

Poetry.

THERE ARE NO TEARS IN HEAVEN

I met a child; his feet were bare,
His weak frame shivered with the cold,
His youthful brow was knit by care,
His flushing eye his sorrow told.
Said I, "Poor boy, why weepest thou?"
"My parents both are dead," he said.
"I have not where to lay my head;
O, I am alone and friendless now!"
Not friendless, child; a friend on high
For you his precious blood has given;
Cheer up, and bid each tear be dry,
"There are no tears in heaven."

I saw a man in life's gay noon,
Stand weeping o'er his young wife's bier;
"And must we part," he cried, "so soon?"
As down his cheeks there rolled a tear.
"Heart-stricken one," said I, "weep not."
"Weep not?" in accents wild he cried,
"But yesterday my loved one died,
And shall she be so soon forgot?"
Forgotten! no, still let her love
Sustain thy heart, with anguish riven;
Strive thou to meet thy bride above,
And dry your tears in heaven.

I saw a gentle mother weep,
As to her throbbing heart she pressed
An infant, seemingly asleep
On its kind mother's sheltering breast.
"Fair one," said I, "pray, weep no more!"
Sobbed she, "The idol of my hope
I now am called to render up;
My babe has reached death's gloomy shore."
Young mother, yield no more to grief,
Nor be by passions tempest driven;
But find in these sweet words relief—
"There are no tears in heaven."

Poor traveller o'er life's troubled wave,
Cast down by grief, overwhelmed by care,
There is an arm above can save;
Then yield not thou to fell despair;
Look upward, mourners, look above;
What though the thunders echo loud,
The sunshine's brightness hells the cloud,
Then trust in thy Redeemer's love,
Where'er thy lot in life be cast,
What'er of toil and woe be given,
Be firm, remember, to the last,
"There are no tears in heaven."

Biographical.

THE STORY OF MARTIN LUTHER.

REST.

(Concluded.)

On that day he wrote to his wife. The letter was addressed: "To the deeply-learned Catherine Luther, my gracious wife, at Wittenberg."

"DEAREST KATE,—We are here sitting like martyrs, and wish again to be with you; but it cannot be arranged in eight days, as I thought."

"Tell Magister Philippus that I wish him to correct his sermon; for he has not rightly understood why the Lord, in his parable, has compared riches to thorns. Here is the school in which we can thoroughly learn what that means, and it grieves me that in every part of the Scriptures they are threatened to be burned; and for this reason I have great patience, that, if possible, I may work some good in this place."

"Your sons are still in Mansfeld, and we are most hospitably entertained, and could be very comfortable were it not for the vexatious contention."

On the evening of the 17th, Luther's illness greatly increased; yet he was able to walk up and down the room, conversing with his sons, John and Paul, and Doctor Jonas. He spoke much of death and eternity and of the joy of meeting those we love in heaven. From time to time he stopped, and, looking out of the window (as was his constant habit), appeared to be engaged in fervent prayer.—Then he said, "I was born and baptised at Eisleben. What if I should remain and even die here?"

Though during the day he remained in his study, he removed for supper to the usual dining-room, observing, "To be solitary does not help the spirits."

At supper, he conversed cheerfully and made many interesting observations upon passages of Scripture. Some one expressing a doubt as to whether believers would recognize each other in heaven, he distinctly said he felt certain that they would be theirs. Towards evening he complained of great oppression on his chest. Count Albert brought him some calmed hartshorn; but it failed to relieve him.

"The time drew nigh that he must die,"—His friends, in deep anxiety, stood around him. He gave his hand to each, wished them good-night, and retired to rest, saying, "Pray to our Lord God for his gospel, that it may prosper; for the Council of Trent and the Pope are striving hard against it."

About midnight, he arose and walked about his room. The feeling of oppression increasing, he prayed earnestly for relief. His friends heard him, and hastened to him. As they entered, he said, "I shall yield up my spirit." Then he prayed: "O eternal and merciful God, my heavenly Father, Father of our Lord Jesus Christ, and God of all consolation! I thank thee that thou has revealed to me thy Son Jesus Christ, in whom I have believed, whom I have preached, whom I have confessed, whom I love and worship as my dear Saviour and Redeemer, whom the Pope and the multitude of the ungodly do persecute, revile, and blaspheme. I beseech thee, my Lord Jesus Christ, receive my soul! O heavenly Father! though I be snatched out

of this life, though I must now lay down this body, yet know I assuredly that I shall dwell with Thee forever, and that none can pluck me out of thy hands." Then, in a loud voice, he three times exclaimed, "Father, into Thy hands I commit my spirit! Thou hast redeemed me, O Lord God of truth." Also these words, "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and the verse of the 68th Psalm, "Our God is the Lord by whom cometh salvation; God is the Lord by whom we escape death."

Then, closing his eyes, he remained silent. His friends drew near, and said, "Venerable and much-loved father, you die in the belief of the doctrines of Christ, as you have preached them?"

He distinctly answered, "Yes." About a quarter of an hour afterwards, between two and three o'clock in the morning of February 18th, 1546, he ceased to breathe. His friends stood weeping around his bed, but, as they gazed on his calm and happy countenance, he seemed to say to them, "Weep not; if ye loved me, ye would rejoice because I go unto my Father."

The Duke of Mansfeld wished his body to be interred within their territories, but, by the special command of the Elector of Saxony, it was brought to Wittenberg, and buried in the church of All Saints. Many dukes and nobles joined the vast procession which attended him to the grave; women, too, and children mingled with the crowd, weeping, as they remembered that "they should see his face no more."

Upon Luther's tomb the University of Wittenberg caused a Latin inscription to be placed, of which we give a translation:—

"In this place lies buried the body of Martin Luther, Doctor of Divinity, who died at Eisleben, his birthplace, on the 12th of the calends of March, in the year 1546; when he had lived sixty-three years, three months, and ten days."

When his beloved Melancthon heard of his death, he exclaimed, "My Father! my Father! the chariot of Israel and the horsemen thereof." He preached the funeral sermon—a painfully trying service of love. "My voice," he said, "is so obstructed by deep affliction and tears, I can scarcely speak; yet something I would attempt to say, not to enliven the dead, as the heathen do, but to admonish the living in this assembly. In this place, and on these occasions, many things are usually said, in panegyric strain, respecting the personal endowments of the deceased; I purpose, however, to omit these. Intellectual and pious persons will admit, that if he were the means of promoting useful and necessary truth in the church, we ought to be grateful to providence of God for raising up such a light, while his labors, faith, perseverance, and other virtues, ought to be deeply acknowledged, and his memory tenderly cherished by all worthy men."

"The Apostle St. Paul, represents Christ as having ascended on high to give gifts unto men; that is, the preaching of the gospel and the Holy Spirit; for the purpose of communicating which, 'He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers,' selecting them from amongst those who read, study, and delight in the sacred writings. The apostles succeeded by a troop, so to speak, of inferior warriors, but nevertheless distinguished of heaven—Polycarp, Irenaeus, and many others; and although the latter ages present a more barren prospect, God has always preserved a proportion of his servants upon earth, and now, through Martin Luther, a more splendid period of light and truth has appeared. Some, by no means evil-minded persons, however, express a suspicion that Luther manifested too much asperity; I will not affirm the reverse, but only quote the language of Erasmus: 'God has sent in this latter age a violent physician, on account of the magnitude of the existing disorders, fulfilling by such a dispensation the divine message to Jeremiah, 'Behold! I have put my words in thy mouth; see, I have this day set thee over the nations, and over the kingdoms, to root out and pull down, and to destroy, and to throw down, to build, and to plant.'"

"What shall I say of his other virtues? Often have I myself gone to him unawares, and found him dissolved in tears and prayers for the church of Christ. He devoted a certain portion of almost every day to the solemn reading of the Psalms of David, with what he mingled his own supplications amidst sighs and tears; and he has often declared how indignant he felt against those who hastened over devotional exercises through sloth, or the pretence of other occupations."

"The removal of such a character from amongst us, of one endowed with virtues of the most heroic cast—chosen by Divine Providence to reform the church of God, cherishing for all of us a truly paternal affection,—the removal, I say, of such a man demands and justifies our tears. We resemble orphans bereft of an excellent and faithful father.—But while it is necessary to submit to the will of heaven, let us not permit the memory of his virtues and his good offices to perish; let us diligently study the truths he taught, imitating in our humble situation, his fear of God, his faith, the intensity of his devotions, the integrity of his ministerial character, his purity, his careful avoidance of seditious counsel, his ardent thirst for knowledge."

"Let the present vast assembly now unite with me in grateful thanks and fervent supplications, saying, We give thanks to thee, Almighty God, the eternal Father of our Lord Jesus Christ, the Author and founder of the church, together with his coeternal Son and the Holy Spirit, because thou dost gath-

er for thy Son a heritage from amongst the human race, and dost maintain the ministry of the gospel, and hast reformed thy church by means of Luther; we present our ardent supplications that thou wouldst henceforth fix and impress upon our hearts the doctrines of truth, as our Saviour prayed for his disciples; and that by the Holy Spirit thou wouldst inflame our minds with a pure devotion, and direct our feet into the paths of holy obedience."

