

# The American Lutheran.

VOL. II. NO. XXII.

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

PRICE, \$1.00 A YEAR IN ADVANCE.

REV. P. ANSTADT, EDITOR.

SLINGROVE, PA., THURSDAY, NOVEMBER 22, 1866.

PUBLISHED EVERY TWO WEEKS.

## The Song of Steam.

BY G. W. CUTTER.

Harness me down with your iron bands,  
Be sure of your curb and rein;  
For I scorn the power of your puny hands  
As the tempest scorns a chain.  
How I laugh, as I lay concealed from sight  
For many a countless hour,  
At the childish boasts of human might,  
And the pride of human power.

When I saw an army upon the land,  
A navy upon the seas,  
Creeping along, a snail-like band,  
Or waiting the wayward breeze;  
When I marked the peasant faintly reel  
With the toil which he daily bore,  
As he feebly turned at the tardy wheel,  
Or tugged at the weary oar;

When I measured the panting courier's speed  
The flight of the carrier dove,  
As they bore the law a king decreed,  
Or the lines of impatient love,  
I could not but think how the world would feel,  
As these were outstripped afar,  
When I should be bound to the rushing keel,  
Or chained to the flying ear.

Ha! ha! they found me at last,—  
They invited me forth at length,  
And I rushed to my throne with thunder blast,  
And laughed in my iron strength.  
Oh! then ye saw a wondrous change  
On the earth and ocean wide,  
Where now my fiery armies range  
Nor wait for wind or tide.

Hurrah! hurrah! the whole earth's breadth  
And length,  
On sea and lake of every name,  
Time—space—have yielded to my strength,  
The world! the world! I claim;  
The rivers the sun hath earliest blest,  
Or those where his beams decline;  
The giant streams of the Queenly West,  
Or the orient floods divine.

The ocean pales where'er I sweep,  
To hear my strength rejoice,  
And the monsters of the briny deep,  
Cower, trembling at my voice.  
I carry the wealth and the lore of earth,  
The thoughts of the God-like mind;  
The wind lags after my flying forth,  
The lightning is left behind.

In the darkness depths of the fathomless  
mine  
My tireless arm doth play,  
Where the rocks ne'er saw the sun decline,  
Or the dawn of the glorious day.  
I bring earth's glittering jewels up  
From the hidden cave below,  
And I make the fountains granite cup,  
With a crystal gush o'erflow.

I blow the bellows, I forge the steel,  
In all the shops of trade;  
I hammer the ore, and turn the wheel  
Where my arms of strength are made;  
I manage the furnace, the mill, the mint;  
I carry, I spin, I weave;  
And my doings I put into print,  
On every morn and eve.

I've no muscle to weary, no breast to decay,  
No bones to be "laid on the shelf,"  
And soon I intend you may "go and play,"  
While I manage the world by myself.  
But harness me down with your iron bands,  
Be sure of your curb and rein,  
For I scorn the strength of your puny hands,  
As the tempest scorns a chain.

## Character of Luther.

But some of the leading excellences which distinguished the great father of the reformation, and which especially endear him to the truly Christian mind, are wholly passed over in the review which has thus far been made of his character. We will not affirm quite so much as this of the sterling and uncompromising honesty, which is one of the features that most stands out from the canvass in his genuine portrait: yet even this has not been presented with the prominence that belongs to it. Can any one read over the history of Luther which is now before him, the detail of his actual sayings and doings, without feeling that, if ever honesty and integrity were embodied, it was in him? He avowed nothing but what conscience dictated to be avowed. Can any man of common fairness doubt this? For myself, I must confess, that I never read of the man in whom I felt compelled to place more unreserved reliance, both for the truth of all his declarations and the uprightness of all his intentions.

And then, not only was his belief of all he

taught most sincere, it was also most thoroughly practical and influential. He himself daily lived upon that bread of life which he preached to mankind were the support of all his own hopes, the spring of all his comforts, the source of his peace of mind, of his strength for service or for suffering in the cause of God, the principles which evermore governed and animated him; raised him above the fear of man, and the love of the world, and carried him with an heroic elevation of soul through a series of labors and dangers, never perhaps surpassed since the days of the apostle Paul. In the genuine doctrines of the gospel, and especially in that of our being "justified freely, by God's grace, through the redemption which is in Christ Jesus;" and this inestimable benefit appropriated only by a living faith, and not by our own works or deservings; he found that which could alone relieve his own conscience from an anxiety amounting at times, even to anguish, and for want of which he saw the whole Christian world around him groaning under a system of delusion, imposition, and bondage the most intolerable and ruinous; and what he had thus found to be the relief and salvation of his own soul he could not but proclaim to others also. "Neither counted he his life dear unto himself, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God." Never probably did there exist the man who could more truly say with St. Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom, (or by which) the world is crucified unto me and I unto the world." And this assuredly, in all its parts, is the state of mind which is especially wanting to us, to give more effect to our ministrations; to draw down a larger measure of the Divine blessings upon them. May He with whom is "the residue of the Spirit" indeed raise up among us a new race of such "men of God," by whom he may indeed revive his church wherever it is decayed, reform it wherever it is corrupted, unite it wherever it is divided, and extend it wherever it is not yet planted; that "the wilderness and the solitary place may be glad and blossom as the rose."

In short, the great charm of Luther's character, and that from which the other excellences admired in him, even by those for whom this may have less attractions, derived their origin or their support, was his spirituality. His whole heart and soul were in religion; not in the barren notion of its truths, or in its mere exterior observances, but in the communion with God by which it is produced and cherished; in the "righteousness and peace and joy in the Holy Ghost," in the penitence, the faith, the devotion, the deadness to the world, the heavenly mindedness, in which it consists; and in all the practical fruits of righteousness and usefulness which it brings forth. The reader will not forget his correspondence at the period especially of the diet of Augsburg, or the account given by his companion at Coburg, of those retired devotions by which his Christian heroism was sustained. He will recall to mind perhaps the manner in which he has heard Luther speak of his daily exercising himself on the common truths of the catechism; and he will not be displeased to receive the testimony, borne to his devotional spirit, in the orator before referred to, which Melancthon pronounced at his funeral. "Often have I myself gone to him unawares, and found him dissolved in tears and prayers for the whole church of Christ. He commonly devoted a portion of every day to the solemn recitation of some of the Psalms of David, with which he mingled his own supplications, with sighs and tears: and often has he declared that he could not help feeling a sort of indignation at those who, through sloth, or under pretence of other occupations, hurried over devotional exercises, or contented themselves with mere ejaculatory prayer. On this account, he said, 'Divine wisdom has prescribed some formularies to us, that our minds may be inflamed with devotional feeling in reading them—to which, in his opinion, reading aloud very much conduces. When therefore a variety of great and important deliberations respecting public dangers have been pending, we have witnessed his prodigious vigor of mind, his fearless and unshaken courage.—Faith was his sheet-anchor, and by the help of God, he was resolved never to be driven from it.'"

And in this place also may be introduced the noble application which Bishop Atterbury has made to him of a sublime passage of St. Paul's writings. It is in his defence of Luther's discontinuing the observance of the "canonical hours," or that daily repetition of forms of devotion to which the Romish ritual obliges the clergy. "His active spirit," the bishop says, was employed upon things more acceptable to God Almighty, because more useful to mankind. He was wrestling against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. To this end, he took unto him the whole armor of God, that he might be able to withstand in the evil day, and, having done all, to stand. He stood, therefore, having his loins girded about with truth, and having on the breastplate of righteousness, and his feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith he was able to quench all the fiery darts of the wicked. And he took the helmet of salvation, and the sword of the Spirit, which is the word of God; still praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for himself, that utterance might be given unto him, that he might open his mouth boldly, to make known the mystery of the gospel.—"I could not forbear," the bishop declares, "setting down at full length this panoply of St. Paul, wherewith Luther completely armed himself in his spiritual warfare; and I do not know whether this description so justly belongs to any man as to him, since the days of the apostle."

The following particulars of Luther's manners in private life, collected by Melchior Adam, may not be uninteresting to the reader.

At meal-times he frequently dictated sentiments to be written down by others, or corrected proof-sheets of his works. Sometimes he entertained himself and his guests with music. When invited to entertainments he frequently did not go, that he might not waste his time; and he often complained that it was esteemed unseemly to decline invitations, while yet it was injurious to accept them. When he wished to relax himself from study, he took pleasure in playing at chess, in which he was very skilful. He practiced also the art of turning; and sometimes threw at a mark. He was fond of horticulture, and collected seeds from his various friends for the improvement of his garden. His liberality to the poor was unbounded and almost excessive. When a student on a journey once solicited assistance, which his wife declined, pleading the want of money, Luther took up a silver cup and gave it to him, telling him to sell it and keep the money. On another occasion, two hundred pieces of gold having been sent him from the mines, he distributed the whole among the poorer scholars at Wittenberg. When the Elector John once sent him a present of clothing, he wrote him word back that it was "more than he wished: if he was thus to receive the reward of all his labors in this life, there would remain none for the life to come." The same prince having offered him a share in some mines, he declined it, lest it should become a snare to him. He mentions also that he took no money from his printers, but only such copies of his books as he had occasion for, and those but few. He was exceedingly affectionate to his family, and took great care of their education, keeping a tutor in the house to instruct them. When he saw the death of his elder daughter, Magdaline, approaching, he read to her that passage of Isaiah xxvi. "Thy dead men shall live, together with my dead shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou in thy chamber, and shut thy doors about thee; hide thyself as it were, for a little moment, until the indignation be overpassed." He then said, "My daughter, enter thou into thy resting-place in peace: I shall soon be with thee, for God will not suffer me to see the evils that are coming upon Germany." Saying this, he wept profusely: but at the funeral he so restrained himself in public as not to shed a single tear.

