to the value of the kitchen depart ment in all institutions for the education of young ladies. We make the following extract alluding to a female seminary he had just vis-

"They have good teachers of all the stereotyped studies of ladies' seminaries; but, in addition to all these, the college graduates its girls also from the kitchen. Each pupil is required to spend a certain time of each day in housework and in practical cookery. Premiums are bestowed for skill in housewifery as well as for skill in painting landscapes or solving problems. This is a feature alone which makes Elmira College worth the \$80,000 already expended on it. As a matter of good morals, as well as of economy, every woman should be an expert housekeeper. Because the Divine Teacher gently reproved Martha for excessive carefulness, I am persuaded that he did not mean to discourage the womanly tact and training which fit their possessor to guide a household well. To fashionable girls in these days a larder or a kitchen are as unknown regions as Dr. Livingstone's new found jungles and lakes in Central Africa. Yet these young ladies, who are so much above housekeeping, do not seem to be above having a house to keep their idle bodies in. So they rush into matrimony as naturally as duck takes to the water. As soon as the wedding tour is achieved, and the honeymoon has waned (how sad it is that the "old moon" comes so soon) -when the new upholsteries are all adjusted, and the stupid formalities of wedding calls are over, then comes the tug of war. A sensible couple marry to be happy. The husband expects to do his work out of doors, and exects, too, that his wife will do hers as well within doors.

"But perhaps instead of a wife, the young bridegroom has only married a delicate doll, or a flippant flirt, or a pretty plaything. She is no Martha, nor no Mary either. In market she can barely distinguish between a calf's head and a pig's foot: in cooking she is as much puzzled as poor old King George, who could not conceive 'how the apples got into the dumplings.'

"But she can dance. She can play polkas She has an ear for music, if she has not an eye for dirt. She is accomplished; but alas, her tired and hungry husband cannot live on accomplishments. He would gladly give all neighbors standing in her doorway, entreating her daubs 'in oil,' and all her embroidered her little boy to descend from a fruit tree in stool-covers for one clean table-cloth, and for a loaf of bread that did not give him the nightmare.

> "A wife need not drudge; nor any more should she be a drone. The most cultivated women I have ever met have known how to prepare a dinner as well as how to criticise an essay by Macaulay."

Amusing Imitation.—Young ministers not unfrequently fall in the habit, always in bad taste of imitating older ministers whom they have learned to regard as models.. A London correspondent of the Congregationalist relates the following amusing incident, illustrating this folly:

A gifted young man was lately called to be the colleague of one of the most distinguished preachers of Scotland. The senior pastor being asked what he thought of his associate's sermon, replied, "Oh, it was an excellent sermon, but some one who knows him well enough to speak to him on such a matter should give him a hint about hitching his shoulders at such a rate. It is not only awkward, it is really ludicrous." And ludicrous it was; for it was the most characteristic action of the senior pastor himself, which the young man had unconsciously imitated, and of which his critic was quite unaware.

Baron Rothchild once complained to Lord Brougham of the hardships of not being allowed to take his seat in Parliament. "You know," said he, "I was the choice of the peoing trained by your own hand. Can you not ple." To which the ex-Chancellor, with his

Seed-Time and Harvest.

There are times of darkness, of struggle and of disaster, in the history of every nation, and in the annals of every state. Our own government, youthful as it is, has been no exception to this great general law of human suffering. Like the forged thunderbolts of Jove, the dark horrors, and the lurid lightnings of a long and bloody conflict have been hurled upon us. But as the sun shines out from behind the broken clouds after the fierce tempest, so the sunshine of peace and prosperity beams once more over all the land; and on yonder heavens is brightly mirrored the rainbow of promise.

The Nation's springtime has indeed come and the song of the birds is in the air. Let the soil be prepared that we may plant in it the seeds of virtue, justice and religion. Other springtimes have brought forth glorious harvests, but this must bring forth a greater one, for it is the seed-time of our renewed national existence—an existence renewed by a fearful haptism of blood and fire, and fraught with bitter and painful recollections never to be forgotten, now the summer with its golden harvest may be expected. The air has resounded to the blast of the trumpet, and to the rushing sounds of battle, but often "out of sorrow cometh gladness," and arising from the lurid cloud of war, came God's bird, singing the glad notes of hope and peace, for the season of storm, and gloom, and despair are over. From the past have been learned bitter and painful lessons, but they will bring forth a rich and luscious harvest.

"There is an awful magnitude of crime in the action of a state or nation, that puts their strength into a wicked institution, that frames a wicked law, or strikes a wicked blow." No fact than this can be more directly true. Institutions are the work of the people. Individuals acting in unison, constitute the government,-they are the sovereigns who decide the destinies of a race. They are the oracles of fate, and to them is committed the great interests that are so intimately blended with the welfare of coming ages. In our own land, it is the action of the common people, that is to reveal unto future generations, the spirit of intelligence and morality that animates the present age. It is for them to erect for themselves an immortal shrine of glory, or to live henceforth, in the memory of mankind, as those, who have wrapped around them the sable garments of treachery, of treason, and of fear. Surely this is the greatest seed-time in the history of modern civilization.

"We cannot bind earthquakes with parch ment bands. The hot new purpose of to-day just born of long, bitter experience, and tried in fierce battle, cannot be tested by the fossil prejudice, and iron precedents of a century back." We have made another remove from despotism, and mean to keep "marching on." Our advancement in human enlightenment. must now be more rapid than ever-for the last grand relic of barbarism on our shores has been swept away by the storm of battle.