Besides his widow Catherine, Luther left three sons and two daughters to mourn his loss. Catherine survived her husband a few years, the first of which she passed at Wittenberg; but when that city surrendered to Charles V. in 1547, she left it, and sought refuge elsewhere until it was restored to the Elector, when she gladly returned to her much-loved home.

In 1552, the plague broke out at Wittenberg. Catherine left the city, and bent her way to Torgau; the horses of her carriage, took fright, and attempted to run away; Catherine leaped out of the carriage, and was so injured by the fall that she died (three months after she reached Torgau) upon December 20th, 1552.

In the year 1821, William III., then King of Prussia, ordered a suitable monument to Luther to be erected in the market-place in Wittenberg, the expense of which was defrayed by a subscription gratefully contributed by the evangelical churches in Germany.

In one of the Lutheran churches in Dresden there are portraits of Luther and John Huss—one on each side of the Pulpit. Under Luther's portrait is inscribed in German, "Thou hast made a good confession before many witnesses, 1 Tim. vi. 12. And under that of Huss, 'Thou wast ready not only to be bound, but also to die for the name of the Lord Jesus,' Acts xxiii. 13—very interesting memorials of the great Reformer and the Martyr of the Evangelical Church in Germany."

"THE MEMORY OF THE JUST IS BLESSED."

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer-Meeting.

A GENTLEMAN, who once professed religion, and thought he was converted, but feared that he was not, requested prayers for himself.—The leader, in reading the following request, said he did not doubt there would be much sympathy and earnest prayer for the mother who sent it as well as for the conversion of her erring son:—"I, a mother, address myself to men who have had mothers but do not know the depth of a mother's feelings for a wandering son. If you have any love for your own mothers, pity the one who now writes to ask your prayers for her son, who is far away from all the endearments and influences of home, and who has forsaken the straight and narrow path, oh pray to God earnestly and repeatedly, I beseech of you, that he may be brought to see his sinfulness and humble himself before God; that his heart may be softened, and he may be found at the foot of the cross crying for mercy from One who is mighty to save. Will you do this for a sister in Christ, who for three days has felt that this was her only hope for her son's salvation?" The following earnest appeal was also presented:—"I am a reader of your weekly reports, and my heart is made glad to read of the many and signal answers to your prayers. I have long wanted to ask your prayers for my husband, who is living in a backslidden state, and for my two sons who are living in sin. I have prayed long, and as I thought, earnestly, but the answer is deferred. I know the fault is in me, for the promises are sure. Please pray that I may have more faith given me. I dare not wait any longer for fear they may die in their sins. Do pray earnestly for their salvation."

Another asks: "Will you pray for my brother and his family? He is yet lingering on the verge of the grave, but his mind is free and calm. He finds the Saviour very precious to him now. He is not expected to survive the day; pray that his example may be a blessing to his family." Another requests prayers "for a sister in the decline of life.—She is the child of pious parents, who early dedicated her to God, and daily prayed for others, who are now gone to their heavenly home, while she remains yet out of the ark of safety."

A member of this (the Collegiate Reformed) church asked prayer that his young brother, who was in the last stage of consumption, might have a peaceful departure. His soul was now full of glorious hope of a blessed immortality.

The leader said the two requests for prayer for the conversion of husbands which he held in his hand were from places hundreds of miles distant from each other, but their language was almost identical. He read: "Twice before have I asked your prayers for my dear husband, but as yet the answer is delayed. I fear that I may be the stumbling-block in the way of his conversion. Will you not pray for me, that I, who profess Christ, may have his spirit in deed and in truth, and may be faithful in speaking to and praying for the one I love so dearly? The death of his father, who prayed for him daily, often with a burdened heart, has just occurred. Pray, dear friends, that these prayers may come up in remembrance now before God, and the promise may be verified: 'I will be a God to thee and thy seed after thee.' O that God would not forsake after thee, but enable us to follow him earnestly and glorify him in life and death."

General Loomis, of the United States Army, whose venerable appearance and words of

Christian sympathy and love have often encouraged the brethren, presented a request for a blessing from the Lord upon the people who gathered at the Paris Exposition, that this gathering of people from all nations may be the means of a more general diffusion of pure Christianity. Especially that those American Christians who attend it may realize the importance of manifesting the true spirit and love of their religion, and by united prayer and effort recommend to the nations the blessings of a religion which rests for its support upon its own merits and the power of grace in the hearts of its professors.

One brother, in his prayer, asked God graciously to supervise the Sunday-school literature of the country; that the Holy Spirit would assist those who prepare and procure the books for the Sunday-school libraries; and afterwards the same brother remarked in substance, that many of the books which were found in libraries for children were decidedly injurious to religion and morality. On the last Sunday, his grandchild, of some six years, brought home a book, and asked him to read it; the child could not read. He looked into it, and said that it was a translation of a German story, by an eminent scholar and teacher of religion, who was well known and respected for the professed sincerity of his own convictions, and his eloquence and power in presenting them, but whose religious teachings are regarded by the believers in evangelical truth as unscriptural. "The name of the translation excited my curiosity," said the speaker, "for I could not think that he would translate a work intended to amuse or instruct others which did not in tone and sentiment tend to impress them with his own religious opinions. And I could not but smile at the ingenuity of the translator's preface, that there are some religious opinions in the book to which he does not subscribe, but he is not giving his own views but the views of the author. The book in my opinion is objectionable for American children, because it is an attempt to glorify the *class* literature and institutions of European governments. The story is extravagantly absurd. Its heroine is perfect, yet her sufferings are terrible, horrid, so horrid that my little grandchild in sobs and tears desired me not to read any more, for she said she knew it was not true; it was only a story, and she would not bring home any more books from that Sunday-school to make her cry. The book is objectionable mainly because it teaches a religion which has no Christ in it, and excites undue sympathy for unreal and fictitious sufferings."

A brother requested prayers for his sister, who was dangerously ill, but whose soul was full of love for Jesus and his cause, and also for a friend with whom he had conversed, and whose heart was tender. He found his friend on the last Sabbath reading a novel, and expostulated with him, and induced him to attend church, where he listened to a sermon which he professed to think had been prepared expressly for his case, so aptly did it understand and define it. His friend was now in a mode to receive good influences, and he hoped brethren would pray earnestly for him.

A brother said he had not been present before to-day at any of these meetings. He had, however, read about it in the papers, religious and secular, and some of his neighbors had sent requests for prayer, which appeared to have been speedily, and in one or two cases wonderfully answered.

The Pulpit.

The Cracked Clergyman.

THERE was a farmer's wife in Ystradfin, in the county of Carmarthenshire, who had a sister living in the vicinity of Llangethio. This woman came at times to see her sister; and on one of these occasions she heard some strange things respecting the clergyman of the parish—that is, Rowlands. The common saying was, that he was not right in his mind. She, however, went to hear him, and not in vain; but she said nothing to her sister, or to anybody else, about the sermon, and she returned home to her family. The following Sabbath, behold, she came again to her sister's house, near Llangethio.

"What," said her sister, with great surprise, "what is the matter? Is your husband well, and are your children well?"

"Oh, yes," was the answer, "nothing of this kind is amiss."

She asked her again, "What is the matter then?"

She replied, "I don't well know what is the matter. Something that your cracked clergyman" (meaning Rowlands) "said last Sabbath has brought me here to-day. It continued on my mind all the week, and never left me either night or day."

She went again to hear him, and she continued to come every Sabbath, though her road was hilly and mountainous, and her home more than twenty miles from Llangethio.—After having continued to come there about half a year, she felt a wish to ask Rowlands to come and preach at Ystradfin. She made up her mind to try what she could do, and so after service one Sabbath, she went to Rowlands and saluted him somewhat in this manner:

"Sir, if what you say to us is true, there are many in my neighborhood in a most dangerous condition, going fast to eternal misery. For the sake of their souls, come over, sir, and preach to them!"

The woman's request struck him with surprise; but, without a moment's hesitation, he said, in his usual quick way: "Yes, I will come if you can get the clergyman's permission."

This she obtained. Next Sabbath she went very joyfully to Llangethio, and informed Rowlands of her success. According to promise, he went over and preached at Ystradfin, and his very first sermon there was wonderfully blessed. Not less than thirty persons were, it is said, on that occasion converted.—*Owen's Life of Rowlands.*

THE MISSIONARY INSTITUTE.

BY REV. B. KURTZ, D. D.

1. THE DESIGN.—The design, as stated in the statutes of the Institute, is, "the education of pious and sound-minded men (irrespective of age or domestic ties), for the office of the holy ministry in the Evangelical Lutheran Church, including the mission field at home and abroad." The general object is accordingly the multiplication of faithful ministers of the Gospel for our Lutheran Zion and in the church of God in general. This noble end it aims at, in common with all our other theological seminaries. But it differs from them in regard to the age and condition in life of the men whom it hopes to educate for the ministry, as well as in reference to the course of study.

If an individual would qualify himself for the ministry, in accordance with the routine of study prescribed in our Colleges and Theological Seminaries, he must devote some six or eight or more years to the work of preparation, and incur an expense of about two thousand dollars! This is a tedious and expensive process, long before the completion of which the student's health is not unfrequently seriously impaired, and his pecuniary resources, as well as those furnished by the church, (too sparingly, it must be conceded), are entirely exhausted. And yet, we do not object to it in a single case in which youth, health, and monetary ability conspire to recommend it. We greatly need thoroughly educated men—we must have them. While all our ministers should be qualified to expound the Scriptures wisely as well as popularly, a goodly portion ought to be profoundly learned—"so learned and skillfully polemical," says a distinguished divine, "that they can hunt the foxes of error and infidelity through all their shiftings and doublings, make them bolt out of all their burrows of sophistry, and quench all their *fox-fires* of delusion, the glimmer of darkness and the rotten wood of daylight."