In person, he was of the middle size, strongly built. His eye was brilliant and penetrating, so that not every one could bear to meet its full gaze. It is said that a man, once sent to assassinate him, was so overpowered by his

glance, that he hastily retired from his presence. His voice was neither powerful nor very clear.

He lived happily in the married state for more than twenty years. His widow (who survived him seven years) was compelled by the wars which followed her husband's death, to lead, in some degree, a wandering life. At length, on being driven from Wittenberg by the plague, she removed to Torgau: but the horses taking fright by the way, she leaped from the carriage in which she was traveling, more from anxiety about her children than herself; and was so much injured by her fall, that she died three months after, at the age of fifty-two.—(Scott's Reformation.)

## Singular Coincidences.

The following curious coincidences are not of the usual frivolous and far-fetched kind, but are really most singular and worthy of the reflection of serious minds.

We will here simply recall the relation recently discovered between the Revolution of Feb. 24, 1848, in France, and that of Nov. 1848, in Rome. Chronologists generally agree in placing the birth of Christ on the night of Dec. 24, in the year of Rome 748, and the incarnation, consequently, nine months earlier in that year. There is the same distance of nine months from Feb. 24, the day of Louis Philippe's flight, and Nov. 24, the day of Pius IXth's. All the modern chronologists fix the foundation of Rome, 753 before the Vulgar era, or 752 according to the astronomical method; these figures added to 1848 make 2,600, exactly half the period (5,200) which the Roman martyrology reckons from the creation of the world to the birth of Christ.

Establishing the conventional era—the era of Noah,—the 2,600 years before the Vulgar era—the year of the Revolution of Alba, and the foundation of Rome, is precisely the 1847 of the era Noetica. Besides, the Revolution of Alba which founded Rome, happened in the month of February. The flight of the Constitutional King Lucas Tarquinius, and the foundation of the early Roman Republic, happened exactly on the 24th of February.—This is certain from the marble tablets of the Roman Capital. The ancient authors placed the foundation on the 21st of April of the Alban year, which began in the season of the greatest heat, and hence their month of April corresponded with our month of November. Plutarch says, that Rome was founded on a day when the moon was eclipsed. Now the astronomical tablets positively establish that the eclipse occurred on the 4th of December of the Julian year 3961, in which the summer solstice was the first of the Julian year. Therefore, the fourth Julian December 3961, is exactly the 24th of November of the true, or Gregorian year 1848 of the era of Noah.—Hence, the flight of Pius the IX, the third stage in the history of Rome, took place precisely 26 centuries after its foundation, without the difference of a year, a month, or even a single day.

It is evident from these facts, that there is either a secret society, that acts with great power upon the movements of events, or that the hand of God is most palpably visible in history.

## Snuff and Sneezing.

A writer lately gives us the following "Philosophy of a sneeze," for which he alone is responsible:—

"The nose receives three sets of nerves—the nerves of smell, those of feeling, and those of motion. The former communicate to the brain the odorous properties of substances with which they may come in contact in a diffused or concentrated state; the second communicate the impression of touch; the third move the muscles of the nose; but the power of these muscles is very limited. When a sneeze occurs, all these faculties are excited to a high degree. A grain of snuff excites the olfactory nerves, which despatch to the brain the intelligence that 'snuff has attacked the nostril.' The brain instantly sends a mandate through the motor nerves to the muscles, saying 'cast it out!' and the result is unmistakable. So offensive is the enemy besieging the nostril held to be, that the nose is not left to its own defence. It were too feeble to accomplish this. An allied army of muscles join in the rescue—nearly one half the body arouses against the intruder—from the muscles of the lips to those of the abdomen, all unite in the effort for the expulsion of the grain of snuff."

## For the American Lutheran. THE SUSQUEHANNA CONFERENCE

met in the Evangelical Lutheran Church at Esby on Monday evening Nov. 5th 1866. The following clerical delegates were present at Conference. Revs. Sharretts, Wampole, Dimm, Sherts, M. Rhodes, G. Rhodes, Eichholtz, Horne, Keller, Smithdeal, Frey, and Beckner. The following lay-delegates were received. Messrs. Gower, Bittenbender, Housknecht, Gortner, Huber, and Barto. Mr. Tinsley was received as a commissioner from the Esby congregation. The vacancies were reported as supplied during the quarter, by the brethren appointed at last meeting. The places reported vacant were disposed of as follows: Blossburg under the care of Bro. Frey to be supplied by him as his labors at Liberty may permit. Jersey Shore to be supplied by Bro. Eichholtz. Orangeville and Esby charge under the care of Bro. Dimm, to secure if possible a pastor. Catawissa charge under the care of Bro. Wampole for the same object. Watstown to be supplied by Revs. Evans, Wolf, and Parsons. The reports on the state of religion in the various charges did not manifest anything of very special interest. The report of our missionary is favorable. He is laboring as successfully as can be expected from its long neglected condition. The membership has increased at this point to thirty-six. In another part of the charge the people propose to build a house of worship. The treasurer was authorized to write to the brethren who failed to send in their collections to Conference for the supply of our Mission field. It is to be hoped, as we have entered into this arrangement, and as the missionary is meeting with marked success, that he will be properly supported in his self-denying labors.

A resolution was offered that hereafter the sending of lay-delegates to conference be an optional matter with the charges represented in our bounds. As the passage of this resolution requires a change in our present constitution, further action on the subject was postponed until the next meeting of conference.

A number of places being reported as destitute on account of the too great extent of territory contained in the charges, a committee was appointed to draft a plan by which charges might be formed with some prospects of being supplied. The following was recommended.

First, Esby, Heidly's Centre and Martz's, to form a charge.

Secondly, Mifflin, Black-creek, Sybertville and Drums, to form a charge.

Thirdly, Buck-horn, Frosty-valley, Mordanceville, New Columbia, and Eyer's Grove.—"The region round about" these places is full of Lutheran material. "Men full of faith and of the Holy Ghost," who can endure hardness as good soldiers of Jesus Christ, can enter with drawn sickle, for the field is white unto the harvest. The missionary operations of Conference are not conducted as yet on a very extensive scale. However we hope and pray and labor for better things. Every meeting of Conference now is developing some new features in the field, as well as reiterating the piteous Macedonian cry, "Come over and help us."—As an indication that we are making some progress in appreciating the importance of missionary enterprises, one of the brethren proposes that his church alone would raise one hundred dollars for the Conference mission-field during the year, independent of their regular contribution to Synod. We hope this challenge will provoke others to equal or at least proportionate good works.

Being providentially prevented from meeting with us, the essayist and subject for discussion were continued until next meeting of Conference. It may be interesting to the Church to know that the subject of changing Conference into a Synod founded on the unaltered Augsburg Confession was agitated with considerable vim. Owing to the absence of a number of the brethren no conclusion was reached and the whole subject was postponed for final action at the next meeting of Conference on the first Monday in February 1867, at Williamsport, Pa. Of course the kind people of Esby did all they could to make our stay in their midst pleasant. They gave us the bread that perisheth, may the Lord of the vineyard soon send them a man after his own heart to give them spiritual bread.

Secretary.



From the Educator.

## Evil Tendencies of the Age, No. 12, By J. W. W.

### THE MALIGN INFLUENCE OF CIVILIZATION.

The age is selfish and sensual. Its chief height is gratification and pleasure,—not effort and progress. To grow rich is the omnipotent idea, prevalent among the people. Money is the great monopolizing sentiment of the times. No sanctuary is so sacred that it does not invade it. Truth, right, and justice, are laid aside, where the all powerful dollar finds its way. Character is not taken into the account. There is hardly a pure principle, or a holy virtue, that does not somewhere lie bleeding under its tread.

It is not money to improve the race, to benefit society, to bless the world; this is the least part of the idea for its accumulation. It is money to gratify and please,—to meet the demands of individual aggrandizement, and corrupt schemes. It weakens the bonds that bind men together, by introducing a covetous and selfish consideration, to be canonized and worshipped. It levels everything down to dollars and dimes, and estimates men by the length of their purses. Money is the *tape-line*, and Mammon is the *measurer*. Go into our counting-houses—converse with our speculators—step behind the desk of our merchants—take a walk through the business streets of our cities—spend an evening with our prominent agriculturists, & such estimates alone seem to be the sum total of their feelings, and opinions. A man who has no money is set down as *nothing*, and he who has the most coin—or “greenbacks” takes the most *tape-line*. He is the man—the prominent character of the day. No thought is had, how this sentiment is acting upon the public conscience, nor how it degrades the nobler virtues of our better nature.

When a lawyer is pleading the case of his client, he is counting that client's money. When the physician is administering to the wants of his patient, he is calculating the chances of his pay. When the student is digging out Greek-roots, and Conic-sections, he is looking forward to his pile of dollars. When the minister of the cross, enters the sacred desk, this canonized saint—money, will, perchance, somewhere dart across his mental vision, and obscure the radiant light that gleams from Mt. Calvary. The golden calf is idolized everywhere, and carries its demoralizing influences into every place. It is vitiating and corrupting the life-currents of the generation, and is sowing the seeds of ruin in the national heart. It has generated the basest passions that are destroying the vitality, and threatening the existence of the race.

