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will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new one year subscriptions with the money. \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by at least ten, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

DIRECTIONS.

Announce your intention to compete at first subscription forwarded.
The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.
The successful competitor will be announced to all who compete.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$60.

For ten new subscriptions we will send a volume of LANGE'S COMMENTARY; for 15, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort, in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

All above \$50 will be entitled to \$1.00 premium in cash. In all cases, however, the money is to accompany the names of the subscribers in advance.

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.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

SUNBURY, PA.—Mr. Jacob Engel in Sunbury is our authorized agent for the American Lutheran. His receipt for monies received on account of the paper will be considered valid by the publisher.

A PHOTOGRAPH OF THE EDITOR.

Through the kindness of our friend C. S. Roshon, of Harrisburg, we have received a number of photographs of the chief editor of the AMERICAN LUTHERAN. These pictures, he says, he can multiply at a trifling expense, to any extent. Now, we have not so much vanity as to regard ourselves good looking, but we are pleased with this picture, and think it a good likeness. We know of no one who thinks the editor of the American Lutheran handsome, but his "better half" (if one half can be better than the other) and she didn't marry him for his beauty.

We have no doubt there are many readers of our paper who would like to have a good likeness of the editor, and we would like to gratify them all, and send a photograph to every one of them. But as the pictures and the postage that will have to be prepaid on each one of them, will amount to a considerable sum, and as "one good turn deserves another," we make the following proposition:

For every new subscriber and the money, (\$2.00) we will send free of postage, a large photograph, intended to be framed and hung up in the parlor or the study, or two small photographs suitable for an album. We will not sell these pictures, or dispose of them to our friends on any other terms than those indicated above. Whoever wishes one or two of these pictures, can secure them by sending the name of a subscriber. And surely every one of our readers, if the effort is made, can get at least one new subscriber.

OUR TEUTONIC FRIEND RETIRES.

Our readers will no doubt be astonished to learn that Dr. C. P. Krauth, Jr., familiarly known to them as our "Teutonic Friend," retires from the editorship of the *Lutheran and Missionary*. But it is even so. The last number contains his valedictory. He says, "With this number of the LUTHERAN, the official relation of the General Editor to it ceases." The paper is henceforth to be edited by a committee, with Rev. Bickel as office editor. It is not every one who can write a beautiful essay or a learned philosophical dissertation that is fit for an editor of a church paper. Our friend C. P. K. also tried his hand at this business, but found out that he had mistaken his calling, and therefore he tells us already nine months ago he had "made" his resignation, which has now been accepted to his great joy.

When he first began his editorial career, he exhibited much hilarity, his editorials abounded with wit and humor, not always of the highest character, it is true, but still it passed for wit, and his editorials were read with some interest. But gradually this passed away, and gave place to angry discussions and unkind outbursts. In a word, our friend and colleague Dr. Krauth, became soured, and this disposition would of course also impress itself upon the paper which he edited. It was therefore high time for him to "retire."

Whether the paper will be much improved by the present programme, remains to be seen. It is henceforth to be edited by a committee, with no responsible name but that of Rev. Bickel at its head. It would be a waste of time and paper to enter into any extended controversy or discussion with him. An anonymous paper will never carry much influence with it. It is the ability and reputation of

his paper.
With our Teutonic Friend, C. P. K., we part on the best of terms. For all the injuries he has done us, or tried to do us, we heartily forgive him, and we congratulate him upon his entrance on that retirement, which his declining reputation and his depressed state of mind so much require.

With these few words of condolence and the utterance of an affectionate farewell, we extend our hand of friendship.

The Wheeling Mission.

From a communication in the Luth. Observer we learn that the English Luth. Mission in Wheeling, Va., has formally withdrawn from the Pittsburgh Synod, with which it formerly stood connected, in order to unite with some other synod in connection with the General Synod. This action is the more gratifying from the fact that the most strenuous efforts had been made to induce them to stay in the Pittsburgh Synod. Dr. Passavant had come to Wheeling and called the church council together with the view of prevailing on them to remain, threatening that they would establish another mission in Wheeling if they did not comply, and the annual appropriation of \$200, would of course also be withheld. Yet they resolved unanimously at a congregational meeting on the next day to dissolve their connection with the Pittsburgh Synod. A few more such examples as Barren Hill and Wheeling will teach the Symbolists who are trying to break up the General Synod, that those who have sown the wind will reap the whirlwind.

NEW-BERLIN.

On last Sunday the Corner-Stone of a new Lutheran Church was laid in New-Berlin, Union Co. Pa. This is a beautiful inland town about ten miles from Selinsgrove. The Lutherans and German Reformed had long been worshipping together in a so-called Union Church, but which often terminates in a division. This church had become so uncomfortable in the winter that it could no longer be occupied as a place of worship. The decision was therefore forced upon the congregations, whether they should repair the old church edifice, or tear it down and build a new Union Church, or whether they should separate and each denomination build or secure a church for themselves. The latter course was at length determined on. The Lutherans sold out their interest in the old building to the German Reformed, and are now actively engaged in building a new church for themselves.

On Saturday evening we had a pleasant ride in company with Rev. P. Salm from Selinsgrove to New Berlin, where we were kindly received by the pastor loci, Rev. D. Kloss. On Saturday evening the writer of these lines preached in the Methodist Church (the use of which has been secured by the Lutherans till their church is finished) to a large and attentive audience. On Sunday morning the services were held in the public square. A large concourse of people had gathered together from the surrounding country and the neighboring congregations. Rev. P. Salm preached an appropriate discourse in the German language, followed by the writer in a few remarks in English. Then a collection was taken up, amounting to about \$200. After which the corner stone was laid by Rev. D. Kloss. In the afternoon the writer preached again in English, and Rev. P. Salm concluded the exercises by an interesting and impressive sermon in the evening.