But while we bear willing testimony to the vast importance of a highly educated ministry we also believe that men may become eminently useful and effective in our profession, as well as highly respectable and influential in society, without passing through a course of six, eight or ten years' previous training, and consequently without involving themselves in the onerous expense attendant upon such a prolonged career of study. The force of this remark is strongly exemplified in prominent instances of our own church; it is still more strikingly illustrated in the history of the Methodist and Baptist, the Presbyterian, and indeed, of all sister churches. Some of the most distinguished divines and popular ministers in the American churches, eminent statesmen of our country, and able jurists on the bench as well as at the bar, never enjoyed the facilities of college, theological seminary, or law school. We make this statement not to disparage institutions of learning, and still less to reflect on those who have been educated in them, or on those who excel and most useful men employed as teachers or professors; but merely to show that, superior as may be the advantages derived from them, men of sound sense, decided piety, and good natural parts, may be qualified for high usefulness in the ministry, without passing through the protracted and costly curriculum of study prescribed in them.

It is a well known fact, that many talented and promising young men of ordinary education, are converted after they are 25 or 30 years of age. These are, with very few exceptions, precluded from the ministry. Some lawyers, physicians, and once in a while a politician, and even a stage player, are brought into the church at a later period of life; and glowing with a paramount desire to effect the greatest amount of good in the world, and possessing withal fine oratorical powers, would fain dedicate themselves to the public service of God. But unless they be college-bred, the established rule, if carried into effect, will interpose to prevent them from preaching the gospel. Thus by our educational system, much of the best talent in our church is excluded from the ministry. We sacrifice numerical strength to scholastic learning; we fill up our candidates with school-taught knowledge, and leave a thousand churches without pastors, and millions of unevangelized sinners without a preached gospel. We cannot, therefore, fail to perceive, I think, that our plan of procedure in this respect, is faulty, and asks loudly to be modified.

Now, the Missionary Institute is designed to remedy this very defect; it contemplates providing a system less expensive and more expeditious and productive in preparing and sending forth men to preach the gospel to every creature, in gathering souls into the Saviour's kingdom, and spreading our excellent Lutheran form of christianity throughout the country and over the world.

Let this suffice in explanation of the general design of our Institute. The next point claiming attention, is its

II. NECESSITY.—This necessity arises from the want of ministers, so universally felt in our Lutheran Zion.

It is estimated that we number within our bounds in the United States, about 2500 congregations, including preaching stations. To

supply all these with gospel ordinances, we have but 1100 ministers. From these must be deducted about 200, employed as professors, teachers, editors and agents, or who are superannuated and unable to perform regular duty; so that not more than about 900 remain, to minister to nearly three times the number of churches! And even many of these are already broken down in health by excessive labor, so that they are scarcely able to render more than half the service they would gladly perform if their shattered constitutions permitted.

Now, we appeal to any intelligent man whether 900 ministers, a considerable proportion feeble in health, are able to do justice as preachers and pastors, to 2500 congregations, generally widely scattered and located sometimes from 10 to 15 or 20 miles apart? Must not the cause of piety necessarily languish, and our churches suffer from the baneful influences of error, fanaticism and proselytism amid such destitution?

It is worthy of remark, that this destitution, this paucity of ministers, is not of recent origin, but has existed in about similar ratio during the last fifty years, notwithstanding all our colleges and seminaries, and all the efforts of the church to supply them with students and to furnish beneficiary funds.

And it must also be borne in mind, that a considerable number of our 900 active pastors have charge of only one church, and in every such case an average of five congregations are left to be supplied by some other pastor. Nay, not unfrequently one of our ministers has charge of six or eight or more extensively located congregations. We, ourselves, during one period of our life, had such a parish, and it was while thus performing labor sufficient for two or three men, that we undermined a healthful constitution and laid the foundation of disease from which we never expect to recover. It is thus that too many of our faithful ministers are still sapping the energies of their vitality, and preparing themselves to lie down in premature graves.

Moreover, the reason why we have only 2500 congregations, is to be found in the fact, that we lack the requisite ministerial force to collect and organize new ones. Give us 500 additional ministers of decided piety and zeal, and in one year's time they may all be supplied with churches, which in two or three years more would be able to support them, while at the same time these additional ministers would become instrumental in multiplying our churches threefold.

We do not then require an immense increase of ministers, to meet the present urgent wants of the church, to fill up the ranks vacated by death and waning health, and to gather in the dispersed and destitute sons and daughters of the mother of Protestantism?

Whence is this increment to be obtained? Europe supplies us from year to year with a goodly accession, many of them excellent men who are doing the work of the Lord with gratifying usefulness. But they are all required, and indeed many more than are furnished, to supply the pressing wants of our foreign population. We are accordingly obliged to fall back upon our own resources, our colleges and theological seminaries.

What have they done for us? Undoubtedly a great deal; too much can hardly be said in their praise. But after availing to them all the credit their most admiring eulogists can demand, it must be conceded that they have failed to remedy the destitution of the church. It matters not to what cause the failure is to be attributed; it is sufficient for us to know, that after a long and patient trial the destitution is at this moment as great, nay, greater than it was fifty years ago. That it would have been much more deplorable without these educational facilities, we readily grant; but nevertheless, the destitution continues to exist, and past experience proves that the kind of appliances now in operation, are wholly inadequate to remove it. It is in vain to theorize on the subject; here are the facts—the sober, startling facts, and all the abstract reasoning and special pleading in the wide world cannot subvert them.

From all this then, we infer, the absolute necessity of some additional mode of gathering those whom God has called to the ministry, and training them for their legitimate work. We say designedly some *additional* mode.—We by no means desire to interfere with or in any degree impair the efficiency of any of the schools already in existence. They all have our best wishes and fervent prayers, while we only aspire to be their humble colleague in laboring with them to furnish the much needed supply, which, with all their best efforts, they have not been able, and are not likely to be able, to furnish themselves.

Thus, we think, we have sufficiently demonstrated the necessity of our Institute.

PRINTING BOTH SIDES.—A poor lame boy asked a gentleman for a long string. "What for?" he asked. The boy said, "he would make a net of it, which he could sell for three-pence, to print Bibles for the poor heathen," adding, "you know, sir, that many print one page." The gentleman told him to bring the net to him when finished. He did so; three-pence was given him for the Bible and three-pence for himself. "No, sir," exclaimed this poor boy, "please send it all; perhaps then it will pay for printing both sides."

FEARLESS PREACHING.—Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not as to whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth.—*John Wesley.*

TERMS

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The Medical Use of Alcoholic Drinks and Tinctures.

I send you the preamble and resolutions, lately introduced before the Pa. Medical Society, at its meeting at Pittsburg, with some account of their reception by the meeting.—The mover, Dr. Hiram Carson, of Montgomery county, is well known by his enlightened views of medical practice as given in the reports of the society, as well as by general reputation. It may well to mention a few facts connected with their presentation.

It appears that they were opposed by Dr. —, of Philadelphia, a professed temperance man! After this plea for Rum, and before a reply could be made, a motion, to postpone for the present, under the pretense that earnest business claimed attention, was made and carried, and a hasty adjournment prevented further consideration.

To the credit of the profession, let it be stated, that the resolutions had received the sanction of the most eminent members of the meeting, and under a free discussion, would probably have received a majority vote.

Being desirous that the subject should be brought before the public, in some way, I see nothing better than its introduction into the columns of your paper, in order that its readers may see what eminent physicians have said on the subject, and that the readers may know that our most able professors and practitioners do not think the whisky treatment necessary. It will cause them to ask 'the Doctor' why he directs stimulants? and if there is not a substitute to be had? For, the habits of some of our doctors are absolutely sickening! There is no ailment so slight, that they do not see the necessity for whisky! I have observed that every prescription of alcoholic stimulants, by physicians, is hailed with joy by the rum-sellers. It seems to give them a real, heart-felt satisfaction. Indeed, I can see that all who hear of it, seem at once to be impressed with the conviction, that brandy-whisky, (the real whisky) and 'such like' are very valuable remedies.

PREAMBLE AND RESOLUTIONS.