In the greatness of the present, the glory of our ancestors must not be forgotten. Gettysburg must not make us forget Bunker Hill. Antietam and Shiloah must not make us oblivious of Trenton and Princeton; and Chickamanga and Lookout Mountain, must not obliterate the memory of Brandywine and Saratoga. What a picture of the last mighty conflict with the powers of darkness, future generations will behold of the war that raged among us, and whose chronicles were those of blood! At one point will be seen the canvass, which afforded its slight protection to hundreds of thousands of soldiers, subject at any moment to the order to march, and to face the deadly artillery of the enemy. At another point will be seen, the cluster of hospitals, where lie thousands prostrated by the rigors of camp life, or maimed in battle. At still another point are sproad out the silent groves of tens of thousands, who amid the fierce fight were suddenly called to bid adieu to all terrestrial scenes, and to die far from home and friends. In the distance, arise the walls of those foeted and loathsome prisons, where still other thousands of our fellow-countrymen hopelessly pined under cruel jailors, and were famished with cold, nakedness and hunger. This is a solemn picture of the hosts that were marshalled in the field; inclosed in hospitals, immured in prisons, or filling the silent graves! It is a scene in which are crowded the elements of sorrow, terror and death. These men went forth bravely in the face of every peril, and to God and their country offered themselves up as living sacrifices. It was at such a fearful cost as this that the ploughshare of wrath, prepared the way, for the coming harvest. The youth and brightness of this noble

western land, when the day of fierce trial came, gathered into armies, as multitudinous as the autumn leaves. Many of these bright heads were laid low, but like the glorious dead of every age, they have given themselves to the imperishable cause of freedom, and have nourished its seeds with their blood. Ten thousand times ten thousand will rise up and call them blessed, and myriads will catch a holy inspiration from their names. The battle-fields on which they bled and died will stir the world's heart forever, and their households are prouder of their dead sons and brothers, than of all their living relatives.

But the harvest, - What of it? How fruitful it ought to be after the nation has been so tempered by the fires of adversity; from such gigantic struggles,-from such terrific agenies come the great deliverances of mankind: and so it will be with us; Religion,

creased powers, and will hasten on the day Defence. Good, general, reputable usage, has when this shall be the greatest evangelizing not yet given the final decision, whether-all nation of the universe.

Educational Fragments.

"Great Oaks, from little Acorns grow."

STREET EDUCATION. It is the street eduly than any other place of common resort. It makes loafers, swearers, gamblers and thieves. It is there that the devil lurks to work the

to plain speaking makes the following confes-

I teach for money, six hours per day, Then put my hand on my chest, and say "I think I have done my duty." I do not puzzle my business-brain In trying to render it very plain, That every boy or girl that I train Is either a genius or beauty.

Though it lightens my labors to think of the

O'er whom my influence genially rolls, By efforts of mine rendered sunny. But when I come to the month's last day I go to the Treasurer's office and say, "Though in part, I look to another world for

If you please, I will take my money!"

NATIONAL LANGUAGE. Some able writer ays very truly, "The language of a people expresses its character. The French is smooth, flowing, elegant; but it has no such word as home, no such word as comfort, and no word to express the difference between love and like. On the contrary, ennui and eclat are famous words, which have no equivalent in English. The fact that the French term for spiritual means simply witty, with a certain quickness and versatility of talent, plainly indicates, in connection with the words given, the character of the people."

THE TEACHER'S REWARD .- The eminent French writer, Guizot, gets off the following 'glittering generalities," in regard to the compensation of the teacher; - he affects t believe him as possessing other and highe aspirations and ambition than the ordinary run of mortals. It is all very pretty - and very nonsensical. It is not true to the instincts of human nature, and M. Guizot-the statesman should have had sufficient wisdom to have Their children must move and talk gracefully known that fact. He writes rather in the vein of the novelist, than that of the man of as theirs. Their relatives must all be sound sound, practical views.

"The teacher must be sustained and animated by a profound sense of the moral impor- which prevailing custom prints from the steretance of his labors. The austere pleasure of otyped orthodoxy. having served mankind, and secretly contributed to the public welfare, must be the worthy recompense awarded by his conscience alone. His glory consists in aspiring to no- encouragement, if you are his friend. He thing beyond his obscure and laborious condition-wearing himself out in sacrifices, which are hardly remarked by those who profit by them; in short, working for the good of mankind, and expecting a reward from

poor philosophy. Mr. Guizot, forgets that ly because you are talking to the minister. the teacher being human, and hence, like other men, in most respects, are anxious to secure the financial means to provide a comfortable home, and to keep the wolf from the door,-to take his wife and children on an occasional pleasure tour, and to be enabled to lean back in his arm chair, with a quiet and contented mind, when advancing years shall have disqualified him for the pursuit of somebody else said he was partial in his visits bonnet, and with a small parcel under her aphis vocation. The sentiments of Mr. Guizot, do not tend to promote, but to retard the advancement of the Profession.

is not the Grammarian's province to give law to language, but to teach it according to usage; -that is, good, general, reputable usage. This, although truth, ought not to be so, for the grammarian's province should be to give law to language. Why is it, that while we teach rules for the regulation of tenses of verbs, we must use them in accordance with the caprice of custom? After the wordsshould be used to express what will occur in future time. Why do we teach that the insition, To, and at the imperious demand of es are prone, to forget their responsibilities. finitive mood requires the prefix of the prepousage omit it after the verbs—Bid, Dare, Feel, Let, Make, Need, Hear, See, &c.? and are thinning the meetings by thickening the murmurs.

We teach our pupils that rise is pronounced rice, in accordance with authority, yet rize is the almost universal pronunciation. Writers do not know which to use Practise,

but him has fled. or all but he, is correct language. We are taught by every text book upon English Grammar, that an adjective expresses the manner of an action; and yet To feel badly, and To feel comfortably, and, To look shockingly, are so far sanctioned by good usage,—or at least by fashionable usage
—as to render it hazardous for a teacher to use cation of youth, that ruins them, more rapid- in conversation or writing, the principles he

AIR AND EXERCISE Give your children ruin of the young. Parents, see to it that free air and wholesome exercise, if you would your boys are not permitted to go out of the have them enjoy good health and intellect. language be, in dark days, "Come my brother house to play after dark, for then vice be- It is the want of this rather than any other these clouds will soon be gone. Never mind comes bold, and rowdyism rampant even in reason that causes so many premature deaths, those who would not think of acting with im- and fills the cemeteries with little graves. propriety in the broad glare of day. The Pure air and free exercise are indispensible, darkness is favorable to crime, for it covers and when either of these are withheld the with its murky pall, a multitude of sin eonsequence will be apparent in all future Hence training should be made pleasant and life. It is too often the case, that the seeds attractive. It ought, and can be made to of protracted suffering are sown in the conpossess as many allurements as the street. It stitution of the child through the ignorance, or is high time that the whole community—that neglect of this fundamental physical law. Up society everywhere had made a united and de- to the seventh year of life great changes are termined effort to grapple with, and conquer going on in the structure of the brain, and and he will be almost omnipotent in upbuildthe bad and dangerous influences of the street. during this period of the child's existence, extreme care should be taken both by parents Another Poetical Wair. Some time and teachers of his physical development. The instruction given during this critical peup from the sea of current literature, and since riod, should be alone, from the great volume and old, rich and poor, all the time and every that time, another poetical effusion of the of nature, and, as a pupil, he should never where. Then the work of the Lord will pros same caste, has been floated to us on the top look upon the four walls of the schoolroom. of the billows; wherein some teacher inclined At this tender age the attention and memory are easily excited by things that impress the senses, and move the heart. More real instruction may be obtained from a few hours pastor off at arm's-length, or have shoved him spent in the study of Nature, than months of off from sight and hearing altogether, resolve school-teacher and his text books,

Encourage your Ministers.