The church is to be built of brick 40 by 70 feet, and will no doubt be the finest church edifice in the town. Bro. Kloss, the pastor in charge, enjoys the love and confidence of his people, and his ministry among them has thus far been very successful.

A PROFESSOR NOMINATED.

The Synod of Pennsylvania at its late session in Lebanon, nominated the Rev. H. H. Riis, of Manayunk, as the Professor of the Greek language, to be the successor of Prof. Muhlenberg, in Pennsylvania College. The Pennsylvania Synod has the right to nominate the so-called Franklin Professor in Pennsylvania College, on account of the Franklin College in Lancaster, Pa., the Lutheran interest of which, was sold to the German Reformed for \$17,000, to be appropriated to a professorship in Pennsylvania College, with the agreement that the Synod of Pennsylvania should have the right to nominate the incumbent, subject to the confirmation of the Board of Trustees of Pennsylvania College. Rev. Brobst says in his *Zeitschrift* that Prof. Riis is a great philologist, and hopes the Board will confirm the nomination.

After coming recommended by such a competent judge in matters of Philology as bro. Brobst confessedly is, it will be difficult for the Board to do anything else than confirm the nomination.

The Blessed Fruits of one Sermon.

"From Rev. U. Jesse Kniesley, of New Comertown, O., we have received the subjoined item of interest. Rev. Roof is a most estimable brother, and a faithful laborer for Christ, and we are happy to hear of his so-marked success by the grace of God."

"On Trinity Sunday, Rev. J. A. Roof, by request, preached at the dwelling of Mr. Wilhour, near Pt. Washington, Ohio, and, as a result of his hour's labor, baptised just twenty persons. There was no preconcerted arrangement to any such effect. The subject under consideration, was the discourse of our Lord recorded in John iii: 1-15."

The above we copy from the *Lutheran and Missionary* of last week. It seems to be an extraordinary result from one sermon. Were those twenty persons converted by that one sermon, before they were baptized? Or did the people bring twenty children to the church to be baptized? It is no uncommon thing to baptize children after the sermon, although not often in such great numbers. But we have never heard this heralded forth as the result of the sermon.

Rev. Dr. Conrad, Editor in Chief of the *Lutheran Observer* has been on a visit to Springfield, Illinois, where he spent three days in attending the meetings of the Board of Directors of Illinois University. A crisis, he says, has arisen in the history of that institution, and it was, with the view of meeting this crisis that Dr. Conrad attended this meeting. He says:

"The Board of Trustees of Illinois University have held their annual meeting, and transacted business of the most vital and important character. An endorsement movement to meet its crisis, and save it, was inaugurated, a permanent President elected, the Faculty re-organized, and two financial agents appointed. Action was taken, recommending to the Synods the temporary suspension of the Theological Department, and advising the few students, pertaining to it, to proceed to Gettysburg, to finish their course of study. An educational policy was adopted, involving the concentration of the Lutheran Church in Illinois in the patronage and support of this Institution."

The church at large would doubtless have been much interested in knowing who was elected permanent President of Illinois University, but probably Dr. Conrad's modesty would not permit him to mention his name.

The Dr. proceeds to state that there are four elements interested in the University which it is proposed to harmonize and unite:

"The first is the Eastern element, represented by ministers educated at Gettysburg; the second is the western element, represented by students trained in the university; the third is the European element, represented by German pastors; and the fourth is the local element, represented by citizens of Springfield."

If Dr. Conrad can unite and harmonize all these elements, he can do more than most other men have been able to do. The graduates of Gettysburg and of the Illinois University, as well as the local elements may easily be harmonized, but a union with German Symbolists is impracticable. Dr. Harkey's experience with the Scandinavians and the Germans, should have taught him and others a lesson in this respect, that should cause men to hesitate before they try another experiment of this kind. We believe that much of the trouble about this institution was caused by this policy of temporizing with the symbolists. So also Gettysburg has been incalculably injured by its connection with the symbolists of the Pennsylvania Synod, the dire effects of which are still felt in the withdrawal of its students to Philadelphia, and which will be felt perhaps for years to come.

We hope that Illinois University may be "saved" as the Dr. expresses it, and that it may become an instrument of much good to the Lutheran Church in the west. But if the managers of the institution undertake to compromise with symbolism, they will find out perhaps too late, that this is the rock on which their craft will split and their hopes be blasted.

Editorial Correspondence

A DAY IN LUTHERVILLE.

The annual commencement of this Institution, came off on Thursday, the 21st inst.—The room in which the exercises were held, was very tastefully hung in evergreen festoons and wreaths.

CLASS OF 1867.
The most beautifully printed of boxwood on the wall just above the platform.

The graduating class, 14 in number, contained two parts, First, *Candidates for Graduation*, viz, Misses L. D. Carroll, E. Gittinger, N. Hart, E. Nead, L. Ruth, M. Smith, L. Stumbaugh, L. Super, S. Williams; and Second, *Certificate Members of the Senior Class*, viz, Misses N. Hill, E. Ruthrauff, C. L. Smoyer, M. E. Ulrich, M. Wooten. The performances of these young ladies were excellent. I do not consider myself a good judge of music, but so far as I know, I thought it good. The essays abounded in strong good sense, wit, humor, satire, and at times most beautiful thoughts. The language of all was very ornate. The volume of voice in reading these compositions, was about as great as is usually attained by young ladies. One quality is worthy of decided notice, namely, the distinctness with which they pronounced their words. This was really a relief, rather a satisfaction to the hearer.