Money is the God that we worship, and progress is measured by the metallic standard of wealth. And what is the so-called progress of the present time? It is the false idol of a blustering, blundering age, with a priesthood of men in skull-crown hats, and superfluous beards! It is a steam and lightning Dragon, engineered by the purse-proud and sin-ridden sons of evil, who urge it on over everything derived from the past that is venerable and noble, toward the goal of all that is destructive and abominable in the future. Such is the *Civilization of the age!*

A dragon did we say? It is more—it is twenty dragons in one—a hydra-headed monster, that puts forth a hundred new heads for loss of one! Some are rushing after Socialism, and Mesmerism, and Spiritualism, and Psychology. Others are asking for Constitutions, and no Constitutions—Reconstruction, and no Reconstruction; the Higher and the Lower law; Woman's Rights, and Man's Rights. Others, again, Allopathy, Homeopathy, Hydropathy, Rationalism, Pantheism, Atheism, and numerous other *isms, pathies, and ologies*. It is an era of *Hobbies and Hoggisms*, and he who does not *ride one*, or is not *ridden by one*, is a fortunate man. Still, again, there is Social Progress, Moral Progress, Political Progress, Spiritual Progress, Scientific Progress, and a host of other *Progresses*. Things have surely come to a fearful pass; if the time for repentance is not past let us seek to retrieve our errors, and take warning, for all time to come, from the dismal fate of the great Arch-Fiend, whom the inspired writers inform us, was cast out of Heaven, for attempting innovations upon a state of things that needed no “modern improvements!”

Satan was the first Progressionist. The thing was a failure in the “upper circles,” and so the illustrious exile came and “fulfilled his mission” here on earth. He began it under the *Tree of Knowledge*, and has been assiduously at work ever since, in dressing vice in the garb of religion, in creating wars and domestic strife, and in implanting in the human heart the love of worldly rank and wealth. Such has been his wonderful success, that at this time, nine-tenths of the world's inhabitants are in his pay and interest. This sagacity has led him to perceive that *modern civilization* makes more converts to the ways of sin, and the paths of wickedness, than any

other masked delusion since the days of Adam. Accordingly, he endorses it,—puts his stamp and seal upon it, and commands his devotees to wear its livery, that they may increase more rapidly than ever before,—the population of hell!

The civilization of the nineteenth century is the Mahomet of an incendiary faith which has caused justice to flee from her temple on earth, and left her but its semblance behind; it is fast unchaining the lightning of wrath, to ravish, to burn and to destroy; and the thunder of retribution may soon shake the solid globe itself to its very centre. Society is welded together in the heated furnace of riotous and prurient imaginations; the vices that dwell on its frozen peaks, and in its dark and deep caverns, have met and crushed out those tender domestic virtues, and those moral and religious aspirations which once characterized the middle walks of life.

The educational influences of the age lead the youth of our land to turn aside from the path of duty and honor, into the first inviting grove of pleasure,—at the alluring inticements of some spirit of evil, or to follow over the cataract of ruin, some meandering stream, full of the pollution of sin. The impulses of depravity,—a vast thronging multitude,—abound on either hand, the pitfalls of moral and spiritual death, are as thickly strewn as leaves in the Vale of Valambrosa. The living generation has become a vast moving panorama of sinful passions and emotions, and unless there soon be a change for the better, society will be involved in a fearful catastrophe, ending in total destruction and annihilation.

The bands of law, order, and religion are loosened. Storm is the element in which we move and have our being. We have courted the fierce tempest, — and having sown the wind, must expect to reap the whirlwind. We have mocked the lightning, and gloried in its desolation; if its electric fires of wrath sweep its desolating wings over a continent, — what else can we expect? All this is the result of the gross immorality that is spreading over the land its dense, heavy pall of gloom, and like the poison of the deadly Upas,—slaying all who come beneath its deadly shade. The fearful degeneracy of the age is seen in the gaudy splendor of our churches, whence meekness and humility have fled, and pride and wealth reign supreme. Religion, alas! is a thing of fashion,—the grinning skeleton of a pure and holy faith. Worldly rank and riches are the shrines of adoration before which the gay and giddy devotees of fashion bow the knee; they have become the *divinities* of the people, but at last, like the car of Juggernaut they will crush beneath their merciless wheels all who have paid their fealty of homage.

Such are the features of our modern civilization. Let us work and hope for a new order of things, and may the thunders of a moral and religious revolution shake the country and the world, like the heart of Bruce, or the eagles of Napoleon. Raise aloft the banner of reformation, and shout the battle cry of a better faith,—a battle that shall embrace the pure and simple principles of Christianity as it existed in the days of the Apostles. We need another Luther to wage an exterminating war against the present civilization of Europe and America.

Shall we go down to perdition in the very prime of our national existence? Shall the hundreds of millions of people that are to inhabit this broad domain from ocean to ocean, become so fearfully sunk in baseness and iniquity, that the hand of God shall pour out over all the land a deluge of fire as a punishment for their sins? It must inevitably come to this sooner or later, if we persist in our present course. Civilization is but the polished exterior, which but attains a higher gloss, as the corrupt and festering mass within becomes more and more foul and offensive. — Away with such enlightenment, and let us go back to the chrysal fountain of a sanctified religion, a correct daily life, and purge ourselves in the pure waters of truth and morality.

### THE MISCHIEF OF PASSION

“Will putting one's self in a passion mend the matter?” said an old man to a boy, who had picked up a stone to throw at a dog. The dog only barked at him in reply.

“Yes, it will mend the matter,” said the passionate boy; and quickly dashed the stone at the dog.

The animal, thus enraged, sprang at the boy, and bit his leg; while the stone bounded against a shop-window, and broke a pane of glass.

Out ran the shopkeeper, and seized the boy, and made him pay for the broken pane. He had mended the matter finely, indeed!

It never did, and it never will mend a matter to get into a passion about it. If the thing be hard to bear when you are calm, it will be harder when you are in anger.

If you have met with a loss, you will only increase it by losing your temper.

Try to be calm, especially in trifling troubles; and, when great ones come, try to bear them bravely.

For the American Lutheran.

### Practice What You Preach.

To preach righteousness is a very good thing, but to practice it is better. It often happens among men that they will profess and advocate a certain doctrine, or course of conduct, and in their actions give it a practical denial. For example; I once knew a man professing to be a minister, who denounced intemperance most vehemently, and yet was often so boozey that he knew not who or what he was. He denounced every vice and was guilty of nearly every one. Now such an one may preach against these things till death, and yet accomplish nothing. Though this may be an exceptional, or extreme case, yet, are there not others of a similar sort, not so extreme? \*

Some months ago a certain brother advertised himself as the friend of revivals, and yet I doubt whether he ever labored in a single one. But I do know that prior to that announcement, that same brother published thirty-three (33) or more theses, or whatever he may call them, against revivals. Judge, then, of my surprise, when I saw his advertisement. I thought, surely this brother has been converted from the error of his ways, or he would not give publicity to it. But, alas, how soon were all my fond hopes blasted. — That “remarkable instance” of the effects of active measures on the Eng. Luth. Congregation at Columbia, is evidence that he is a backslider. Now what will all this preaching and advertising accomplish, when the practice is so wretched? Who believes that he is the friend of revivals? †

Again, while at General Synod, one good brother plead most eloquently for the peace of the church, and almost wept over what his imagination had conjured up, and capped the climax by reading for our edification Paul's noble reply to the magistrates, Acts 16; 35-40. Yet after all this apparent zeal and preaching for peace, that same brother rose up in a district Synod and counseled them “to strike while the iron is hot.” That was singing a different song, or the old song set to a new tune. Ah, my good brother, few, who know your practice, will believe your preaching on this topic. This whole thing reminds me of a man I once had in my congregation, who was accused of being very quarrelsome. It so happened that he once complained of this accusation, and said “Die leut sage ich bin so grütlich, awer ich bin gwis net, wann sie yuscht dun wie ich's hawa will.” (The people say, I am quarrelsome, but I certainly am not, if the people only do as I want them to do.) Now, I have no doubt that that good brother and those with him, would be very peaceable, if only Gen. Synod would do as they want it. But that body can't see the point. ‡

Again, we sometimes read communications in our church papers, strongly advocating and urging active measures, whose authors, as far as I know, never enjoyed a revival in their own congregations. But as the majority of readers don't know this, these articles do good, and I am pleased to see them, but would be better pleased to see the practical part. But probably those brethren wish us to follow their instructions and ignore their practice. ††

Again, our members sometimes preach the promises very eloquently, till our ears tingle pleasantly, but when the practical part is to be played, they blow into the other end of the horn, producing such a discord, that our sensitive nerves become very much annoyed. — Sometimes when entering a charge the talk and prospects are so fair that we think, if we don't say it, “O here I'll live on the top of the pile, but about the time we expect to realize some of these good things, we find ourselves at the foot of the heap scratching among the chaff, if perchance we may find one grain of the precious stuff. Now this I also call preaching without practice, and have oftener been affected by this than any others so much so, that I have been sometimes led to preach what I could not practice—pay my debts.

