





## THE AMERICAN LUTHERAN.

REVS. P. ANSTADT &amp; C. LEELEY, EDITORS

Selinsgrove, Pa., February 14, 1867.

We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

GETTYSBURG.—The following item of news we clip from the Lewisburg Chronicle of the 8th inst. We had not heard anything of it from any other source. Is it true?

"The north building of Gettysburg College was destroyed by fire on the 25th ult. It is supposed to have been the work of an incendiary."

THE NORTHERN CONFERENCE of the Synod of Central Pa., will meet, (God willing,) on Thursday evening, March 14th, 1867, in the Lutheran Church of Bellefonte, Centre county, Pa. Subject for discussion: "What is the best method of developing the true spirit of Church love among church members." Rev. Dr. Ziegler, Essayist. Remember the Missionary collections.

The brethren arriving at Bellefonte will report themselves at the Lutheran church.

W. L. HEISLER, Sec'y.

Feb. 8, 1867.

## Dr. Seiss' Chilianism.

Dr. Seiss has lately published a revised edition of his "Last Times and the Great Consummation." It is a book of 438 pages, in which he gives an extended view of his theory on the millennium, and the second advent of Christ. The last number of the "Lehre und Wehre" contains an abstract of the contents of the book and a scathing review of his chilianistic theory from which we will translate some extracts for the benefit of our readers.

The Millennium begins according to Dr. Seiss, with the second visible advent of Christ to judgment. Then follows the renewal and regeneration of the earth, which shall be of eternal duration, by means of fire and special electrical influences. At the same time the first resurrection will take place, which will be corporeal, but will embrace only the saints. These will reign with Christ a thousand years in a kingdom that will be "literal, actual, external, earthly, visible, divine and eternal." The Millennium and the Judgment are one and the same, for the Judgment will last a thousand years. To this judgment Christ will come as a thief in the night, i. e. secretly. He will not necessarily be seen of all at the same time. He will raise up his elect before the world shall be aware of it. The last day will be here and the world will not believe it, but go on as before, fighting against the Lamb. But the saints will be transformed, and taken up to Christ in the clouds, without being seen of mortal eyes. The Judgment upon the nations will consist in this, that all the present systems of government in church and state, will be destroyed, and the great centres and powers of ungodliness will be burnt up. Then there will be destroyed 1. the two-horned beast of which Daniel and John prophesied, namely, the present governments of the countries which proceeded out of the Roman empire, 2. the image of the beast, i. e. the Papal hierarchy, and 3. the Great Babylon, i. e. the union between church and state. From this universal crash only the Jewish race is excepted, which will be converted and repossess Jerusalem and Palestine. But some of the reigning powers will take great offense at this. At last all the powers of earth will form a great alliance under the last head of the beast, the Antichrist, (most likely Louis Napoleon III. of France), and a great oriental war will begin, that will concentrate in Palestine. After the Antichrist shall have perpetrated all sorts of mischief, a most dreadful calamity will overwhelm him and all his hosts. Their flesh will rot, even while they yet stand upon their feet, and their eyes in their sockets, and their tongues in their mouths will rot. But in the mean time, the Jews will return to their country on horses and swiftly moving vehicles, which some understand to be railroads. Already a large part of this land belongs to the rich Jewish Bankers, the Rothschilds. According to Isaiah 18., a naval power, far west of Palestine, probably the United States, or England, or both together, will interest themselves for the Jews with their ships. Jerusalem will be rebuilt and become the capital of the world; Christ will sit visibly on the throne of his father David, and the saints, who will become visible, will rule those who are still in the flesh. A renewed temple service will then embrace some of the ancient customs. Then there will be no doubt or unbelief, no death, nor sin upon the earth. Men will be living upon the earth without knowing what death is. Also those who live in the flesh will not be excluded from the nearer view of the glory of Christ. The world will be turned into a Paradise of God. After these thousand years the Devil will be let loose, the last rebellion under Gog and Magog destroyed, the ungodly dead, who have up to this time been in hell, will be raised and judged, and Satan, death and hell delivered over to eternal damnation. The Millennium is very close at hand. As God created heaven and earth in six days and rested on the seventh, so also will the seventh thousand year be the great Sabbath year. From various calculations it is discovered that the Millennium will begin in the year 1869 or '70, in which year the world will be 6000 years old."

This is the substance of Dr. Seiss' Chilianism. The reviewer in the "Lehre und Wehre" says: The reading of this book has made a most painful impression upon us. Christ is not honored in this book as the Saviour, but as "a great earthly prince." p. 114. Not Christ's reign of grace is praised, but the Millennial glory: "Will it (the Millennial glory) not infuse a greater joy than all the gifts of Pentecost?" p. 217. "O tell me not that this is the glorious kingdom of the Messiah! tell me not that these are the scenes for which the saints looked with so much joy. I will not

so much dishonor my Saviour and his word as to admit for one moment, that this dispensation is the exalted kingdom of the Messiah. No, no, no. Christ does not reign yet in that kingdom which he has promised for which he has taught us to pray." p. 133. The old Rabbins are peculiarly honored on account of their Jewish extraction: "These old Rabbins were the friends, countrymen, brethren and children of Jehovah's own inspired prophets, and may be our guides in many things." p. 100. But of Luther he says on the contrary: "Although the greatest of men after the Apostles in his own sphere, yet he is the last among the great theologians to whom we would intrust ourselves as our guide in the interpretation of the Apocalypse." p. 355. Just think of it; the Jewish rabbins as guides in prophetic theology, notwithstanding Christ has pronounced them blind guides, Matth. 13, 14. Sometime Dr. Seiss seems to have some compunctions of conscience himself on account of his false interpretation of the word of God, for he says: "Men may think I dream," but he asserts for example in regard to the prophecies which he falsely explains as relating to the glory of the Jews after their return to Palestine, "That they will be fulfilled, is as sure as the existence of God." One should never forget that it is a dreadful sin to proclaim false doctrines with a reference to the name of God."

For the assumption that the last day will endure a thousand years, and will constitute the Millennium, Dr. Seiss gives no proof from the word of God at all. Even with this assumption the Chilianists cannot hold to one visible advent of Christ. Therefore Dr. Seiss is forced to confess: "It seems to be indicated that the advent of Christ will be in two different grades. . . . he shall come as a thief in the night, but he shall also come in the clouds of heaven with great power and glory." p. 351. Christ will come as a thief in the night, but not as Dr. Seiss thinks, that he shall secretly sneak into the world like a thief, so that men shall not notice or see him, but as Christ himself explains it: "He will come in an hour when ye think not." Why deny what stands in the clearest words of the Bible: "Every eye shall see him." Rom. 1, 7. "Then shall all the tribes of the earth mourn" and they shall see the Son of Man coming in the clouds of heaven with power and great glory." How can any one in the face of these passages declare: "He will not necessarily be seen by all at the same time." p. 152. But not only the second advent of Christ is falsified, but also the burning of the world, in order to make room for the Millennium. The burning of the world, according to Dr. Seiss means only, that it shall be electrified, and purified and fructified by volcanic action. "The scene which the Apostle describes," says Dr. Seiss, "is not general, but particular and local, not very much different from volcanic eruptions that have been observed." p. 76. But the Scripture speaks of such a burning of the world at the last day, by which the entire dissolution and destruction of the earth will be accomplished. Christ says, "Heaven and earth shall pass away." "From whence the earth and the heavens fled away, and there was found no place for them."

How Dr. Seiss can presume to determine by calculation the last day with which the Millennium is to begin, is to us incomprehensible, when the Saviour says: "Of that day and that hour knoweth no man, not even the angels in heaven."

The reviewer closes with the wish, that Dr. Seiss might examine his chilianism prayerfully, and in the light of God's word, which would undoubtedly convince him of the falsity of his doctrine.

## The Wheeling Mission.

We have received a circular from Rev. S. B. Barnitz, English Lutheran Missionary in Wheeling, W. Va. The circular represents Wheeling as a most important Missionary field for the Lutheran church, because Wheeling is at present the capital of West Virginia, and on account of its immense amount of material both German and English, that could be gathered into the church.