The subjects were well taken, and some of them were very suggestive. The subjects ranged from the grave to the highly ridiculous, even to the Lords of Creation, who often attempt the mustache, without the reality. It was very amusingly proven, that they were not always lords, particularly in the case of a suitor unmercifully rejected.

THE ADDRESS

delivered by Rev. Prof. Ferrier, of Pennsylvania College, was well received. The learned Prof. opened his subject by referring the class to a New York steamer leaving port for a foreign shore. So they were now about commencing the voyage of life, and should be prepared for any disasters they may have to encounter. Their attention should be given to useful and righteous objects at which they should aim. He suggested two books to the young ladies, as their great text-books for their future reading and study, the Bible and Shakespeare. He remarked that all other poets bowed down to Shakespeare, as the great monarch poet of the world.

The Prof. no doubt meant to suggest to the young ladies that they could learn from Shakespeare the best specimens of style in the English language, and perhaps also, aside from the Bible, the richest source of knowledge of human nature. It is very true that, if the religious teacher would object to full development of human weakness and wickedness in Shakespeare, he ought also to object to it in the Bible. There is however this difference, that we have all the way through the Bible, an antidote to the wickedness displayed, but in Shakespeare we have no Divine agency,—

we have no system of atonement, to redeem man from his fallen state. We thought the collection of the Bible and Shakespeare rather an unfortunate one. It is the opinion of many whose judgments are entitled to some respect, that Shakespeare should not be found in a religious library. This may be "straining at a gnat and swallowing a camel." The Prof. said that mental culture never changes the heart, some of the most cultivated intellects, were the worst in morals.

Altogether the address was a good one, and was much appreciated. I should judge that Prof. Ferrier will do ample justice to the position he occupies in Gettysburg.

Brother Sadler has much reason to be gratified with the evidences of public favor which the school has received since it is under his care; and all the patrons, and all interested in the school, with such a principal and efficient corps of teachers, as was manifested in their commencement exercises.

L.

Rev. N. M. PRICE, pastor of the LUTHERAN congregation of this city, having fully complied with the constitutional requirements in such cases made and provided, has received from the President of the East Pennsylvania Synod an *ad-interim* license as a Minister of the Gospel, in connection with that body.—*Luth. Obs.*

The Juniata Conference

of the Synod of Central Pennsylvania will meet in the Lutheran church of Perryville, Mifflin co., Pa., Rev. T. C. Pritchard, Pastor loci, on the second Tuesday in July (9th).

Questions for discussion: "Whence did the writings proceed, which purported to come from the Prophet Elijah to Jehoram, six years after the Prophet's departure from the world?" Also: "What should be the character of a true Lutheran subscription to the Augsburg Confession?"

Rev. P. Salm, Pres.

J. B. RIEMSENBYDER, Sec.

TEACHER WANTED.

In the Mathematical Department of the Missionary Institute. One who can come well recommended, will receive a liberal salary and a pleasant home. A single man is preferred.—The next scholastic year will begin on the 22 of August next.

For particulars apply to

Rev. P. BORN,
Principal of Collegiate
Selinsgrove, Pa. Dept. of Miss. Inst.

For the American Lutheran.

Susquehanna Female College.

Whilst the Lutheran Church in Maryland rejoices in three or four Female Seminaries, it is noteworthy, that poor Pennsylvania has to content herself with a solitary one. This is located at Selinsgrove, the capital of Snyder county, and was founded simultaneously with Dr. KURTZ'S Missionary Institute. The first Principal was Rev. Dr. BAUGHMAN, who was succeeded by Rev. S. DOMER.

At the beginning the "River brethren" experienced not a little trouble to commend their "pet" college to popular favor, but the last few years it has been launched on the "full tide of successful experiment." Their spacious edifice, so beautiful for situation, on the banks of the Susquehanna, has been filled, from parlor to roof, with boarders, not to speak of the day-scholars, so that Dr. DOMER'S difficulty has been, not to obtain pupils, but to accommodate them. The Annual Commencement Exercises, recently held, consisting of music, essays, dialogues, declamation, and gymnastics, were witnessed by a crowded audience, and are said to have been highly creditable.

A marked feature of the Selinsgrove institution is the care bestowed on the physical development of the pupils—which in many schools is too neglected. This is done by means of rings and dumb-bells, and other gymnastic devices, and the effect is clearly seen in the robust forms, the rosy cheeks, and the elastic gait, of the fair inmates. We have several times visited the Selinsgrove institution, and such another collection of healthy and handsome young ladies we have rarely seen. This is right. We are decidedly opposed to any educational system, that erects the mental superstructure on the ruins of the material—which, in the very act of feeding the mind, by cruel and over-wrought discipline kills the body. What profit is it to the merchantman, so to overload his ship, as that afterwards, it shall sink into the sea, and cargo and all be lost! Such ways of education are as prudently fitted to both mind and body, as like the working of wind and tide together, causing the work to go on amain.—

Whereas those methods, which cram the head with learning but dwarf the body, are like wind against tide, causing conflict and disaster. Unreasonable and over-taxed application is not alone, as King SOLOMON has it, "a weariness to the flesh," but it often begets, also, an aversion to all study, ending in lasting prejudice and disgust. The philosophy of these things seems to be nowhere more thoroughly comprehended than at Selinsgrove, where the entire woman is educated—head, heart, hands, feet, and all that pertains to her. Hence we experience no qualms of conscience in recommending the Selinsgrove Female College as not a whit behind any—and it has this additional merit, that it is located in the very centre of the great Lutheran population of Pennsylvania, and is itself, to the core, a Lutheran institution.—*Dr. Hutter in Luth. Observer.*

The Gold mines of North Carolina are coming into notice. About eighteen or twenty stamp mills are up and being erected, for or five of which are now in full operation, and at the Huey Mine they have a ten-stamp mill which is now producing \$300 in billion per day. Scientific miners from California, with large experience in gold mining, have examined the interests of this State, and have pronounced them equal to the rich valleys and mountain gorges of that famous land of gold.

