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In Fundamentals Unity, in Nonessentials Liberty, 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 grapple with 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 peculiar 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 he 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 affliction, if the mind has been cultivated in connection with the graces of virtue and purity of heart. There is no hiding place for a guilty conscience. There is no mountain high enough; there is no cave deep enough; there 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 misfortune. For if he is guilty he will have no true peace. If he has acted a mean part he will feel degraded.

I say misfortunes may come upon us. We 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 them. 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 owner, and see the orchards beading 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 up treasures before which the brightness of silver and gold wane and pale. He may not 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 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 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 and 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 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 fellow-men; 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.

How desirable then to have a mansion prepared 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 instinctive 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 means—through 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 perfect 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 power. And is it not one of the rewards of an enlarged and cultivated mind to wield an intelligent influence in society. A cultivated intellect is a source of pleasure to those with whom it holds communion. Has an attractive force. Is a magnet—draws around itself the 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 awaken their respect by the justness of your conceptions, cogency and force of your reasonings, the comprehensiveness of your views, 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; or 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 abortive and the interests of the cause you advocate suffer, you must come forth not only armed with truth and sincerity, but in the strength and power of a cultivated mind. If a man wishes to exert a salutary and permanent influence he must not have a poor, mean, and 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, roots, grains, beasts of the field, fowls of the air, and made them contribute to the proper proportion and perfection of the human body. If you would exert an efficient influence over men you must show an intellect fair in its proportions 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. Pity that the soul should starve when there is such a wide field in which it may range and obtain every thing that is fitted to meet its wants!

(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 country you have duties to perform, and to perform them in a proper manner you need a

mind quickened and improved by study. So we seem to think that a mind disciplined and stored with knowledge has no significance except as it is related to public life. We would just say that no person is fulfilling his mission in the world unless he is a laborer either in mind or body. The idea should be dismissed from the mind at once and forever that there is any thing degrading in labor. It is honorable for man to pursue some useful employment. 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 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 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 itself 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 of work.

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 to account.

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 and truths of science are scattered around you in endless profusion. Time! How much is needlessly spent in taverns, in smoking, in nonsense, in idleness, gossip 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 recalcitrates upon 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 required to make? If your faculties have been properly awakened, the difficulties will soon vanish, 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 will find difficulties but you will grow strong 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 purging 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 fruitful fields. Resolve then on self-improvement! 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 immortal 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 barriers, that now shut it in, it shall soar upwards into 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 quackery can be more truly empirical, than the mode in which fermented liquors are directed or permitted to be taken by a large proportion of medical practitioners."

Want of Cheery Kitchens.

A farmer's wife writes as follows, on this subject, in the *New England Farmer*. She utters some truths that may be applicable to more than one house-keeper who reads our paper:

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 to be neglected. The parlor must be cool, and airy, and sunny; but the kitchen may be wherever 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 hats, coats, and frocks for ornaments. This 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 calico, 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 kitchen—a simple 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 dawning 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 there.

And now, as we, shivering, wrap our shawls about us, vainly endeavoring to convince ourselves that winter is not almost here, yet gladly 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 you don't."

Sitting at my window this morning sewing, my ears were greeted by the above exclamation, and looking outwards I saw one of my neighbors standing in her doorway, entreating her little boy to descend from a fruit tree in 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, and it has often been surprising to me that 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 responsibility.

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 woman!

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 child'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 being trained by *your own hand*. Can you not combine dignity and authority with sweetness

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 *Christian Intelligencer* some time ago, makes some practical suggestions in reference to the value of the kitchen department in all institutions for the education of young ladies. We make the following extract alluding to a female seminary he had just visited:

"They have good teachers of all the stereotyped studies of ladies' seminaries; but, in addition to all these, the college graduates take 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 house-keeping, do not seem to be above having a house to keep their idle bodies in. So they rush into matrimony as naturally as ducks take 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 expects, 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 a 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 her daubs 'in oil,' and all her embroidered 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 Rothschild 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 people." To which the ex-Chancellor, with his usual causticity replied "So was Barrabas."

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 baptism 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 parchment 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 Shiloh must not make us oblivious of Trenton and Princeton; and Chickamauga 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 spread 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 foetid 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 agonies come the great deliverances of mankind; and so it will be with us; Religion,

education and humanity will gain vastly increased powers, and will hasten on the day when this shall be the greatest evangelizing nation of the universe.

Educational Fragments.

"Great Oaks, from little Acorns grow."

STREET EDUCATION. It is the street education of youth, that ruins them, more rapidly than any other place of common resort. It makes loafers, swearers, gamblers and thieves. It is there that the devil lurks to work the ruin of the young. Parents, see to it that your boys are not permitted to go out of the house to play after dark, for then vice becomes bold, and rowdiness rampant even in those who would not think of acting with impropriety in the broad glare of day. The darkness is favorable to crime, for it covers with its murky pall, a multitude of sins. Hence training should be made pleasant and attractive. It ought, and can be made to possess as many allurements as the street. It is high time that the whole community—that society everywhere had made a united and determined effort to grapple with, and conquer the bad and dangerous influences of the street.

