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Poetry.

Gather Them In.

Gather them into the fold, O Lord,
The merry and young and gay;
Leave them not in their thoughtlessness,
Choosing the broadened way.
Gather them in—the wandering ones,
Safe from the storm of cold;
Gentle Shepherd, who lovest them,
Gather them in thy fold.

Many voices are in their hearts,
And false are the songs they hear;
But little they know how the syren lures
On to regret and fear.
Whisper to them in the still small voice
Thy wonderful word of love,
Till they turn away from the insincere,
Finding the true above.

Let them not pass to the sinful way;
Are they not lambs of Thine?
Have they not walked in the pleasant path,
Seeing thy promise shine?
Have they not whispered Thy holy name
In their early childish prayer?
Take them, Father for weal or woe,
Into Thy loving care.

Gather them into Thy fold, O Lord,
In their beautiful youthful days,
Sons and daughters of all Thy saints,
They should tread in their fathers' ways,
Let them not wander alone and sad,
And though they love Thee not,
Soften their spirits and make them wise,
To ask for Thy children's lot.
—Marianne Farningham.

THE MISSIONARY INSTITUTE.

ADDRESS DELIVERED AT THE LAYING OF THE
CORNER-STONE OF THE MISSIONARY
INSTITUTE.

BY PROF. R. WEISER.

This was indeed the age of revolution.—Luther himself was learned in the classics; his theology he learned from the Bible. Melancthon too was a learned man; he too, like Luther, drew his theology from the Bible and St. Augustine. There were many other learned men in the age of the Reformation; but the great mass of the Roman priests who went over from Rome to our church, were not learned in theology or any thing else; and during the first decade of this stirring period men had no time to study theology. In 1529 Luther and Melancthon visited the churches in Saxony and Misnia; they found such an amount of ignorance, not only among the common people, but also among the clergy, that they were induced to prepare the two Lutheran catechisms, the smaller and the larger; the one for the people, the other for the clergy. In this visitation they found many pastors so ignorant and vicious that they had to dismiss them. Luther was a wise master-builder in the temple of our Lord, and on account of the ignorance and prejudice many things were retained in the Lutheran church that should have been rejected. As, for instance, the celebration of the Mass, private confession, the celebration of the Lord's Supper in one kind, and exorcism; also the retaining of pictures and crucifixes in the church of Christ between the clergy and the churches, and the wearing of sacred vestments, thus keeping up a popish distinction in the church of Christ between the clergy and the laity, that is not only not recognized, but utterly rejected in the New Testament. All true Christians are recognized in the New Testament as kings and priests unto God. And Luther himself, in his famous address to the nobility of Germany, fully acknowledges the universal priesthood of all Christians. According to the New Testament, every Christian who has the ability has the right to preach the Gospel; he has not only the right to do it, but it is his solemn duty.

When Luther died, in 1546, Melancthon was, by almost universal consent, acknowledged the leader of the Reformation. Things became more quiet; the schools and seminaries prospered; Melancthon prepared, even before Luther's death, his *Theological Loci*, the first regular system of theology in the Lutheran Church. The Greek and Hebrew languages were studied. Such had been the ignorance of the Roman priests that we are told of one who preached against the Reformation, and in warning his people against the books of heretics, asserted that the Greek Testament was from the devil, and whosoever read the Hebrew was sure to become a Jew. Much had been accomplished; the powers of Rome were shaken; light had been shed upon the masses of Europe; many souls had been converted. But alas! Luther had scarcely closed his eyes, until his misguided followers again kindled the torch of discord. The controversy on the Lord's Supper, which had already commenced, in Luther's lifetime, and which he looked upon as having been settled at the celebrated Conference at Marburg, was renewed and raged fearfully in the church, until she was almost destroyed. These controversies, it is said, broke the heart of poor Melancthon, and he was in the habit of writing in the albums of his friends this sentence, viz: *A contentio theologica libera nos, bone Deus—From a contentious theologian, good Lord deliver us.* It is also said by one of his biographers that after his death a paper was found in his desk which contained his reasons for desiring to leave this world, and says that he would then be delivered from the *rabies theologorum—the fury of divines.*

These terrible controversies destroyed the

The American Lutheran.

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

VOL. III

SELINSGROVE, PA. THURSDAY OCTOBER, 10, 1867.

NO. XLI

TERMS

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For the American Lutheran. CHRISTIAN INACTIVITY.

Let the professed christian be inactive, convince little or no vitality, neither cultivate or improve the talent which God has bequeathed to him, fail to exercise the christian graces, or let him exhibit no particular interest in the services of God's house, though he does not forsake the sanctuary, yet let him habitually arrive at a late hour; let him disturb the exercises by his tardy intrusions; or when there, let him take an awkward and irrelevant position; let him have his attention drawn from the worship, and largely centered upon the congregation, or attracted to other surroundings; let his eyes be wandering listlessly about the room in every direction; let him invariably or generally during the sermon recline the head upon the hands, or on his profound meditation how it down upon the back of the slip, or lean his person against the wall, and with closed eyes not assent to preaching he does not hear, and afterwards find fault with and unscrupulously criticise the pulpit ministrations; or let him assume the attitude whereby he will be least likely to listen to anything that is spoken, comfortable for arranging domestic affairs or the business of the week, or it may be for enjoying undisturbed, as we have already intimated, the refreshment of slumber, and although these are esteemed as the least of improprieties by those who commit such things, yet christian, the gaze of that unconverted sinner is upon thee. He perceives you manifest no real interest in the prayers addressed to Jehovah, and in the melting story of the Saviour whom you profess to love. He calls in question the sincerity of your profession, and the reality of your religion. It is difficult for him to understand how the votaries of the gospel can be so effectually lulled to sleep by its preaching, if they esteem and value that gospel as much as they affirm. The sinner, in view of your conduct, hesitates, he doubts, he cavils, he becomes skeptical.

Arouse then, O inactive, sleeping christian! you are a stumbling block, a rock of offence to the ungodly. These little sins or neglects, or this heedlessness of which you are guilty, unless speedily repented of and abandoned, will undermine your influence, will be a leak in that ship freighted with the impetuous; will drive them upon the breakers, drown them in perdition, and sink them in hell.

MASSACHUSETTS.

Controversial.

THE GENERAL COUNCIL.

AN IMPARTIAL EFFORT TO ASCERTAIN THE TRUTH.

DEAR BRETHREN:—About six weeks ago, I took occasion to announce to you, that the Lutheran Church in the United States was at present agitated with a controversy, which in importance, was second to none that has engaged her attention since the days of her founding. I also stated to you, that the time was rapidly approaching when you must, whether willing or unwilling, in consequence of the determination of this controversy; when you must decide upon your will or will not enter the General Council of the Evangelical Lutheran Church in North America, which is to be organized as soon as ten District Synods shall have adopted the Constitution prepared for its government and the "Fundamental Principles of Faith and Church Policy."