The Pulpit, Cultivation and Management of the Voice.

A man having to perform a horse-back journey would, if he were wise, pay some attention not only to the packing of his saddle-bags, but to the condition of his steed; and on the route, would be by no means indifferent to anything which might serve to keep up his strength and wind.

How strange is it, then, that the voice, upon which almost as much depends as upon the matter of discourse, should receive so little attention from public speakers. Perhaps this is chargeable, in part, to the fact that God, in his munificence, has bestowed upon many speakers a voice which enables them to secure a good degree of success, without any pains for improving it. Others, by sheer force of intellectual and moral power, become orators, in spite of faults or defects of voice. But it is certain that no man is so effective, as a speaker, without the aid of a good voice, that he would not be still more powerful with such assistance; and that no voice is so good by nature as not to be susceptible of improvement.

Among our brethren in the ministry, we know a goodly number who are devoted pastors, excellent preachers, and highly respectable scholars; but we know but few who have paid that attention to the cultivation and training of the voice which is essential to the highest success in public speaking. In fact, perhaps the majority have never given a thought to the subject.

Our educational institutions have been equally negligent. At many of the Colleges, declamation is practiced; in connection with which, awkward gestures and incorrect pronunciations are criticized; and now and then suggestions are made as to how the head and feet and hands are to be held or moved; but, as far as we know, lessons on the culture and management of the voice seldom or never enter into the exercise. At our State University, where everything empirical is repudiated, declamation exercises are—as we think, properly—condemned and eschewed; but, unfortunately, instruction upon this subject is also omitted.

Many public speakers appear to have naturally bad voices, when really they have ruined them by abuse, through ignorance of the laws of the voice. Some, indeed, must have been naturally endowed with magnificent vocal powers, or they would now be utterly incapable of public speaking; so egregiously have they violated these laws. There are others, and this class embraces many of our rising ministry, who often speak with pain to themselves and to their hearers, and with greatly diminished effectiveness, from their ignorance of certain simple facts concerning the voice, and from their failure to give practical attention to this subject.

Can anything be done to strengthen a weak voice, or to render musical one which is harsh and repulsive? Are there any means which will enable a man, physically feeble, to speak with greater ease to himself, and therefore to his hearers? Is there any way in which a speaker can learn to control and manage his voice, so as to make it his obedient and efficient servant, expressing in the best possible manner his thoughts and emotions? These are questions which every public speaker, especially if he is young, should anxiously propose.

Surely there can be no prejudice against improving the vocal organs themselves, any more than against strengthening one's limbs. But, when rules are given to be observed while speaking, some will cry out against them as artificial, and especially as unworthy of the pulpit. They say, "Only be natural, and all will be right." But there is a fallacy in this advice, consisting in the ambiguous use of the word "natural," which may mean either spontaneous, or in accordance with the laws of nature;—senses which do not necessarily coincide; for one does not always spontaneously act in accordance with the laws of nature.—Thus the child needs to learn how to hold his pen agreeably to the laws which control the muscles used in writing; and in like manner, training may be requisite to enable a speaker to use his vocal organs as nature designed.

It must also be remembered that even what is at first natural, in the sense of spontaneous, may become difficult of attainment. A little girl, who has not learned to be timid or affected, enters a room with inimitable grace; but, as she grows older, under the influence of self-consciousness and fear, she may become awkward, so that effort is necessary in order to regain the simple grace of childhood. So, the public speaker may need to correct faults which have arisen from the embarrassment growing out of his position, and to acquire excellencies which would have been spontaneous, had he been always perfectly at ease.

Thus, whether oratory is considered as an art, such as penmanship, or as the spontaneous expression of vigorous thought and deep feelings, by means of spoken language—and it is both of these—a careful study and close observance of the laws of voice appear to be essential to the highest success.

Should any still think that the study of elocution is unworthy of the minister, we answer in the words of monod, himself one of the greatest of living preachers: "It is vain to say that this is an affair of mere form, about which the Christian orator should not much concern himself. * * True piety does not forbid the use of the natural faculties which God has allotted to us; but commands us to use them for his glory, and for the good of our race. What Bossuet so well said of God's inspired servants, applies with greater reason to all others: 'True wisdom avails itself of all, and it is not the will of God that means, which also in some sort proceed from that of evangetic morals is conservative.' * * Exercise then, without scruple, in the art of elocution and delivery; * * and the greater zeal and labor which you bring to the task, the more may you implore with confidence that grace without which the most eloquent is but a sounding brass and a tinkling cymbal."

We designed nothing more in this article than simply to call attention to what we deem an important subject. We beg our younger brethren in the ministry to consider it; and

we suggest to those having candidates for the ministry under their charge, whether in the College or the Theological school, the desirableness of qualifying themselves to impart instruction upon the culture and management of the voice, a service by no means requiring oratorical ability in the instructor.