The Mission has continued but four years and a half and has thus far been a complete success in winning souls; the number of communicant members is about 100, and the number of Sabbath School scholars 400. Their rented Hall is too small for the audiences, and they therefore need a suitable building to worship and hold their Sunday School in. But their members are all poor. They have not a single wealthy man, and not ten property holders among them.

They therefore appeal to the liberality of the church to aid them in purchasing a lot and building a chapel. \$2,000 has already been collected by Rev. Barnitz in York, Philadelphia, Hanover and Easton, and if there is a general collection held in the churches, (on Easter Sunday, if convenient,) they hope to succeed in their enterprise. We wish the brethren in Wheeling abundant success, and commend their case to the liberality of our readers. Rev. Barnitz has been represented to us as a zealous, persevering, and successful missionary. Our impression is also that he is right on the Gen. Synod question, and that he and his Mission will continue in their loyalty to the Gen. Synod, although they have hitherto, if we mistake not, belonged to the Pittsburgh Synod. It might be well for Bro. Barnitz to make a public statement to that effect, and we have no doubt, this would secure for them the cordial support of all the friends of the Gen. Synod. Contributions may be sent to Rev. Barnitz, Lock Box 151.

SALONA.—Rev. W. L. Heisler writes from Salona: "Last Friday I closed a very interesting meeting of five weeks continuance in my Synodtown church. Fifty-two professed faith in Christ. Thirty-six have already united with the church, and there will be more shortly. I am now engaged in a meeting at Salona."

There are in Navarro county, Texas, not less than sixty thousand acres of fine uncultivated lands, which yield a bale of cotton to the acre, to be had at from three to five dollars per acre.

## Spirit of the Symbolic Press.

The "Lutherische Kirchenzeitung," a most rabid symbolical German Paper edited by Professors Lehman and Schmidt of Columbus, Ohio, contains the following flattering notice of the Lutheran Observer and of the American Lutheran:

"The Lutheran Observer appears now in Philadelphia enlarged and beautified. Improved it is not, and is now as far from being 'Lutherian' as it ever was. It promises not to engage much in controversy. A good resolution when one has rusted and blunt weapons."

The "American Lutheran" has also been enlarged. Horse it could not be made, although Pastor Anstadt, its editor, makes attempts to do so.

This Professor Schmidt must be a paragon of amiability and editorial courtesy. Further this saintly editor informs his readers that, "The papers of the 'General Synod' again bring many accounts of 'revivals,' and that the anxious bench has suffered much this winter."

It is easily perceived what spirit this Prof. Schmidt is of. An account of a revival of religion is to him the most dreadful news, and he hates an anxious bench more than the devil. The greatest harm we can wish him is that he may sit on one till his heart is changed.

## A Different Spirit.

How different a spirit is breathed in the following words, also from a professor of theology in one of our western institutions: "Rev. P. Anstadt,

Dear Bro!

I am glad to see your paper so much improved in both appearance and character. Not that I ever objected to either, especially not the latter, but I am glad to see a paper so definite in its character and spiritual in matter, growing into large dimensions and extending the sphere of its circulation. God speed thee, then open, earnest advocate of American Lutheran Christianity!"

## EDITORIAL CORRESPONDENCE.

## THE BLOOMFIELD CHARGE.

This winter the Lord "giveth snow like wool: he scattereth the hair frost like ashes. He casteth forth his ice like morsels: who can stand before his cold?" Ps 147, 16, 17. The snow, the hair frost, the ice and the cold are abundant this winter. I think one of the severest winters and the longest I have ever known. The drifts, in many sections, are very deep.

My visit to Marklesville, in the Bloomfield district under the care of Rev. G. F. Schaeffer, was unpropitious on account of the snow. There was however a good spirit among the people. As long as they could attend the meeting they did. Winter is a good time to attend meeting when there is just enough snow on the ground for sleighing; but this winter we have almost too much of a good thing. The people could not come to church. I was long enough in this charge, however, to notice that they have a mind to work. As far as I could ascertain, I think Bro. Schaeffer is progressing in the good work of the Lord. I hope to hear of a blessed work in the Newport congregation. The Pastor had commenced a meeting about the time I had to leave. The Lord bless his own word and the labors of his ministering servants, that souls may be changed from the ways of sin to the ways of God.

This district is too extensive for one man to cultivate properly. A minister should live in Newport, which is a very pleasant R. Road town, where I became acquainted with many good people.

## MONTGOMERY COUNTY, PA.

This county lies north of the city of Philadelphia. The North Penna. R. R. passes through it. It is an accommodation road. City merchants are building palatial residences all along the road. The farming lands of this county are more adapted to grazing than grain; hence milk is the great staple of this country. Thousands of cans are daily sent into the city, each containing from five to ten gallons.

The face of the country is variegated and the scenery is beautiful, and I should think, most delightful in summer.

The winds have free scope and have piled the snow upon heaps and filled lanes and roads rendering them almost impassable. My first Sabbath in this county will be long remembered.

## NORTH WALES

is the centre of the charge under the care of Rev. P. M. Rightmeyer. Three congregations compose the district. North Wales lies on the North Penna. R. R. It is a small village, youthful and healthy in appearance. The church here is an old union building, somewhat antiquated in the style of its architecture, and contains too much room for an ordinary service.

The German Reformed are wisely withdrawing and are engaged in erecting a commodious church of their own in the town. If the Lutherans do not follow their example they certainly will dwindle into insignificance.

Rain fell on Saturday night. The snow was melting. The people could not attend church. The minister however must go in one else goes. He must be faithful if all else fail.

After service in the morning Bro. R., his daughter and I started to make the afternoon appointment at St. John's Church. We had some misgivings, but hope, the anchor of the soul, bore us up until we came to a long lane well filled with snow. The water began to soak through the snow underneath and by times the horse would sink in with all fours up to his body. One wheel of the carriage down. What is to be done? not much time to think. The poor animal floundering about in the snow. We unhitched, gave him the reins, pulled down the fence, and worked him out.

Three stout Irishmen came to our relief. Huey taking hold of the shafts of the carriage as an Irishman only could, and was after pooling the thing out, when down went one of Huey's legs more than two feet into the

slush. And what's the mather, quoth Jennie. Why Jennie I've got my leg in here, and D—l a bit, if I can get it out. Well, hould on now, I will be after helping you. Now Huey and Jennie both pull at the same leg and down goes Jennie with both legs. Arah me! here I am down too! The sympathy of the Dominie and appointment at the church impell him to help Jennie and Huey, and down goes Dominie, all struggling like ducks in soft mud.

The passengers, cruel as they were, could do little else than laugh, and extend a few rails to their relief. Huey gets his foot out minus the boot. The Dominie, now safe again, gets a rail as a lever to overcome the principle of suction in the boot, but the strap gives way. Then Huey calls for a shovel, the natural instrument of an Irishman, and extricates his boot. By aid of rails the carriage was at last brought through this slough of difficulty and the party arrived at St. John's tardy nearly one hour.

## HOME MISSIONS.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until its righteousness shall go forth as brightness and its salvation as a lamp that burneth." Isa. 52, 1.

I have said that the great work of the American Lutheran Church is Home Missions. To go church in America, is there such an extensive field of usefulness opened. Whilst it is our duty, and our solemn duty, to cultivate the angelic descendants of Germans, and the Germans themselves as far as we can, we are not exclusively bound to them alone. We are bound to them, it is true, in the common bonds of humanity, and should make them an efficient and a living power in the Church of God, instead of a lifeless mass of religionists, "without God and without hope." Other nationalities have a claim also upon our efforts, and we can have as much access to them as to the Germans.

In the State of Iowa, all nationalities concentrate. The German, the Norwegian, the Swede, the Englishman, the Scotchman, the Frenchman, and the native born. All kinds of religionists also concentrate there. The Puritan and Catholic, the different families of Presbyterians and Methodists and Lutherans, Universalists, Spiritualists and Infidels, —all claiming public favor and resorting to all kinds of measures to obtain it.