In consequence of this necessity for this action being thus forced upon you, I advised you to inform yourselves as thoroughly as possible in reference to the specific thing at issue, so that you might act intelligently in the matter and not regret your position when taken. I also stated to you, that God preserving my health, I would at the next convention of Synod change my record on the subject of controversy.

Subsequently discovered, that, for having thus advised you, I had incurred the displeasure of a brother high in position in our Synod, and a chief among the leaders in the General Council movement. As a consequence of this displeasure, he felt it his duty, when among us on the occasion of the laying of the corner-stone, to demonstrate to some of you, that I had acted very imprudently, indeed, in thus calling your attention to the issue now before the church; because, just at this stage of our building operations, any reference at all to this matter must prove very prejudicial to the present progress and ultimate success of this enterprise.

Having thus discovered, that we were likely to have trouble through this interference from abroad; and being entirely unwilling to be a party in the work of distraction and division, I concluded (as I declared to a member of the Church Council) quietly to withdraw from the pastoral relation which I have sustained to you during almost eight years. But, beloved, though I had thus concluded, I was not at peace with my own conscience. Because the question would force itself upon me, "Will I be doing right?" "Will I be doing my duty toward the souls over whom the Holy Ghost hath made me overseer?" To my people, who know little or nothing of the merits of this controversy, and indeed cannot be expected to know, having to do, as it has, solely with the Ecclesiastical and Dogmatic history of three hundred years ago? After thus reflecting as to what was duty in the present crisis, I could not but feel, that to leave you thus, would be to act as the hireling shepherd, who, when he seeth the wolf coming, fleeth because he is an hireling, and careth not for the sheep.

Being convinced in reference to the question of duty, I at once ceased myself for the work of preparation, so as to be able to give you such information as would aid you in determining this matter among yourselves. And now the question which presented itself to my mind was, "How shall I proceed, or what method adopt, so as to present clearly and impartially before the minds of my people the real thing at issue?" In reflecting upon this before you the history of the origin and progress of acts and events, which have finally culminated in division. About this feature of the controversy, much more than enough has long ago been said. I shall not, therefore, pursue this method, lest I contribute my mite to render the confusion still worse confounded. In a question of such moment as this

one now before the Church, involving as it does, a great change in the fundamental principles of Faith and Church policy, the information people need, is that which will enable them to judge whether the change proposed will be for the better. Hence the question, which concerns us to-day, is not a question of men or party, but, what will conduce most to the glory of God and the salvation of men. This question, however, we cannot answer for ourselves, until we shall have ascertained what is to be the character of this proposed General Council, and what the specific thing is which it proposes to accomplish. What the doctrinal, practical and governmental principles are under which you have been organized as a congregation, and under which you have, by the blessing of God, flourished and attained your present strength, you know. But what the General Council proposes to be in these particulars, you do not know. It is very clear, therefore, that before you can judge at all in this matter, you must know what the said General Council is to be. In view of these considerations, therefore, I have concluded that I can in no way present this matter in a clearer, fairer and more impartial manner than by asking your attention to the following questions, viz:

What is the specific thing, which the General Council proposes to accomplish? And

How does it propose to accomplish the thing proposed?

These questions fairly and satisfactorily answered, I think, will put us in the way of ascertaining that which we need know in order to arrive at an intelligent conclusion in regard to the merits of the question claiming our attention; and in order that we may decide intelligently whether we will remain where we are, or go with the General Council. In order, then, that they may be fairly answered, I propose to allow the representatives of this division of the church to answer them, themselves. I shall, therefore, do nothing but read—read to you their deliberate, well matured deliverances, as published in the minutes of the preliminary convention, held in the city of Reading, in December of last year. Let us then proceed to the question:

What is the specific thing, which the General Council proposes to accomplish?

Answer by the convention: "To work together first and supremely for the maintenance of unity in the true faith of the Gospel, and in the uncorrupted sacraments, as the word of God teaches and our Church confesses them; and furthermore, for the preservation of her genuine spirit and worship, and for the development of her practical life in all its forms." See minutes, page 10 at top. Now.

How does the proposal to accomplish it?

1. By requiring that the unaltered Augsburg Confession, together with the Apology of the Augsburg Confession, the Smalcald Articles, the Catechism of Luther and the Formula of Concord, all of which are with the Unaltered Augsburg Confession, in the perfect harmony of one and the same scriptural faith," be accepted in every statement of doctrine, in their own text, native, original and only sense; and that those who set them forth and subscribe them, must not only agree to use the same words, but must use and understand those words in one and the same sense." See Thesis IX and IV, page 11.

2. By requiring her ministry "to teach and to set forth, and that her true members embrace form the heart, and use, the articles of faith and the Sacraments as they were held and administered, when the church came into existence, and as they are received a distinct name." See Min., page 10 Thesis II.

We have now distinctly before us the *What* and the *How*; the thing proposed, and the method or means by which it is to be attained. Now, with the foregoing as premises, can we ascertain, with any degree of accuracy, what the doctrinal teaching, the spirit, and the practical life of the General Council are to be; and if so, how? I think we can; and in this way: As the General Council proposes to require her Ministry "to teach and to set forth," &c. (see above), we have only to go back in history, and from it learn how these articles of faith were held, and how the Sacraments were administered—and we cannot fail to arrive at accurate conclusions. Let us be particular as to the Sacraments. Let us be particular as to the Sacraments. Thesis II. says:—"When the Church came into existence, and as they are received a distinct name." See Min., page 10 Thesis II.

Let us see, then, how the Sacraments were administered—and we cannot fail to arrive at accurate conclusions. Let us be particular as to the Sacraments. Let us be particular as to the Sacraments. Thesis II. says:—"When the Church came into existence, and as they are received a distinct name." See Min., page 10 Thesis II.

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tism is a spiritual action, instituted and ordained by Christ, by the performance of which a man is baptized with water, in the name of the Father, the Son and the Holy Ghost; and by means of which he receives forgiveness of sins, is received into God's covenant of mercy, and is made partaker of the merits of Christ, of adoption, and of eternal salvation. Again, he says, "Baptism is not a sign of regeneration, that is to take place some time after baptism has been administered to him. For as baptism causes regeneration, it cannot be said to signify the same."

In the Paistic Controversy, (about 1655) "The Orthodox (or rigid) Lutherans affirmed that regeneration took place in baptism; that every baptized person was regenerated; that the new birth (thus acquired) required fostering, nourishment and growth; and where these had been wanting, re-awakening." See Kurtz's Ch. Hist. vol. 2, p. 242.

We now inquire:
2. What did the authors of these confessions hold in regard to the Lord's Supper?