We have not ourselves read Dr. Rush's "Treatise on the Human Voice;" but it is a work of admitted value; and an eminent minister assures us that it has been of inestimable benefit to him. We notice also that a volume was issued in New York during the war—Guilmette's "Vocal Physiology, or Progressive System for the Scientific Education of the Human Voice"—which we should think might prove a valuable manual on the subject.—*Religious (Richmond) Herald.*

(From the New York Methodist.)

Shall We Have a State Church?

We have already referred to the astounding fact that, contrary to the clear spirit of our Constitution, the Legislature of this State and the municipal authorities of the city of New York have appropriated large sums for the support of sectarian establishments, and—still more astounding—almost exclusively for the benefit of the Roman Catholics. We have since received a fuller and more detailed statement; and, in looking over the list of donations—all extracted from the official reports of the Comptrollers of this city and the State—we find it difficult to comprehend how such a violation of one of the fundamental principles of American institutions in favor of the most implacable enemy of these institutions has been possible. How men who were brought up as American Protestants, and still pretend to be American Protestants, could be induced to vote thousands of dollars for supporting the sect which still prohibits the erection of Protestant churches, and even the profession of the Protestant creed, in Rome, in Spain, in Portugal, in almost all the countries of South and Central America, and in every country in the world where it has the power to do so, we cannot understand. The Protestant sentiment of this country has been lulled to sleep, and our worst enemy has availed itself of this moment, and insidiously appropriated the money of Protestant people for the purpose of building up Popish institutions. It is time that every Protestant in the country, and, indeed, every man who is not willing to restore the spiritual despotism of Rome, should fully appreciate the grave significance of these facts. The following are the main points in the statement above referred to.

From the official report of the State Comptroller, it appears that during the year ending September 30, 1866, the Legislature of the State appropriated \$50,525.49 for sectarian churches, schools, asylums, and hospitals, and of this sum \$45,674.14 were received by Roman Catholics. In addition to this sum, a special donation of \$78,500 was made, in 1866, to the 'Society for the Protection of Destitute Roman Catholic Orphan Children,' since the beginning of the present year, a second appropriation of \$80,000 has been made to the same Society. Thus, the sum of \$129,025.49 was appropriated by the Legislature of the State of New York during the year 1866, and the first month of 1867, and of this sum \$124,174.14 was given to the Roman Catholics.

In the city of New York, the common Council, in 1863, appropriated the sum of \$97,522 for sectarian purposes, and all, with the exception of \$5522, for the benefit of the Roman Catholics. The aggregate amount of donations from 1850 to 1865 was \$578,145—most of them for sectarian, and in particular, for Roman Catholic purposes. Nor is this all. Extensive donations of land, ill-concealed under the guise of cheap leases, have been made to the same Church. Thus, two entire blocks of ground on Fifth-avenue, between 51st and 53d streets, have been 'leased' to the Roman Catholic Orphan Asylum for ninety-nine years, at \$1 PER ANNUM. These lots are at present worth about one million of dollars, and the Roman Catholics to such an extent regard themselves as their lawful possessors, that they have begun to erect on one of these blocks a cathedral of capacity to seat 15,000 people.

The facts to which we have referred have not been known as they ought to be, or public opinion would have prevented such donations, if not in the city of New York, at least in the State. The only effective remedy for the future is an explicit law forbidding any such appropriations to be made by the State Legislature, or by municipal, county, or town authorities. We are glad, therefore, to see that a petition is being signed to the Constitutional Convention sitting in Albany, praying that body to insert a clause in the new Constitution of the State prohibiting all such appropriations.

NOT SEEKING TO BE "EDIFIED."

It is, I think, a matter for very deep regret that this is not an age in which christian people want to be edified. It is an age in which they like to have their cars tickled, and delight to have a multiplicity of anecdotes and of exciting matter; but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times, sermons must have been tiresome to the thoughtless, but now-a-days I should think they are more tiresome to the thoughtful. The christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of christian practice to make him holier and wiser, he was well satisfied, though the man might be no orator, and might lead him into no new fields of novel speculation. Christians then did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and, therefore, sought daily, for illumination, as well as for quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of the wilderness.—*Spurgeon.*

Strike the Knot.

"Strike the knot!" said a gentleman one day to his son, who, tired and weary, was leaning on his axe over a log which he had in vain been trying to cleave. Then looking at the log, the gentleman saw how the boy had hacked and chipped all around the knot without hitting it. Taking the axe, he struck a few sharp blows on the knot and split the log without difficulty. Smiling, he returned the axe to his son, saying:

"Always strike the knot!"
That was good advice. It is good for you, my children, as it was for the boy to whom it was first given. It is a capital maxim to follow when you are in trouble. Have you a hard sum to do at school? Have you got to face a difficulty? Are you leaving home to live for the first time among strangers?—Strike the knot? Look your trouble in the eye, as a bold lion-hunter looks in the face of a lion. Never shrink from a painful duty, but step right up to it and do it. Yes strike the knot! Strike the knot, boys and girls, and you will always conquer your difficulties.—*Sunday-School Advocate.*

The Origin of Ritualistic Vestments.