There is just about as much human nature in ministers as in any other class of men, and they would be good for nothing if they were any less. They are sensible to heat and cold, physically and spiritually, as other folks. They understand the meaning of a smile or a frown quite as well as persons of other avocations lo. Hence the advice we volunteer to-day,

Perhaps no other men have so many conflicting elements, such contradictory impulses, to deal with as ministers. They must hear the interior histories of domestic troubles, and of individual wrong-doing, and must go and come at the call of ecclesiastical council, or of unknown hearer, at any time, on any business under any circumstances. Not an hour is absolutely their own for self or family. They must adjust their pastoral visits, their private words, and their public recognitions just exactly by form and figure, so that there shall be no possible chance for critics and eavesdroppers to accuse them of partiality; and they must know every particular virtue of every particular member of the church, so that, in the event of a funeral, it may be rehearsed and commented upon without the discount of any conceivable mistake. They, the ministers, must be subjects of perpetual parlor twaddle, and the subjects of their sermons the last immaginable themes to practice upon in life. Their wives must do exactly so and so, and go here and vonder precisely as some sister points. as young angels, with garments neat and bright sparing in their calls. Such is the programme

Now, a minister who engages in his profession under this system of restraints and exactions, more than any other man, needs your needs the warm sunshine of your smiles to fessionalism has begloomed him in. Then meet him as a natural man, made of the same stuff that is worked into ordinary sinners. Don't put on your holy face, and drawl out Don't be afraid that he'll strike out your name from the church register, or that it will be thought he; 'but I will watch the result.'chance to introduce some other topic of conworry yourself lest the minister shouldn't hear and back again he flew to his own place. COMMON USAGE. Goold Brown says, "It all the little buzzing insectarianisms which may be noised about; don't look solemn, and say, with a sigh, "Things aren't like they formerly were ;" "Somethings wrong in our church ;" Our prayer meeting isn't as interesting as our neighbor's; and all such negative consolations. These expressions are very common, but very dangerous and very unkind. before, after, until, as soon as &c. custom de- Such criticisms woundthelpreacher's heart like mands that the form of the present tense lance-thrusts, and become the secrets of failure, especially when persisted in by the prom-

> Make yourself the confiding friend of your pastor by acting the brother toward him. Visit him, whether he visits you or not, and ter. 'Oh!' said he, 'dont be alarmed. True,

social qualifications. Cheer him out of his dehim in such an unhappy condition. Turn toward him the bright side of the picture, and the sunlight of your converted soul, blended with his own, will change every thing into brilliancy. When any trouble arises in the pledge. sphere of his duty, and you know of it, pray for him, and take his hand, and, looking him in his face, offer to bear a part of his burden, and thus lighten the weary heart and bless your own. Rather than complain, let your All the brighter after they rise away. I'll stand by you, pray for you, speak good words for you, and do my part in setting things to rights." What strength, what love, what glory in language like this in hours of temptation and trial! Let any pious minister, however ordinary his talent, only be surrounded by a circle of friends who talk so and do so. ing the Redeemer's kingdom. He will be come a marvel of success in soul-winning in the pulpit, in the sick-room, among the young per in his hands when you give him your con fidence, your influence, and your prayers.

If you have hitherto been holding your toil over the stereotyped aphorisms of the to day to try the better way of love and goodwill, and whoever in the future may continue or be sent to labor with you in the gospel, sustain him from this hour, and you will stand robed and crowned by his side when trouble some times are ended. Encourage your minister. - Rev - Alexander Clark, in Indepen

An Arrow from Christmas Evans.

THE MODERATE DRINKING PARSON SLAIN. The Rev. Christmas Evans, the distinguish ed preacher in Wales, met with much trouble in his temperance efforts from his brother ministers who were not willing to make the entire sacrifice. One in particular, Mr. W. of A-, was obstinately opposed. Mr. Evans prepared to meet him. He "polished an ar row," and put it in his quiver. On one occasion he was appointed to preach; and as usu al the people were gathering from far and near to hear him. Mr. W-, of A-, was there also; but as in anticipation of an attack, he at first said he should not be present while Mr. Evans preached-yet such was the fascination that he could not stay away. By and by he crept up into the gallery, where the preacher's eye-for he had but onewhich had long been searching for him, at length discovered him. All went on as usual until the time came when the arrow might be drawn, which was done slyly and unperceived.

"I had a strange dream the other night," said the preacher. "I dreamed that I was in Pandemonium, the council chamber of Hades. How I got there I know not, but there I was. I had not been there long before there aame a thundering rap at the gate. 'Beelzebub, Beel zebub, you must come to earth directly.' in the faith, fashionable in their apparel, and 'Why, what is the matter now?' 'They are sending out missionaries to preach to the hea there presently.' Beelzubub came and hasten ed to the place of embarkation, where he saw the missionaries, their wives, and a few boxes of Bibles and tracts, but on turning round, he saw rows of casks piled up and labeled 'gin, 'rum,' brandy,' &c. 'That will do,' said he beam through the clouds that sentimental prothan the boxes can do good.' So saying he stretched his wings for hell again.