"That the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there administered and received." B. C. p. 112. "We believe, teach and confess, that the true body and blood of our Lord Jesus Christ, are truly and essentially, or substantially, present in the Lord's Supper, administered with bread and wine, and received with the lips, by all those who use this sacrament; be they worthy or unworthy." &c.—Ibid. p. 570.

"We believe, teach and confess, that the body and blood of Christ are received with bread and wine, not only spiritually, but through faith, but also orally, or with the lips." Ibid. 371.

We would there ask again,—How have rigid Lutherans always held this doctrine? In the *Saxon Articles* already quoted, we read:—"The pure doctrine of our Church is, that the words, 'Take and eat, this is my body; drink, this is my blood,' are to be understood simply, and according to the letter. 'That the body is the proper and natural body of Christ, which hung upon the cross, and is the proper and natural body, which flowed from the side of Christ.' Muller's Symb. Book, p. 846, as quoted by Dr. Schmucker. 'By baptism we are regenerated—by the Lord's Supper we are nourished unto eternal life.' Gerhard—as quoted by Dr. Schmucker.

3. What do these confessions teach in regard to the ORIGIN and OBLIGATION of the Lord's Day, or Christian Sabbath?

"What, then, should be held concerning Sunday and other similar Church ordinances and ceremonies?" It is replied: "That the bishops or pastors may make regulations, so that things may be carried on orderly in the Church." "Those, then, who are of opinion that such institution of Sunday, instead of the Sabbath, was established as a thing necessary, or very much, for the holy Scripture has abolished the Sabbath, and it teaches that all ceremonies of the law are, since the revelation of the Gospel, may be discontinued. And yet, as it was necessary to appoint a certain day, so that the people might know when to assemble, the church has ordained that Sunday for that purpose, and possessed rather more inclination and willingness for this alteration, in order that the people might have an example of christian liberty, that they might know that neither the observance of the Sabbath, nor any other day, is indispensable." See B. C. p. 137 and 138. The reader is also referred to the *Larger Catechism*, 449 of Book Concord.

WHAT DO THE CONFESIONS OF THE CHURCH REQUIRE TO PRIVATE CONFESSION AND ABSOLUTION, OR FORGIVENESS?

"In reference to confession, it is taught, that private absolution should be retained in the church, and should not be discontinued; in confession, however, it is unnecessary to enumerate all transgressions and sins, which, indeed, is not possible." B. C. p. 112. "Concerning this command and power, which the Lord has given with the greatest avidity, how comfortable, how useful they are to alarmed consciences, and besides how God requires confession in this absolution, how less than if the voice of God was heard from heaven." Ibid. p. 123. "With respect to confession and expiation, we have not contended much [with the Roman Church]; because we also retain confession, on account of absolution, which is the power of God, whereby we are freed from our sins by the power of the keys. It would, therefore, be contrary to the will of God to abolish absolution in the Churches." Ibid. p. 248. "It is the command of God, and the proper use of the Gospel, to believe, even of such of our sins, and to be assured that they are forgiven us without any merit of our own, through Christ, and that, when we believe the words of absolution, we are as surely reconciled to God, as if we heard a voice from heaven." Ibid. p. 223. Reader referred also to pp. 236 and 238.

"Since absolution, or the power of the keys, instituted in the Gospel by Christ, affords comfort and support against sin and evil conscience, confession or absolution shall by no means be abolished in the church, especially on account of weak and timid consciences." &c. "And since Private Absolution results from the office of the keys, it should not be discontinued, but should be highly esteemed, like all other offices of the christian church." Ibid. p. 386. "The confession of sin includes two parts—the first is the acknowledgement of sins; the other is the reception of absolution from the confessor or minister of the Gospel, as from God himself; so that one should by no means doubt, but firmly believe that sin is thereby forgiven before God in heaven." "Before God, we should acknowledge ourselves guilty of all sins, even of such as we do not know, as we do in the Lord's Prayer. But before the minister, we ought to confess those sins only which we know and feel in our hearts." The Pennsylvania Synod explains the above, in a foot note in her Catechism, to mean nothing more than an ordinary private interview between a church member in spiritual trouble and his pastor. We are not now, however, concerned with an interpretation either of the Pennsylvania or any other Synod—as we are not in search of interpretations, but simply in search of facts in Ecclesiastical and Dogmatic history. Here follow the words of a brief form of Confession for the inexperienced.

IN THIS MANNER THOU SHALT SAY TO THY CONFESSOR:

Worthy and beloved Sir, I desire of thee, that thou wouldst hear my confession, and announce forgiveness unto me for God's sake.

I, a miserable sinner, confess myself before God guilty of all manner of sins; in particular I confess in the presence of thee, that I, as a man-servant, a maid-servant, or as a free man, or as a mistress unlawfully; for here and there I have not performed what thou commanded me. I have provoked thee, and caused them to take the name of the Lord in vain. I have been negligent, to the injury of others. I have likewise been unmannered in words and actions, &c., &c.

Here the minister shall say:

God be merciful unto thee and strengthen thy faith. Amen.

Further—Dost thou believe the remission which I announce, to be the remission of God?

Answer.—Yes, beloved Sir.

Then he shall say:

Be it unto thee, as thou believest. And I, by the command of our Lord Jesus Christ, announce unto thee the forgiveness of sins in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Depart in peace. See B. C. 422 and 323.

These then, my brethren, are the views and practices given in their own words, which the Lutheran Reformers held and practiced on these subjects; and that their rigid adherents always understood them to be such, we have already shown. These, therefore, are the views, which the General Council, by her own showing

will require her ministers "to teach and set forth;" and these are the views and practices which her people must embrace from the heart, and use!

It only remains now to inquire:

5. How the Sacraments were administered during this period?

The Lord's Supper was administered in connection with Confession and absolution.

"Confession is not abolished by our ministers. For the custom is retained among us, *not to administer the Sacrament unto those who have not been previously examined and absolved.*" See B. C. p. 125.

Baptism was administered in connection with Exorcism. Here is the form—for which see Luther's Tauf-Buchlein, which was contained in the earlier editions of the Smaller Catechism, (1629) as also in the earlier editions of the Symbolical Books:

The minister having addressed the parents or sponsors, says—

"Come out, thou unclean spirit, and give room to the Holy Ghost."

He then makes the sign of the cross on the forehead and breast of the subject, and says—

"Receive the sign of the Holy Cross, both on your forehead and on your breast."

Then follows a prayer, after which the minister says—

"I charge thee, thou unclean spirit, in the name of the Father, and of the Son, and of the Holy Ghost, that thou come out of, and depart from, this servant of Jesus Christ."

Of this practice, Dr. Augustus says—

"At the close of the sixteenth century, the vindication of exorcism was considered a proof of Lutheran orthodoxy in opposition to the Reformed and Crypto-Calvinists."