## DAVENPORT

is a representative town. What may be said and seen of that place, may be said and seen of the whole State. The German element is the largest there. In the middle of the city I saw a large building. I asked a boy what it was. "It is a German Theatre, sir." "Well, what do they do in it?" "Oh! why they play on a stage, and speak, and sing, and have music of all kinds, and every body goes there." I asked for a German minister. He sent me a few squares off to a little building on the side of a hill. It was a church. The lower part contained a basement in which the minister lived. An unsightly church and an unsightly little dwelling room. In broken English the lady said her husband had just left for Synod, and that he belonged to the Congregational Church. He met with men who did not understand one word of his language: yet he went. I left, thinking.

I found a pleasant, affable man in the person of Rev. Joshua Ritter, Luth. minister, who said he would give the use of his church, quite a neat building, for English service at any such time as they would not use it themselves. This is the only Luth. Church in this place, and there are thousands of Germans as well as others whose souls are not cared for.

## MARSHALLTOWN

is located on the Chicago and North Western R. R. about 160 miles west of the Mississippi river, and nearly in the same latitude as Chicago. This is one of the most flourishing towns in the interior of the State. It is now about 14 years old, and contains a population of nearly 4,000. It is beautifully located. Considerable timber in the country. The soil of Marshall Co. is equal to any in the state, and immigration and improvements are very extensive.

I have been anxious to see some Lutheran families immigrating to Marshalltown. Almost any kind of business will pay in that place. For a new town as that is, an immense business is done. The Lutherans have a neat little brick church there. They have not had a minister for some time, and are not able to sustain one without help from the church abroad.

Now I think it had policy to urge the claims of places which have no church edifice and no better prospect for members and building up a congregation than Marshalltown, where there is a pretty fair beginning. Is there no young man amongst us, conscious of the spirit of his divine Master, who would be willing to go? Will not some of our district Synods take it up and say to some young brother: "Go and preach the Gospel to the people of Marshalltown, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." They need it there, and God will bless the gospel there as well as elsewhere. Let us hear from some of the conferences which are soon to meet at Williamsport, Pa., and at Mifflintown, Pa. Brethren, what will you do? and what can you do? There are already many members of the Lutheran church in Marshall and Grundy counties, and no one is caring for their souls. Must we abandon these vast fields simply from a want of men and money? It grieves my heart to think of it. Can we have the right faith and abandon our people, leave them to be a prey to Universalism, Spiritualism and the Devil? No! no! we will be neither true to God nor to ourselves if we do. I would say to Lutherans who have a desire to go West, that there is land near Marshalltown to possess and business there to do. Will you go? I await a reply. A colony of 50 families going there, would be a blessing to themselves, to the community, and the church in general.

It was a happy sentiment of some devout writer, that God carries his people only when they cannot walk; he pities our weakness, but not our sloth.

## CHURCH NEWS.

BLAIN, PA.—Rev. W. J. Cutter, pastor of the Lutheran Church in Blain, Perry Co., Pa., has had his attention called to the western mission field, first by the Allegany Synod, and since the meeting of the extra session of the Synod of Central Pa., of which he is a member, his attention has been called to the mission field in Missouri. After having given the subject a prayerful consideration, he offered his resignation to the congregation, which at first was not accepted, but after he had requested them to consider and view it as a call from God, they reluctantly accepted his resignation. We wish the dear brother God's blessing in his contemplated new field of labor.

The Blain charge will be vacant next spring. They want a minister who can preach in the English and the German languages. They need an active, energetic man; such a one will be well supported and find an extensive field of usefulness among a kind people. We shall long remember the kindness and hospitality of the people at Blain, during the meeting of Synod last year.

NOBLESVILLE, Ind.—Rev. D. Smith writes: "I have just closed my second protracted meeting this season, each of which continued two weeks, one in the Mt. Pleasant, the other in the Cicero congregation. We enjoyed two precious seasons of Divine grace, for the Lord was in his holy temple and revived his work greatly among us. There were not so many cases of conversion, as we sometimes had in meetings, but a deeper work of grace, and more profound evidences of the operations of the Spirit of God upon the hearts of the people in general, I never witnessed in any meeting before. At times the solemnity and silence of death reigned, and then the Spirit of God evidently moved with such power the hearts of the people, that the sinner felt it impossible to resist the force of his convictions and the children of God rejoiced. There were a number of persons added to the church, who made a profession of religion, and the congregations were greatly revived and encouraged in their spiritual life. To God be all the praise.

READING, Pa.—In the "Katholische Kirchenzeitung," we are informed that the Rev. Gerhard Walmeyer, Roman Catholic priest, of that place, had his life insured for the benefit of his sisters, in October, 1865, to the amount of \$5,000. On the 17th of January last, he died, and the Insurance Company promptly paid the amount to the sisters of the deceased. The editor hopes that the sisters will now show their gratitude to their brother by having masses celebrated and praying for his soul. Is it not strange, that so good a priest as Rev. Walmeyer, who had his life insured to the amount of \$5,000, for the benefit of his sisters, should still stand in need of prayers and masses to redeem his soul from Purgatory?

CINCINNATI, O.—Prof. Joel Swartz, of Springfield, Ohio, has accepted a call to the First English Lutheran, Congregation in Cincinnati. He will enter upon his labors there immediately, but will not move his family from Springfield, for perhaps six or eight weeks. Prof. Swartz is one of our best men, and it will not be difficult to fill his place in Wittenberg College. He will be a most worthy successor of the sainted Harrison, and will have a most extensive and important field of usefulness in Cincinnati. May he win many souls to Christ.

UPPER STRASBURG.—From a private letter of Rev. E. Dutt, we learn that he has enjoyed a great revival of religion in his charge during this winter. He commenced to hold protracted meetings three months ago, which were held alternately in the different churches of his charge. During these meetings he did nearly all the preaching himself. His labors were crowned with abundant success. Believers were greatly built up, and many sinners were converted to God. Many of them were heads of families, some of them aged and gray headed fathers and mothers. The result is that ninety-four have already been added to the church, and he expects to add more at his next communion. Truly the Lord hath done great things for us, whereof we are glad.

A FASHIONABLE CHURCH.—Mr. Parton gives in the January number of the Atlantic, the following description of a fashionable church, which he speaks of as one of the most characteristic peculiarities of America: "In a word, the design of the fashionable church builder of the present moment is to produce a richly furnished, quaintly adorned, illuminated, ecclesiastical parlor, in which a few hundred ladies and gentlemen, attired in kindred taste, may sit perfectly at ease, and see no object not in harmony with the scene around them. Everything in and around the church seems to proclaim it a kind of exclusive ecclesiastical club, designed for the accommodation of persons of ten thousand dollars a year and upward. Or it is as though the carriages on the road to heaven were divided into first class, second class, and third class, and a man takes one that either accords with his means, or denies himself the advantage of travelling that road, or prefers to trudge along on foot, an independent wayfarer."

SAINTS IN HEAVEN.—Temptation and sin have no place in heaven. Those evils belong to earth and hell; but within the gates of heaven nothing must enter that tempteth, nothing that defileth. The mixture of sinful thoughts and idle words, sinful actions and irregular affections makes our state of holiness so imperfect here below. We groan within ourselves, being burdened. We would be rid of those criminal weaknesses, those guilty attendants of our lives. The spirits above are under the sweet necessity of being forever holy. Their natures have put on perfection. The image of God is so fit completed in them that nothing contrary to the divine nature remains in all their frame, for they see God in the fairest beauties of his holiness, and they adore and love. They behold him without a veil, and changed into the same image from glory to glory.

## Miscellaneous.

## MORMONISM EXPOSED.

Rev. Mr. McLeod, delivered a lecture on Mormonism, in the Presbyterian church, Cleveland, Ohio, on Sunday evening, Jan. 27, to a large audience. He has resided for some years in Salt Lake City, been a prominent Gentle, and the editor of the Union Vidette, a daily and weekly paper, in which his fearless exposition of Mormonism (it much to open the eyes of the outside world.

He established a Sabbath School in Salt Lake city, with an attendance of nearly four hundred children, and founded a church—all denominations meeting upon a common platform of Christianity and opposed to Mormonism. Since he left Utah he has been informed of the murder in cold blood of Dr. Robinson, who was the Superintendent of the Sunday School. He was decoyed from his home, at night, by the agents of Young, who told him that a friend who lived a short distance away was very ill and desired to see him. Dr. R., suspecting nothing, started to go to the house of his friend, but was waylaid by assassins and shot.