"After a time came another loud call :-Beelzebub, they are forming Bible Societies. All this sounds very well, but it is very some monotonous grievance or distress, mere- 'Are they?' then I must go.' He went, and found two ladies going from house to house, distributing the word of God. 'This won't do, blotted out of the Lamb's book of Life, if you The ladies visited an aged female, who received a Bible with much reverence and many versation than the languishing state of the thanks. Satan loitered about, and when the Church. If you meet your pastor, it is not at ladies were gone saw the old woman come to all necessary that you should inform him that the door and look around to assure herself someboby didn't like his last sermon; or that that she was unobserved. She then put on her or that somebody else said that he heard some- ron, hastened to the next public house, where body tell somebody else that the congregations she pawned ner new Bible for a bottle of gin. were not so large as they used to be. Don't 'That will do,' said Beelzebub; 'no fear yet;' "Again came a loud knock and hasty sum-

> mons: 'They are forming temperance societies What's that? I'll come and see.' He came and saw and flew back, muttering: 'This won't do much harm to me or my people. They are forbidden the use of ardent spirits, but they have left my people all the wines; no fear yet.' Again came a loud rap and a more urgent call: 'Beelzebub, you must come now or all is lost. They are forming teetotal societies.' 'Teetotal! What in the name of all my inent members of the Church, who themselv- imps is that?' 'To drink no intoxicating liquors whatever. The sole beverage is water .,-'Indeed; that is bad news! I must see after this.' And he did; but he went back again to satisfy the anxious inquiries of his legions, who were all on the qui vi ve about the mat-

education and humanity will gain vastly in- -a verb or Practice, -a noun; Defense or you will never have reason to complain of his it is an awkward affair, but it won't spread much yet, for all the parsons are against it, and spondency, if you should ever chance to find Mr. W-, of A-, (sending up an eagle glance of his eye at him,) is at the head of them.''' "But I won't be at the head any longer," cried out Mr. W-, and walking calmly down to the table pew, he signed the

> THE REVOLUTION IN CANDIA .-- The island of Candia, the Creta or Crete of the ancients, says the London Telegraph of August 39th. which has just attracted the attention of Europe by the insurrectionary movement of its Greek inhabitants, is situated in the Mediterranean, between Greece and Egypt, at the entrance to Archipelago. It belongs at present to Turkey in Europe and forms part of the island Eyalet or department. The island contains about three hundred thousand inhabitants, and the capital town of Candia, which bears the same name, has a population of fifteen thousand souls. About the year 823 of the Christian era the island fell into the hands of the Arabs, who laid the foundation of the town Candia, which soon gave its name to the whole island, formerly always called Crete. The island has passed through many vicissitudes from the olden times, when it is said that Minos here dictated his famous laws, afterwards partly borrowed by Lycurgus. By origen and history the inhabtants are attached to the Helenic race, and consequently the Candiots took part in the Greek war in 1821, but without succeeding in being united to enfran. chise Greece, Under Mehomet Ali Candia belonged to Egypt, but in 1840 the island was restored to the sway of the Sultan, under certain guarantees and promises, which, however as it seems, have never been fulfilled, and this, coupled with the bad treatment of the Turks, has mainly caused the present rising,

PARSONAGE .- Dr. Crary, of the St. Louis Christian Advocate, frequently brings out his ideas with a blacksmith's sledge hammer instead of a pen. The following contains some wholesome blows:

"The minister ought always to have a good, neat, tasteful dwelling. People who wish to keep their preacher in a poor house, on half rations, to make him humble, are simply uncivilized. Gentlemen never will consent that their ministers shall live in a style below the average memberslip of the church. There are some parsonages which ought to be sold or burned, or torn down. Build good, respectable parsonages, or none at all. We know some will say, we need no lecturing on this question. Men who are offended at such counsel are generally those who wish to cheat their preacher out of a decent living, and get the gospel "without money and without price." Ministers can preach better and do more good when they are properly provided for."

A GOOD ANSWER.

It is an old saying, "It's a poor rule that won't work both ways." The following is a good illustration of it:

Many years ago, a minister was called to the pastoral care of a church. He had just preached his first sermon, and the body had gone into conference, with the young pastor presiding. It was suggested by an aged brother. that it might be well for the church to fix upon some amount as the salary of the pastor, so that he might know what to depend upon ; but instantly objection was made all ever the house. "It is time enough, said they, "to think about that. We might fix upon a sum, and not be able to raise it. Let that remain undetermined, and the church be uncommit-

With this disposal of the salary question, they passed to the next item of business. which was to decide on what days the regular services of the church should be held. All eves were now turned to the new pastor, expecting he would state definitely the day he would be with them. In answer to their inquiries on this point, he remarked in a careess manner: "Brethren, I want my preaching days to stand on the same footing on which you have put my salery. I can't commit myself to come on any particular day; for it might not always be convenient always to do so. Sometimes I will come the first Sunday in the month, then again I may happen here on the second or fourth, and then again I may not find it convenient to come at all. Just leave this matter as you have done the salary -unsettled."

In a few moments a specified amount had been fixed upon as the pastor's salary, and the pastor himself had announced definitely the days upon which he would officiate.

CAN YOU TELL WHAT IT COSTS ?-At a temperance meeting, held lately, in London, it was stated, on good authority, that the consumption of intoxicating liquors in England, costs \$400, 000 000 annually. What an immense sum of money! and all worse than wasted. In eight years this sum would pay the debt of the United States. But it is of little moment in comparison with the actual cost. Who can compute the loss in health, morals hopes-yes, and the loss in souls, for it is written-No drunkard shall inherit the kingdom of God." Remember, too, that every soulthus lost is of more value than the entire world, and say can you tell what it costs?

THE AMERICAN LUTHERAN.

Selinsgrove, Pa., October 25, 1866. A Chapter on Almanacs

Perhaps there is no book in the world that is circulated more extensively and consulted more frequently-except the Bible-and we are not quite sure whether we can except even that-than the Almanac. We find medical, comical, political and religious almanacs from all denominations scattered broadcast over the land. Some of them are actually forced upon the public. They are given away, thrown into people's houses, no matter whether they wish to have them or not. It is therefore of the highest importance to try to have these almanacs not only accurate in their astronomical calculations, but also that they contain useful instruction and edifying reading matter. We have received three or four almanacs, sent to

us with the request to notice in our paper.

First, a German almanac, published by Trexler, Horlacher & Weiser, editors of the "Weltbote," in Allentown, Pa. This is a kind of politico-religious almanac, not partisan or sectarian, however. It is filled with useful reading and receipts. We observe that extraordinary care has been expended on the astromomical calculations, and the relative positions of the Earth, Sun, Moon, planets and stars is minutely given in separate paragraphs every month. We have not the least hesitation in recommending this almanac to those of our readers who can read German. Rev. J. H. C. Schierenbeck of New Castle, Pa. made the astronomical calculations. He is one of our Lutheran preachers and we take this opportunity of recommending him to the publishers of almanaes as a most accurate and diligent astronomer.