Thus, then, by her own showing, are the Sacraments to be administered, in the Churches of the General Council. For here is the historic testimony that they were so administered in 1529, and onward.

But, perhaps you ask, how can these men hope to succeed in an effort to impose upon the church in the United States, teachings and practices such as these? They themselves may tell you how they propose to accomplish this.

Take up again the Luth. & Miss. of 27th June, 1867, and read—Rev. B. Schmucker said:

"The problem to be solved [at the Reading Convention] was, whether the various and diverse elements brought together from Norway, and Sweden, and Germany, where different forms of Church government and modes of worship prevail, could be brought into harmonious co-operation,—into unity. All these vanished when it was found that there is unity of the faith."

"Rev. Schmauck suggested, that it might perhaps be inferred from these remarks, that we attach no importance whatever to *cultus*."

To this it was replied—

"To dare in a state of reformation and reconstruction, and therefore, must first strive after unity of faith, and the rest, [the cultus] will follow as a natural growth."

Rev. Brobst said—

"If the pulpit is right, the altar will come right. First doctrines, then forms of worship. [For] where there is purity of doctrines, unity of faith, [there] unity of cultus (or unity in forms of worship,) follows naturally and necessarily."

Is your question answered? To my mind the above means this, viz.: That these men do not propose to spring these things suddenly upon the people. They propose first to educate men to think alike, "to use and understand words in one and the same sense," confidently assured that they will then act alike. And herein, surely, these men are wise,—for long ago, 'twas said:

Just as the twig is bent the tree's inclined."

Now, my brethren, I have done. I feel that I have no more to say.

J. A. EARNST, PASTOR OF ST. JOHN'S EVANGELICAL LUTHERAN CHURCH, Kittanning, Sept. 14th, 1867.

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEPPLEY, EDITORS

Selinsgrove, Pa., October 10, 1867.

A Printing Office for sale.

Having stopped the publication of our German paper, "Der Lutherische Kirchenbote," when we commenced the publication of the American Lutheran, we will sell the press and type on very reasonable terms.—The press is one of Hoe's Smith hand presses nearly as good as new, and there is type enough to set up a whole paper at once.—This is also very good yet. We will sell the whole or a part for about half what it would cost new at this time.

To any one wishing to start a German paper, in the interest of the General Synod, we will also give our subscription list of the Kirchenbote, many of whose subscribers expressed a desire to have the paper if it should be commenced again.

The General Council.

Under our controversial head this week will be found an article by Rev. J. A. Earnst of Kittanning, Pa., which we commend to the careful perusal of all those who desire to inform themselves in regard to the nature and tendency of the so-called "General Council." It is a clear and incontrovertible statement of facts, drawn from the original documents and the declarations of the leaders of the General Council. We understand there is a general dissatisfaction among the English congregations of the Pittsburgh Synod on account of its withdrawal from the General Synod, and the consequence will be that those congregations and their pastors will either connect themselves with other district synods in connection with the General Synod, or they will organize themselves into a separate loyal Synod on the territory of the old Pittsburgh Synod.

THE NEW YORK OBSERVER.—We call attention to the advertisement of the New York Observer in another column of this paper. It is one of the largest and best religious papers in the country. Its foreign correspondence by the senior editor is very interesting at this time.

BILLS INCLOSED.

A few weeks ago we inclosed bills to those in arrears for their subscription to the AMERICAN LUTHERAN. A few have responded to these notices and remitted the amount promptly. The great majority, however, have not yet paid any attention to the matter. In a few weeks we will again inclose the bills, and continue to do so until the subscriptions are paid. It was no small undertaking for us to start a weekly church paper, the size of the AMERICAN LUTHERAN, with very little capital, and with powerful opposition from various directions. We have, however, by the help of God, been able thus far successfully to carry on the work, and the paper is now in a condition to sustain itself, if the subscribers will all pay promptly. But we cannot afford to lose any subscriptions, we need them all, and we need them now, to pay our hands and to buy printing paper. It is but a trifle for each one to pay, but it makes up a great aggregate for us. The ocean is made up of drops, the world is composed of atoms, insignificant parts make up the grand whole, so the individual subscriptions of a newspaper, insignificant as they appear by themselves constitute the means of its existence. We therefore entreat all who have not paid for their paper; to send us the two dollars by mail, at once, and save us the trouble of inclosing another notice.

A few persons have also become offended because we inclosed these notices and stopped the paper. This is unreasonable and unkind. We meant no disrespect to them, we worded the notice in the kindest and politest language possible, the claim was a just and honest one, we needed the money most urgently, and therefore no reasonable man, much less a christian should become offended at a polite notice to send in the subscription. On the other hand some thanked us for reminding them of their duty, as they had entirely forgotten that they owed anything on the AMERICAN LUTHERAN.

In illustration of this subject, we will give our readers an anecdote that we read some time ago, in an exchange. One of the subscribers dreamed that he had died and gone up as far as the gate of heaven. There the attending angel asked him a number of questions; his name, where he came from, what denomination he belonged to, etc., all which questions he answered satisfactorily. At last he asked him, "Have you paid the subscription on your Church paper?" This question he was compelled to answer in the negative. "Then," said the angel, "you cannot be admitted here till that is paid," which so alarmed him, that he immediately woke up, and the next day sent five dollars to pay the subscription on his church paper. Would that such dreams with similar effects might become more frequent.

New Temperance Tales.

The National Temperance Society and Publication House have just published the following Sunday-School Books:

THE HARD MASTER.—A Temperance Story. By Mrs. J. E. McConaughy, author of "One Hundred Gold Dollars" and other popular Sunday-School books.

This interesting narrative of the temptations, the trials, hardships, and fortunes of a poor orphan boy, illustrates in a most striking manner the value of "right principles," especially of honesty, truthfulness, and temperance. It is one of the best books to put into the hands of young lads, and ought to be read by every Sunday-School scholar. We should think it impossible for any one to read it without being moved with pity and sympathy for the children of intemperate homes. Price 84 cents.

ECHO-BANK.—A Temperance Tale by "Ernie."

This is a well-written and deeply interesting narrative, in which is clearly shown the suffering and sorrows that too often follow, and the dangers that attend boys and young men at school and at college who suppose they can easily take a glass or two occasionally, without fear of ever being brought more than a moderate drinker.

The purity and earnestness of style, as well as the unaffected simplicity of the piety which pervades the whole, renders it a very suitable book to put into the hands of the young.—Price, 85 cents.

These two books, with two others, lately published by the National Society, have been put up in a neat box, making an interesting and attractive set of New Temperance Tales, adapted for family reading, as well as Sabbath-School and Temperance Libraries.—Price, \$3.50 for the set. The following are the names of the books: Rachel Noble's Experience, The Red Bridge, The Hard Master, Echo-Bank. Address, J. N. Stearns, Publishing Agent, 172 William St., N. Y.