Whereas, Of all the evils which afflict the human family—not one produces such widespread misery—not one so destructive of human life—not one so fatal to the comfort and peace of families, as the use of intoxicating drinks—

And Whereas, Nothing so greatly tends to engender and foster an appetite for them, as their recommendation by physicians, as remedies for disease—and still more as preventives of disease, and

Whereas, During the last few years, many physicians have most recklessly prescribed wine, brandy, whisky, and malt liquors, in nearly all the cases that have come under their care—even to patients whose complaints were of the most trivial kinds—and in thousands of cases, have thus fostered that fierce appetite for rum which has driven them to degradation and premature death, and

Whereas, Professor Sewell, of Washington, has declared "while we are convinced that there is no case, in which ardent spirits are indispensable, and for which there is no adequate substitute, we are equally assured, that so long as there is an exception allowed, and men are permitted to use them as a medicine, so long shall we have drinking invalids, and drunkards among us," and again, Prof. John C. Warren, of Boston, declares "that the reservation of the use of alcohol for cases of sickness, appears to be of little importance, in a medical way; and if it led to practical abuses, such reservation should not be made,"—and Prof. Nathaniel Chapman, of Philadelphia, has declared that the evils of using them are so great, that the emptying of Pandora's box was but the type of what had been experienced, by the diffusion of these liquors among the human species!—and that it is the sacred duty of every one exercising the profession of medicine, to unite with the moralist, the divine and the economist, in discouraging the consumption of these baneful articles—and as the first step in the scheme of reformation, to discountenance the baneful notion of their remedial efficacy, and

Whereas, There are many eminent men in the profession, who have borne like testimony to the above, Therefore

Resolved, That this Society in view of the noble efforts now being made in our great State, to abolish the use of intoxicating drinks and thus save from premature death, the thousands of fathers, sons and husbands, who speed like lightning down the road to ruin calls on every member of our profession in our great Commonwealth, to raise his voice against their use in every case, in which it is not demanded by the teachings of science, the lessons of experience, and the convictions of an enlightened conscience.

Resolved, That he who thoughtlessly recommends them, or presents them, simply because it is the fashion to do so—should be awakened to the alarming fact, that instead of being a blessing, he is a curse to the community in which he resides.

Finally—Let it be borne in mind that it was in a dark age, that the use of alcohol as a remedial agent, and an *Ellixir of Life* was introduced into the medical profession, and that this use under the impression that it imparted vigor and health to the human system, was the gradual but certain cause, of introducing it as a *beverage*, from which circumstance, all its wide-spread and ruinous results have been derived! And, that for these the Medical Profession, is in a considerable degree responsible! Is it not, therefore, a debt which they owe to the community to remove an evil introduced into the world through their instrumentality.

HUMANITAS.

THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEPIAT, EDITORS.
Sellinggrove, Pa., August 8, 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.

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

SEWING MACHINES.

We have in our possession a number of bills for Sewing Machines which we obtained for advertising, and which we will sell cheap. — A Howe Sewing Machine. Price \$60. We will sell it for \$45.

An Empire Sewing Machine. Price \$60. — We will sell it for \$45.

A FINKLE & LYONS Sewing Machine. Price \$60. We will sell it for \$45.

These are all first class family Sewing Machines.

Melodeons.

We have also duetells for Melodeons and Cabinet Organs which we will sell cheap, namely: Princes Cabinet Organ Price \$150, we will sell for \$125.

Pelouets Melodeon.

Five octaves, Rosewood case, Price \$110, we will sell for \$85.

Persons wishing to obtain any of the above articles at the prices stated will please give us notice at their earliest opportunity.

Elevation of the Cross.

In the Roman Catholic church the sign of the cross has become an object of superstitious reverence, if not of adoration. They make the sign of the cross on their faces, or as they say "cross themselves," on innumerable occasions; they erect gilded crosses on their church steeples, and place them in every available position inside of their churches; they place crucifixes on their altars and kneel down and pray before them and the priest carries a cross on his back when performing mass. The last thing that a Roman Catholic beholds on his deathbed is a crucifix held up before his face as his eyes are closing in death, and a black cross marks the place of his repose in the grave. Yea, they have doubly canonized it, having set two days apart in the calendar in honor of the cross, namely, the 3d of May, as the day of the discovery of the cross, and the 14th of September, in honor of the "elevation" of the cross. A magical virtue is by many believed to be inherent in the material cross or sign of the cross that acts as a charm against various evils. Everything is made of the mere material cross, while the real doctrine of the cross, namely, justification by faith, in a crucified Redeemer is superseded by the fatal doctrine of justification by works, and the worship of Christ crucified is placed in the background by the worship of the Virgin Mary and of the saints.

But ridiculous and superstitious as this use of the cross is in the Roman church, some of our Protestant churches are fast coming up to the Romanists. To say nothing of the Ritualists in the Episcopal church, we need go no further than the Symbolists in our own church, to see almost an equal veneration of the material cross as among the Papists. They also glory in erecting crosses on their church steeples, displaying the form of the cross inside of the churches in every available position and place crucifixes on their altars before which they kneel and worship, and if the sign of the cross has been and is still abused in the Roman church, there is, to say the least, great danger that it will also be abused in the Lutheran church in this country. The elevation of a cross on a church steeple is published in the church papers and made a matter of as much account as the laying of a cornerstone, or the dedication of a church. Listen to the following announcement from the last Lutheran and Missionary:

"THE CROSS ON ST. MARK'S.—Although not as important and interesting as the raising again of the Stars and Stripes on Fort Sumter, the restoration of the Cross, the unmistakable symbol of the Christian faith, to the top of the spire of St. Mark's Evangelical Lutheran church of this city, will be welcomed as a pleasant item of news by many of our friends.

The overthrow of the cross, by a violent snow-storm, was talked of by many, and not always in the most friendly spirit, and we are now happy to inform all, that on the 18th of July, 1867, the radiant standard again took its lofty place, to catch the first beams of the rising sun, and the last of the setting sun. Skilful hands elevated it with remarkable speed and success, and secured it so well, that it is likely to stay where it is.

As some good people thought that the former cross, in the centre of which there was a ball, representing the globe, was an attempt to hide and modify the symbol, the officers of the church determined to remove even the appearance of doubt, and have erected a plain unmistakable Cross."

The cross has ceased to be the "unmistakable symbol of the Christian faith." It is worn as an ornament by the thoughtless and the giddy, and even by infidels. We do not need to see a cross on a steeple to inform us that the building is a Christian church. The cross on a steeple has become the "unmistakable symbol" of Romanism and ritualism. Wherever you see a cross on the outside of a church, you may be sure to find symbolic preaching, gowns, bibbs and "liturgies" inside. They all belong to the same tendency.

It was therefore with extreme sorrow that we noticed some weeks ago an editorial in the Lutheran Observer in which Dr. Conrad congratulates a Methodist church in Dayton, for erecting a cross on the apex of their church. Did the Doctor fairly consider the import or effect of that "congratulation?"

Wait for others to advance your interests, and you will wait till they are not worth advancing.

THE SÄNGERFEST AND THE BREWERS.

The Germans in this country are in the habit of celebrating an annual "Sängerfest" or musical festival. The German singers from every part of the Union, come together to these festivals. These Sengerfests are not more distinguished for the splendid music that is discoursed by so many trained voices, singing in concert, as for the quantities of lager beer usually consumed on these occasions. Sometimes we see statistics in the papers of the number of barrels of lager beer consumed during one Sengerfest, and they are truly appalling.

We have not seen the statistics in relation to the Sengerfest celebrated lately in Philadelphia, but suppose it did not lag behind its predecessors in this respect. We notice, however, in one of our German exchanges complaints about the quality of the beer that was furnished by the brewers for this occasion. They complain that the most abominable stuff which the brewers have had on hand for a long time, and reserved for this occasion was set out to the thirsty singers, who disordered their stomachs and injured their health by the use of this nefarious concoction. They, therefore heap their imprecations loud and long upon the heads of these rascally brewers.

The 'Freie Press,' of Philadelphia, undertakes to apologize for the brewers in the following style: "Sum cuque," or "give the devil his due," is a sentiment that should be recognized even in the great catering world that is now heard in New York about the miserable German element of beer at the Sengerfest in Philadelphia. These complaints are in part well founded. But every one who attended the Sengerfest in New York two years ago, will remember that the abominable stuff that was tappered there for lager beer was immensely beneath the poorest beer offered to the Sengerfest in Philadelphia."

We misrepresent the Sangers, on account of their misfortunes, and advise them to join the Good Templars, or some other temperance society, and stop drinking lager beer altogether, and then they will be sure never to be imposed upon. Lager beer is miserable stuff at best. It is made by causing barley to rot, and then drawing a concoction off from this and mixing other poisonous ingredients in with it. This is the cause of the disagreeable stench arising from the body of an inebriate beer drinker. He becomes a rotten carcass even before he is buried. We would recommend to the Sangers the example and experience of one of their Teutonic brethren. — It ran somewhat in this style: "When I used to drink schnapps and beer, I had a great many bairns. I put mine hand on mine head, and dare was a big bairn, I put mine hand on my stomach and dare was another bairn, and bairns all over mine body. I put my hand in mine bucket, and dare was nothing. Den I jined de demerance, and I put mine hand on mine head, and dare was no bairn, I put mine hand on mine stomach, and dare was no bairn, bairn all gone. I put my hand in mine bucket and dare was dwenty dollars. So I dinks I stay mit de demerance."

"Editorial Catechisation."

Under this head the readers will find a good natured criticism of Dr. Conrad's editorial on this subject in last week's *Lutheran Observer*. It will perhaps amuse and interest the Doctor very much, as well as the readers of the *AMERICAN LUTHERAN*.

Church News.

BARREN HILL.—Rev. J. R. Dimm, late of Bloomsburg, Pa., has received and accepted a call from the Lutheran Church at Barren Hill, Montgomery county, Pa.

We are requested to state, that Rev. J. H. W. Stueckenberg, of Indianapolis, has declined the call tendered him by the first English Lutheran Church of Pittsburg, loyal to the General Synod.—*Luth. Obs.*

Rev. R. B. Whitehill, late of Freeport, Stephenson county, Illinois, has removed to Griggsville, Pike county, Illinois, and requests his correspondents to address him accordingly.