ANOTHER POETICAL WAIF. Some time since, a short Educational waif, was hooked up from the sea of current literature, and since that time, another poetical effusion of the same caste, has been floated to us on the top of the billows; wherein some teacher inclined to plain speaking makes the following confession.

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 souls,
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 my pay,
If you please, I will take my money!"

NATIONAL LANGUAGE. Some able writer says 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 *ecstasy* 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 to believe him as possessing other and higher 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 known that fact. He writes rather in the vein of the novelist, than that of the man of sound, practical views.

"The teacher must be sustained and animated by a profound sense of the moral importance of his labors. The austere pleasure of 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 *nothing* 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 God alone*."

All this sounds very well, but it is very poor philosophy. Mr. Guizot, forgets that 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 his vocation. The sentiments of Mr. Guizot, do not tend to promote, but to retard the advancement of the Profession.

COMMON USAGE. Gould Brown says, "It 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 words—before, after, until, as soon as &c. custom demands that the form of the present tense should be used to express what will occur in future time. Why do we teach that the infinitive mood requires the prefix of the preposition, *To*, and at the imperious demand of usage omit it after the verbs—*Bid, Dare, Feel, Let, Make, Need, Hear, See, &c.*?

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

—a verb or *Practice*,—a noun; *Defense* or *Defence*. Good, general, reputable usage, has not yet given the final decision, whether—all 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 in conversation or writing, the principles he teaches.

AIR AND EXERCISE. Give your children free air and wholesome exercise, if you would have them enjoy good health and intellect. It is the want of this rather than any other reason that causes so many premature deaths, and fills the cemeteries with little graves. Pure air and free exercise are indispensable, and when either of these are withheld the consequence will be apparent in all future life. It is too often the case, that the seeds of protracted suffering are sown in the constitution of the child through the ignorance, or neglect of this fundamental physical law. Up to the seventh year of life great changes are going on in the structure of the brain, and during this period of the child's existence, extreme care should be taken both by parents and teachers of his physical development. The instruction given during this critical period, should be *done*, from the great volume of nature, and, as a pupil, he should never look upon the four walls of the schoolroom. 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 spent in the study of Nature, than months of toil over the stereotyped aphorisms of the 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 vocations do. 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 eaves-droppers 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 imaginable themes to practice upon in life. Their wives must do exactly so and so, and go here and yonder precisely as some sister points. Their children must move and talk gracefully as young angels, with garments neat and bright as theirs. Their relatives must all be sound in the faith, fashionable in their apparel, and sparing in their calls. Such is the programme which prevailing custom prints from the stereotyped orthodoxy.

Now, a minister who engages in his profession under this system of restraints and exactions, more than any other man, needs your encouragement, if you are his friend. He needs the warm sunshine of your smiles to beam through the clouds that sentimental professionalism 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 draw out some monotonous grievance or distress, merely because you are talking to the minister. Don't be afraid that he'll strike out your name from the church register, or that it will be blotted out of the Lamb's book of Life, if you chance to introduce some other topic of conversation than the languishing state of the Church. If you meet your pastor, it is not at all necessary that you should inform him that somebody didn't like his last sermon; or that somebody else said he was partial in his visits or that somebody else said that he heard somebody tell somebody else that the congregations were not so large as they used to be. Don't worry yourself lest the minister shouldn't hear 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;" "Some things 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. Such criticisms wound the preacher's heart like lance-thrusts, and become the secrets of failure, especially when persisted in by the prominent members of the Church, who themselves are prone, to forget their responsibilities, and are thinning the meetings by thickening the murmurs.

Make yourself the confiding friend of your pastor by acting the brother toward him. Visit him, whether he visits you or not, and

you will never have reason to complain of his social qualifications. Cheer him out of his despondency, if you should ever chance to find him 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 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 language be, in dark days, "Come my brother these clouds will soon be gone. Never mind. 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, and he will be almost omnipotent in upbuilding the Redeemer's kingdom. He will become a marvel of success in soul-winning in the pulpit, in the sick-room, among the young and old, rich and poor, all the time and everywhere. Then the work of the Lord will prosper in his hands when you give him your confidence, your influence, and your prayers.

If you have hitherto been holding your pastor off at arm's-length, or have shoved him off from sight and hearing altogether, resolve 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 troublesome times are ended. Encourage your minister.—Rev. Alexander Clark, in *Independent*.

An Arrow from Christmas Evans.

THE MODERATE DRINKING PARSON SLAIN.