Finally, there is much preaching and resolving on the subject of liberality, but the practice is mostly deficient. Some years ago an effort was made to purchase and present a certain pastor with a robe. One brother seemed much pleased with the project, and urged it on, received the funds, purchased it, and volunteered to present it. The pastor admired his kindness, and thanked him heartily for the needed present. Yet that man gave not one cent to the object, but still said *we* did it. There is too much of that kind of benevolence. ‡

SIGMA.

FOOT NOTES BY THE EDITOR. — \* This was certainly very inconsistent.

† This appears to be aimed at Pastor Brobst of Allentown, who tries to become all things to all men in order to win their money. With the American Lutherans he advertises himself as a revivalist; with the symbolists he appears as a most orthodox man and a sworn enemy of the Gen. Synod; and with German infidels, Jews, and Turners he co-operates in their “Deutsche Pressverein,” over which he presides as president. Consistency is a jewel, but Pastor Brobst appears to disregard it.

†† This paragraph appears to be aimed at Dr. Passavant, whose very sanctimoniousness ought to be a protection against such insinuations.

‡ We do not know, who is getting “fits” in this paragraph but if the shoe “fits” anybody, let him put it on.

‡‡ These last two paragraphs are intended especially for the church members.

For the American Lutheran.

### Much From Little.

In governing the world God often makes use of feeble instrumentalities. Out of trivial occurrences he brings lasting and mighty results. To complete an important aim he often employs means that seem weak and inadequate. For example, men of very ordinary intellect, wholly disqualified for any great and arduous undertaking, entirely destitute of genius, whom kings and princes have despised as weak, inoffensive, and harmless, have been made the agents by which God has revolutionized nations, overturned kingdoms and empires, and reared new and entirely different governments upon their ruins; — thus radically changing the political features, and the ultimate destiny of continents and the world. Says one, “a little error of the eye, a misguidance of the hand, a slip of the foot, the starting of a horse, a sudden mist, a great shower, or a word undesignedly cast forth in an army, have been agencies by which God has turned the stream of victory from one side to another gilded with triumph tattered and faltering banners, and thereby disposed of empires and whole nations.”

Let us take an illustration of this course of reasoning. Immediately after the passage of the Jordan by God's chosen people, a city was besieged. Its walls were of prodigious strength, its gates were of iron. There were immense bars of brass, and well nigh impregnable towers. Joshua has been commanded to march upon this strong hold, and it is surrounded by his soldiery.

But how does the Most High direct that it shall be taken?

Must there be a protracted siege until the pestilence rages, or the town is starved into surrender? No! Are the hosts of Israel led by their brave captains to make a concerted and impetuous assault and scale those fortifications? No! Are they to bring to bear upon those ramparts their powerful engines and thus battle them down? No! Are they to be breached, shivered, torn in fragments by the tempest, the lightning, or the earthquake? No! But the shrill and simple blast of an *empty trumpet*, blown by the breath of man; is, as by magic, to unlock those gates; under those brazen bars; undermine bulwark tower and castle; cause those defences to tremble and reel from foundation to summit; tumble those battlements tumultuously to the ground; suffer the victorious Israelites to triumphantly tread the streets of Jericho, defeat and slaughter the Canaanitish kings, enter in and possess the land of promise. Several centuries since, a brave devoted band of protestants were besieged in one of the walled towns of infidel France. It was God's design that they should escape the malice and sword of their enemies. That they should be delivered and preserved. But notice by what instrumentality he accomplishes his purpose. Does he raise up for them friends and allies and equip and bring a powerful army to their assistance? No! But just at midnight, even when the enemy is upon the point of making the grand assault, and about to overwhelm their slumbering victims by surprise, Providence sends along a poor, drunken, reeling, drummer. As he staggers along to his quarters, to support himself he unconsciously grasps hold of the rope and rings the alarm bell. Instantly the whole town is aroused, the inhabitants spring from their beds and their couches; they fly to arms; hand to hand they beat off their assailants and overwhelm them with confusion and destruction. Thus this weak, despised, besotted man, in God's hands, was employed as the instrument to save the lives of thousands of the followers of Christ, and to protect their homes, their children and their firesides from the ruthless tread and ravaging cruelty of their fiendish persecutors. Reader! guard well your conduct. Be careful of that word, that little act, that look, that smile or that frown, for in any one of these there may be life and death eternal for yourself, your associates, your wives and your children.

MASSACHUSETTS.

Life is an enigma. We are here to-day—all activity and bustle, and to-morrow we are gone. We die, but the world moves on as when we were actors on the stage. As we drop away, others take our places and we are scarcely missed. Thus, since the creation; man breathes, moves, and dies. If there were not a solution to this enigma, beyond the confines of the grave, how dull, meagre and unsatisfying would be the few hours we pass on earth.

CARVING THE TURKEY.—The drift of feeling in Europe in regard to the future of Turkey and the inability of England to interfere, may be gathered from the following, taken from the London *Times* of Oct. 9th:

“The expulsion of the Turk from Europe, the partition of his spoils between Russia, France, Austria and Prussia, would little effect our equanimity. Our former cure of the ‘Sick Man’ was not successful; and was never meant to be radical or permanent. He had too many Doctors.”

Nobody likes to be nobody; but everybody is pleased to think himself somebody. A n everybody is somebody; but, when anybody thinks himself somebody he generally thinks everybody else is nobody.

MINISTERS FOR REVIVALS.

Churches must select devout and efficient pastors, if they would see the work of God revived amongst them. Deep and ardent piety is the first qualification necessary in a pastor to promote a healthy state of religion in the Church. In selecting a pastor, therefore, every other qualification should be held as subordinate to this. A pastor without this quality will be likely to prove worse than none, as he will lead the Church backward instead of forward—he will prove a blind guide that will lead the blind into the ditch. Piety in a pastor should be of no ordinary kind, it must be deep and thorough, influencing the whole man, his thoughts, his words, his actions. It must be an *increasing* piety; a light that shines brighter and brighter day by day.

It must be a steady piety, a flame that burns on with a steady progress, not flashing up with great brilliancy to day, and dying away again to-morrow. Who can tell how extensive and lasting the influence of such a man will be?

Piety is not the *only* quality necessary for a pastor. He must have knowledge—knowledge of theology, knowledge of the sciences to a certain extent. How can a man without knowledge teach others? This may be a novel idea to some, yet, I think it is a true one. — What, says some one, has it come to pass that an illiterate pastor cannot get up a revival? — No, nothing of the kind has come to pass. It is an opinion of long standing, and still in vogue, that an ignorant man, if he possesses some degree of piety, with a sprinkling of the “heavenly tone,” can get up an excitement which will astonish the community, and it has often happened that a man of *no piety* has performed the same wonderful work.

Such revivals are often like the morning cloud and early dew; the converts do not *stay* converted. Visit the place which has enjoyed such a revival, and the labors of such a pastor, one year hence, and where will you find the majority of the converts? In Babylon? far beyond Babylon, as much friends of the world as before their professed conversion. Are these the revivals to be advocated and promoted? If so then I have nothing more to say. We need no more such revivals; we have had enough of them. We need revivals that move onward with a steady march, widening and deepening as they go, till the world shall be converted, and the men to promote them, are those who have deep piety and extensive knowledge in the truths of God, as exhibited in his word, and in his works. Paul tells us who they are: “Men who study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.” It is not necessary that they should go through a course of study in college or anywhere else to be such men. — They may get knowledge in the chimney-corner or in the fields, if they wish to improve their minds, and if they do not they had better avoid the pastor's office. Men who are too lazy to study and think, are not fit to preach. Let the church look out a man who will visit, if they wish to see vital religion flourish among them—a man that can visit at any time in the year, or anywhere, that can open a door with a leather string, as well as with a brass knocker. A man that only goes from his study to his pulpit, and from his pulpit to his study, who only makes an occasional call, and then talks about anything but religion, is not fit to be a pastor. He will not be likely to enjoy much spiritual religion, nor have a very spiritual church. — *Morning Star.*

OCCASIONAL SUPPLIES.—An exchange strikes out in a right direction as follows:

Clergymen do not like to complain about any personal grievance, yet we are frequently in receipt of notes relating to the manner in which they are treated by parishes who may need their services for a Sunday or two. Clergymen, when invited to spend Sunday in a vacant parish, think it indecorous to ask, with the sons of Zebodee, “What shall we have?” Yet it is said the laborer is worthy of his reward. It would nevertheless appear from the conduct of many parishes, that this statement has no foundation entitled to respect, since they are so often guilty of a degree of meanness which makes one almost blush for religion. Clergymen are frequently sent for to officiate at a distance from the place of their abode, which requires an absence of nearly three days, consuming, as the journey does a good part of Sunday and Monday. — And what do they receive for such services? — Generally ten dollars! This is a burning shame. What would a physician, or a lawyer, or any other professional man think if such a fee were offered for services requiring such a consumption of labor and time? And yet the education of a clergyman costs as much as that of the lawyer or the physician. And this, be it remembered, is the treatment which poor clergymen receive from parishes that are rolling in wealth.

We have frequently known services of this sort sought and accepted, both in our own and other churches, where not only not *ten dollars*, but not even ten farthings were offered as a remuneration. It is an abuse which many a good minister, when fatigued with the tax the labor has laid on his strength, has inwardly resented. There should be a reform in this thing. — *TELESCOPE.*



## THE AMERICAN LUTHERAN.

Selinsgrove, Pa., November 22, 1866.