POSTENKILL, N. Y.—Rev. John Kings of Maryland, N. Y., having received and accepted a call from the Lutheran church in Postenkill, Rensselaer county, N. Y., desires correspondents to address him accordingly.

ORRSTOWN, Pa.—Rev. E. Dutt, organized a new congregation at Orrstown, Franklin county, Pa., early last spring. This place is midway between Shippensburg and Strasburg. Steps were at the same time taken for the erection of a house of worship. This is now in progress. On the 17th of August the cornerstone is to be laid, and the neighboring ministers are cordially invited to be present on the occasion.

The Millersburg Charge, Holmes county, Ohio, has become vacant, by reason of the resignation of Rev. W. M. Sparr, and is anxious to secure the services of an active and faithful pastor.

MEETING OF THE HARTWICK SYNOD.

The Thirty-seventh Annual Convention of the Hartwick Synod, of the Evangelical Lutheran church, of the State of New York, will be held in the Lutheran church at Richmondville, Schoharie county, N. Y., commencing on Friday, the 20th September, at 7 o'clock, P. M. The change in the time and place of meeting, is made for various reasons, which to the officers of Synod, seem to require it.

The trains on the Albany and Susquehanna Railroad, leave Albany for Richmondville, at 7 30 A. M., and 1 30 and 5 P. M. Brethren will take the 1 30 train.

Brothers will try and double their collections for the Synodical Treasury, as the Treasurer has had to advance money to meet certain claims.—printing minutes &c.

P. A. SIROBEL, Sec.
Centre Brunswick, Aug. 2, 1867.

THE NORTHERN CONFERENCE

Of the Synod of Central Pennsylvania, will meet, (D. V.) in the First Ev. Luth. Church at Selingsgrove, Snyder county, on Thursday evening, September 5th, 1867.

Brethren, do not forget the Missionary collection for Conference.

W. L. HEISLER, Sec.
Salona, July 29, 1867.

Church Matters at Catawissa, Pa.

On Lord's day, June 23, 1867, Rev. D. Beckner was duly installed as pastor of the English Evangelical Lutheran Church, at Catawissa, Columbia county, Pa. Rev. Geo. Parson, Milton, officiated at the installation services. Morning and evening there were large audiences present, and as is uniformly the case where Br. Parson officiates, the exercises were solemn and interesting.

On Friday and Saturday evenings previous, a Sunday-school festival was held, which was largely attended, yielding \$176.25. The school is a flourishing one, and numbers two hundred pupils. The pastor removed here only the week preceding the installation, and was greeted with handsome donations. The membership is not large, but they supply in spirit what they lack in numbers. Bro. Beckner is the first pastor who has resided among them, they having been hitherto supplied by Bro. Dimm, of Bloomsburg, who has served them in connection with his regular charge. The country churches, belonging to the charge, hitherto, in the meantime, been sadly neglected. The Lord bless Brother Beckner and his flock at Catawissa!—*Luth. Obs.*

HARRISBURG, Pa.—On Sunday, the 4th of August, the First English Lutheran church was dedicated, after having been most handsomely remodeled at an expense of about \$27,000. The following ministers were present: Dr. Sprecher, Dr. Hay, Revs. Domer, Parsons, Kistner, Rizer, Kleinfelder, Titus, Gledits, Raby, Martz, Barnitz, and Stelling, pastors of the congregation.

Dr. Sprecher preached the dedication sermon. He occupied one hour and a quarter in the delivery of his sermon, which was one of unusual eloquence and full of truths such as could only be uttered by a minister so fully learned and well versed in scripture as he is. In the beginning of his remarks, he referred to the fact that twenty-eight years ago, when pastor of this congregation, he had participated in the dedication of the old building, and he esteemed it a great privilege to officiate upon the occasion of its re-dedication. During his sermon he made many pleasing allusions to his former connection with the church here, but the theme of his discourse was "the power of association" in spiritual as well as in temporal affairs. We have neither time nor space to do justice to Dr. Sprecher's sermon. It was a masterly effort, and its truths cannot soon be forgotten by any one who was present.

Dr. Hay, in his statement, announced that a debt of \$16,000 remained unpaid, and \$13,000 had been paid already, from which it seems that the cost of the building reaches the sum of \$29,000. He appealed for help to liquidate the indebtedness, and there were many liberal responses. (The receipts during the day and evening amounted to upwards of \$8,000.)

In the evening a sermon was preached by Rev. Prof. Samuel Domer, of Selingsgrove, who took for his text a portion of the 7th verse of the first chapter of the First Epistle of John. "But if we walk in the light as he is in the light, we have fellowship one with another." Prof. Domer's sermon was one of great power, and admirably delivered. It evinced a great depth of thought, and a perfect familiarity with the subject on the part of the speaker.

SAD CALAMITY.

On the 15th ultimo, the Rev. Robert G. Chase, accompanied by his wife and daughter, and the Misses Mary E. Houpt and Mary E. Tazewell, left this city, their place of residence, on a summer excursion to the East, the place of Mr. Chase's nativity. To the untimely grief of their families and friends, reliable intelligence was received, a few days since, that the entire party, five in number, with several others, whilst sailing in a pleasure-boat, in the South West harbor of the coast of Maine, near Mount Desert, had been capsized and drowned. Rev. Chase was Rector of St. Matthias Protestant Episcopal Church, located at 19th and Poplar streets.

His wife was a highly accomplished lady, and their daughter an interesting child of nine years. Miss Houpt was sister to the brothers Herman and Lewis L. Houpt, and was known to many of our readers as a lady of rare social virtues and moral and intellectual accomplishments. Miss Tazewell was associated with Miss Houpt as principal of the well-known Young Ladies' Seminary on West Penn Square. This tragical event has cast a deep gloom over a large circle of relatives and friends, to whom, in their heavy affliction, we offer our sincere and heartfelt sympathies.—*Luth. Obs.*

For the American Lutheran, THEN AND NOW.

The world is a grand panorama, that is constantly changing for the better or the worse. This is true, not only of the physical and moral world, but also of the ecclesiastical. Sometimes these changes promote the welfare of men, and at others enhance their misery.—When the former is the case we are glad and rejoice, but when the latter, we are sad and weep.

My own mind was deeply and painfully impressed with this truth not long since in visiting a congregation, with which I have been acquainted some twelve or more years. At the time of my first acquaintance, it seemed to be a model congregation. The members were devoted and spiritual, and active and zealous in every good word and work. They were united, peaceful and happy, and most ardently attached to their church and pastor. In the great majority of families the domestic altar was erected around which the family

bowed the knee both morning and evening, and from which the sweet incense of prayer, praise and thanksgiving ascended to God.—The congregation was alive to all the benevolent enterprises of the church, and lent a willing hand at all times to the extent of their ability. Then the congregation numbered over four hundred members, nearly all professedly pious. It was truly refreshing, and a constant feast to heart and mind to sojourn among them. Their ardent attachment to Christ and his church gladdened and cheered the heart, and their correct knowledge of the church and her wants, and their deep sympathy with her was most encouraging. I then mentally said, happy the pastor that has such an intelligent and devoted people to rally around him.

But a sad change has come over that congregation. Not long since I had occasion to visit that same people. What a different state of affairs is now everywhere visible, and how changed the atmosphere we were obliged to breathe. Instead of the strong, healthy congregation of over four hundred members, hardly half that number can be found. Their former glory has departed. The voice of prayer and praise in the family circle is almost entirely hushed. The enterprise and energy in the cause of Christ and benevolence is at a very low ebb, and the deep spirituality of the people is gone. There is no longer that ardent, deep toned and intelligent piety there, that was once so marked. There was no longer that warm and devoted attachment to Christ and his church as formerly. My heart was sad as I compared the past with the present. I was naturally anxious to know what had produced this sad change.

The pastor is intelligent and a good preacher, and seems to be active and zealous in his work. Whence, then, this deplorable deterioration, this relapse into this blighting and lifeless formality? After some time I learned that the whole must be attributed to one single cause, namely, then the congregation enjoyed the services of an active and devoted *Revivalist*, but now they have an active and devoted *Symbolist*. If such is the effect of ultra symbolism, then may God preserve the church from his influence.

SIGMA.

For the American Lutheran, JACKSONVILLE, VA.

MR. EDITOR:—I have just returned from a flying trip to Jacksonville, Floyd county, Va. Here our people have a very neat brick church, and a membership numbering over 200, but have been without a pastor nearly three years. I preached three times for them and addressed the Sabbath school with which I was much pleased. Although without a pastor, there is life and energy among the members and especially in the work of the Sabbath school, which I wish to speak.—This school averages 80 scholars, and on the day I was with them they recited 4,227 Scriptural verses, and I learn that on the Sabbath following they recited 3,232. Now, it must be remembered these were all from the New Testament. The plan being adopted by the school is that a pupil must commence with one of the gospels or epistles, and memorize chapter after chapter in regular succession. Some of the larger pupils have already recited three of the gospels.