Next we are favored by two almanacs from Rev. S. K. Brobst of Allentown, a German and an English. The German almanae is very much like all its predecessors in form and contents, only we think it is not so intensely symbolic as those of former years. On the whole we can recommend this almanac and wish it a wide circulation. We are sorry that my charge and asked them to subscribe." we cannot say the same in regard to the English almanac by Brobst. It is filled with symbolism, sectarian bigotry, and flings at American Lutheranism. The idea of reproducing the Lutheran church in America in doctrine, usage, and church government, precisely as it existed in Europe three hundred years ago is preposterous, and the attempt must prove abortive; they might as well attempt to introduce the philosophy of the ancients and the European forms of government into America.

In looking over the columns of "remarkable days," we find, for instance, the following and "straitly threatened them" to speak no things in reference to the Virgin Mary: On the 25th of March we have the Annunciation of the Virgin Mary, on the third of July the visitation of the Virgin Mary, on the eighth of September her nativity, and on the 8th of Nov. her offering. We have no great objection to these, as they are intended to commemorate historical, scriptural events in her life; but on the 8th of December we have the Conception, and on the 15th of August the Ascension of the Virgin Mary. We have never heard of the Ascension of the Virgin Mary except in the popish legends, and although her "Emaculate Conception" has lately been elevated to a doctrine of the church of Rome, yet we believe many of her priests and intelligent laymen are this day opposed to it and ashamed of it. Then we have on the 14th of September the "Elevation of the Holy Cross," and on the 3d of May the "Invocation of the Cross." These "Remarkable Events" may do to grace the Calender of the Roman Catholic Church, but they are a disgrace to an evangelical Protestant almanac.

We do not feel at liberty to recommend this almanac to our readers, even if our friend T. N. Kurtz would not publish one this year, not only because it is gotten up in opposition to the one approved by the Gen. Synod, but also on account of its symbolic and Romanistic character. We are gratified to learn, however, that Mr. T. N. Kurtz will also publish his almanac this year, and that it will probably make its appearance about the 1st of November. Let all the pastors and churches of the Gen. Synod provide themselves with this almanac and circulate it as widely as possible among their people.

The Ger. Reformed almanac appears to have been printed off of the same stereotype plates with that of Rev. Brobst's, and of course has the same "Remarkable days," including the conception and ascension of the Virgin Mary, and the elevation and invocation of the cross. Its reading matter is not quite so bigoted and sectarian as Rev. Brobst and contains some right good hits, some of which we have transferred to our columns this week.

In all these almanacs we are treated to "Conjectures of the Weather." We pronounce these unmitigated humbugs, unworthy of a place in a christian almanac. They may do to amuse ignorant old women and children, but merit and must receive the contempt of every intelligent christian,

These almanacs have been sent to us with the request that we should notice them editorially. We have attempted to perform this may speak thy word." While these words lished in the church papers.

in which we have complied with their request.

WORSHIP IN THE SCHOOLROOM, a Manual of Devotion intended especially for advance. the School, and also adapted to the Family, by Bancroft & Co. 1866.

the firm of Salem & Brother, who are the years and six months. He prayed again, and vicinity, as will be seen by their advertisement | charged with an abundant rain. Senacherib in another column of this paper.

So far as we have had time to examine the work, we regard it as excellent for the school and family. The arrangement is as follows: First a hymn, then selections from the Scriptures, then a prayer. The prayers are mostly original and composed by the most distinguishlowing Lutheran ministers as having contributed prayers : T. T. Titus, H. L. Baugher, Dr. S. S. Schmucker, Dr. J. L. Seiss, M. Sheeleigh, Dr. C. P. Krauth, jr., Dr. S. W. Harkey, Prof. M. L. Stever, Dr. H. N. Pohlman.

An Example for Imitation.

We recommend the example of Rev. J Forthman to all our ministers and intelligent laymen. Under date of the 12th of Oct. he writes to us as follows:

"To-day is the official election for county and state, and every one seems to be engaged in promoting the success of their respective candidates to the coveted offices. This affords me a fine opportunity of attending to one of my duties in the dissemination of the truth. I used this time to procure subscribers for our church papers. You will therefore send the American Lutheran to the following brethren,

May God's blessing rest upon you and your

Another brother, from the state of New York writes: "I believe I have now presented your paper to every family belonging to

While we thank these brethren most heartily for their kindness, we would say to our friends elsewhere: Go ye and do likewise.

THE PRAYER-MEETING-ITS POW. ER.

A few days after the great Pentecostal prayer-meeting in the city of Jerusalem, when the disciples had increased from one hundred and twenty to eight thousand, the rulers of the Jews called the apostles to an account, more in the name of Jesus. The Church was at once called together, and after hearing from the hi tory of the power of prayer. The praythe apostles the result of their trial, they join- er-meeting is God's own institulion, and he ed with one accord in prayer, concluding loves to honor it with his presence and by anthus: "Now, Lord, behold their threatenings; swering the requests of his people. Here is and grant unto thy servants, that with all a means of power within the reach of every boldness they may speak thy word, by stretch- Christian church. Show us a church where ing forth thy hands to heal, and that signs all the members, who are not providentially and wonders may be done in the name of the hindered, meet at least once a week for prayholy child Jesus."

The answer was immediate. For it is said. When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and churches are dwindling into insignificance, they spake the word of God with boldness." Their fears vanished, and they felt strong enough to face the whole Jewish nation, and the Romans besides.

"The place was shaken." Whether this shaking was produced by a mighty wind, or by an earthquake, is not stated, neither is it material. It was evidently by divine agency, and had some immediate connection with their ers, to build up Zion and save the world? Or praying. No doubt it was intended to strengthen their faith in the fact that God hears and answers the prayers of his people. In that transition period of the Church, while it was hindered, your presence or absence will tell passing from the outward and visible to the spiritual and unseen, the faith of the disciples needed some external manifestation of this kind. Hence the numerous miracles in connection with the descent of the Holy Ghost, such as the shape of the dove at the baptism of Christ; the voice from heaven; the sound as of a rushing wind; the tongues of flame; and the shaking of the place where they were assembled for prayer.