We present below a brief synopsis of the reverend gentleman's address:

He spoke of the utter and unquenchable hatred of the Mormons towards the Gentiles, and said they would frequently dog their steps when out of the city, disguised as Indians and murder them. If the veil could be lifted from the hideous system, and persons could be permitted to testify, dark and fearful scenes of blood and crime would be revealed. Brigham taught that his opposers could only be saved by the shedding of blood. He sometimes said to his congregations that he could see those before him, who had a leaning toward the religion of the Gentiles, and he would recommend them to go to the Bishop, and allow themselves to be bled, otherwise they must certainly be lost. Young ladies, for attending Gentile services, prayer meetings, societies, &c., were publicly denounced by the Mormon leaders, in language too vile to be repeated.

He said that various agencies had conspired to bring wealth to Salt Lake city. The opening up of the vast mines, and the immense overland travel which must pass thro' that place, afford the people of that region a better market for their products than is given to any other territory. All the Mormon leaders had accumulated vast wealth, although much of this is the result of most bitter extortion practiced upon the people. Brigham Young boasted of his millions in the Bank of England, and owned a large plantation, a hotel, a distillery, a saloon, and a theatre, which last brings him an income of thirty thousand a year. Everything was taxed to the amount of a tenth, for the support of the church.—Grain was tithed; manufactured products were tithed; the servant was tithed upon his wages and the poorest woman, who barely gains the means of subsistence was tithed upon her meagre store. He said that if the people had assurance of the protection and support of the Government in refusing to pay this unjust and tyrannical tax many of them would resist the extortion, but as it is they dare not.

He said that foreigners were decoyed from the countries of Europe by the most gross misrepresentations. They know nothing of American institutions and upon their arrival at Salt Lake city they are taught that Mormonism is the only true religion and that God will pour out vengeance upon the nation for its willful rejection of the truth. Women who now mourn for their unreturning braves would yet place themselves under the protection of the prophets. In this way the credulous foreigners were most basely deceived, and this was the secret of Brigham's power over them. He said that persons were not members of the Mormon church until they had passed thro' the ceremonies of the endowment-house.—Here all were disrobed and arrayed in the garments of the church, the inner one fitting closely to the person, and containing marks and signs symbolical of their duties, and the awful punishment that would overtake them should they entertain heretical doctrines. This was always to be worn as a charm, to protect the wearer from sin and bodily harm. It was taught that Brigham Young was the creator of this world and that he will be a god after death; and that persons need believe no more of the Bible than they choose. The power of Young over his deluded followers was remarkable. At his command persons would leave their business and be absent two or three years in Europe, as missionaries. But a short time ago sixty persons were sent to foreign countries to made converts and induce emigration to the city of the "Latter Day Saints."

He said that statesmen and letter writers had very narrow views respecting Mormonism. He regarded it as a system reeking with corruption, and having nothing in common with our free American institutions. The women are educated to believe that it is their religious duty to be the wives of the deacons.—But while they regard it as a duty, they stagger beneath the burden. He had been told by an English lady, who had embraced the Mormon faith when but a child, that so subtle were the teachings of their leaders that she actually made up her mind, and did tell her husband it was his duty to take another wife, although to do so almost broke her heart.

He spoke of civil liberty in Salt Lake city, and said that the ballots were all numbered, and the name of each holder registered. If he failed to vote for Brigham Young, he was persecuted with remorseless vengeance. Assassins and agents of Young were incited by him to deeds of blood. He said that the hands of the incarnate fiends of the French Revolution were not so reeking as were those of the Mormon leaders. Mr. Brassfield, a Gentle, was married to a Mormon lady, and three days after was assassinated. Brigham approved the act, and said that by uniting himself with a Mormon woman he had forfeited his life.—Dr. Robinson was also murdered for having committed three crimes—attempts to secure his claim to some land which he had pre-empted; being Superintendent of a Sunday School; and teaching the children heretical doctrines; and becoming attached to a Mor-

mon. The speaker said that he himself had performed the marriage ceremony for Dr. R., his last official act before leaving the city.—He regretted that he had not a week evening to spend in the city, that he might lift the veil, revealing the hideous form of Mormonism, and the guilt of Brigham Young, who is the defamer, and the blasphemous of God's law.

## The Daily Prayer Meeting in Fulton St., New York.

There was a long and very interesting letter from the wife of a pastor in Texas, detailing the state of religion there, and requesting prayers for the church which was under the charge of her husband, and for the outpouring of the Holy Spirit upon all the churches and people of God in that city, and upon the unconverted and impenitent also. She also desires the meeting to pray for a blessing upon the "home circle" of a very dear friend.

Another writes: I read each week, of the many prayers that have been answered. Oh! pray that God would have mercy upon me.—My agony is great, more than I can bear. I am a professor of religion, and have been for several years, but fear that I have become a backslider, all seems so dark to me. Do pray for me!

The following comes from a village in Vermont:

"We are in great need. We have no pastor, no meetings, no Sabbath schools, and the few professing Christians, who belong to almost every denomination, seem to have lost all hope of ever enjoying the privileges of a living church. Spiritualism and infidelity abound. While you are praying for the conversion of the world, will you pray for us?—Will you pray that a good minister may be sent us, that the people may receive him gladly, and that Christians, and especially myself may be revived, so that we can heartily unite to form a church which shall be built on the only true foundation; and do pray that the Holy Spirit may be poured out upon this people, so that this wilderness may blossom as the rose. Will you also pray for my brother, who has a praying wife, that he may be converted."

We give the following letter because it presents, in distinct terms, the requests in about a dozen others received from different and remote portions of the country:

"I read with interest, weekly, the account of your daily prayer meeting, and long to share an interest in your prayers for the neighborhood in which I live. Many dear friends are out of the ark of safety. Will you not pray for the Holy Spirit to lead them to feel their need of Christ, and bring them to Him as their only Saviour. A Sabbath school has just been organized in this vicinity, which is fully attended and all evince a deep interest—still, in the case of many, the one thing needful is wanting. How can we help praying for their salvation? I have a dear son, too, just entering upon manhood, who is not a follower of the meek and lowly Jesus: will you not pray for him also, that he may become truly a child of God and live a life of devotion to his service. How many witnesses are there to prove that God is a hearer and answerer of prayer; you will probably never know until you reach heaven how many arrive at that blessed place in answer to your prayers. Then be encouraged to pray without ceasing, for in due season you shall reap if you faint not."

Another writes: "I try to pray, but am so despondent and hopeless. My heart does not feel nor trust. In my wretchedness, I seek the prayers of those who have the faith that I desire."

Another writes: "Remember me in your meetings, at your homes, and wherever you meet to pray, for sleepless nights and wearisome days are appointed unto me."—In this way the credulous foreigners were most basely deceived, and this was the secret of Brigham's power over them. He said that persons were not members of the Mormon church until they had passed thro' the ceremonies of the endowment-house.—Here all were disrobed and arrayed in the garments of the church, the inner one fitting closely to the person, and containing marks and signs symbolical of their duties, and the awful punishment that would overtake them should they entertain heretical doctrines. This was always to be worn as a charm, to protect the wearer from sin and bodily harm. It was taught that Brigham Young was the creator of this world and that he will be a god after death; and that persons need believe no more of the Bible than they choose. The power of Young over his deluded followers was remarkable. At his command persons would leave their business and be absent two or three years in Europe, as missionaries. But a short time ago sixty persons were sent to foreign countries to made converts and induce emigration to the city of the "Latter Day Saints."

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## The Law of Giving.

Every true Christian desires to use whatever property is in his possession to the glory of God. It is often a serious and difficult matter to decide how much he ought to give for the different departments of the great work committed to the church. What principle should guide him in answering this question?

Evidently he ought not to bestow all his contributions on any one object when others of equal importance are presenting their claims. However much he may be interested in Home Missions, or Foreign Missions, or Bible and Tract distribution, or educating young men for the ministry, or sustaining Sunday schools, he ought to remember that all these demand the support of Christians. He cannot afford to allow any one of them to be without his personal contributions. He needs to have his interest in every good cause stimulated by his own contributions for its support.