## THE AMERICAN LUTHERAN ENLARGED, AND WEEKLY.

As announced in our last number, we expect to publish the American Lutheran every week and in an enlarged form by January next. Our new press is to arrive early in December, and we hope to have a specimen number of the enlarged paper out by the middle of the month. We will do all in our power to make it a first class paper, and hope our friends will sustain us in this undertaking. We have been much encouraged by those from whom we have heard on this subject. Let there be an united effort among all the friends of the American Lutheran to increase its subscription list. The price will be two dollars in advance. We also entreat all who have not paid for the second year, to remit the amount without delay. We need every dollar that is due us, to meet those heavy expenditures which we must necessarily incur, and we need it NOW!!!

## A MISSION IN MISSOURI.

Last week we attended a meeting of the Synod of Central Pa. at Newport.

The principle object of the meeting was to devise means for establishing a mission in the state of Missouri. After considerable discussion it was resolved that the Synod send two missionaries to Missouri and that the sum of twelve hundred dollars (\$1200) be raised for this cause, independently of what the Synod is doing for home missions within her own bounds.

Rev. J. M. Steck was appointed to prepare an abstract of the proceedings for publication in the American Lutheran and we hope to publish this in our next number.

## Ho, for Colorado!

We received a few lines from Rev. L. M. Koons, our energetic missionary in Colorado, dated at Urbana, Ohio, on the 18th inst. He says:

"This morning we are on our way to Denver City. I say we, because there are some thirty-five persons in company, including several families, all of them Lutherans in sympathy, and excepting four persons, members of the Lutheran Church.

This company is composed of preachers, editors, mechanics, and artists. All design settling in Denver City. They are all live men and women. The majority took an active part in building up the churches from which they emigrate, and doubtless will be God's leaven in their new home, where they will give character and force to the infant church in Denver City. If all goes well, we shall hail the mountain home within seven days." &c.

Before this reaches our readers, therefore, we suppose, the company will have reached their future home near the foot of the Rocky Mountains. It is altogether a novel, but an excellent idea in carrying on home missionary operations, that the missionary should come east and select some of the best members of the churches to constitute the nucleus of his mission in the distant west. We hope to be able to give frequent and encouraging reports from our mission in Colorado.

## A VOICE FROM THE SOUTH

has reached us lately through the medium of the "Evangelical Lutheran," recognized Organ of the Evangelical Lutheran General Synod of North America." This paper frequently treats its readers to interesting accounts of revivals of religion in the southern churches, not only among the Lutherans, but also among other denominations. From some of these accounts we should judge, however, that some of the southern Lutheran brethren are rather extravagant in their measures and somewhat latitudinarian in their principles. They held protracted meetings, conjointly with Methodists, Baptists, &c., and recently a whole Methodist congregation came over to the Lutheran church in Charleston, S. C. without, so far as we can learn, expressing any change of views in doctrine or usage.

Notwithstanding these extreme new-measure practices the editors of this paper have a singular leaning towards symbolism! They sympathize with the Old Pennsylvania Synod: the Missourians, Buffalonians, &c. They seem to labor under the hallucination that these two extremes are consistent with each other. One of them asks whether they cannot carry on their protracted meetings and revivals and yet be considered good symbolists? No, sirs! This is impossible, "ye cannot serve two masters."

The paper is edited by Rev. N. Aldrich, and Rev. G. D. Bernheim. The latter gives the following humorous notice of our German paper:

"THE LUTHERISCHER KIRCHENBOTE.

Is another German exchange, which has just reached us. It is published by Rev. P. Anstadt, both at Selinsgrove and Baltimore. We presume that in one place they set the

type, and in the other they do the presswork; or perhaps one half of the editor's scissors is in Selinsgrove and the other half in Baltimore; one slipper here and another there. A witty correspondent of the "Lutheran and Missionary" from Baltimore once denominated the editor of this sheet "the thunder up the river." If he thunders in two places he must have his hands full.

He attempts to inform his readers something of the condition of the Lutheran Church in the South, in which article such words as "ungodly rebellion," "crushing the rebellion," &c., do occur. Besides lamentations that our Church did not renew her relations with the so-called; or S. C. General Synod, as the Lutheran and Missionary entitles it.

As the editor, however, consoles himself, that the church in the North will lose but little by the separation of the Southern Synods from the S. C. General Synod, so will we likewise, that the S. C. thunderer in two places, by means of the Kirchenbote, will scarcely demolish us by his classic editorials."

We have not the honor of a personal acquaintance with Rev. G. D. Bernheim, but we understand he is a lineal descendant of Abraham, Isaac, and Jacob, and that soon after the "ungodly rebellion was crushed," he wrote to a friend in the North for a pastorate in some of the congregations of the "so-called Gen. Synod." If that friend succeeds in finding the desired pastorate for him, we may some time or other have the pleasure of seeing him "up North."

As regards the "thunder from up the river" we remark: We have heard it said that rats are afraid of thunder, that they creep in to their holes and keep as "still as mice" for some time after they have heard that dreaded sound. So it has been with the symbolists; they have kept perfectly quiet in reference to the American Lutheran for a long time, and that "witty correspondent from Baltimore," has but recently ventured to peep out of his hiding place and nibble at a few musty old books on the Eastern Shore of Maryland. A right smart clap of "thunder from up the river" will send him back to his hole again for months to come.

## Death of Rev. W. H. Harrison.

A little over a week ago we met Rev. W. H. Harrison, D. D., in the Mt. Auburn omnibus, on his way up the hill to visit a young man in the last stages of consumption. His eye was as pleasant, his words as cheery, and his grasp of the hand as warm as ever in the last twenty years. "I wish," said he, "you would drop in and see Mr. B." calling the young man by name; "he is a member of my society, but a neighbor of yours, I will do as much for you some time." These were the last words we ever heard from his lips. Saturday evening last, November 3d, brother Harrison passed into the silent land. He fell a victim to cholera.

Wednesday, Oct. 31st, he attended the funeral of Mr. H. H. Shultz, the treasurer of the congregation, who also fell a victim the day previous to the epidemic. The loss of Mr. S. deeply affected Dr. H., weakening in a degree his nervous system, and inviting an attack of disease. Thursday afternoon he with his wife took a buggy ride to the vicinity of Fairmount, where he was erecting a family residence, and on his return he felt unwell, and stopped at a physician's for medicine. But it was too late. Friday evening and Saturday he lingered between life and death, and at 11 o'clock Saturday, P. M., having two hours previously assured his family that he must depart, he ceased to breathe.

For ten years he had been a member of the city School Board, a position he filled for conscience' sake, and whose duties he discharged with rigorous fidelity. He was also, for some time, Secretary of the Association of Evangelical Ministers, of Cincinnati. He was a Trustee of Wittenberg College, Springfield, Ohio. He was a man that, knowing, or casually meeting even, you must love. Not only the people of his charge and the members of his Sunday-school, but hundreds of others with no Church relations, will most keenly and deeply deplore his death. May his stricken family and flock share most abundantly of the care of the Great Shepherd, and be brought at last, not a member lost, to the fold where their pastor now rests, safe in the heavenly land!

## ECCLESIASTICAL.

Rev. W. E. Crebs, having moved to a more central part of his charge, desires all communications, papers etc. to be addressed to him at Curlesville, Clarion county, Pa., instead of Limestone as heretofore.

Rev. F. Kleinfelter has changed his address from 702 South 17th street, to 1605 Green street, Philadelphia.

Rev. J. H. W. Stuckenberg, having returned from Europe, desires all communications to be addressed to 154, West 4th street, Cincinnati, Ohio.

Rev. N. W. Lilly has resigned his charge at Mendon, Adams co., Ill., and accepted a call from the Foreston charge. In future his address will be Foreston, Ogle co., Ill.

## THE NORTHERN CONFERENCE

of the Synod of Central Pennsylvania will convene at Laurelton in Rev. D. Kloss's charge, on Wednesday evening, Dec. 20.

L. K. SECRIST, Sec.

LUTHERAN CHURCH IN SOUTH CAROLINA.—From an account given by the editor of the Evangelical Lutheran of the late meeting of the Synod of South Carolina we call the following paragraphs, which will interest our readers:

"The past two years have been to the brethren years of more than ordinary privations. They not only shared largely in all the suffering which Sherman's army inflicted upon the people of that State, but the severe drought of the summer increased their distress. Still their efforts in the service of the Master were not relaxed, but rather increased, and this year they report a gain of nearly one thousand souls by Baptisms and Confirmations.

"Upon some of the churches most copious showers of divine grace were poured. In Rev. Dr. Bachman's congregation there was an addition of 97 by confirmation alone, besides a large baptismal increase. In Rev. W. S. Bowman's charge a union was effected with the Methodist Protestant congregation, which, together with the additions, including Baptisms, gave him an increase of 130 members. Rev. T. S. Boinest reported an increase of 61 by confirmation, certificate and baptism. Rev. S. Muller 143. Rev. Lowman 93. Rev. Kreps 39. Rev. Hawkins 36. Indeed, we can scarcely mention a single charge within the bounds of this Synod which has not experienced tokens of divine favor.

"But another pleasing feature of this meeting, and one which will fill the hearts all God's people with rejoicing, is the number of young men received as candidates for the ministry. Ten were examined and accepted, eight of whom will pursue their studies in the Seminary at Newberry, S. C. Several of these students are young men of more than ordinary promise, and as all of them were received as beneficiaries of the Church, it was at first a doubtful matter whether in this season of general depression and pecuniary distress they could be sustained, but the doubt was quickly removed by Bros. Bowman, Boinest and Dr. Bachman pledging their respective congregations for the support of one, each choosing his man, and the rest of the brethren engaging to do their full part for the others.