They have not the slightest tincture of Flamen or priests in their whole descent. They are the dresses of the Syrian peasant or the Roman gentleman regarded by the clergy when they had been left off by the rest of society; just as the bishops long preserved the last relics of the flowing wigs of the Charles II., as the blue coat was the common dress of children under Edward VI., as quakers maintain the sober costume of the Commonwealth, as a clergyman's bands, which have been regarded as symbolical of the cloven tongues, of the two Testaments, of the two tables of the law, are but the remains of the turn-down collars of the time of James I. Their very names bear witness to the fact that there was originally no outward distinction whatever between clergy and laity. They thus strike, if they have any historical significance at all, at the root of the vast hierarchical system of which they are now made the badges and ornaments. The 'alb' is but the white shirt or tunic, still kept up in the white dress of the Pope, which used to be worn by every peasant next his skin, and in southern countries was often his only garment. A variety of it, introduced by the Emperors Commodus and Heliogabalus, with long sleeves, was from the country whence they brought it, called the Dalmatica. The 'pall' is the pallium, the woolen cloak, generally the mark of philosophers, wrapped round the shirt like a *palet* or shawl. The overcoat, in the days of the Roman Empire as in ours, was constantly changing its fashion and its name; and the slang designations by which it was known have been perpetuated in the ecclesiastical vocabulary, and are now used with sacred breath, as if speaking of things too hallowed to be mentioned. One such overcoat was the *cape*, or *cope*, also called *pluvialis*, the 'water-proof.' Another was the *chasuble*, or *casula*, the 'little house,' as the Roman laborer called the smock frock in which he shut himself up, when out at work in bad weather. Another was the *surcoat*, or *cucula*, or *casaca*, the 'casock,' brought by the Emperor, who derived his own surname from it, when he introduced it from France. The 'surplice' is the barbarous garment, the 'over-fur' (*superpellicium*), only used in the North, where it was drawn over the skins of beasts in which our German and Celtic ancestors were clothed. It was the common garb—the white coat (*colla candida*)—worn by the regular clergy, not only in church, but in ordinary life. In the oldest Roman mosaic, that in the church of Sta. Pudenziana, of the fourth century, the Apostles are represented in the common classical costumes of the age. No thought had entered the mind of the church, even at that time, of investing even the most sacred personage with any other than ordinary dresses.—*Edinburgh Review.*

The recent flood in Kansas was so great that inside Fort Hays the water was twenty feet deep. Six soldiers and a citizen were drowned, and the other occupants of the fort were compelled to remove to the roofs of the buildings.

Mr. Lord, upon whose property the famous Lord robbery was committed, lately received from an unknown source \$1,200,000 worth of the bonds stolen from him. This leaves a deficit of only \$98,000 still missing.

The levees of Louisiana are 1,600 miles long, and have cost about \$60,000,000. They protect, or should, about 16,000,000 acres of the finest lands in the world, and a population of 600,000 souls, three-fifths of whom are freedmen, who own nothing.

THIRTEENTH QUARTERLY REPORT

OF THE FIRST NATIONAL BANK OF SELINSGROVE.

Showing its condition on the Morning of the First Monday of July, 1867.

Resources.	
Notes discounted,	\$120,727.62
U. S. 5-20 Bonds deposited for circulation,	100,000.00
U. S. Securities on hand,	100.00
	\$220,827.62
Comptrol Interest Notes,	12,980.00
L. T. Notes, Free currency and Specie,	19,800.64
U. S. Nat. Banks,	1,395.00
U. S. (Rev. Stamps.)	35.00
U. S. Nat. Banks,	300.00
U. S. Nat. Banks,	26,540.31
	\$61,023.95
Furniture,	676.00
	825.27
Interest Notes,	317.33
	\$1,342.60
	4.00
	\$283,674.17
—	
Liabilities.	
	\$100,000.00
	89,625.00
	\$74,621.96
U. S. Nat. Banks,	7,305.95
	\$81,927.91
	10,553.82
U. S. Nat. Banks,	1,597.84
	\$121,121.26

Temperance.

Meeting of the Grand Lodge.

The meeting of the Grand Lodge of Good Templars, in Pittsburgh, was one of most gratifying interest to all the friends of the temperance cause. Notwithstanding the inclemency of the weather, and the aversion of many to a lengthy sojourn in the "Smoky City," the convention was largely attended by representatives from all parts of the State. About four hundred delegates were present. Among these, all of the professions were represented, a contradiction of the opinion of many who suppose the order to be made up of youths, and others, whose influence amounts to little. Here were ministers, young and old, lawyers and doctors, some of whom have been happily re-claimed from the evil we seek to overthrow. Another not unpleasant feature of the assembly, was the smiling countenances of many of the fairer sex, who came from far and near, to add their potent influence in pushing forward the mighty reformation that is now, like a great wave of moral power, sweeping the land.

Laugh who may, at the union of the sexes in this great cause: here woman finds her work adapted to her noble nature. They have not only increased our number, but have added to our moral power, and convinced the world that when woman, stirred by a zeal that is more than human, locks shields with a great evil, she is sure to conquer, and number herself among earth's benefactors. God bless the sober mothers and fair daughters who are thus helping to raise the fallen, and save the lost, and raise up many more who will come to the rescue. This was the largest meeting of the Grand Lodge ever assembled, and I may add the most earnest and interesting. All felt that there is a great work to do, and they have set about to do it.