The Lady's Friend for November is already on our table and is unusually attractive. The steel engraving is an exquisitely beautiful one. Price (with engraving) \$2.50 a year.—Address Deacon and Peterson, 319, Walnut St., Philadelphia.

TWO MONTHS FOR NOTHING.—LOOK AT THIS OFFER.—We have received the American Agriculturist for October. We wish that all our friends could see this paper. We know of no way in which so large an amount of truly valuable, interesting, and instructive reading matter could be given to a family at so small a price as the subscription to the Agriculturist. Each number contains 32 to 40 large quarto pages, and 30 to 50 fine engravings, many of them very costly and beautiful. Here, in this October number, we find, in addition to the great amount of valuable information, hints, suggestions, etc., more than 30 engravings, several of which are among the most expensive ever found in any illustrated Journal. This number is of itself really worth a year's subscription. The cost of the American Agriculturist is only \$1.50 for a year, in advance, or four copies for \$5. The publishers offer that valuable journal free for the remaining two months of this year to all new subscribers for 1868, (Vol. 27,) who send in their subscription during the month of October. We advise all our readers to secure it on these terms. It will be sure to benefit all fathers and mothers, and interest and instruct the children. Subscriptions should be sent to the publishers, ORANGE JUDN, & Co., 245 Broadway, New York City.

For the American Lutheran.

TO THE REVS. PETER ANSTADT AND C. LEPPLEY, BRETHREN:—

In your issue of the 12th of September, you make some strictures on the proposition to remove the Missionary Institute to Gettysburg. The value of these strictures we do not propose to estimate, except in so far as they have connected with them, an unprovoked attack upon Pennsylvania College, and the professors connected with it. It is painful for the writer to be thus rudely called forth from coveted privacy into a conflict with misrepresentations and downright falsehood.

Without further preface, we proceed to state the charges preferred against Penna. College, and prove their falsity. The first charge, which is an assertion without proof, is "That the attack of Drs. Reynolds and Brown on the orthodoxy of Dr. Schmucker was instigated by the College Professors, and that these attacks forced that distinguished man to resign."

Concerning this charge, it would be sufficient to say that there is not a word of truth in either of the propositions contained in the charge. Dr. Reynolds is too distant to reach to interrogate on the subject, but, if needful, his testimony can be obtained to refute the slander. The following from Dr. Brown will be sufficient for him:

"This is to certify that the statement in the American Lutheran, of the 12th Sept. charging the professors of Penna. College with instigating me to attack the orthodoxy of the Rev. Dr. Schmucker, is without any foundation in truth: and I am utterly at a loss to imagine what ends are to be answered by such misrepresentations, except to sow the seeds of division and strife."

J. A. BROWN.

As this charge against the Professors is calculated, if not designed, to injure the College in its present organization and efforts to do good, your readers should know, as you certainly do, that but two of the Professors, who were in the College at the time when the controversy with Dr. Schmucker occurred, remain in the active duties of the College, viz.: Dr. Stoever and the writer. No one, who knows Dr. Stoever, would ever suspect him of instigating such a controversy. As to the writer, all that he needs to say, in refutation of the charge, is, that Dr. Schmucker addressed him formally and repeatedly on the subject of becoming his successor in the Seminary. This he did more than a year before he resigned. It is not likely that that distinguished man, as you term him, would have urged either an enemy or a symbolist to become his successor in the chair of Didactic Theology, in the Seminary of the General Synod. The truth is that Dr. Schmucker was not driven away at all, but calmly and deliberately resigned, in view of his age, and the literary labors in which he proposed to spend his declining years. On this subject we can obtain the conclusive testimony of the Dr. himself.

The second charge, is "That Gettysburg," meaning the College, "has been for some time mainly a feeder of the symbolical school at Philadelphia, and that it is likely to continue such for an indefinite time to come," is equally untrue in the sense of the writer of the charge. He means that symbolists are made in the College at Gettysburg, through the influence of the Professors. This is maliciously false. How can you brethren write such things, when you know that the friends of the College, and the College Professors have stood in the breach in this controversy with extreme symbolism. Penna. College and her Professors, stand where they have always stood, the friends and advocates of true revivals of religion, practical efforts to impress divine truth upon the mind, personal efforts to lead men to reflection and repentance, and the power of individual and united prayer.—So clear is the record, in the minds of those who know us, that we would not condescend to utter a disclaimer, did we not suppose that your paper is circulated where we are not known. It is true that students have gone to the Seminary at Philadelphia; so they have to Mercersburg and to Princeton and to Gambier, but we did not send them thither. We have had and continue to have, students preparing for the ministry, who, when they entered College, had already formed the purpose of studying theology at Philad. Shall we say to such men, we do not want you as students. Such narrow views, as you present on the subject of education, might fall in admirably with extreme symbolism, but do not belong to us. Your figures are as unreliable as your other statements. Five of the graduating class and four are preparing for the ministry. Of these, four go to Philadelphia; of these, one was sustained by the Pennsylvania Synod, one by the Pittsburgh Synod, under the sway of Mr. Passavant, and two are from the very heart of the old Synod. Are we symbolists because these men go to Philadelphia? Is Pennsylvania College a feeder to Philad. because the friends of Philad. send us students to educate? Why do you, who know the falsity of what you write, send us students? Shame! where is thy blush!—Then you add, that a friend writes "that of those, who have the ministry in view, in the College classes all intend to go to Philadelphia but four or five." Without writing with minute accuracy we can confidently say that, of those who are known to be preparing for the ministry in the three higher classes, at least twenty are preparing for the Seminary located here, and of the same classes, there may be four or five preparing for Philadelphia.

The last charge is, "The sun of Gettysburg has been declining, and will continue to decline, until a different spirit gains the predominance there." As to the charge proper, without the prophecy, and all that need be stated to show its falsity, is to refer to the last catalogue which exhibits a larger number of professors and students, than we have ever before realized, and with these, increased libraries, philosophical apparatus, cabinet of minerals, splendid telescope, and an enlarged course of instruction and study. With 195 students in attendance last year, and with the improvements indicated above, your prophecy is false, as your charges. Prophet of evil, the curse, causeless, shall not come. God has no made you a prophet, and if the "different spirit," which you say we must have, in order to prosper according to your prediction, be the one which you exhibit in the article under discussion, then do we lift our voice and hands towards the mercy seat, and pray most earnestly, not this spirit, but the spirit of Christ.

H. L. BAUGHER.

REMARKS BY THE EDITOR.—We feel it our duty to apologize to our readers for the violent and passionate style of Dr. Baugher in the above article. It is an infirmity in him that he cannot control his anger; we believe he is aware of it, and has often prayed for deliverance, but old Adam is at times too strong for him. We publish his article according to copy, except the severe castigation that tries to inflict on bro. Leppley. Bro. Leppley had nothing whatever to do with the publication of the article in question, and hence the Dr.'s philippic against him personally is entirely irrelevant. The Dr. divides our article into four parts, which he calls charges against Pa. College.