The first question is,—How much can he bestow on all in the aggregate? Can any definite per cent of his income be fixed, below which he ought not to fall and above which he need not give? The scripture rule is—"Every man as God hath prospered him." But does this mean that if A's income is twice B's, his contributions must be twice B's?

Here is a man who has no means of support beyond his daily earnings. His family need almost all that he can acquire. By rigid economy, he cannot lay up more than five per cent of all his earnings. Another man, whose necessary expenses are no greater, can earn twice as much, that is, by the same economy that the first man exercised lay by more than fifty per cent of his income. No one would say that the law of Christ requires both men to give for purposes of Christian benevolence the same per cent of their incomes.

Then, must every man give all of his income beyond a certain amount which he considers necessary for the support of himself and family? This was the principle adopted by John Wesley, who when his income was \$30, lived on 28 and gave away 2, and when his income was \$60, lived on 28 and gave 32. Such, certainly, cannot be the law for all men, for some by increasing their capital can greatly increase their power of usefulness. Moreover, if any such rigid and perfectly defined law had been intended by the great Head of the Church, he would have stated it in his word.

It is left to every one's judgment to decide how much he can give without impairing his own ability to give in future. He must be willing to give whatever God enables him to give, willing to give all his property if that is required. He must use his best judgment in deciding whether all, and if not all, then how much can be wisely given. But he must ask this question honestly, desiring to do the utmost that fidelity to Christ demands. He must remember in his serious deliberation that his estimate of duty is far more likely to fall below, than to go beyond, actual duty. If the promptings of his heart, at first when the claims of Christ are presented, are beyond his inclinations when he takes into account the greatness of the personal sacrifices, he ought generally to follow the first prompting rather than the second. Men are much more likely to be covetous than to give too much for the service of Christ. If conscience and Christian love suggest one sum and selfishness suggests another, it is generally safe to yield to the suggestion of the first.

Very few Christians, if any, have given more for objects of Christian benevolence than was right and wise. Very many have given less than duty demanded. Yet the former mistake is a better one than the latter. Let every one who loves Christ see that he does not make the second mistake, which is at once more probable and more dangerous than the first.—*Not. Baptist.*

## ALLEGHANY EVANGELICAL LUTHERAN SYNOD.

We are, through the kindness of a personal friend and acquaintance of the above Synod, in possession of the minutes of its last session. We have read them somewhat carefully, and find some things therein worthy of special notice. There is one item of its proceedings to which we would call the attention of our Synods. It is the appointment of a committee on examination of candidates for the ministry, assigning to each the particular subject on which to examine applicants. Their committee is composed of six, to which the different branches of Theology are distributed. 1st, Personal Piety and Pastoral Theology; 2d, Evidence of Christianity; 3d, Church History and Revealed Theology; 4th, Church History and Church Government; 5th, Homiletics and Sacred Rhetoric; 6th, Greek and Hebrew Scriptures.

The decided advantage of such an arrangement must be manifest at a glance.

No one minister, unless he is a Professor of Theology, and then not unless he teach the whole course in a Theological Seminary, can be expected to be prepared to examine a candidate, as it should be done, on all the above points. But let each member of this standing committee know that his business will be to examine applicants on but one, or at most, two particular branches, and he can reasonably be expected, by directing his spare moments to this one department of Theology during the year, be prepared to do his work thoroughly. But where is the minister, engaged the whole year in the pastoral work, who, from the very nature of the case, can be sufficiently conversant with Theology, in all its branches, to be qualified for the duty referred to.

Nor does it alter the case in the least, that an examining committee be composed of two or three, as it mostly is, provided each member has not his special duty clearly defined, when placed on that committee. Two or three are likely to do the work no better than one, if the work of each is not clearly defined.

Who, for instance, with the little Hebrew taught us in our Seminaries, after the lapse of eight or ten years, is qualified to examine a candidate, fresh from the Seminary, know he little or much. We might talk very learnedly about the Daghest-Forte and Daghest-lene, Niphal, Hiphil, and Hithpaal, but when we

would come to consider the roots, construction and genius of the language would not our shallowness be discovered?

Some years since a theologian of the Lutheran church, pretty thoroughly drilled in Hebrew, was examined by a committee of his seniors, and when he was dismissed by the committee, it was remarked by one of them, "that young man knows more Hebrew than all of us."

How often might this remark be made by examining committees relative to more branches of theology than Hebrew! Is not a reform then in our "modus operandi," on this subject, necessary?

And is not the plan of the Alleghany Synod most likely to bring it about?

We think the subject well worthy of ventilation, and shall be glad to have the views of others to spread upon our pages.—*Lutheran Visitor.*

## A CONNUBIAL SERMON.

A conubial little sermon, from the text, "Be happy as you are," is thus preached by a contemporary print:

Wife and Mother, are you tired, and out of patience with your husband's and your children's demands upon your time and attention? Are you tempted to speak out your feeling to that faithful, but perhaps sometimes heedless and exacting husband of yours? or to scold and fret at those sweet and beautiful ones?—Do you groan and say, "What a fool I was to marry, and leave my father's house, where I lived in ease and quiet?"

Are you, by reason of the care and weariness of the body which wifehood and motherhood must bring, forgetful of, or unkind to, their joys? O, wife and mother! what if a stroke should smite your husband and lay him low? What if your children should be snatched from your arms, and your bosom? What if there were no such little innocents to nestle in your arms, or to love you, or to receive your love? How would it be with you then?

Be patient and kind, dear wife; be unwearying and long suffering, dear mother, for you know not how long you may have them with you as your best and dearest treasures, or how long you may be with them. Let there be nothing for you to remember which will wring your heart with remorse if they leave you alone; let there be nothing for them to remember but sweetness and love unutterable, if you are called to leave them by the way. Be patient, be pitiful, be tender of them all, for death will step sooner or later between them and you. And O! what would you do if you should be doomed to sit solitary and forsaken through years and years?

## LIFE.

Life is but death's vestibule; and our pilgrimage on earth is but a journey to the grave. The pulse that preserves our being beats our dead march, and the blood which circulates our life is floating it onward to the depths of death. To-day we see our friends in health; tomorrow we hear of their decease. We clasped the hand of the strong man but yesterday, and to-day we close his eyes. We rode in a chariot of comfort but an hour ago, and in a few more hours the last black chariot must convey us to the home of all the living. O, how closely allied is death to life! The lamb that sporteth in the field must soon feel the knife. The ox that loveth in the pasture is fattening for the slaughter. Trees do but grow that they may be felled. Yes, and greater things than these feel death. Empires rise and flourish; they flourish but to decay; they rise but to fall. How often do we take up the volume of history and read of the rise and fall of empires! We hear of the coronation and the death of kings. Death is the black servant who rides behind the chariot of life. See life, and death is close behind it. Death reacheth far throughout this world, and has stamped all terrestrial things with the broad arrow of the grave. Stars die, mayhap; it is said conflagrations have been seen far off in the ether, and astronomers have marked the funerals of other worlds—the decay of those mighty orbs that we have imagined set forever in sockets of silver to glisten as the lamps of eternity. But blessed be God, there is one place where death is not life's brother—where life reigns alone: "To live is not the first syllable which is to be followed by the next 'die.'" There is a land where the death-knells are never tolled, where windings-sheets are never worn, where graves are never dug. Blest land beyond the skies! To reach it we must die.

A POWERFUL INFERENCE.—A Universalist preacher having delivered an eloquent sermon in defence of his peculiar doctrine, that the gospel was only peace and not terror, invited any one to ask questions, or to make such comment as he chose. A young man asked him if he would answer him two questions. "Most certainly," was his reply. "Well, sir, did Paul preach the gospel before Felix?" "Yes, sir," "And did Felix tremble?" "He did." The young man then took his hat, and simply said, "Good night, sir," in which he was at once followed by the audience.

A DANGEROUS SEMINARY.—There is in Liverpool a building well known to the police, occupied by thieves and robbers, which is a thieves' college, where children of both sexes are systematically trained in all the various arts of thieving, from picking pockets to burglary and garroting. The teachers attend daily at the police courts, whose proceedings and decisions they watch with the most attentive interest, to see how they and their pupils may be able to escape the clutches of the law.