The discussions, while they were harmonious, were quite animated, and often stirred the convention to thundering applause. The report from the subordinate lodges were quite encouraging, showing a large increase in numbers; some of these have been instrumental during the past year in prohibiting the sale of intoxicating drinks in their various districts; others tell of drunkards reclaimed; and others rejoice over their growing influence, and success in moulding the public mind. These encouraging facts of the many, caused us to forget all the discouraging evils of the few, and led all to a re-consecration of strength and energy to the noble cause. These facts prove that progress is attending our efforts. No one present at this meeting, (long to be remembered), can but feel, that the whole country is waking up to this great subject, public opinion is being rectified, and slowly perhaps, but surely, the evil tide is being swept back, and a victory over the mightiest evil of the land is about to be won. During the sessions of the Convention, two public meetings were held: one in Allegheny and one in Pittsburgh. They were ably addressed by Reverend gentlemen and others in connection with the Order. By the way, these meetings have a most salutary effect, and should be held much more frequently.

And now, friends of the cause, let us sound the trumpet and on to battle. Our zeal and energy are not yet in proportion to the power and spread of the evil; the signs of the times bid us increase our effort, and strengthen our determination to accomplish our aim; efforts are now being made to prevent any repeal or modification of the present liquor laws. We must meet the issue—meet it boldly—meet it nobly—and the time will soon come when the relation of men to the Temperance cause will become a condition, upon which they will be rejected or elevated to places of trust and power; this accomplished, and our land will no longer be disgraced by the existence of laws that license and encourage one of earth's greatest crimes.

Up with the banner of Total Abstinence, inscribe upon it what Constantine saw written on the heavens, "In hoc signo vinces," (in this sign we conquer), nor ever tire, until hell rocks with rage, at the defeat of our enemies, and our own shout of triumph, filling the whole earth, rises to be caught up and sounded forever by the angels in heaven.

M. RHODES.

Lebanon, June 25th, 1897.

GUILTY, BUT DRUNK.—The business of the court was drawing to a close, when one morning a rough sort of customer was arraigned on a charge of stealing.

After the clerk had read the indictment to him he put the question—

"Guilty, or not guilty?"

"Guilty, but drunk, your honor," answered the prisoner.

"What's the plea?" asked the Judge, half dozing on the bench.

"He pleads guilty, but says he was drunk," replied the clerk.

"What is the charge against the man?" demanded the Judge.

"He is indicted for a grand larceny," replied the clerk.

"What's the case?"

"May it please your honor," said the prosecuting attorney, "the man is regularly indicted for stealing a large sum of money from Mr. Christopher Sterrett of the Columbus Hotel."

"He is, hey? and pleads—"

"He pleads guilty and drunk."

"The Judge was now fully aroused. Guilty but drunk—that is a most extraordinary plea—Young man, are you certain you were drunk?"

"Yes, sir."

"Did you get the liquor?"

"At Sterrett's."

"Did you get any anywhere else?"

"Not a drop."

"You got drunk on his liquor, and then stole the money?"

"Yes, sir."

"Mr. Prosecutor, said the Judge, do me the favor to enter in that man's case a *nolle prosequi*. That liquor at Sterrett's is just enough to make any man rob his grandfather. I got drunk on it myself the other day, and stole Sterrett's spurs. Mr. Sheriff please release the prisoner, adjourn the Court."

A DAY.—It has risen upon us from the great deep of eternity, girt round with wonder; emerging from the womb of darkness; a new creation of God and light spoken into being by the word of God. In itself one entire and perfect sphere of space and time, filled and emptied of the sun. Every past generation is represented in it; it is the flowering of all history, and in so much it is richer and better than all other days which have preceded it. And we have been re-created to new opportunities, with new powers—called to this utmost promontory of actual time, this centre of all coming life. And it is for to-day's work we have been endowed; it is for this we are pressed and surrounded with these facilities. The sum of our entire being is concentrated here; and to-day is all the time we absolutely have.—Chapin.

These pearls of the saint's necklace are all the graces of God's word; the thread is scarlet, and the chief pearls are faith, hope and charity.

Miscellany.

THE HORSE AND THE STAG.

A horse and a stag were grazing together on the prairie, when, to their terror, they perceived the grass to be on fire, and the flames approaching rapidly.

"What shall we do," said the stag, "to escape being roasted alive?"

"For my part," said the horse, "I know of but one way of escape; we must meet the danger boldly."

So saying he rushed at the top of his speed toward the advancing flames, and a single bound placed him beyond danger.

The stag, in mortal fear, fled in the opposite direction, and the flames overtaking him, he miserably perished.

The horse, afterwards returning, found the body of his friend stretched out upon the blackened plain, and pausing beside it, thus moralized:

"Alas! my friend, your foolishness of foot proved your ruin, since you had not courage to move in the right direction. How much better boldly to face danger, than to flee, panic-stricken, at its approach. Fear kills, while assurance is safety."

—Little Corporal.

EAST WIND.

Why should the wind coming from the east over an ocean of water depress the human body, while that which comes from the west across a continent enlivens the spirits and gives courage and vigor? Be this as it may, it seems as if some people never felt any wind that was not east. They are always "out of sorts."

The weather is always just what they don't want. I met one of these men while a farmer, who raised all manner of crops. It was a wet day, and I said:

"Mr. Nayling, this rain will be fine for your grass crop."

"Yes, perhaps; but it is bad for the corn, and will keep it back. I don't believe we shall have a crop."

A few days after this, when the sun was shining hot, I said:

"Fine sun for your corn, sir."

"Yes, pretty fair, but it's awful for the rye. Rye wants cold weather."

Again, on a cold morning, I met my neighbor, and said:

"This must be capital for your rye, Mr. Nayling."

"Yes, but it is the very worst weather for the corn and grass. They want heat to bring them forward."