This shaking was a very significant symbol of the power of the prayer-meeting. Here was a house full of disciples, in trouble in consequence of threats of the city government, if they continued to worship the Lord Jesus Christ. They carried the matter to the throne of grace, and lifted up their voices with one accord. They were weak and timid. Their only hope was in God. They had been instructed to cast their burdens on the Lord, with the promise that he would sustain them. The time to test the strength of the promise had come. All human power and authority were against them; they must have help from heaven, or their cause must sink. "Now, Lord," said they-every heart in the vast assembly inwardly responding - "yes, now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they

duty without fear or favor, and expect to re- were yet on their lips, a divine power fell upceive the thanks, if not of the publishers, at on them; every heart was made strong in the least of our readers, for the impartial manner Lord; their weakness and timidity were gone instantly, and they spake the word of God with boldness. Here was power,-real spiritual power, -giving them a glorious victory in

The history of the church of God in all W. F. WYLIE. New York. Schermerhorn, ages, illustrates the power of prayer. "Elias was a man of like passions with us." He We have received a copy of this work from prayed, and the heavens were shut for three Agents for the sale of it in Selinsgrove and while he was yet on his knees, the cloud arose invested Jerusalem with an immense army which the Jews had no means of resisting. Hezekiah prayed, and one hundred and eigh ty-five thousand Assyrians are slain in one night without human instrumentality. Peter was in prison, bound with chains, with a soldier on each side, expecting the next day to ed divines of the country. We notice the fol- be led forth to execution. There seemed no earthly means of escape. A prayer-meeting was held at the house of one sister Mary, especially for his release. While the Church was yet assembled in prayer, the angel of God entered the prison, loosed the apostle, and brought him down to the prayer-meeting.

> Great and glorious are these visible manifestations of the power of prayer, greater still are those which relate more immedsately to the spiritual interests of the Church. All the great reformations which have blessed the world mey be traced to the prayers of the

> Martin Luther was a man powerful in prayer. He usually spent three hours a day in prayer. He could not have been the Reformer of the church, if he had not been prevalent with God in prayer.

> The revival of religion in Germany was produced by the prayer-meetings of Spener and his associates, So also is the prayer-meeting a peculiarity of our American Lutheran churches which distinguishes them from the symbolists whose system discountenances the practice of calling on laymen to lead in prayer where a minister of the gospel is present.

> John Knox, after he had become thoroughly protestant, felt such a concern for his native land that it seemed that he could not live unless the country was saved; and in the anguish of his spirit he cried out, "O Lord, give me Scotland, or I die!" And who can tell how much Scotland owes to that mighty intercession of the man of God.

> At a later period still, three English students in Oxford College wept, fasted and prayed for a baptism of the true religion; and a revival was begun through their labors which resulted in the salvation of millions of souls.

> But time would fail us to enumerate the many wonderful fruits of true, earnest, and united prayer. The history of revivals is but er, and we will show you a prosperous and growing church. But it is a sad truth, that for the want of the power which fervent, importunate prayer alone can bring, many without the power or the comfort of the Holy Ghost. And many of the societies are kept alive by a very small minority of the membership. If the faithful few would but follow the example of the many, Ichabod could soon be written upon our altars.

Reader, to which class do you belong? Are you striving, by your presence and your prayare you using your influence against the cause of God? Remember, next Sadbath, or next Wednesday night, this matter is to be tested. How will you vote? If not providentially -TELESCOPE.

(For the American Lutheran). SYNOD OF EAST PENNSYLVANIA

The following Preamble and Resolutions were passed at the late meeting of the East Pennsylvania Synod.

Whereas, Bro. L. M. Koons, our Missionary to Denver city, appointed at the last meeting of this Synod, from the report of his operations has already succeeded in the establishment of said Mission, and,

Whereas, He has also during the same time organized a second congregation within a few miles of that city, and has, with a wise and prudent forecast regarding the interests of the church in that Territory in the future, and with a generous liberality on his part and great pecuniary sacrifices secured a most eligible property for the use of the congregation in Denver, and offered it to Synod on the fairest possible terms, therefore,

Resolved, That the thanks of the Synod be returned to our Missionary for his fidelity in the work to which we have appointed him.

Resolved, That we hereby express our entire confidence in him, and our special gratification on account of the success that has thus far crowned his labors, and that we pledge him our constant sympathy and co-operation, praying that the blessing of God may largely attend him in his future labors in that far off coun-

Resolved, That these resolutions be pub-SECETARY.

NATIONAL THANKSGIVING.

The President has just issued the following excellent Proclamation, appointing a day of national thanksgiving and praise. It is the best act of his official career thus far, as our Chief Magistrate. We trust the day designated will be observed by the whole people.

PROCLAMATION Almighty God, our Heavenly Father, has been pleased to vouchsate to us as a people another year of that national life which is an indispensable condition of peace, security and progress. That year, moreover, has been crowned with many peculiar blessings. The civil war that has so recently been among us has not been any-where re-opened. Foreign intervention has ceased to excite alarm or apprehension. Intrusive pestilence has been greatly mitigated; domestic tranquility has improved; sentiments of civilization have largely prevailed, and affections of loyalty and patriotism have been widely revived. Our fields have yielded quite abundantly, our mining industry has been richly rewarded, and we have been allowed to extend our railroad system far into the interior resources of the country, while our commerce has resumed its customary activity in foreign seas. These great national blessings demand a national acknowledgement.

Now, therefore, I, Andrew Johnson, President of the United States, do hereby recommend that Thursday, the twenty-ninth day of November next, be set apart and be observed every-where in the several states and territories of the United States, by the people thereof, as a day of thanksgiving and praise to Almighty God, with due rememberance that "in His temple doth every man speak of his honor. I recommend, also, that on the same solemn occasion we do humbly and devoutly implor e Him to grant to our national council, and to our whole people, that divine wisdom which alone can lead any nation into the ways of all good. In offering these national thanksgivings, praises and suplications, we have the Divine assurance that "the Lord remaineih a king forever." "Those that are meek shall He guide in judgment, and such as are gentle shall learn His way." "The Lord giveth strength to the people, and the Lord shall give to His people the blessing of peace."

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affi xed.