A MONARCH PLANNING FOR THE POOR.—The Emperor Napoleon has designed a model for a workman's house, to be placed in the great Exhibition at Paris, combining low rent with desirable and sanitary accommodations. A part of the moderate rent is to be devoted to a kind of sinking fund, making the tenant to become the proprietor of his own house in a few years, the emperor's idea being that this is the surest method of instilling habits of order and economy in the working classes.

OPENING OF A BREACH.—The first of the European powers in ceasing to recognize the temporal power of the pope is Russia, whose emperor has issued an ukase declaring all the relations between the two powers abrogated. The czar of Russia is not only acknowledged by his subjects as emperor and king, but adored as high priest, pope, and viceregent of the Lord God on earth. He is thus regarded as the head of the Greco-Russian church, numbering about fifty millions, without including the millions of eastern Christians who incline to that creed. This diplomatic movement of the czar may lead to a struggle for supremacy in the East.

A GREAT INQUIRY TO BE CHECKED.—The watering places of Baden have been noted for the prevalence of gambling as for the healthfulness of their mineral springs. It is a cause for great rejoicing that the Baden government, together with the Prussian, have now determined to suppress the gambling establishments in these two countries at the same time, so that these fifty named "hells," perhaps the most enticing and extensive in the world, will no longer entice their victims to vice, crime, and ruin.

FOREIGN IMMIGRATION.—The number of foreign immigrants who arrived at the port of New York during the year 1866, up to December 12, was 235,111—larger than in any previous year, excepting during the prevalence of the Irish famine. The last year's immigrants mostly came to this country to labor, and were in good health and in comfortable pecuniary circumstances. The number of immigrants who have arrived in this country from Europe within the last twenty years has been 3,632,336. The largest number was in 1845, amounting to 319,223; and the smallest in 1861, being 65,629.

ANOTHER ATLANTIC CABLE.—The fact that both ends of the Atlantic cable are on British territory, giving that government a great advantage in case of hostilities between the two countries, is already leading to the consideration of some other route, giving us the control of one end. The New York Chamber of Commerce have petitioned the government to employ the navy to ascertain, by sounding the Atlantic, whether a cable could not be laid connecting this country with the western coast of France. It is estimated that such a line could be constructed for \$600,000, or double the cost of the present line.

THE ANCIENT PEOPLE BECOMING MODERNIZED.—The spirit of the age is reaching even the Jews; who proudly boast that they observe the ceremonies handed down from the time of Moses. Some of the wealthiest Jews in New York, of the reformed party, are building a synagogue in a fashionable part of the city, to cost \$600,000. It is to have pews, so that the women can sit with their families instead of being secluded in the galleries, and also to have an organ, instead of the ram's horn. This reform party believes that much of the law of Moses was sanitary, and not moral, and while suited to the climate and the condition of the Jews of Syria, is not necessarily obligatory in other climates and countries.

A NOVEL AQUEDUCT.—The great tunnel which is to supply the city of Chicago with water is the midst of lake Michigan is finished, being one of the most remarkable works of engineering ever undertaken in this country. The tunnel is two miles in length, 77 feet below the surface of the clear 5 feet 2 inches high by 5 feet wide, the masonry being 8 inches thick. It is claimed that by this means Chicago will be supplied with pure and better water than any other city in the United States.

COST OF PRINTING A PAPER.—The New York Tribune recently gave a view of the expenses of its publication for the year 1866. The total amount was \$885,158.39. Of this sum \$418,199, or nearly one half of the entire expense, was for the paper on which the Tribune is printed. The cost of setting the type was \$86,609.

For editorial work was paid the handsome sum of \$81,775, to which was added, for correspondence, the sum of \$49,300. For telegraphic dispatches were paid \$58,776. For the year 1865, the expenditure for dispatches was a little over \$22,000, the increase of this item being chiefly occasioned by the Atlantic cable dispatches. The entire receipts for the year amounted to \$909,417.89, of which amount \$359,246 were for advertising. During the past year the subscription list of the Tribune was largely increased, a fact showing that this largest and ablest of American political papers meets with a growing appreciation on the part of the people.

PREMIUM FOR MANNERS.—Mr. Leonard W. Jerome, a wealthy graduate of Princeton College, New Jersey, has presented to that institution the sum of \$6,000, the annual interest of which is to be expended for a medal to be given to the graduating senior "who shall be declared by a vote of his classmates to be the first gentleman of his class." Mr. Jerome thinks that the manners of Americans are a little rough, and professes to have been actuated in part to offer this prize by the recollection of a remark once made by the President to the class of which he was a member: "Young gentlemen, with all your gettings, I advise you to get a little manners." No doubt an improvement in the manners of Americans would be a very desirable thing, but how far the offering of prizes may aid in bringing up the standard of politeness, we are not able to tell. We have no doubt, however, as to the disappointment that will be felt by the musical competitor after finding that a four years' effort in bowing and scraping has been expended in vain.

GRANDFATHERS.—Theodore Tilton, writing from his western lecturing tour to the Independent, says: "I believe a man never comes to the truest enjoyment of human life till he is a grandfather. An old gentleman came into the car this morning with a bevy of grandchildren, of bright eyes and mischievous, merry faces. But the happiest youngster of the party was the venerable man himself. So pleased a countenance I have not seen under wrinkles for many a day. I asked him if he now loved his grandchildren better than he had once loved his own children; and he said frankly, 'Yes, I do.'" It is a honest confession! And when the third score of human years can look back to the first, and make gray hairs the chosen companions of children, human life has attained to royalty, and wears the crown of reverence. But grandfathers are curiosities in the Far West. Almost every man you meet west of the Missouri is under middle life.

PRETTY AN OBSESSION.—A writer in the Christian Instructor, Philadelphia, takes the State of Pennsylvania severely to task for never advancing Christian men to high office. "Can any one tell us," he asks, "when we have had a pious man for Governor of our State, or representing us in the United States Senate?" He concludes that piety is an obstacle in the way of holding office.

THE SOURCE OF CRIME.—Rowland Burr, for nearly twenty years a magistrate at Toronto, stated to the Canadian Parliament that nine out of every ten of the male prisoners, and nineteen out of every twenty of the females, are sent to jail by intoxicating liquors. In four years there were 25,000 prisoners in Canadian jails, of whom 22,000 owed their imprisonment to drinking habits. Of about 2,000 prisoners whom he examined, two-thirds of whom were males, nearly all signed a petition for a Maine liquor law, many stating that their only hope of being saved from ruin was to go where ardent spirits could not be obtained.

WHAT MAKES HOME?—A child who was speaking of his home, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied with beautiful and touching sweetness, "Where mother is."

## HOUSEHOLD, FARM &amp; GARDEN.

COAL ASHES.—The question we see again started and pretty generally discussed, as to the value of coal ashes as a fertilizer. Some writers declare that they have derived benefit from their application, while others who have experimented with them say they could not perceive any difference in the product where they had been liberally used.

Our opinion on the value or use of coal ashes has on more than one occasion been expressed. We do not believe that they possess any fertilizing quality, but they are valuable to apply to soils that are heavy, having a decided tendency to make them more friable and hence more productive. We have used them extensively in this way, even to the depth of three inches, and shall continue to do so whenever circumstances demand it.

Coal ashes are the very best substances with which to make good walks in the garden or about the premises generally. They should be applied from four to six inches in depth, pushing the cinders and coarse particles at the bottom, and rolled. If the roads are made to drain, good dry walks can be had at all seasons. We have used them in this way for years and can recommend them with confidence.—*Germantown Telegraph.*

SELECTING SHEEP.—The most approved form in sheep is general roundness of shape and fineness of bone. The chest should be broad, the ribs well arched, the back and loins broad, flat and straight; the limbs should be short in proportion to the body, the head small, the ears thin, the skin soft and elastic, the wool soft, to the touch, thick, and coming well forward to the face, but not covering it. The face and forehead should be clothed with short hair, and the eyes should have a lively expression.