"It is wonderful what large and generous hearts these brethren have. No Synod in our connection, except it be the Synod of Virginia has experienced more calamities from the late war than this, and yet it is doubtful whether more liberality would be found even among the most favored. Where such sacrifices are so cheerfully made for the kingdom of Christ we cannot doubt that they will be followed with the divine blessing.

"Rev. Mr. Honour, of the Methodist Protestant Church, was also received into ministerial connection with this body. We have known this brother from the days of our boyhood, and though he has been for many years connected with another denomination, yet by primogeniture he is Lutheran, and we can assure our readers that in seeking admission into our Church it has been with him no half-way work, for he has faithfully studied her doctrines and usages, and embraced them with his whole heart. As a Lutheran minister, the assistance of Bro. Honour to our ministerial brethren in Charleston will be felt and appreciated."

## BEAUTIFUL VENICE.

After fourteen centuries dominion over the seas, after having filled the universe with her splendor and her glory, Venice died obscurely in one corner of her lagoons; and the sepulchre of a great nation served as the pedestal to the ambition of the Austrian despot. But the city of the sea has at last witnessed a glorious resurrection. The avenging hand of Providence has struck the manacles from the limbs of the enslaved Venetians—and they are free.

The renown of this celebrated city has been borne over the waves of the sea, wherever its waters wash the shores of civilized lands. —marvelous are its mighty structures of wood and stone. Would you realize a dream? —Would you see and touch with the eye and finger those vast piles which the imagination often creates in the exhalations of sleep? —Would you conjure up those wonderful palaces where the Arabian and Gothic twine and embrace in singular colonades; where the trefoil and ogee, innumerable reproduced, seem to be curiously peeping through the walls to behold themselves in the facets of the waves? The gondolas transport you through the long streets of palaces reared on either side. It is a scene of enchantment;—for of all the cities in the world, Venice is the artist city; she is the daughter of the sea, and owes nothing to earth. The very soil upon which she was built was conquered from nature. She is locked in a loving embrace of the sea. The waters that quench her thirst are received from heaven, as are the genius of her artists and her heroes.

From Attila to Bonaparte there is a long array of glorious names, which still light up the pages of her history, and can never grow dim while the love for Shakespeare, for Byron, for Schiller, for Dante, for Tasso, have a home and a hold upon the human heart; they have perpetuated the noble deeds, and graven upon the soul the impassioned romance of her people.

Fifteen hundred years ago, between the tide and the main-land there were eighty small islands, formed by the debris brought down to the sea by three rivers. Here the terrible Veneti, driven from their homes by the Goths and Huns, led on by the fearful Attila, sought refuge. Like sea-birds driven from their

ests, they hid themselves among the sedges and rushes of the islets, scarcely above the surface of the water. It may truly be said that the Venetians derived their energy and indomitable industry from the unceasing necessity of action, of toil and struggle. They had a genius and adaptation to their condition, unprecedented in the annals of the world. —Resolved to build a great city, they drove piles into the deep marsh. Within these circles they threw stones and great rocks, brought from the main-land with infinite labor, and upon these they built vast edifices, after a firm foundation was secured.

The space between the islands they cleared away, suffering the waves of the Adriatic to flow freely through, forming streets like canals. Thus the gondola became as necessary to Venice as sunlight to the flowers, and quite as much a portion of its glory as are its splendid palaces, glittering domes and lofty towers.

In a few centuries the Venetians had triumphed over all the surroundings of hard fortune, and had become the great commercial power of the world. All the sunny isles of the Archipelago was theirs—the trade of India was theirs. The ships of Venice were on all the seas, and its merchants were styled "Princes." To be a Venetian was to be free, independent and rich; it was their boast all the world over, as it is the boast of our free people, that we are Americans.

## The Eng. Luth. Almanac for 1867.

We have received a copy of the English Lutheran Almanac for 1867, published by T. N. Kurtz, of Baltimore, Md. It is very neatly gotten up and contains much valuable, and statistical information in reference to our church. Every Lutheran family should have one. Let pastors of churches supply their members with this almanac, before the customary trash in this line is imposed upon them.

Besides the usual astronomical, or Almanac matter proper, it contains: A Statistical View of the Evangelical Lutheran Church in the United States, showing the number of Synods, Ministers, Churches, and Communicants, prepared with much care, from the latest official documents.

Lists of Periodical Publications, Literary and Theological Institutions, Colleges, Academies, Female Seminaries,—with the names of the Professors, Teachers, &c.;

The Benevolent Institutions of the Church, with the names of officers, &c.;

Officers of the General Synod, from its organization to the present time;

Deaths in the Lutheran Ministry during the past year;

A Complete list of the Religious Denominations in the United States, with the number of Churches, Ministers, and Members;

Ecclesiastical Statistics of Europe and America;

The usual amount of excellent reading matter; and last, though by no means the least, A Clerical Register, or list of names, with the P. O. address of all Lutheran Ministers in the United States, carefully corrected up to the 15th of October, 1866. This alone is worth the price of the Almanac, which is—

10 cents per copy, or 90 cents per dozen, or \$1.00 per dozen, including postage, or \$10.00 per gross.

We respectfully, but earnestly, urge all our ministers and active laymen to aid in circulating this Church Almanac.

Send in your orders at once, brethren, and they shall be promptly attended to.

T. NEWTON KURTZ, Publisher, Baltimore, Md.

The London Lancet says: "Amongst the uses to which the Atlantic cable has been put is one which would hardly be anticipated. A correspondent communicates to us a telegram which he received from a patient who, being seized with a renewed attack of illness from which he had suffered in this country, and for which he had been successfully treated, telegraphed to his old medical attendant for directions. They were returned by the same channel without delay, and we hope they have prospered, and that the proper remittance will follow by an early packet. This prescription will rank among the curiosities of telegraphy.

INDIAN TROUBLES.—The Indians in Colorado are again on the war path. A dispatch from Julesburg, dated Oct. 24, states that they drove many heard of stock, killed several of the night herders, and wounded a number of others. Two companies of cavalry were at once sent against them from Julesburg, who killed and wounded a number of them, and captured all their ponies, wigsams, and arms. Further troubles are expected.—The feelings in the Territories against the Indians is very bitter, and they will no doubt have to pay dearly for every outrage committed.

DEBTS TO NEWSPAPERS.—Newspaper subscriptions are infallible tests of men's moral honesty. They will sooner or later discover the man. If he is dishonest, he will cheat the printer in some way—he will declare that he has the receipt somewhere, —or sent the money and it was lost in the mails, —or he will take the paper one year and then refuse to pay for it, on the ground that he never subscribed for it,—or he will move off and leave the paper coming to the post office which he left. Thousands of professed Christians are dishonest, and the printer's book will tell fearful tales in the final judgment.—S. Baptist.

It was a very accurate but a very homely illustration of a colored preacher, at a camp-meeting, not far from Philadelphia, who said: "My brethren de liberal man w'at gib away his prop'aty aint gwine to hebben for dot, no more than some of you wicked sinners. Charity aint no good widout righteousness. It is like beefsteak widout gravy: dat is to say, no good, no how."

While this is characteristic, it strikes the mark with a precision, that many of our fashionable white preachers might copy to much advantage, and, as the same time, utter sentiments that would go more directly home to the conscience, although they might be the less palatable, than those of a less pungent and

personal character. The truth, thus expressed by the colored Divine, contains more real substance, than do some entire volumes on morality and religion.

SOME of our African brethren, are adepts in the art of making evasive answers, as was illustrated in the case of Dick, a "colored individual" of Kentucky, who was a notorious thief, and so vicious in this respect that all the thefts in the neighborhood were charged upon him: On one occasion, Mr. Jones, found a number of his turkeys missing, and went to Dick and accused him of the theft, as follows:

"Dick, I believe you stole my turkeys, for I'm fully aware you will do such things."

"No sar, upon my word of honor, I didn't" responded Dick.

"But I am perfectly sure of it" quoth Jones.

"Well," at length said Dick, "I'll tell you just how it was, I didn't steal dem turkeys, but last night, when I went across your meadow, I saw one of our rails on de fence, so I brought home de rail, and when I come to look, behold dare was nine turkeys on de rail!"

AMERICAN ARTIST'S UNION!  
AMERICAN ARTIST'S UNION!  
AMERICAN ARTIST'S UNION!

The AMERICAN ARTIST'S UNION [established 1854] announce that in order to extend the sale of the following well known and highly popular

## Steel Plate Engravings.

Departure of the Pilgrim Fathers for Am. 27 x 36 in  
Landing of the Pilgrim Fathers, 27 x 36  
Falstaff Mustering his Recruits, 25 x 30  
Shakespeare and his Friends, 27 x 31  
Cotton's Saturday Night, 23 x 28  
Lord's Supper, 23 x 28  
Village Blacksmith, 27 x 32  
Manifest Destiny, (Fortune Telling) 21 x 28  
The Massacre at Wyoming in 1776, 28 x 30  
Mount Vernon in the old time, or, Washington at 80 years of age 26 x 34  
The escape of Alister MacDonald from the Massacre of Glencoe, 26 x 34  
The Madonna, 26 x 34

They have deemed expedient to offer them to their friends and the public at one dollar and fifty cents each, the price heretofore having been two dollars each, and for the purpose of stimulating the getting up of clubs, they have determined to award premiums to the getters up of the clubs, and in addition thereto to distribute amongst the subscribers the sum of \$50,000 in money and paintings as soon as the sale shall have reached 100,000 engravings. As it is our intention to advertise very extensively, and as the engravings are well known throughout the whole country, we have no doubt that with the low price we charge for them, and with the exertion which will be put forth by our numerous friends, the number will be reached in a short time. As soon as it is reached, the subscribers, through their Club Agents, will be notified by a circular letter from us, naming the time and method of distribution.