Done at the city of Washington this eighth day of October, in the year of our Lord one thousand eight hundred and sixty-six, and of the Independence of the United States the

(Signed) ANDREW JOHNSON. By the President;

WM. H. SEWARD, Sec'y of State:

A BILL-PLEASE COLLECT.

We were invited to officiate at a funeral in a vacant charge. Went of course. It was our duty. Distance, sixteen miles. Time, winter Roads, muddy. Weather, rain and snow .-Time required, greater part of two days. Our bill, made as low as possible, so as barely to cover expenses, is as follows:

	.au die meet with ma.	
	Hire of buggy two days,	\$2.50
	Use of horse " "	2.50
	Toll at turnpike gates,	24
į	Wear and tear of our best black suit,	25
	Postage on the letter in which the obit-	darke
	uary was sent to the paper,	3
l	Envelope, do., do.,	1
	Paper to write the obituary on,	Mg 11
	For two days' time, and preaching the	dy to
-	sermon, as the gaspel is free	0.00
-	best, dear postmen, as seen a you can, I and him in butington Thanse,	\$5.54

By dinner eaten after the funeral, For all our time and service, 0.00

Out of pocket, in cash.

If any pastors hold similar bills, for similar services, and will inform us how they intend to go about collecting them, we will give them one hundred per cent. of the above \$5.04. whenever we get it in. The money is no doubt safe, as the family own a fine farm, and are in very "easy" circumstances.

STARVING OUT PASTORS.

Some congregations with whom their pastor has fallen into disfavor, take this method of dismissing him. This is,

1. Cowardly and mean.

2. It is dishonest and dishonorable.

3. It is cruel and unjust to him and his 4. It is a violation of the Christian spirit,

and the Constitution of the Church. 5. It is sure to create parties and divisions;

for some will not engage in advancing the interests of the church by such dishonest means. 6. It is entirely unworthy of Christian

A MISTAKE.

The editor of the Sunday School Times interlopes a remark in a communication to his paper, on the number of Sunday scholars and teachers in the United States, to the effect that "the Moravians, Lutherans, and other small sects, are not Sunday School people." To which

we have to reply, that the Moravians may be a "small sect," but there is not a congregation of them which has not a Sunday School. The Lutherans are not quite so small, and, we believe, with a very few exceptions, are unite as much of a "Sunday School people."-Moravian.

TO THE BRETHREN OF THE SYNOD OF CENTRAL PENN'A.

BRETHREN: - As by vote of the "Juniata Conference," of the Synod of Central Pennsylvania, it has been made my duty to call a special meeting" of our Synod, to convene in Newport, Perry county, Pa., to transact important missionary business; and as by vote of the "Northern Conference" of our Synod it has also been made my duty to call a "special meeting" to investigate the case of br. D. W. Kinsel; now, therefore, I appoint the second Wednesday (14th) of November, as the time, and Newport, Perry county, as the place for said meeting.

As business of vital importance is to be transacted, we hope that all the brethren will be present.

First session to open at 2 P. M. Wednesday. A discourse on Missions on Wednesday evening, by Missionary President.

W. H. DIVEN. Oct. 15th, 1866. President of Synod. CLERICAL CHANGES.

Rev. L. Ford has accepted a call form the Black Lake congregation. His address now is Briar Hill, St. Lawrence Co., N. Y.

Rev. J. Kratz has removed from Louisville, Ky., to Madison, Jefferson Co. Indiana. Correspondents will please take notice.

Rev. W. Hull has removed from Ancram. to Athens, Green Co., N. Y.

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get a GOOD article.
You then want it as
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right enough.
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The undersigned wish to employ energetic Agents for a Book entitled "Worship for the Family and School-Room," iu the following counties: Lycoming, Union, Northumberrand, Juniata, Perry and Schuylkill. Agents can make from \$5,00 to \$10.00 per day. Write for circulars

Minisiers will be supplied with the "Worship" at reduced rates. Address SALEM & BROTHER, Gen. Agents, Oct. 24, 1866. Selinsgrove, Snyder Co., Pa.

Carmina cclesiæ,

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Fourth Edition-Revised and Improved.

As the cost of paper and binding materials has somewhat declined, (not much however,) the Publisher of the CARMINA ECCLESIÆ has concluded to reduce the price from \$2,00 to \$1,75 per copy, from which a liberal discount will be made when a dezen or more are ordered.

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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 EC-CLESIÆ;" 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 gener-

ally.

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 re-ceived, 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.

T. NEWTON KURTZ, Publisher,

BALTIMORE, Md.

Children's Department.

SONG FOR A FARMER'S BOY.

O, a farmer's boy is a jovial lad, So healthy, bright and free his country home he is ever glad, O, that is the home for me.
With a whoop and a haw to his lively team,
With the lark abroad is he;

With his bread and milk unrobbed of cream; O, that is the home for me.

In the morning bright he drives away Ere the morning sun we see: The lowing herd to the silver stream, And the pastures green and free. In the summer time to the harvest field. With the cooling drunk we see Both the farmer boy and the farmer girl; O, that is the home for me.

When the autumn winds are sweeping wild, He is gathering nuts, you see; For a winter store he'll lay them by For his sister, himself and me. To the orchard then he hies away, For he knows each favorite tree, And he saves the fruit for a coming friend; O, that is the hom for me.

When the winter comes with its driving blast, Then the farmer's boy's in glee, For he loves the snow that is falling fast, As it's drifting o'er the lee. And he says to himself, to-morrow morn With my sled and skates I'll be, While my cattle are munching their hay and

O, that is the home for me. THE THREE HANDS.

I was sitting, on a very warm and bright Sunmer morning, upon a grave-stone in a churchyard. It was a flat grave-stone, elevated upon four little pillars, and covering the spot where sleeps the mortal part of a venerable clergyman who preceded me in my parish, and who held the charge of it for sixty years. I had gone down there as usual, for awhile after breakfast, with a little companion, who, in those days, was generally with me wherever I went. And while she was walking about, attended by a solemn dog, I sat down in the sunshine on the stone, gray with lichen and green with moss. I thought of the old gentleman who had slept below for fifty years. I wondered if he had sometimes come to the church-yard after breakfast, before he began his task of sermon writing. I reflected how his heart, mouldered into dust, was now so free from all the little cares and worries which will find their way into even the quietest life in the world. And sitting there, I put my right hand upon the mossy stone. The contrast of the hand upon the green surface caught the eye of my companion, who was not four years old. She came slowly up, and laid down her own hand beside mine on the mossy expanse. And after looking at it in various ways for several minutes, and contrasting her own little hand with the weary one which is now writing this page, she asked, thoughtfully and donbtfully, "Was your hand ever a little hand like mine ?" "Yes," I said, as I spread it out on the stone and looked at it; "it seems a very short time since that was a little hand like yours. It was a fat little hand : not the least

like those thin fingers and many wrinkles now

When it grew rather bigger, the fingers had gen-

erally various deep cuts, got in making and rig-

ging ships; those were the days when I intend-

ed to be a sailor. It gradually grew bigger, as

all little hands will do, if spared in this world.