1. The impression that the attack of Dr. Reynolds and Dr. Brown on Dr. Schmucker's orthodoxy, was instigated by the college professors, was made by the active interest they took in the controversy. Their sympathies were by no means with Dr. Schmucker in this matter, but most decidedly and passionately with Dr. Reynolds and Dr. Brown. We shall never forget the overhauling we received from Dr. Baugher and another college professor on the public street in Gettysburg for having written a defence of Dr. Schmucker against the attack of Dr. Brown, in the Luth. Kirchenbote, which we then edited. We remember hearing Dr. Baugher say, that he considered Dr. Schmucker a dangerous man, for the position which he occupied, and that he ought therefore, to be removed. We do not vouch for the precise words, but this was the import of his remark. What our own eyes see, and what our own ears hear, we must believe, and therefore we still believe that it was a combined effort on the part of the college professors to drive Dr. Schmucker from his position by attacking his orthodoxy. And this continued persecution was doubtless the main cause of his resignation. The Dr. sneers at the term "distinguished man," as applied to Dr. Schmucker, yet we will say, that he and Dr. Kurtz have done more for American Lutheranism and genuine piety, than any other two men in the eastern part of the church.—They deserve the lasting gratitude of the church. Dr. Schmucker should in all justice, be appointed to the professorship vacated by the death of Dr. Krauth, for which his abilities and learning so abundantly qualify him.

2. The second charge, as the Dr. styles it, that the College has been a feeder to the symbolical seminary at Philadelphia, he admits but accounts and apologizes for the fact. The expression "the College Professors stood in the breach" we suppose is to be understood in this way; they regarded both parties as extremists and stood in between them to prevent a "breach," as long as possible. They occupied a kind of conservative stand point, as they are pleased to term it, or a milk and water policy, as others would forcibly express it, which fails in the end to gain the respect or confidence of either party. We do not suppose that Dr. Baugher or Prof. Stover would "send" students to Philadelphia to study theology in preference to the Seminary at Gettysburg. We suppose this was done hitherto through the influence of Dr. Schaffer and Prof. Mühlentz. And yet there is the German Professor nominated by the Synod of Pennsylvania, the Professor of Greek, also to be nominated by the Pennsylvania Synod, and we observe that a Rev. gentleman who acts as tutor in the Preparatory Department is writing communications for the Lutheran and Missionary in favor of the Symbolical Books. There are therefore at least some influences in the College, to make symbolists of the students. But independently of this, it seems to us the Dr.'s arguments do not hold good. To educate students in Pennsylvania College for the symbolical Seminary in Philadelphia is a suicidal policy. When young men from other denominations graduate in our College and then study theology in their denominational seminaries, they go to build up the kingdom of Christ in a sister denomination. We have no objection to that, we even rejoice at it. But the Seminary at Philadelphia is sending out men for the express purpose of destroying the General Synod and her institutions, and by preparing them in our College for their studies in the Philadelphia Seminary we grind the knife to cut out our throats. Better lose a few hundred dollars of tuition fees than do this. When the Dr. asks, "Why do you not send us students?" we reply, that we have sent quite a number from the Classical Department of the Missionary Institute to graduate in Pennsylvania College, but we suppose the Dr. never inquired whence they came, or he would not ask such a silly question.

3. As the Dr. is on the ground he ought to be better informed about the proportion of the students in College preparing for the ministry that will study theology in Gettysburg, than any outsider, and it is gratifying to learn that of the 25 in the higher classes 20 are going to remain in Gettysburg and only five intend to go to Philadelphia. That will be reversing the order of the present year in which the Dr. tells us of the five seniors who had the ministry in view, four have gone to Philadelphia and one, a solitary one will study at Gettysburg. We hope the Dr.'s prediction will be more than realized.

4. But the remark which the Dr. seems to be taking most to heart, is that "The sun of Gettysburg has been declining ever since Dr. Schmucker resigned, and will continue to decline until a different spirit gains the predominance there." But he misapprehends our meaning on this point, and after we shall have explained, probably he himself will agree with us. When we speak of Gettysburg we mean the institutions of learning and religion located there. They were established and endowed by the churches of the General Synod for the purpose of preparing men for the ministry within her pales. When this object is accomplished to a gratifying extent, then we say, figuratively, "The sun of Gettysburg is rising." But when this is not done, but the

few students that have the ministry in view turn their backs upon Gettysburg and go to Philadelphia to join our enemies, then we say, figuratively, "The sun of Gettysburg is declining." And if you had a thousand students on your catalogue, and fifty professors endowed in your college, if you had millions of volumes in your library, and your telescope reached up to the moon, if you fail to educate ministers for our church, or educate mainly symbolists, we would persist in saying, figuratively, the sun of Gettysburg is declining. And we appeal to Dr. Baugher, or any one acquainted with the facts whether this has not literally been the case ever since Dr. Schmucker has resigned his professorship in the seminary.

[For the American Lutheran.]
Jottings by the Way.

Amid the multiplicity of labors and pastoral duties incident to ministerial life, the pastor, nevertheless, is occasionally enabled to slip away and take a view of men and things as they exist in the world around him. Such a privilege I enjoyed a few weeks ago, and saw and heard many things which pleased and interested me very much, and hence supposed that your readers might also be interested, and therefore I will note a few things by the way.

On the 29th ult. I left my mountain home on a visit to Brush Valley. Here I enjoyed the pleasure of seeing many of my former parishioners and their little ones at a large and interesting Sabbath School celebration. Here there was a sufficiency of speechifying, of eating and drinking (water of course) and a grand gala day generally. May the Lord greatly bless these children and the Sabbath School cause everywhere.

But the main object of our visit was the installation of the Rev. W. S. Porro, as pastor of the Hebersburg charge, lately formed out of the Aaronsburg pastorate. The ceremony of installation took place on the first of the present month—Rev. P. Sahn delivered the charge to the pastor and your correspondent to the people, after which the pastor was formally installed by Rev. P. Sahn. It was a very solemn and impressive scene. As the duties of the pastor were so plainly and forcibly unfolded, I could not refrain from monastically exclaiming with Paul "who is sufficient for these things?" May this endearing relation be blessed in the future, as it has been in the past, to the conversion of sinners and the edification of saints.

On the 4th inst. we started for Conference on the evening of the same arrived at Hartleton, where we were welcomed and kindly entertained by the friends of the minister and the church, Mr. and Mrs. Dale. Their house, hearts and hands are always open. Here the weary minister will always find a hearty welcome, a cheerful home and genial christian friends. May the rich blessings of God rest on brother and sister Dale, and may He bless the church with thousands more like them.