But whilst I was pleased to see such interest in this work, I was pained to see the inconvenience they labored under for the want of books. They have not more than ten library books, a few testaments, perhaps three question books, and about four or six books adapted to those beginning to read. I saw classes of 5 and 7 pupils, with but 2 books, some of these were school books, the children found in the neighborhood. Having suffered in common with the people of the South, they are too poor to buy books. They have been without a pastor because they could not support one. Recently they tendered a call to a brother, who I learn, has accepted it, but to support him will be a heavy tax upon them.

Now that this school may be more efficient, that they may have books, will not some of those who read the *AMERICAN LUTHERAN* contribute something to this Lutheran Sunday school? or, will not some school having old books, which have been read again and again, make them a present to the Floyd school? Remittances may be made per mail to Benj. Phlegar, Floyd C. H., Va., or packages expressed to him in the care of the agent at Christiansburg, Va., on Va. & Tenn. Railroad. Who will lend unto the Lord?

Yours truly,
W. C. WILE.

BURKETSVILLE, Md., July 30, 1867.
P. S. A Sunday school scholar, who heard of this school brought me 25 volumes, books she had bought with tickets at school and requested me to send them to the Floyd school. Who will do likewise?

THE FIRST PROTESTANT CHURCH IN MEXICO.—The American Presbyterian in this refers to the first protestant religious society organized in Catholic Mexico.

The late Rev. Mr. Hickey, agent of the American Bible Society in Mexico, organized a Protestant church in Monterey. That church now numbers about thirty converted Mexicans, who worship in a private house. Had they a meeting-house, "hundreds of Mexicans would go to hear the truth who do not comprehend how God can be worshipped in a private house."

The cause of vital Christianity is suffering greatly in and around the above-named city for the want of a church-edifice. A lot has been purchased, and a few thousand dollars are now very much needed to put up a suitable building. Miss Matilda Rankin, connected with the American and Foreign Christian Union, of whom it has been said Mexico is more indebted for what it has of evangelical truth than to all other sources combined, has raised ten thousand dollars and purchased a building for a female seminary in Monterey. While that building is undergoing essential alterations, she has come to the states to raise funds for the church. The importance of this movement, in the present state of Mexico, can not be overestimated. Before the war Miss Rankin had a seminary on the border of Mexico, for the education of Mexicans. For that she received her first encouragement from Philadelphia, and to the benevolence of that city and vicinity she now looks for aid.

For the American Lutheran, "EDITORIAL CATECHIZATION."

EDITORS AM. LUTH.

Such is the caption of an article in the *Observer* of August 2, 67. At first sight, we imagined that a host of our ecclesiastical editors had met, according to due notice, formed yourselves into a catechetical organization in order to "catechize" each other on some of the great questions of theology. Or that, by some "definite understanding" among yourselves, you had determined to "perform the operation" through the columns of your papers, and this was the first installment.—Aware of the seniority of the *Observer*—we don't mean the editors corps, of the position and power it—we mean the *Observer*—occupies and yields, we supposed the "post of honor" had been given to it, or rather to its efficient, venerable, and "amiable" editors, and that they therefore led off in the work of catechization.

But we soon learned our mistake. For it appears, that one "Patapsco," not an editor—but "noted for his facetiousness," propounds to the editors of the *Observer* several questions, requesting the "gentlemen" to answer. That duty however, if we judge correctly, seems to have been assigned to the "chief editor," who impatient for the task, gives his opinion first, promising to publish his correspondence next week. We are sorry he did not give "Patapsco's" first, and his own afterwards. But "Patapsco" is noted for his facetiousness, and such are more patient than some others, and can endure waiting with better grace.

The opening paragraph of the learned and enthusiastic editor has a fine point, or two worthy of note. Read what he says of brother "Patapsco"—"He possesses an exuberant fund of humor, and hence, what he says of our editorial position, and the oracular influence of our paper, must be understood in a Pickwickian sense." "Patapsco" had spoken of the "Gentlemen, who occupy an exalted and responsible position."

But the "chief editor," seems to think, he "didn't mean what he said"—that, possessing "an exuberant fund of humor," he "was just in fun" when he said it. Consequently the words must be taken in a "Pickwickian sense." That is, the "position" is not "exalted and responsible," but "Pickwickian." Now from this we demur emphatically. The "editorial position" of the *Observer* not "exalted and responsible"? When "Patapsco" says it is, it "must be understood in a Pickwickian sense." Spirit of the departed old heroic editor, hear ye that? Brethren! ye ardent admirers and advocates of the time honored *Observer*, when, with all your powers of eloquence, ye speak of its exalted and responsible "editorial position," remember some will interpret your words in a "Pickwickian sense." But if "Patapsco," out of his "exuberant fund of humor" was "poking his fun" at the editors; or if the editor, in his clear conceptions, applied the language to the "editorial" without the "position," some might be uncharitable enough to understand that in a "Pickwickian sense."

But note the difference in the interpretation when "Patapsco" leaves the exalted and responsible position, and interrogates "us."—"We take him, nevertheless, to be in earnest in putting his interrogatories to us, and therefore reply to them." When he spoke of the exalted and responsible position, his language must be understood as Pickwickian in sense, "in earnest" when "putting his interrogatories to us." We wouldn't have concluded from this, that "Patapsco" when, speaking of the "position" as exalted and responsible, was simply giving vent to his superabundant humor, but when "interrogating us," was in sober earnest.

Nor would it be within the bounds of legitimate reticence to infer the reverse—that "Patapsco" was "in earnest" when referring to the "position," but playing off his "exuberant fund of humor" on the interrogated editor. It would be unkind for any to draw such a conclusion, and in "Patapsco" it would be a very great waste of his humorous fund.

But read what the "chief editor" says on the reason for answering the interrogatories of "Patapsco." "We do so," i. e. reply to them, "however, not for the purpose of enlightening him, since the questions are so plain, that even a 'wayfaring man' could easily answer, and a *Doctor of Divinity* can be under no necessity to propound them." Then for what purpose did the editor answer them? If "Patapsco" did not need enlightening, in the estimation of the "chief editor," why occupy over two columns to answer his questions? If they are questions which a "wayfaring man," could easily answer why must a *chief editor*, a D. D. which is a *Doctor of Divinity* bother his brain, spend his time, neglect important matters, wear his patience, excite his nerves, to answer questions so easy that "wayfaring men" could readily answer? Why must a "Doctor of Divinity" propound questions when there is no real necessity? Bro. "Patapsco" you must cease giving such exhibitions of your "exuberant fund of humor." Think of the "wayfaring" readers of the *Observer* subjected to lengthy answers on questions propounded by you which "wayfaring men" could easily answer, and which "Doctors of Divinity" are under no necessity to propound.

If that "fund of humor" must be let off please spare our "chief editor," and his numerous readers. If you must play the Yankee—if you must ask questions to give vent to your pent up and abundant humor, ask those which "wayfaring men cannot so easily answer, and which "Doctors of Divinity" are necessitated to propound. Then perhaps it will not take so long to answer them, nor require so much space for their explanation. If you don't need to be enlightened on any subject you should not ask any questions about it. If you want to be curious—if you will catechize then propound interrogatories upon which you need to be enlightened, and then the "catechized" will have an opportunity to better display his learning, and you will be advanced in knowledge. Ask questions my dear "Patapsco" which Doctors of Divinity should propound, and then it will not appear as if you were simply making the occasion to relieve yourself of some of your superfluous humor at the expense of "our editorial position."

We would like to examine the answers given to Patapsco's interrogatories, but we fear to intrude upon your columns. We may have occasion to consider them at some future time. But we would like to know of brother "Patapsco," whether the answer to his questions gave increased exuberance to his fund of humor, or increased light to his already enlightened mind?—*ONTO.*

SOUTHERN CHURCH NEWS.

The Virginia Synod holds its session this year at New Market, Va., commencing on the 8th of August.

Rev. Levi Keller dedicated a house of worship in his charge, at Woodstock, Va., on the first Sabbath in August.

On the 18th ult. Rev. L. Keller was installed as pastor of the Woodstock charge.—The Rev. J. F. Campbell, of Shepherdstown, W. Va., officiating on the occasion. An appropriate discourse having been delivered, a written call stating the conditions of acceptance, and signed by the council was placed in the hands of the installing minister; after which the newly chosen pastor came forward to the altar, and in the presence of God and the congregation, publicly assumed and was invested with all the privileges and responsibilities pertaining to his office.—This brother enters upon a field of labor in a great measure long neglected; and yet it is one of much promise; and one to which he seems to be specially adapted, and in the providence of God to have been opportunely called.—There are some noble minded and generous christian men and women in that charge, and we are confident that they will treat the pastor of their choice with all that respect and tenderness which is due to a minister of Jesus Christ. May the Great Head of the Church bless the relation thus formed, to the praise of his great name, and the spiritual prosperity of the charge.—*Luth. Visitor.*

ROANOKE COLLEGE COMMENCEMENT.

The Exercises of the commencement were inaugurated on Sunday morning, the 16th of June, by Rev. Dr. Bittle, who preached the Baccalaureate sermon in his usual and earnest style. In the evening, Rev. Mr. Blanton, of the Presbyterian church, preached a masterly sermon to the students, from Psalm 119: 9.

A new feature in these exercises was inaugurated on Monday evening, by a contest for a beautiful prize medal, to be awarded for superiority in oratory. Six young men appeared upon the stage, as candidates for the prize. After a brilliant engagement in the field of oratory, the committee of judges, after retiring for consultation, returned, and in awarding the Gold Medal to Mr. J. M. McCann, of Harrison Co., W. Va., expressed the regret that, where so much excellence and merit were displayed, there were no more medals to award.