The Ohio Farmer says: The Fruit Buds in this region and to the south of us, have received no damage thus far this season from frost or storms. We think they have doubled the January crop in safety, and will have fair sailing until they come to the firsts of the first of May, which sometimes trip them while in bloom. From western and central New York, we learn the cold has been so intense as to destroy all hope of the peach crop.

Large Onion Crop.—A correspondent of the Massachusetts Ploughman says Mr. Henry Clapp, of Scituate, planted but three-fifths of an acre of ground, and harvested one hundred and seventy barrels, or four hundred and sixty-seven bushels, of that anti-scorbutic vegetable for market, which were sold at the low price of \$1.61 per barrel.

Food and Warmth.—It should always be remembered that animals allowed to stand and shiver in the open air, or in a barn full of cracks and holes, need and eat a very large amount of extra food to keep up bodily heat, flesh and comfort.

A Cheap Mitten.—Take substantial all-wool fulled cloth, cut your pattern as you would for buckskin, line with flannel or any warm fabric; sew them with strong thread, and you have a warm mitten, for a cold or a wet day, for one the cost of buckskins, and every good mother can make the wear of her own family, and they are warmer and yet better to work in soft snow, or in handling any wet substance.

## Odds and Ends.

Would you hear a sweet and pleasing echo, speak sweetly and pleasantly as a bucket of water in a tremendous perspiration.

The merit of our actions consists not in doing extraordinary actions, but in doing ordinary actions extraordinarily well.

Jones called on the man who "restores oil paintings," and requested him to try to restore one stolen from his residence a year ago. Adversity has ever been considered as the state in which a man most easily becomes acquainted with himself—particularly, being free from flatterers.

In the voyage of life we should imitate the ancient mariners, who, without losing sight of the land, trusted to the heavenly signs for their guidance.

In the natural history of insects, the grub turns into a butterfly; but it often occurs in the natural history of man, that the butterfly turns into a grub.

There is a refinement which even wit and knowledge of the world cannot teach their votaries, who often wound the heart without violating the rules of politeness.

Who is wise? He that is teachable. Who is mighty? He that conquers himself. Who is rich? He that is contented. Who is honored? He that honoreth others.

"That's a mighty tall horse," said I. "Yes; I guess you can't account for it," replied Jonathan.

"Belongs to the lively man?" replied Jonathan; and his tallness comes through his having been regularly higher'd every day for the last seven years.

A gentleman roughly accosted a quack hair-doctor and accused him of swindling. "You sold me," he said, "a pomade to make my hair grow, and my head still is as smooth as a piece of leather." "Sir," answered the quack, "you won't grow. 'Tis not the fault of the seed, it is the soil."

A WORLD ON FIRE.—The constellation of Corona has a star which, from its peculiar appearance, is called the "Burning Star." It has attracted unusual attention among the astronomers both in Europe and America. The extraordinary outbursts or changes in its appearance and condition leave but little doubt that it is really a world on fire.

A bankrupt merchant, returning home one night, said to his noble wife: "My dear, I am ruined; everything we have is in the hands of the sheriff." After a few moments of silence, the wife looked calmly into his face and said: "Will the sheriff sell you?" "Oh, no." "Will the sheriff sell me?" "Oh, no." "Will the sheriff sell the children?" "Oh, no." "Then do you say we have lost everything. All that is most valuable remains to us—manhood, womanhood, childhood. We have lost but the results of our skill and industry. We can make another fortune, if our hearts and hands are left us."

## Missionary Institute. ENDOWMENT NOTICE.

All persons who have given their bonds or subscription for the amount contributed by them towards the Endowment of the Theological Department of the Missionary Institute at Selma, Ala., are notified that I hold said bonds and subscriptions. Those prepared to pay the whole or any part, can do so by check, draft, or otherwise. The interest due on the various obligations ought to be promptly paid semi-annually. Please remit interest at once.

J. G. L. SHINDEL, Treasurer.

Selma, Ala., Feb. 14, 1867.

The Semi-Annual meeting of the Board of Directors will take place on Tuesday evening, February 26th, 1867.

A full attendance is desired.

Selma, Ala., Feb'y. 2, 1867. S. DOMER, Sec. Sec'y.

Susquehanna Female College.

SELMA, ALA.

The Spring Session of this Institution will begin on the 5th of March, 1867.

Apply soon to, R. S. DOMER, Principal.

Selma, Ala., Feb'y. 1st, 1867.

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FAMILY PRAYER BOOK.

WITH INTRODUCTORY REMARKS ON FAMILY PRAYER.

Together with a selection of

ONE HUNDRED AND SEVENTY SIX

HYMNS.

WITH MUSIC OR TUNES ADAPTED TO THEM.

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

NEW AND IMPROVED EDITION,

W. STEEL-PLATE OF THE AUTHOR.

The rapid sale of this work, and the marked favor with which it has been received by the church generally, has induced the publisher to have it

thoroughly revised, enlarged, and greatly improved, and it is now believed to be equal, and in some respects superior, to any similar work now published in the English language.

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## Children's Department.

## THE CHICKEN'S MISTAKE.

BY F. B. CARY.

A little downy chicken one day  
Asked leave to go on the water,  
Where she saw a duck with her brood at play  
Swimming and splashing about.  
Indeed, she began to peep and cry:  
When her mother wouldn't let her;  
"If the ducks can swim there, why can't I;  
Are they any bigger or better?"  
Then the old hen answered, "Listen to me,  
And hush your foolish talking;  
Just look at your feet, and you will see  
They were only made for walking;  
But chickie wistfully eyed the brood,  
And didn't half believe her;  
For she seemed to say by a knowing look,  
"Such stories couldn't deceive her."  
And as her mother was scratching the ground  
She muttered lower and lower,  
I know I can go there and not be drowned,  
And so I think I'll show her.  
Then she made a plunge, where the stream was  
deep,  
And saw too late her blunder;  
For she hadn't hardly time to peep  
Till her foolish head went under.  
And now I hope her fate will show  
The child my story reading,  
That those who are older sometimes know,  
What you will do well in heeding.  
That each content in his place should dwell  
And envy not his brother;  
And any part that is acted well  
Is just as good as another.  
For we all have our proper sphere below,  
And this is a truth worth knowing,  
You will come to grief if you try to go  
Where you never were made for going!  
—The Children's Hour.

## The Infant Voyagers.

The bright glow of a summer evening sunset was shed over the sea shore of a small fishing village in a beautiful part of the coast of Devonshire. Boats lay moored all along the sandy beach, here and there a few peaces apart studding the long bay as it stretched in a semicircle for nearly a mile, bordered by the red cliffs, which jutted out to the east, in a rocky point.  
The whole fishing population of the village seemed gathered to one spot, where they were busily engaged in watching the landing of a seine, (a large net) which it was supposed contained a great haul of mackerel. And even the few gentry, or casual visitors, who were drawn to this retired spot, were sitting or lounging near the net, waiting for the hauling in to be accomplished, and speculating upon the number of fish likely to be landed.

Three children were to be seen on the very opposite side of the bay, playing in and about a small boat, which was lying a little over on one side, moored by its anchor, just below high water mark. The eldest, a girl of eight years old, was intently reading a book, seated inside the boat, whilst every now and then she lifted her eyes to watch the movements of her little sister, a baby of two, who was building sand hills; or filling her tiny hands with dry sand, and throwing it up in the air.  
The third, a boy of five years of age, was digging a deep hole, with his wooden spade around the spot where the anchor was loosely resting in the sandy beach.

"Esther, Esther," lisped the little one, "lift me up, I want to come into the boat with you."  
Esther leaned down her sweet face and kissed the little one, and she lifted her into the boat.

"Come, Chubby, and sit here, and I'll tell you a story out of the book I am reading," said Esther.

"Let me come too, Esther," said Tommy—"The boy, as he threw down his spade and sprang in after his sister, seated himself astride of one of the seats. "Now, sister, one of your stories."

The fair child loosened the strings of her white sun bonnet to catch some of the evening breeze that was springing up after the hot August day, and curling the crisp little waves which were breaking upon the shore. The story she told them seemed very interesting to the little ones, for they gazed lovingly and quietly into her eyes, and forgot all but the sound of her gentle voice, until suddenly she stopped and exclaimed,

"Why, Tommy, we are floating! Take hold of Chubby, while I push back with the oar."  
Tommy sprang forward, nearly seizing Chubby, who instantly set up a loud scream.