Next day we pursued our journey to New Berlin and dined with brother Schoch, which is another pleasant home for preachers. This christian brother, with his no less christian wife, received us as his friends can, and bade us a hearty welcome. O, for more Dales and Schochs in the church and the world. How would they soothe the pastor's often rugged pathway through life. May the Lord amply reward them for all their kindness.

We now struck up for Selinsgrove the place of meeting, but were unceremoniously forced to seek shelter in a hotel at Kratzerville, on account of a thunder-storm. Here we also found a friend in Mr. Beaver, the kind and attentive landlord. He gave four of us our supper, fed our horses, and charged us nothing. Preachers, remember Mr. Beaver as you pass along. Many thanks to Mr. Beaver for his kindness and liberality. There is only one thing in this kind friend which we could not approve, and that is selling liquor, we trust, however, that a man with such a kind and generous heart will soon see his way clear to abandon this part of his business. May the Lord bless him and his abundance.

Arrived at Selinsgrove after dark in the midst of a heavy shower, and not knowing where to stop, we drew up at Mr. Walter's hotel. We then repaired to the church (the first Lutheran church) where Conference was to convene, but found all dark and dreary and still as the grave. We could not divine what this meant, but upon further examination we found a large, grim looking watch dog, tied to the gate with a part of a log-chain, which, together with the scriptural admonition "be wary of dogs," admonished us to keep at the respectful distance. We understood the hint at once, and quietly retired to the second Lutheran church, where we enjoyed a very pleasant and interesting Conference meeting. By the way I would also say to ministers and others who may have occasion to stop in Selinsgrove, go to Mr. Walter's hotel, and you will find a very quiet and orderly home, and a very kind, attentive and generous landlord. This gentleman kept our horses all night without charge, and even wished our whole party to remain with him during Conference on the same conditions. Many thanks to Mr. Walter for his kindness. May God bless him and his with all needed blessings, and make them children of God.

On Sabbath we enjoyed the privilege and pleasure of preaching for Rev. Olewine of the M. E. Church. Here we witnessed a most interesting and solemn ceremony. A large number of persons were received into full communion with the church, in a manner so similar to that of our own church, that I almost imagined myself in a Lutheran congregation. The candidates were invited to prelate themselves at the altar, when the pastor propounded to them a number of questions, which being answered in the affirmative, he extended the right hand of christian fellowship, and invited them to participate in all the privileges and ordinances of the church, and then closed with a very affectionate and pertinent address, the singing of a hymn and prayer. This ended, he presented each one with a certificate of church membership.—Now all this looks like our own time-honored custom of confirmation, except that in our church the candidates kneel and receive the

imposition of hands, which makes it still more impressive. Would not this latter add additional solemnity to the interesting ceremony of our Methodist brethren? My own heart was moved, edified and delighted with these solemn exercises. May God bless both pastor and people, and especially these young disciples of Christ.

Our trip to and from Selinsgrove was interesting and pleasant, and our journey among the dear brethren there will never be forgotten. Our own sojourn in the family of Dr. Ziegler was made especially pleasant by the Dr. and his amiable spouse, and the respectful conduct of their interesting children.—God bless them all.

Sept.—1867.

SIGMA

A Worthy Tribute.

A local correspondent of the Cincinnati Gazette, in discussing the question, "When shall our loyal, self-sacrificing privates receive their due meed of praise?" pays a deserved tribute to William Dömer, Esq., of the supply department of the Pittsburgh, Columbus and Cincinnati Railroad, who was for four years during the rebellion in the military service of the country. Mr. Dömer entered the cavalry service at Altoona at the outbreak of the rebellion, leaving a lucrative position on the Pennsylvania Central Railroad, which he had held for ten years, and was during his four years of service engaged with the army of the Southwest. After the battle of Shiloh, the Medical Director of the Army appointed Mr. Dömer to gather and disburse supplies for the benefit of the sick and wounded, and the faithful and highly satisfactory manner in which he discharged his duties is best told by the writer above referred to, who says:

"And when the rebels hastened from Murfreesborough, leaving behind them twenty-one hospitals filled with their wounded, and twenty-five of their best surgeons to take care of them, and we had gathered up and filled eight or nine hospitals with our suffering sons and brothers, through William Dömer's hands passed all the requisitions for blankets, bandages, fuel, food and medicine for all those thirty dwellings of sickness, suffering, sorrow and death. These facts, from day to day, came under the writer's own eyes. Dömer had such a quiet, unostentatious way of obtaining that the sick and wounded needed, that it was refreshing to see him work. Always a faithful and obedient soldier, yet he knew how to obtain food, fuel and medicine, when needed, without going through the circumlocution office, and at the same time meeting the approbation of a wise, discreet Medical Director. A General or a Medical Director—I forget which—indorsing one of his papers, says most truthfully and appropriately of him: 'Dömer would accept of no position for which he was not qualified.'

One of our distinguished Generals testifies that Mr. Dömer's bravery in the field was equal to his humane characteristics in the hospital.

Mr. Dömer now fills a responsible position in the General office of the Pan Handle Railroad, in Pittsburgh, and having had transactions with him touching the welfare of the road, we know he has in those instances been faithful to the interests of the company and energetic in their behalf. He has excellent executive ability, which fits him for the head of any department of business, and is possessed with a keen sense of integrity that is manifested in all his transactions. The tribute of his comrades in arms, and the testimony of his superior officers alluded to above, are, however, as strong testimonials of his executive ability, integrity and unselfishness as any that could be written, and the company is to be congratulated in having such an efficient officer.

A VALUABLE WORK.—Amid the numerous sensational and comparatively worthless publications of the day, it is refreshing now and then to come across a work of substantial merit, and such we regard the one now on our table, for which we are indebted to the publishers, ZIEGLER, McCURDY & Co., Philadelphia, viz.: "The Origin and History of the Books of the Bible," by Prof. CALVIN E. STOWE, D. D. The work embraces an examination of the Apocryphal, as well as the accepted New Testament Scriptures, and the proofs of the authenticity of canonical portions—with brief sketches of 100 of the early witnesses of these Scriptures—and an examination of the objections to the Gospels and the New Testament Scriptures generally. Each of the Gospels and the Epistles, as also the Acts and Revelations, are separately examined, and the objections to them met. The entire work bears the impress of Prof. Stow's strong mind, who presents his views clearly and sharply, and brings into review a large amount of valuable matter, not usually accessible to an ordinary reader. Not the least interesting chapter in the work is the discussion of the Hegelian school of philosophy, which, succeeding the grosser infidelity of Paine and Voltaire, has found legitimate expression in the more dangerous, because more specious, systems of Strauss, Rengier, Schenkel, and other theologians of the German and French rationalistic schools. While the biblical scholar will find much in this volume that is new and striking, it has been specially prepared for the general reader, and as such ought to command a large sale. It will only be sold by subscription, and persons desirous to become Agents will address Ziegler, McCurdy & Co., Philadelphia.