On Tuesday morning, Rev. A. Philippi, of Wytheville, delivered the Alumni address, which was quite creditable to both himself and the Institution of which he is a graduate.

On the evening of the same day, Col. Munford of Montgomery Co., addressed the Literary Societies. His oration was so well received, that, I understand, he has been solicited by the Societies, for a copy for publication.

Wednesday came, and two young men, (Messrs. W. E. Hubbert of Roanoke, and J. H. Turner of Franklin,) out of a class of fifteen before the war, delivered orations, (each two—one Latin, one Greek, and each an English oration,) and received the usual degree. These graduates acquitted themselves handsomely. After the Degrees were conferred, Dr. Bittle addressed the audience in a most happy manner. Though I have often heard the Doctor on other occasions, I do not remember that I ever heard any thing so humorous from him.

The exercises being ended, the President of College dismissed the students, wishing them a happy vacation, and expressing the hope that they would all exert themselves in behalf of the College, and each of them introduce to the attention of the faculty, at the opening of the next Session, about a "half dozen new rats."

I was pleased to see that, contrary to the custom of many other Colleges, no Doctors of Law, Philosophy, or Divinity, were created at this commencement. Such degrees should be sparingly conferred. But are there not a few men in our Southern land, who would wear these honors very gracefully?

Roanoke College has never enjoyed greater prosperity than during the Session just closed. It is exerting a great and good influence in the church and in the old Commonwealth.—*Luth. Visitor.*

Sleeping in Church.

Whitefield, when preaching at Princeton, New Jersey, detecting one of his auditory fast asleep, came to a pause, and deliberately spoke as follows: "If I had come to speak to you in my own name, you might question my right to interrupt your indolent repose; but I have come in the name of the Lord of Hosts," (and accompanying these words with a heavy blow upon the pulpit,) he roared out, "I must and will be heard!" This had the effect of awakening the sleeper, and on his preceiving it, his reverence eyed him significantly, saying, "Aye, Aye, I have waked you up, have I? I meant to do it." This suggests another similar incident; we forget the name of the party or the place; however, the circumstances were as follows: A clergyman was once preaching, in the sultry summer-time, when many of his hearers yielded to the soporific influence of the weather (or the sermon—perhaps both). The domine seeing this drowsy condition of his audience, paused for some time, when the sleepers returning to consciousness, he thus addressed them, "My good friends, this sermon has cost me a good deal of labor, and I do not think you have paid it the attention it deserves. I shall, therefore,

go over it again." and he was as good as his word.

The sin of sleeping during service time is of no modern date. In Henry Seventh's chapel, Westminster Abbey, there are ingeniously contrived chairs, for preventing the drowsy monks indulging a nap. These chairs are pleasant enough if you preserve your balance, but if you should become oblivious, you suddenly find yourself on the middle of the floor.

A minister of the "Kirk" of Scotland once discovered his wife asleep in the midst of his homily on the Sabbath. So, pausing in the steady, and possibly somewhat monotonous flow of his oratory, he broke forth with this personal address, sharp and clear, but very deliberate:

"Susan!"

"Susan opened her eyes and ears in a twinkling, as did all other dreamers in the house, whether asleep or awake.

"Susan, I didna marry ye for your wealth, sin' ye hae'd none! And didna marry ye for your beauty, that the hail congregation can see. And if you have no grace, I have made but a sair bargain!"

Susan's slumbers were effectually broken up for that day.

A clergyman of Cambridge, Mass., was once in a singular dilemma, according to his own showing: he told his people that if he spoke softly, that at the end of the church would not be able to hear him, and if loud, those near the pulpit would awake! We have heard of a worse disaster which befell a certain deacon. He fell asleep, and, as is usual in such cases, made repeated inclinations of his head; when suddenly it rebounded back with such force as to throw his wig into the pew behind him. In his consternation, vainly seeking for his vagrant wig, where it could not be found—in his own pew—he covered his bald pate with his red silk handkerchief, to the great scandal of the congregation and his own greater dismay.

"BEYOND THE MISSISSIPPI." A complete History of the New States and Territories, from the Great Bear to the Great Ocean, by Albert D. Richardson.

This is a most entertaining and valuable book, and its popularity is attested by the sale of over 20,000 copies in a single month. The Author's long and varied experience in the little known and interesting regions of the Far West, furnishes the valuable material for its contents. Mr. Richardson is widely known as one of our most brilliant journalists and writers. No other Author has traversed over so much of our vast western domains, and we know of no one who can so well describe what he has seen. He is always interesting, generally amusing, and, better still, invariably truthful.

The volume before us is accompanied by

Temperance.

NATIONAL LODGE OF GOOD TEMPERANCE.

BY REV. T. T. TITUS.

This body met in Detroit, on the 18th of May. Having served as presiding officer of the Grand Lodge of Ohio, for a year and a half, we were appointed, in October last, a Representative to the National Lodge, technically known as the Right Worthy Grand Lodge of North America. The Lodge transacted its business in great harmony. Its proceedings were duly reported for the Detroit papers and for the Associated Press, so that "nothing was done in a corner." Twenty-seven Grand Lodges were represented, including those of Nova Scotia, Prince Edward's Island, and Canada, for the Grand Lodge embraces the whole of North America, in its jurisdiction. Oregon and California were also represented, together with all the New England, Middle and Western States.

The Secretary's report showed that the membership increased during the year 125,000—the whole membership at present being 340,000. Such an increase of membership, in one year, in any organization, is, we think, unprecedented. When we remember that thousands of these additions were drunkards, picked up from the gutter and transformed into sober men—and when we think of the homes and hearts made happy by this transformation, who can fail to rejoice at the prosperity of the Order of Good Templars?

DAY OF HUMILIATION AND PRAYER.

Among the resolutions adopted at Detroit was one setting apart the last Thursday of October as a Day of Humiliation and Prayer, in view of the ravages of Intemperance. The friends of Temperance are invoked to unite in appropriate services on that day, in their several places of worship. Other National Temperance bodies are expected to unite in this call, and it is confidently hoped that every friend of sobriety, humanity and religion will cheerfully observe this season; and that every pastor and congregation will do their utmost to secure its proper observance. We have in years past united in days of humiliation and prayer, in view of the ravages of war, and God heard our supplications and has given us peace; shall we not with equal propriety, and as a hope, unite as a people in a national fast day, in view of the terrible ravages of Intemperance?

A TEMPERANCE HOTEL.

Before leaving Detroit, let us glance at our lodging place. It is Finney's Hotel, on Woodward Avenue, a Temperance House, of which there are several in Detroit. It is not a first-class Hotel, and yet the accommodations are good. The fare especially is substantial and wholesome, and there are no fashionable lounging and drinking about the premises. The proprietor is a Christian gentleman. We feel like adding a word to those who keep cheap houses. They usually aim to keep cheap establishments. They seem to think that temperance people are stingy and will not pay a fair price for their accommodations. In this they are mistaken. Furnish them good accommodations—send out your porters and hacks—advertise and agitate, and you will command patrons, who will pay for what they get, the same as they do now at other Hotels. A Christian gentleman, an elder in the Lutheran Church in a Western town, kept a Temperance Hotel for many years, and acquired a competency thereby. He has now retired from business, and another is keeping the same house, on the same principle, and doing well. And from this we conclude that good Temperance Houses will pay, even in this whisky-drinking age and land.

HAGERSTOWN, LAND, 1867.

SUNDAY LIQUOR CLUBS.

WILLIAM D. SHELLCO, No. 404 Madison street, New York, was charged with having sold liquor on Sunday, and was arraigned before the Excise Board. Police officers testified to having seen men drinking, etc., but the owner testified that they were members of the "Only One Social Club." The following examination took place:

"President Shultz—What are the objects of the club?"

"Mr. Shellco—The principle of the club is to drink lager on Sunday. (Laughter.)"

"Pres. Shultz—Where do you get your lager?"

"Mr. Shellco—It is bought from me by the club on Saturday, by the keg, to be drunk on Sunday. (Loud laughter.)"

"Pres. Shultz—How many members are there in the club?"

"Mr. Clake, President of the club—We have twenty members in good standing—(Laughter.)"

"Mr. Acton—Was the drunken man who was in the place that day in good standing?"

"(Laughter.)"

"Mr. Clake—He wasn't a member at all."

"Pres. Shultz—Now, what are your regulations? Can any but members of the club attend?"

"Mr. Clake—We have regular rules—Each member can bring a friend."

"Mr. Acton—Is the friend allowed to drink?"

"Mr. Clake—Yes, sir; he can drink once."

"Mr. Acton—Suppose he wants to stay and drink more than once, what then?"

"Mr. Clake—Well, he isn't allowed to take more than once."

"Mr. Clake—Indeed they can, sir. They can stay and drink as many times as they want to drink. (Laughter.)"

"Judge Bosworth—If the attorney can do so, I would like him to point out what section of the Excise Law has been violated in this case?"

"Attorney—The offence is the public giving away of liquor."

"Judge Bosworth—If a man purchases lager on Saturday, and invites his friends to his house on Sunday and offers it to them to

drink, it is not 'publicly giving away liquor.'"