So the man lives in a perpetual east wind. Nothing suits him, and it would be impossible for Providence to give him weather about which he would not grumble. I know one man who feels that our country is on the very brink of ruin, the Government a curse, and everything to be destroyed. And he has felt and talked thus for at least thirty years, and yet his property has been increasing in value all this time, amid this gathering ruin. The fact is, the man lives in an unchanging east wind. And there is Mr. Slow, who lives in the hollow under the Long Hill; he has been mourning for many years over the degeneracy of the times, and always telling what wonderful lawyers, and doctors, and ministers there were when he was young! He can sleep under any preaching he now hears, and the lawyers seem to be young upstarts, or too old to practice. He longs for the good old times. Ah! Mr. Slow, does your weather-vane ever point anywhere but to the east?—Rev. John Todd, D. D.

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A Harp in Heaven.

One the sweetest recollections of my childhood is a beautiful reply my mother made me, when my heart was swelling with childish grief.

I had just returned from the house of a wealthy neighbor, who had kindly given me the use of his piano for a few hours every day, to gratify my extreme love for music. Our own cottage home looked so plain in contrast with the one I had just left, and no piano within its walls, I laid my head upon the table and gave vent to my overflowing heart. I felt grieved, and perhaps a little angry, that we were unable to afford the one thing I desired above all others—a piano—and expressed my feeling to my mother.

Never shall I forget her sweet, gentle tones, as she simply replied, "Never mind, daughter, if you cannot have a piano on earth, you may have a harp in heaven." Instantly the whole current of my feelings was changed. Earthly things dwindled into insignificance, and the "harp in heaven," with its golden strings, became the object of my desire. I felt reproved for my repinings against the Providence that had placed me in a humble home, and from that moment the enjoyment of heaven seemed far to outweigh all the pleasures of the earth. That beautiful reply has followed me all my life, or rather, has gone before me like a bright guiding star, lifting my thoughts above this transient life, and opened to my spirit's vision the glorious scenes in that "land of life and light." I have a piano on earth now, but its charm is gone. Its music no longer gladdens my heart as it once did, for the ears that loved best to listen to its sweet tones are now enraptured with the grand harmonies of heaven. The dear fingers that so often touched its keys, now sweep the golden harp-strings. How my soul longs for one breath of its rich melody!

As I look upon the dear baby fingers in the cradle near me, I think it matters little whether my child be poor or rich—whether her path be strewn with thorns or flowers—if she may only have a "harp in heaven."

How to be Happy.

"Sometime since," says Dr. Payson in a letter to a young clergyman, "I took up a little work purporting to be the lives of sundry characters as related by themselves. Two of these characters agreed in remarking that they were never happy until they ceased striving to be great men. This remark struck me, as you know the most simple remarks will strike us when heaven pleases. It occurred to me at once that the most of my sufferings and sorrows were occasioned by an unwillingness to be nothing, which I am, and by consequent struggles to be something. I saw if I would cease struggling, and consent to be anything or nothing, just as God pleases, I might be happy. You will think it strange that I mention this as a new discovery. In one sense it was not new; I had known it for years. But I now saw it in a new light. My heart saw it and consented to it; I am comparatively happy. My dear brother, if you can give up all desire to be great, and feel heartily willing to be nothing, you will be happy too."

It is a beautiful thought of Hamilton, and we commend it to bereaved ones every where, that we ought to be grateful for our friends in heaven. He says:

"Few mercies call for more thankfulness than a friend safe in heaven—a friend who bore the image of the first-born in heaven, a friend who fought so good a fight, and kept the faith so well, that you now can see him wear the crown of glory. It is not every one that overcometh. Some ran well, but have been hindered; and when you think how up hill is the road, and how many are the adversaries—how heavy, too, the encumbering weights—they are well off who have reached the goal. Some worldly men are thankful, and rightly thankful, if their friends have gone down with stainless names to honored graves. But this is poor cause, for gratitude, compared with yours, who have had friends that went up with white robes to immortal crowns."

Irreligious Public Men.

A correspondent of the *Christian Instructor* writes: I have been to considerable pains to ascertain the religious character of those who are high in power. The following is the result: President Johnson is a non-professor of religion. Of the seventeen members of his cabinet there is only one professor of religion, Secretary Welles, who is a communicant in the Episcopal Church. Secretary Browning attends the Presbyterian Church; the other five, when they go at all they go to the Episcopal. Of the nine judges of the Supreme Court of the United States, two only are members: Chief Justice Chase, who is a Methodist, and Justice Grier, who has long been a ruling elder in the Old School Presbyterian Church. The United States Senate contains at present fifty-four members. Of these are Unitarians, it only leaves seventeen belonging to evangelical churches. They are distributed among the religious denominations thus: Episcopal 1, Reformed Dutch 1, Baptist 2, Methodist 2, Presbyterian 4, and Congregational 7. Gen. Grant, when in Washington, is a regular attendant at Wesley Chapel M. E. Church. Chief Justice Chase also regularly attends the services of the same Church. Mr. Taylor, Commissioner of Indian Affairs, and Mr. Gooding, Marshal of the District of Columbia, are also Methodists. Attorney General Stanbery was formerly a class leader of the M. E. Church. Gen. Howard was formerly a Methodist, but for several years past has been a member (at one time a preacher) of the Congregational Church.

Prayer is the silver trumpet of the saints.—When they walk, it is the lute of the sandal; when they rest, it is the knot of the girdle; it is the golden key of heaven, by which the child has access to his Father's treasures.

FRANKLIN, the St. Benjamin of the typographical profession, made one