"Oh Tommy, there are no oars here, they are on the beach," cried Esther. "What shall we do?"

"I will take care of you," said Tommy, stoutly; "don't mind, father will be sure to see us."

"No, no, he won't," said Esther, "he's at the seine, ever so far away, and we are going out to sea so fast."

"I will shout to him," said Tommy, in a faltering voice, "I am sure he will hear;" and he hallooed to the utmost pitch of his childish voice.

But the sound was borne away upon the waters, and never reached the knot of men who were gathered together at the distant part of the beach, looking like a dark patch upon the sand.

"Esther, can't we hold up something as a flag for them to see?" said Tommy. "What have we got? O, here's Chubby's pinny; let's try that at least;" and Chubby held up her fat arms to let Esther take off her pinafore, opening her large eyes, a little frightened at Esther's pale face, but seeing little danger in being out at sea in her father's boat.

But they held up the tiny flag and shouted in vain. The receding tide was carrying them fast from the land. The sun had just set and the August twilight was shortening, while the breeze freshened around the helpless children as in their rudderless, oarless bark, the night closed over them.

Tommy at last broke down, burst into violent sobs, while poor little Chubby only fretted, saying,

"I so hungry; take me home to mother—let Chubby go home to supper!"

Esther nestled the little one closely to her bosom, and tried to cheer Tommy, who clung also to her, starting as the boat rose and sank with the swell.  
"O, Esther," said he, "I was a naughty boy last night. I ate up the cake mother told me to take to Chubby. I should not like to be drowned now. Do you think we shall ever get safe home?"

"God can take care of us, Tommy," said Esther in a solemn voice. "Let us ask him now; shall we?"

And the two childish voices joined in murmuring a simple, faithful supplication to Him who said to the waves, "Peace, be still," and they obeyed him.

Then calmed and comforted, and exhausted by crying, Tommy sank down close to Esther and slept. Chubby's big eyes had long since closed, and her infant face was resting in perfect repose on her sister's arms.

But Esther slept not. Her eyes were raised to the dark vault of heaven above her head, and as she watched the bright stars of the summer night, twinkling one by one and seeming to move as the motion of the waves carried the boat onward, she felt no fear. She trusted in the love of Him who had made the bright and beautiful stars; she placed herself and her little brother and sister in his hands. And though now and then large silent tears coursed each other down her cheeks, they were caused by a thought of the sorrow of the dear mother at home, waiting and longing hopelessly for her children's return. It was a hard struggle as the night drew on, and the boat tossed to and fro upon the waves; but still she sought to comfort herself in the thought of God's care. Many were the prayers she offered, that for Christ's sake, who loved the little children, He would preserve them in their fearful peril.

The haul was a large one, and it was long before the fishermen made a just division of the spoil. Many fish were cried around the village for sale before the men returned to their homes for the night. Esther Sedgwick, the children's mother, had prepared their evening meal. The little round table was covered with a neat white cloth, and three little basins, in gradations of size, were placed upon it, filled with bread. The milk was standing ready warm upon the hob, whilst something more savory was steaming in a pot, ready for the tired fishermen's supper. The kind wife was leaning down to lift the pot from the fire, when her husband's well known step was heard on the threshold.

"Why, Thomas, I thought you were never coming out so late? It's quite dark."  
"The children! Why, I thought they were at home in bed, long ago. They're not been with the seine at all!"

The mother started up, and looked in her husband's face. A thrill of dread ran thro' her frame; she hoped he was joking; but no, his face said he was in earnest. She rushed to the door.

"Don't be frightened, mother," said he, "they're safe enough down on the beach, I'll be bound, waiting for me, perhaps."

But he left his supper untasted, and hurried down after his wife to the beach. Every moment fear and undefined terror seized their poor hearts, and almost paralyzing them. The poor parents came at last upon Tommy's spade, and the hole dug round the anchor, which was still left in the sand where Tommy had untied it from the rope which was secured to the boat. The boat was gone. There lay the oars, and the truth flashed upon the father at once.

"They have drifted out to the sea," said he, in a hoarse, hollow voice.

A wall of anguish was all that broke from the mother's lips. She thought that even then she might be childless.

The neighbors were soon aroused, and deep and hearty was the sympathy excited for the poor little helpless ones on board the waters. Seven boats were immediately pushed off in search of the lost ones, and it was agreed that women on shore should collect a heap of firewood, and if one of the boats returned successful in their search, they should at once set fire to it as a signal of recall to those who were still out. As the last boat was being pushed off, a rough looking sailor turned to his son saying,

"Jem, have you got the grappling irons?—May be we shall want them. They'll capsize on the rocky point if they've got into the eddy, and the tide will leave the bodies on the low rocks."

"Ay, ay, father," was all Jem's answer, but the mother's quick ear, quickened by fear, had heard it all, and a deep groan escaped her.

She sat and waited. She had hardly hope enough left to add to the heap of faggots the women were bringing; she sat silent and almost unheeded; she to whom the lightning of that fire was to bring life or death. She heard the neighbors talking, but she scarcely knew what they said.

"Poor Mrs. Sedgwick!" said one, "it's a sad thing for her. Such sweet, pretty children, too!"

And so they talked on as the hours passed wearily on, and no boats returned, and no other sound was heard but the beating of the waves against the shore, and the gurgling of the pebbles as they receded.

"Where's the matches, Martha?" said one old woman who was sitting by the heap of wood; "It's getting mortal cold. I must light my pipe!"

There was some wrangling and disputing among the women, then a scream and scuffle, and then poor Mrs. Sedgwick was aroused from her dreamy stupor, by seeing the fire crackling and blazing beside her, that signal fire which was to recall the men from the search. In vain they tried to stifle the flame, which, fanned by the night breeze was rising high, and casting a red glare around it. It was in vain that the almost frantic mother, dipped water from the sea at her feet to quench the false signal. But it was too late; after awhile the sound of oars upon the distant water was heard. They approached nearer and nearer, till the boats touched the shore, and each man sprang out, hoping that the signal had been one of joyous recall, and that the innocent causes of their anxiety had been brought back by one more successful than himself.

Six boats touched the shore. The last of the six contained the poor broken hearted father. His wife's look told him, as he stepped heavily out of the boat, that the search had, as yet, been fruitless, and he brushed away a tear as he saw her imploring, hopeless eyes fixed on him.

"Ah, Esther, poor soul," said he, "we must not give it up yet; we must start again—Cheer up, my woman!"

But her sigh was almost turned into a groan as he turned from her to a group of men who were standing a little apart, consulting as to what should be done next.

The gray streaks of dawn were showing themselves on the horizon as the friendly fishermen were setting themselves to renew the search. The seventh boat had not come in, but a faint speck was seen in the far distance. It is coming nearer and faces are turned toward it with expectation, with something like hope. It is approaching; still distant, but increasing in size and distinctness. The poor mother dared not look, for she knew that the seventh boat contained Jem and his father, and she pictured to herself the cause of her detention. He had, she thought, gone to the rocky point, and had thus been hidden from the false signal. Perhaps with those grappling irons he has brought back the bodies of her children! How could she bear to see them! She hid her face, she even covered her ears; but she could not still the throbbings of her aching heart.

The boat came nearer—nearer. The regular rise and fall of the oars seemed never ending. It was difficult to distinguish the figures in the dim light of the early morning, and yet there were figures—yes, more than two. The oars were unshipped as the boat touched the shore, and Jem's father sprang out bearing a tender burden in his arms, little Chubby, red and rosy as ever, holding out her arms and saying—

"I come back again, father, I be!" Tommy followed, called on Jem's back, while he led Esther, pale and trembling, and wet with spray, to her mother's side.

O, how sweet were the choking tears of joy which wetted the face of the fair child as she was clasped in an embrace which seemed as if it would never end! How Tommy cried and laughed by turns as he told about the cake he had eaten. And how was little Esther's faith strengthened! How great her confidence in her heavenly Father's love, who had answered the prayer of his feeble child, and brought her in safety to her earthly parents once again though danger and death seemed to be inevitable.

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