"Mr. Acton—We will take a vote in the case anyhow."

"The vote was then taken and resulted as follows: To revoke—Commissioners Shultz and Acton. Not to revoke—Commissioners Bosworth, Parker, and Stone."

This action virtually nullifies the law. The majority of the Commissioners are responsible for again giving the Christian Sabbath over to debauchery and drunkenness. The liquor-dealers fully understand this, and have taken prompt action.

The following card in the New York daily papers of July 17th gives the programme: "YOUNG MEN'S LIQUOR DEALER'S ASSOCIATION—SUNDAY CLUBS.—At a meeting of the Young Men's Liquor-Dealers' Association, held at their headquarters in Prince street, on Tuesday evening, the secretary was directed to request the liquor dealers add the citizens of the Metropolitan District to form Sunday clubs, with the view of meeting on Sunday at their usual places of resort, to avail themselves of the privilege of enjoying the beverages which they had previously paid for during the week. It has been decided by Judge Bosworth and the majority of the Excise Commissioners that the right of citizens to drink their own beverages, thus previously purchased, can not be denied to them either on Sunday or between midnight and sunrise. As the great questions of civil and religious liberty and municipal independence are involved, all citizens who are desirous of expressing their disapprobation of the infamous excise usurpation are requested to unite in the formation of these clubs. It is suggested that the initiation fee be placed at ten or fifteen cents, which shall entitle the member to all the privileges of the club. Evening clubs of the same character may be formed, during the course of any evening, which may go into regular session immediately at twelve o'clock at night. It is held that these clubs need not remove from the regular bar-rooms for the purpose of going into session; as the bar is held to be closed, in estimation of law, when its money-drawer is locked, and money is no longer received, in the way of traffic for liquor, over the counter."

H. ARCARLIUS, Sec. Y. M. L. D. A."

THE SONS OF TEMPERANCE AND THE FREEDMEN.—Reference having been made in our columns to a supposed exclusion of "American citizens of African descent" from this Order, we feel called upon to publish the following extract from their proceedings in their recent National Convention, at Wilmington, Delaware:

A resolution was offered and referred to the committee on constitution, asking whether any change was necessary in the constitution to admit colored persons to the Order. The committee, through its chairman, John Davies, of New York, reported that no further legislation was necessary, inasmuch as the constitution now recognizes no qualification other than age and character for admission to the Order. The National Division, at its session last year in Montreal, adopted the following resolution:

"Resolved, That the decision of all questions involved in the connection of colored persons with this Order be left to the Grand Divisions respectively in their several jurisdictions, subject to the review and control of the National Division at its annual sessions; and that Grand Divisions are hereby requested and enjoined to adopt the most practical and effective plans for the promotion of our principles among such of this class of our people as are found within the sphere of their operations."

Acting under this resolution, colored Divisions have been formed in Massachusetts, New York, New Jersey, Ohio, Indiana, and other States. In the city of Washington, D. C., two applications have been received from colored persons, which have been granted. The Grand Division of that District declared the Order open for their admission if they chose; but they preferring Divisions of their own, they were referred to Divisions of their own, and they will soon be organized in separate Divisions.

We have, (continues the *Temperance Advocate*), failed to find any Grand Division which has refused to grant such charters.—*American Press.*

Run's Doings.

A woman went to a wood-yard on a very cold day and asked to see the head man. He came forward, "Sir," said she, "can you let me have a quarter cord of wood for that?" handing him a piece of money; "my children are freezing."

The man looked closely at her. "Why, are you not Seth Blake's wife?"

"Yes, sir, I am," said the woman.

"How does it happen that you are in such low circumstances?" said the man.

"Sir," answered Mrs. Blake, "rum did it."

"That's bad," said the man.

"Yes, sir, it is bad. My children are starving, and rum did that. My children are growing up outside of the church, outside of the Sabbath-school, outside of the day-school; and rum does that. My husband, once kind and industrious, is now a vagabond, and rum did it. My heart is broke, and rum did that."

And the poor woman sank down on a log of wood, the picture of want and woe.

Nor did the rough woodman keep his eyes dry, for he remembered the time when Seth Blake was a promising young printer. He married a nice woman, and the young couple started in life with as fair a prospect of comfort and happiness as a young couple could well have. They had seats in the Methodist Church, too, and used to be seen listening to the word of God.

But Seth had a weak point. He would sometimes "drink." He did not quite believe in total abstinence.

The habit gained on him; it mastered him; it ruined him; and what is worse, a drunkard's family has to share a drunkard's shame and degradation; and, worst of all, drunkenness ruins the soul.

Miscellany.

THE BITTER BITTEN.—A few years ago a farmer who was noted for his waggery, stopped at a tavern, which he was in the habit of stopping at, on his way from B— to Salem. The landlady had got the pot boiling for dinner, and the cat was washing herself in the corner. The traveler, thinking it would be a good joke, took off the pot-lid, and while the landlady was absent put grimal into the pot with the potatoes, and then pursued his journey to Salem.

The amazement of the landlady may well be conceived when on taking up her dinner, she discovered the impalpable addition which was made to it. Knowing the customer, she had no difficulty in fixing on the aggressor, and she determined to be revenged. Aware that he would stop on his return for a cold bite, she was carefully dressed. The way called, as was expected, and pussy put upon the table among other cold dishes, but so dispirited that he did not know his old acquaintance.

He made a hearty meal and washed it down with a glass of gin. After paying his bill, he asked if she had a cat she could give him, for he was plagued almost to death with mice. She said she could not for she had lost hers.

"What?" said he, "don't you know where she is?"

"Oh, yes," replied the landlady, "you have just eaten it!"

Cost of Eating in Paris.

The Paris correspondent of the New York Times thus describes a Sunday morning breakfast at one of the restaurants in the Champs de Mars:

This restaurant, which is on the system of the great Sweeney of Paris, Duval, was intended for the delegations of working people of various countries; but I found plenty of others who did not object to an economical breakfast. I give you the actual price in cents, though, as the sou is not quite a cent, they are a fraction lower. Napkin, 1 cent; bread, 4 cents; wine, 3 cents a tumbler, or sixteen cents a bottle; beef broth, 3 cents; soups, 4 cents; boiled beef or ham, 5 cents; roast beef mutton, &c., 6 cents; vegetables, 4 cents; coffee and brandy, 6 cents. This is by no means the cheapest living to be found in Paris, but one gets a fair dinner for 20 cents, and for 25 cents fares luxuriously. But if you do not like it, you have only to walk to the other extremity of the grounds to find in the magnificent restaurant of the International Club your requirements, and all intermediate prices at intermediate places. Then you can finish off with an ice cream, and be served by an experienced corps of American citizens of African descent, expressly imported to exhibit the adaptations of the race and the accomplishments of *les garçons Africains*.

The Bones of Bull Run.

A correspondent of the Cincinnati Commercial, writing of a visit to the battle-field of Bull Run, says:

"The first sight greeted my eyes at Manassas Junction, was a forcible reminder of the war. The huge piles of bones, horse bones, cattle bones, and, sad to say, human bones intermingled, lay whitening right in front of the hotel. They are picked up off the battle-field by the owners of the soil, and carted here for shipment by the cars to be ground into fertilizers, at some mill in Baltimore. The price here is 'a penny a pound,' one of the Fairbanks's platform scales to weigh the deliveries, and several tons of bones have been shipped. One man, with a girl to help him, collected in two days, bones enough to cost \$16. My landlord, a Pennsylvania Dutchman named Varner, brought out a long and powerful looking bone from behind the bar, saying: 'Here now is some poor fellow's thigh bone.' The sight was not to inspire cheerful reflections. In another great heap were piled masses of camp kettles, broken musket barrels, wheel-tires, solid shot and broken shells, fragment of swords, bits of wagon-gear, old rusty fire locks and the like. This, too, is for the market, the last relics of the huge debris of destruction of which every battle is the fruitful parent."

WAR THREATENED.—French and Prussian armies are again getting into somewhat of a snarl. A London dispatch dated the 26th says: There is much caution shown by capitalists and business men here, the feeling having become general that a war between France and Prussia is imminent. A private dispatch from Berlin, received this evening, makes mention of a general opinion that war is certain, and Prussia is actively urging forward her preparations for such an event.

AUSTRIA.—A dispatch from Austria says that the Austrian Reichsrath has adopted a resolution in favor of the political equality of religious faith and of acknowledging the legality of the ceremony of marriage when performed by a civil magistrate.

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GEO. C. CHASE & CO., PROPRIETORS. August 67 6m

COLLEGIATE DEPARTMENT OF THE MISSIONARY INSTITUTE.

The Fall session of this school commences on the 22d of August, next.

The Winter session will begin on the 20th of November, and the Spring session on the 5th of March, 1868.

The tuition fee will consist of 13 weeks. Tuition, \$5, \$8, \$10, according to the grade of studies pursued.

Boarding will be furnished at rates corresponding to the price of provisions; from \$2.75 to \$3.25 per week.

Incidental expenses per session, 50 cents. Ink, ink-stands and pens will be furnished students for school room purposes.

The school room and recreation rooms have all been entirely remodeled and refurnished, making them both with respect to convenience and pleasantness, all that can be reasonably desired.

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For particulars and catalogue address Rev. P. BOHN, Principal. Selinsgrove, Pa., July 26, 1867.

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