And now it has done a great many things. It

has smoothed the heads of many children, and

the noses of various horses." It has travelled, I thought to myself, along the thousands of written pages-it has paid away money, and occasionally received it. In many things that hand has fallen short, I thought : vet several things which that hand found to do, it did with its might. So here I thought were three hands not far apart. There was the little hand of infancy ; four daises were lying near it on the grave-stone where it was laid down to compare with mine. Then the rather skinny and not very small hand, which is now doing the work of life. And a couple of yards beneath, there was another hand, whose work was over. It was a hand which had written many sermons preached in that plain church; which had turned over the leaves of the large pulpit Bible (very old and shabby) which I turn over now; which had often opened the door of the house where now I live. And when I got up from the grave-stone, and was walking quietly homeward, many thoughts came into my mind concerning grow-Fraser's Magazine. ing old.

PROGRESS OF AN HONEST BOY.

The Miners' Journal, speaking of two graduates at West Point belonging to Pottsville. Pa., says :- "Frand U. Farquhar, of this borough, graduated with honor, and ranked No. 2 in his class, at West Point, last week. No. 1 graduate was a poor Irish boy named Peter O'Rourke, who at the age of sixteen did not know his letters. This lad had saved the lives of several persons on Lake Erie, who, out of gratitude, offered him a considerable sum of money, which he declined, on condition that they would secure him an education. They complied with his request, sent him to school, and afterwards secured him a situation at Wes Point, where he has just graduated with the highest honors. This poor, rough Irish boy bears himself a perfect gentleman, and we feel confident that he will make his mark. It is out of such stuff that the great men of this country are made.

Why is the letter U the gayest in the alphabet? Because it is always in fun. Yes but why is it the most unfortunate in the alphabet? Because it is always in trouble and difficulty.

Mit

SINCE the Rebellion our national law-mak ers, have been racking their brains in order to devise new means of raising additional revenue. With the laudable and benevolent design of assisting them in their labors, we suggest that the following assessments, be hereafter made, and hope that Congress will adopt the same, as a constitutional amendment :- dwilly old fenotion sail to to

One dollar upon every man under sixty who carries a cane: a tax of five dollars upon ladies owning poodles; a tax of two dollars upon all gentleman under thirty who wear eyeglasses, -one dollar for each eye; a tax of five dollars upon all pretty women who wear veils, and ten dollars upon all ugly ones who don't; a tax of two dollars and a half upon all people who go wandering round to different churches and forget to pay any pew-tax; a tax of fifty cents upon every person who reads a newspaper, that he does not buy, or for which he is not a subscriber; a tax of twenty dollars upon all ladies who wear inverted washbowls on their heads; a tax of thirty-three cents upon every one who gets into an omnibus or street car, when it is already full; a tax of fifteen dollars upon all who pull out their watches in church, to show the congregation what fine gold ones they have; a tax of forty dollars per annum, upon all who squirt tobacco juice over floors and carpets, and, finally, a tax of three dollars upon the man whose nose is continually "poking" into other people's business. This would afford a very large income, and add much to the finances of the national treasury.

BEING in the poetical vein, we submit, in conclusion, what may justly be termed a pungent stroke of wit, together with the equally sarcastic reply, which occurred in a colloquy

SMOKE AND DRY-GOODS. May never lady press his lips, his proffered love returning,

Who makes a furnace of his mouth and keeps its chimney burning; May each true woman shun his sight, for fear

his fumes might choke her, And none but those who smoke themselves have kisses for a smoker.

Response, by an Old Bachelor. May never lover urge his suit, her maiden covness pressing,

makes herself a dry-goods sign, by her expensive dressing; each true lover shun her sight, for fear her style might break him.

And none but modest girls, with sense, e'er have a chance to take him.

Good morning, Mr. Postman, you see I'm looking pale; It's all from fear of journeying to Uncle Sam's

big mail But J. P. Jones wished me to come to Baltimore, Down in Maryland-you've heard the name

before-To box eleven hundred and seventy-one I go. So stamp me very lightly, I'm full of love, you know.

POST-OFFICE officials often meet with many amusing specimens of wit and originality, in the shape of outside addresses upon letters and packets passing through the mails. The number of such comical superscriptions, constantly floating about through these channels of pupular communication is very great, and of which the following are a sample :-

Please carry this letter to my cousin Van, A Eilbert, dear postman, as soon as you can, You'll find him in Edington, Illinois, And you'd better believe he's 'one of the boys.

To Miss E. B. Mason this letter is sent, To be read by herself it is only meant, In Lowell, Mass., she leads a gay life, Where Yankees make hams with a knife.

Speed on little missive to marble head And find old Joe Sweet either living or dead If he's living of course he'll read this letter, But if he's dead-why all the better.

Postmaster there is in Westboro, Mass., A chap named Samuel Bracket, And you'll oblige the bag of gas, By handing him this packet.

> Hannah Humford, Born and bred In Essex County, Marblehead.

EULOGY ON THE LIFE AND CHARACTER

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.

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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.

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MR. H. A. STREET; Dear Sir, -I have just made a begining—was out two days and got fifteen sub-sreibers, and do not feel much discouraged yet; will make full report at the end of the week Respectfully yours, DANIEL S. YOUONG.

Lewisburg, Union County, Pa.

Mr. H. A. Street; Dear Sir—I have taken seventy names in all for all kinds of bindin s, will order in about two weeks. SAMUEL MILLER.

Womelsdorf, Berks County Pa.

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press will not stop between Baltimore and Parkton. Fast Line, Mail, and Accommodation Trains leave daily, except Sundays.

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