The Rev. Christmas Evans, the distinguished 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 arrow," and put it in his quiver. On one occasion he was appointed to preach; and as usual 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 one— which 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 came a thundering rap at the gate. 'Beelzebub, Beelzebub, you must come to earth directly.'—'Why, what is the matter now?' 'They are sending out missionaries to preach to the heathen.' 'Are they? Bad news this! I'll be there presently.' Beelzebub came and hastened 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; 'no fear yet. The casks will do more harm than 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.' '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,' thought he; 'but I will watch the result.'—The ladies visited an aged female, who received a Bible with much reverence and many thanks. Satan loitered about, and when the ladies were gone saw the old woman come to the door and look around to assure herself that she was unobserved. She then put on her bonnet, and with a small parcel under her arm, hastened to the next public house, where she pawned her new Bible for a bottle of gin. 'That will do,' said Beelzebub; 'no fear yet; and back again he flew to his own place.

"Again came a loud knock and hasty summons: '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 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 vive* about the matter. 'Oh!' said he, 'don't be alarmed. True,

it is an awkward affair, but it won't spread much yet, for all the parsons are against it, and 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 pledge.

THE REVOLUTION IN CANDIA.—The island of Candia, the Creta or Crete of the ancients, says the London Telegraph of August 30th, 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 origin and history the inhabitants are attached to the Hellenic race, and consequently the Candians took part in the Greek war in 1821, but without succeeding in being united to enfranchise Greece. Under Mehmet 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. Cary, 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 practice 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 membership 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 over 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 uncommitted."

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 eyes 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 careless manner: "Brethren, I want my preaching days to stand on the same footing on which you have put my salary. 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 soul thus 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 astronomical 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 almanacs 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 almanac 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 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 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 "Immaculate 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 Calendar 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's 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

duty without fear or favor, and expect to receive the thanks, if not of the publishers, at least of our readers, for the impartial manner in which we have complied with their request.

WORSHIP IN THE SCHOOLROOM,

a Manual of Devotion intended especially for the School, and also adapted to the Family, by W. F. WYLLIE. New York. Schermerhorn, Bancroft & Co. 1866.

We have received a copy of this work from the firm of Salem & Brother, who are the Agents for the sale of it in Selinsgrove and vicinity, as will be seen by their advertisement 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 distinguished divines of the country. We notice the following 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, &c.

May God's blessing rest upon you and your labors."

Another brother, from the state of New York writes: "I believe I have now presented your paper to every family belonging to my charge and asked them to subscribe."

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 POWER.

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, and "straitly threatened them" to speak no more in the name of Jesus. The Church was at once called together, and after hearing from the apostles the result of their trial, they joined with one accord in prayer, concluding thus: "Now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hands to heal, and that signs and wonders may be done in the name of the holy 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 they spoke 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 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 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 may speak thy word." While these words

were yet on their lips, a divine power fell upon them; every heart was made strong in the Lord; their weakness and timidity were gone instantly, and they spoke the word of God with boldness. Here was power,—real spiritual power,—giving them a glorious victory in advance.

The history of the church of God in all ages, illustrates the power of prayer. "Elias was a man of like passions with us." He prayed, and the heavens were shut for three years and six months. He prayed again, and while he was yet on his knees, the cloud arose charged with an abundant rain. Senacherib invested Jerusalem with an immense army which the Jews had no means of resisting. Hezekiah prayed, and one hundred and eighty-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 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 immediately to the spiritual interests of the Church. All the great reformations which have blessed the world may be traced to the prayers of the faithful.

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 the history of the power of prayer. The prayer-meeting is God's own institution, and he loves to honor it with his presence and by answering the requests of his people. Here is a means of power within the reach of every Christian church. Show us a church where all the members, who are not providentially hindered, meet at least once a week for prayer, 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 churches are dwindling into insignificance, 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 prayers, to build up Zion and save the world? Or are you using your influence against the cause of God? Remember, next Sabbath, or next Wednesday night, this matter is to be tested. How will you vote? If not providentially hindered, your presence or absence will tell. —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 country.

Resolved, That these resolutions be published in the church papers. SECRETARY.

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 vouchsafe 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 anywhere 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 everywhere 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 remembrance 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 implore 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 supplications, we have the Divine assurance that "the Lord remaineth 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 affixed.

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 ninety-first.

(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:

Hire of buggy two days,	DR.	\$2.50
Use of horse " "		2.50
Toll at turnpike gates,		24
Wear and tear of our best black suit,		25
Postage on the letter in which the obituary was sent to the paper,		3
Envelope, do., do.,		1
Paper to write the obituary on,		1
For two days' time, and preaching the sermon, as the gospel is free		0.00
		\$5.54

By dinner eaten after the funeral,	CR.	\$.50
For all our time and service,		0.00
		.50
Out of pocket, in cash,		\$5.04

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 family.
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 men.

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 quite as much of a "Sunday School people."—Moravian.

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

BRETHREN:—As by vote of the "Junata 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 Dr. 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 from 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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