## CLUB RATES.

Single Engraving \$1.50 each—by mail, free.  
For \$15 we will send 13 Eng. & 2 to the club agent.  
" 20 " " 15 " " 5 " " "  
" 25 " " 20 " " 5 " " "  
" 30 " " 25 " " 6 " " "  
" 35 " " 30 " " 7 " " "  
" 50 " " 50 " " a Silver Watch.  
" 75 " " 80 " " a Silver Lever.  
" 100 " " 100 " " a Hunting Lever

The club packages will be very securely packed and forwarded by Express.

Any person may get up clubs and forward the amount either by Express, Sight Draft, Post Office Order or in a registered letter, and in all cases the engraving a numbered certificate and receipt will be enclosed in the package.

C. O. D. ORDERS.—Persons wishing to send for Engravings and pay the Express Co., when they are received, will be required to send with their order \$2 to \$5, according to its amount, and this will be credited on their bill.

## List of Premiums.

To be distributed  
One of \$10,000 in money, \$10,000  
" 5,000 " 5,000  
Five of 1,000 " 5,000  
Ten of 500 " 5,000  
Fifty of 100 " 5,000  
One hundred elegant Oil Paintings, richly framed Landscapes, at \$100 each. 10,000  
Two hundred elegant Oil Paintings richly framed, Interior Views, at \$50 each, 10,000

\$50,000  
The AMERICAN ARTIST'S UNION would add that these premiums are to be considered only in the light of a free gift to their patrons, as the Engravings are furnished them below their market value, and as the cost of engravings, after the plates are procured, is very trifling, they can easily afford to make the distribution, large as it is.

We trust that our numerous friends throughout the country and Canada will use their utmost exertions, so that if possible, the distribution may be made soon, and it can be done if they are all active. Ladies have often made excellent Club Agents for us and we solicit their kind efforts, which will not go unrewarded. Let one or more energetic persons in every town and village in the country commence as soon as they see this, and get up as large a Club as possible. By so doing they will be the means of introducing elegant engravings into families, and thus aid in cultivating a taste for the beautiful and refined.

Address Orders,  
Sec. Amer. Art. Union,  
25 Pine Street New York.

## Carmina Ecclesiae,

## LUTHERAN TUNE BOOK.

Fourth Edition—Revised and Improved.

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

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

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

It is printed on fine white paper, and well bound (not in the shabby manner music books are generally put up,) and is, in all respects, one of the most superior works of the kind published; this is fully shown from the numerous testimonials already received, and also from the fact, that it is used extensively by other denominations, as well as our own. A specimen copy, for examination, will be sent per mail, post paid, upon receipt of the price.

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



## Children's Department.

## Our Youthful Friends.

Here's to the merry boys and girls,  
That once I knew;  
The kindest friends, the loveliest,  
The warmest, and the true.  
A song, a song for the merry ones  
I loved in the days gone by—  
May their memory a benison be,  
To charm the by-and-by.

The by-and-by,  
When they and I  
Adown the way of life:  
By chance shall meet,  
And kindly greet,  
Amidst the storm and strife.  
A song, a song for the merry ones,  
I loved in the days gone by,  
May their memory a benison be,  
To charm the by-and-by.

The by-and-by when safely moored,  
Our bark at anchor lie;  
Within the blessed port of peace,  
The storms of life gone by.  
There is a dream of raptures sweet,  
Friends of my childhood, I shall meet,  
Each to an angel stature grown,  
The boys and girls, I once have known.

From the Educator.  
A Showman's Bill.

As our young readers have had nothing amusing in this department for some time, we publish the following copy of a manuscript play-bill, advertising a show that was to take place in the city of Syracuse, N. Y., some time previous to the breaking out of the war, when there were a great many "one horse" exhibitions travelling the country, under the charge of ignorant men, who were, in reality nothing but arrant impostors. The annexed is a true copy of the original, word for word, and letter for letter. Let all our young readers count the mistakes in spelling, and inform us how many they have found, and we will give the number that each one sends in our next, and also the true number according to our own reckoning. Let all our youthful readers make the trial, and we will see how many are correct, and how many make a near approach to being so. Send in your estimates without delay.

## GRATE PERFORMANSE AT SIRAKUSE

—NEXT WENSDAY AT 3 A.M.

## TWO LIVE ALCONDA CONSTRUCTORS

Both of which are mail and Female—

ALSO!!!

## A STRIPED ALGEBRA, STUFF,

BESIDES!!!

## A PAIR OF COCHIN CHINEY FEMALE HENS

—Alive!

—The!

## SWORD WHICH GEN. WELLINGTON

FIT WITH

## AT THE BATTLE OF WATERLOO!

whom is six feet long, and broad in proportion.

WITH!

## A ENORMOUS RATTLETAIL SNAKE!

A regular Whopper!

AND!

## BENGAL TIGER; SPOTED LEPROSY!

Together

WITH!

## WITH THE SEE SARPINT!!!

A Wonderful Curiosity!

And is able to swallow a hole hoggshead of

Lasses—hoops, staves and all, at a

single lick.

It is 500 feet in length and broad in proportion.

N. B. ONLY.

A SMALL PART OF THE TALE

of this reptil will be shown, as it is excedin

dangerous—and if it gits luse, will make a

## REGULAR SMASH UP

Among the Audiense.

## P. S. TO THE ABOVE.

AS LASSES HAS RIS

we wont experiment with his Eaten qualities

this time.

## GREAT MORTAL SPECTIKLE of MOUNT

VESUVIUS

PART ONE.

Seen Opens. Distant Moon. View of the

Bay of Naples. A thin Smoke rises. IT IS

THE BEGINNIN OF THE ERUCTION.

The Naples foges begins to travel. Yal-

ler fire, folloed by Silent Thunder. Aw-

ful consternation. SUMTHIN RUMBLES.—

It is the Mounting preparing to Shut out.

They call on the fire departheat—TAINT

NO USE.—Great fite of pigeons, hawks, owls

and other insects. A cloud of impenetrable

smoke hangs over the fatid city, thre' wich

the Naplers are sean makin tracks.

## AWFUL EXPLOSION.

of bulks, pin wheels, fire crackers, Spirals, &amp;c.

The Mounting Laver begins to Squash out!

END OF PART ONE.

(Continued in next No.)

A sailor being asked how he liked his bride,

replied, "Why, d'yee see, I took her for to be

only half of me, as the parson says, but dash

me if she isn't twice as much as I. I'm only

a tar, but she is a Tartar."

A flippant young man observed, in the pre-

sence of Dr. Farr, that he never believed any-

thing he could not understand. "Then yours

must be the very shortest creed of any man's

I know," remarked the doctor.

## Life on an Engine.

The life of a railroad engineer is graphically depicted in the following extract, copied from the Schenectady Star:

"But the engineer, he who guides the train by guiding the iron horse, and almost holds the lives of passengers in his hands—his is a life of mingled danger and pleasure. In a little seven-by-nine apartment, with square holes on each side for windows, open behind, and with machinery to look through ahead, you find him; he is the "Pathfinder"—he leads the way in all times of danger, checks the iron horse, or causes it to speed ahead with the velocity of the wind, at will.—Have you ever stood by the track, of a dark night, and watched the coming and passing of a train? Away off in the darkness you discover a light, and you hear a noise, and the earth trembles beneath your feet. The light comes nearer—you can compare it to nothing but Satan himself, with its terrible whistle—the sparks you imagine come from Beelzebub's nostrils, the fire underneath, that shines close to the ground seem like the live coals that he walks upon. It comes close to you, and you back away and shudder. You look up and there rides the—perhaps the "machine" shrieks, and you imagine he is applying the spurs to the demons sides.

A daring fellow, that engineer—you can't help saying so, and you wonder wherein lies the pleasure of being an engineer. But so he does, day after day—night after night. Moonlight evenings he sweeps over the country—through cities and villages—through fairy scenes and forest clearings—he looks through the square holes at his side, and enjoys the moonlight, but he can not stop to enjoy the beauty of the scenery. Cold, rainy, muddy, dark nights, it is the same; perhaps the tracks are undermined, or overflowed with water; perhaps scoundrels have placed obstructions in the way, or trees been overturned across the track, and in either case it is almost instant death to him, at least—but he stops not. Right on, is the word with him, and on he goes, regardless of danger, weather and every thing save the well-doing of his duty. Think of him, ye who shudder through fear in the cushioned seats of the cars, and get warm from the fire that is kindled for your benefit."

A LUNATIC IN A RAILWAY CARRIAGE.—At Hanwell, England, recently, a young lady was put into a train alone to go to London. As the train was on the point of starting, a gentleman rushed up and got in. Shortly after the train had started, the gentleman jumped up and exclaimed: "This carriage is too heavy, and it must be lightened; and straightway his carpet-bag disappeared out of the window. He sits still a few minutes, when he begins again, and this time his coat and waistcoat follow his bag. After a little while, he said: "Let us pray for the Duke of Gloucester." Down they go on their knees—the poor girl, only 17, could not do anything but obey. When that was done, they prayed for the Duke of York, and then for another—in fact, through a whole string of dukes; then they sat down, the young lady frightened out of her senses. After a few minutes, he begins again; "It won't do: I can't stand it; the train is too heavy, either you or I must get out; I don't want to, so you must go." The girl, in despair, says: "But we have not prayed for the Duke of Northumberland." "Ah, no more we have." Down they go on their knees, when luckily the train stopped at a station, and the young lady called the guard, when it was discovered that the gentleman was a lunatic escaped from Hanwell.

RITUALISTIC SPOONS.—A correspondent of the London Times writes:—"I had recently occasion to visit an ecclesiastical millinery shop in London. Being a parson of the old school, I was contemplating with wonder many novelties in which a few of my brethren rejoice, when my attention was arrested by one article which greatly excited my curiosity. It was a silver gilt spoon, with a hole in the shape of a cross cut in the center of its bowl. What could be its use? Upon inquiry I was informed that it was to fish flies out of the chalice. Really, Sir, those fishers of flies must surely have forgotten that their Divine Master has commanded them to be fishers of men."

RITUALISTS GOING TO ROME.—We learn from one of our regular foreign correspondents that a large number of the Ritualists of the Church of England, headed by two or three bishops, are soon to leave the English Church and form one of their own, preliminary to going over to Rome. We know not what importance to attach to the movement, but we are sure that many of them would feel more at home in the Romish church than in any that breathes the spirit of the Reformation.

"We trust the Lord is on our side, Mr. Lincoln," said the speaker of a delegation of Christian men to the President, during one of the darkest days of the rebellion. "I do not regard that so essential as something else," replied Mr. Lincoln. The pious visitor looked horror-struck until the President added: "I am most concerned to know that we are on the Lord's side."

HOW TO CHOOSE A WIFE.—Dr. Eranklin recommends a young man, in the choice of a wife, to select her from a bunch, giving as his reason that, when there are many daughters, they improve each other, and from emulation acquire more accomplishments, and know more and do more, than a single child spoiled by paternal fondness. This is a comfort to people blessed with large families.

## AGENTS WANTED!

The undersigned wish to employ energetic Agents for a Book entitled "Worship for the Family and School-Room," in the following counties: Lycoming, Union, Northumberland, Juniata, Perry and Schuylkill. Agents can make from \$5.00 to \$10.00 per day. Write for circulars and terms.

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

## EMPIRE SEWING MACHINE CO.

Principal Office, 616 Broadway,

NEW YORK.

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

EMPIRE SEWING MACHINE CO.

You must have

You want FIRST, to

get a GOOD article.

You then want it as

CHEAP as POSSIBLE.

This is natural and

right enough.

The question is,

WHERE to buy?

It is to your PERSONAL in-

terest to consider the follow-

ing facts:

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

This House is located at the CORNER of Sixth Street, and extends from Market to Mifflin Streets, and is now the most extensive concern of the kind in Philadelphia.

You are asked to patronize and

encourage this enterprise.

We have,

1st—GENT'S READY-MADE

CLOTHING.

2d—SPECIAL DEPARTMENT

FOR YOUTHS AND BOYS

CLOTHING.

3d—CUSTOM DEPARTMENT

TO MAKE TO ORDER.

4th—GENT'S FURNISHING

GOODS IN LARGE VARIETY.

Yours, very respectfully,

WANNAMAKER &amp; BROWN.

Oak Hall,

S. E. Cor. 6th &amp; Market,

PHILADELPHIA.

It will be well worth a visit,

whether you want to buy or not.

Samples sent by mail or ex-

press when desired.

## RESTORE YOUR SIGHT!

USE



DR. J. STEPHENS &amp; CO.'S

PATENT CORNEA RESTORERS,

OR, RESTORERS OF THE EYESIGHT.

They will Restore Impaired Sight, and Preserve it

to the Latest Period of Life.

SPECTACLES RENDERED USELESS.

The most eminent Physicians, Oculists, Divines,

and the most prominent men of our country, recom-

mend the use of the CORNEA RESTORERS for Pres-

byopia, or Far or Long-Sightedness, or every person

who wears spectacles from old age; Dimness of Vision,

or Blurring; Overworked Eyes; Asthenopia, or Weak

Eyes; Epiphora, or Watery Eyes; Pain in the Eyeball;

Amaurosis, or Obscurity of Vision; Photophobia, or

Intolerance of Light; Weakness of the Retina and

Optic Nerve; Myodesopia, or Specks or Moving Bodies

before the Eyes; Ophthalmia, or Inflammation of the

Eye and Eyelids; Catarrh of the Eye; Hemorrhage, or

Blindness; Sinking of the Eyeball, and Imperfect

Vision from the effects of Inflammation, &amp;c.

They can be used by any one with a certainty of

success, and without the least fear of injury to the eye.

More than 5,000 certificates of cures are exhibited at

our office. Cure guaranteed in every case when

applied according to the directions enclosed in each

box, or the money will be refunded. Write for a

Circular—sent gratis.

Address, Dr. J. STEPHENS &amp; CO., Oculists.

Principal Office, No. 840 Broadway,

New York.

Steam Weekly from and to Queenstown

and Liverpool.

The first-class powerful Iron Steamships of the

CUNARD LINE.

TRIPOLI, SIDON, MARATHON,

HECLA, OLYMPUS, TARIFA,

MALTA, ALEPPO, PALMYRA.

Carrying passengers on one Deck only, will sail

from Liverpool every TUESDAY, from Queens-

town every WEDNESDAY, and from New York

to Liverpool and Queenstown every WEDNES-

DAY.

Steage Passage from New York, \$30, to New

York at Low Rates, payable in Currency.

Passengers forwarded to Paris and German

ports at very low rates.

For passage apply to

E. CUNARD, STEERAGE OFFICE,

69 Broadway New York.

Responsible Agents wanted in all towns of the

United States.

H. E. MILLER, Agent at Selingsgrove.



## GROVER &amp; BAKER'S

## SEWING MACHINE.

WERE AWARDED THE

## HIGHEST PREMIUMS

At the State Fairs of

New York, Illinois, Virginia,

New Jersey, Michigan, N. Carolina,

Vermont, Wisconsin, Tennessee,

Pennsylvania, Iowa, Alabama,

Ohio, Kentucky, Oregon,

Indiana, Missouri, California,

At the Fairs of the

American Institute, Franklin Institute, Maryland

Institute, Massachusetts Mechanics' Associa-

tion, Pennsylvania Mechanics' Institute,

St. Louis Agricultural and Mechan-

ics' Association,

And at numerous Institutes and County Fairs, in-

cluding all the Fairs at which they were exhibited

the past three years.

First Prizes have also been awarded these Ma-

chines at the exhibitions of

LONDON, PARIS, DUBLIN, LINZ, BESANCO

BAYONNE, ST. DIZIER, CHALONS,

And they have been furnished by special command

to the

Empress of France, Empress of Austria, Empress

of Russia, Empress of Brazil, Queen of

pain, and Queen of Bavaria.

GROVER &amp; BAKERS. M. CO.,

495 Broadway, New York.

jy-y

## GOSLING'S BRILLIANT, EASY SHINING,

Leather Preserving

## BLACKING,

A Composition of Neat's Foot Oil and

pure Ivory Black.

Imparting to BOOT and SHOE

LEATHER the softness and pliancy

of KID—while with one-fourth the

labor usually employed in the appli-

cation of the ordinary Blackings, it

produces a JET BLACK ENAM-

EL GLOSS, equalled only by Pat-

ent Leather.

Sold at Retail by all Grocers and

Shoe Dealers.

Orders received by American Ad-

vertising Agency, 389 Broad-

way, New York.

And Wholesaled at the Manufactur-

er's Depot,

154 Reade Street, N. Y.

E. REMINGTON &amp; SONS,

MANUFACTURERS OF

REVOLVERS, RIFLES, MUS-

KETS &amp; CARBINES.

For the United States Service. Also.

POCKET AND BELT REVOLVERS,

Repeating Pistols,

RIFLE CANES, REVOLVING RIFLES,

Rifle and Shot Gun Barrels, and Gun Materials

sold by Gun dealers and the trade generally.

In these days of housebreaking and Robbery,

every House, Store, Bank, and office, should

have one of

REMINGTON'S REVOLVERS.

Parties desiring to avail themselves of the late

improvements in Pistols, and superior workman-

ship and form, will find all combined in the

New

REMINGTON REVOLVER.

Circulars containing cuts and description of our

Arms will be furnished upon application.

SINGLE BARREL SHOT GUN.

NEW PATTERN.

LIGHT, CONVENIENT, AND CHEAP.

A liberal discount to dealers.

E. REMINGTON &amp; SONS, Ilion, N. Y.

E. MORSE NICHOLS, AGENT.

No. 40, Courtland St., New York.

EULOGY

ON THE LIFE AND CHARACTER

OF

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

Delivered before the Professors and Student of

the Missionary Institute, and a large concourse

of citizens and visitors, at Selingsgrove, Pa., May

28, 1866, by

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