HOW NEW YORK LIVES.—New York pays \$1,250,000 a week for its meat. 250,000 foreign letters were received at the New York post office in ten days. Mr. Van Meter, the philanthropist, states that the vagrant and destitute children in that city would form a procession in double file from the Battery to Harlem a distance of eight miles. In the Fourth Ward the tenement houses are packed at the rate of 290,000 to the square mile.—Two hundred and twenty-four families live below the sidewalks.

Chaplain Ives, of the Auburn Prison, says that if the use of intoxicating liquor could be prevented, the Auburn institution might be turned into an agricultural college.

MARRIED.

By the Rev. B. F. Allenan, at the parsonage, Bloomsburg, Oct. 3, 1867, Mr. William Troup, to Miss Anna E. Umstead, all of Columbia county, Pa.

REFORMED CONVENTION AT MYERSTOWN, PA.—Pursuant to a call issued some time ago, about two hundred and twenty-five delegates—upwards of forty of whom were ministers of the German Reformed church—met in Myerstown, Lebanon county, Pa. on Tuesday evening, the 24th of September. The opening sermon was delivered in the German Reformed church, by Rev. D. Ziegler, of York, Pa. After preaching, the Convention was organized by the election of Rev. Daniel Ziegler, of York, Pa., President. Rev. J. G. Fritchey, of Lancaster, Rev. Prof. H. Rust, of Tiffin, Ohio, Elders. George Besore, of Franklin county, and Rudolph F. Kelker, of Dauphin county Vice Presidents; and Rev. W. A. Good, of Berks county, Rev. N. Gehl, of Philadelphia, and Rev. J. S. Weisz, of Lycoming county, Secretaries; and Elder John Wiest, of Philadelphia, Treasurer. The opening prayer was offered by Rev. George W. Glessner, of Frederick City, Md.

The object of the Convention was to consult in regard to the present Liturgical movement, inaugurated by the comparatively few ministers of the German Reformed Church, and to protest at the next meeting of Synod against the introduction of a doctrine and form of worship entirely foreign to the customs of the German Reformed Church and the doctrines contained in the Heidelberg Catechism. The proceedings of the Convention were characterized by great solemnity and a deep religious feeling altogether worthy of the occasion which had brought together so large a body of intelligent and earnest admirers of the church, who seem determined, by the help of God, to stand by the old landmarks, and to contend for the faith once delivered to the saints.

It is not intended to give a detailed account of the proceedings of the Convention, inasmuch as a full report will be published in pamphlet form. Suffice it to say, that a series of resolutions, setting forth the grievances complained of, were unanimously adopted, and a committee appointed to present the same to Synod at the proper time.

It is very evident that the laity everywhere are aroused to the dangers which threaten our Reformed Zion, and that they will never submit to have foisted upon them an Order of worship or system of religion which interposes a priest or tyrannical hierarchy between the repentant sinner and the Lord Jesus Christ.

The Convention closed its sessions at a late hour on Wednesday evening, greatly cheered and encouraged, with the assurance that the spirit of Christ, the great head of the Church, was present, and that our Reformed Church will yet be saved from the evils of Ritualism and the blighting curse of a religion having the "form of godliness," but lacking every element of its vital power. UNSINUS.

Persecution in Egypt.

The Christians of Egypt have been for some time past subject to the most relentless persecution. The source of this trouble is with the Coptic Patriarch at Osiot. An exchange, quoting from a letter from Mrs. Lansing, a missionary of the United Presbyterian church, says:

"The Patriarch has avowed his intention of crushing Protestantism, and asserts that he has the authority of the Viceroy of Egypt for the course he is taking. In some cases he has had the Protestants bastinadoed, and has cursed and excommunicated all who read Protestant books, attend Protestant schools, or have any thing to do with the Protestant religion; all but the Beirut publications have been ordered to be burnt, and many volumes have in consequence, been committed to the flames. The Protestant schools are greatly reduced, and the Sabbath services neglected. There is a small number, however, who, in spite of persecution and intimidation, continue faithful to the truth, and attend both school and church with regularity."

A QUESTION WELL PUT.—A few weeks ago there were together several persons in a store in Philadelphia, discussing the immoralities of certain unprincipled ministers, who are now suffering the sentence of the law for their crimes. Some of them were greatly emboldened by the humiliating facts, to rail out in the most

Temperance.

A MORAL FROM THE CANADA THISTLE.

Having some business lately with a seed merchant of Philadelphia, he informed me that an individual had applied to him within a few days, for some seed of the Canada Thistle. On inquiring of the applicant relative to the use to which he proposed to apply them, the seedsman was informed, that it was designed to sow them on the bank of the Chesapeake and Delaware canal, for the purpose of the earth contiguous to the margin, and preventing it from crumbling into the water. The gentleman who wanted the seed, being fully aware of the rapid growth of the plant, and of the fact that the roots in favorable positions, frequently struck into the earth several feet, anticipated the advantage that might result from it, being located in the manner proposed.

The merchant with some expression of surprise, stated that he had in his possession a small quantity of the seed which he kept for the purpose of enabling him to identify it in grass seed that might be brought to his store, but that he did not keep it for sale, and that no compensation could induce him to keep it as an article of merchandise, adding with emphasis, "I should consider the sale of it an immorality." He then explained to the man the deleterious nature of the weed—the injury which the farming interest had sustained, wherever it had found a footing; and the unsuccessful efforts that had been used for its extermination. With this explanation the applicant was satisfied; expressed his thanks for the information received, and acknowledged the justice of the rebuke.

Trifling as the above incident may appear to the reader, to me they were fraught with instruction; for they excited a train of reflections in relation to the seed of vice and immorality, which have become materials for such abundant traffic, and which by this means have been so widely diffused throughout the land. Let us descend a little into particulars, and point out the growth of that pernicious weed, *Intemperance*, the seed of which is known to all, to be spirituous liquors, and the dealers in this article, have been justly styled the authors of all the innumerable evils which flow from the growth of this pestiferous plant. If the applicant for the seed above mentioned, could have pictured to his imagination, the farms overrun with that noxious weed, which would probably soon have extended some hundreds of miles beyond the place of its introduction, he would have had a lively view of the physical evil, resulting from the sale of a few seeds. But could he have beheld in one mass, the moral evil resulting from the sale of spirituous liquors in a single town and county, the sight of misery and desolation would have been overwhelming. The following sketch, the result of examination, (made many years since,) will be read with interest. It was made by Samuel Chipman, of the State of New York, a gentleman devoted to the cause:

Albany county—Population 53,320
Jail—whole number committed in one month preceding this date 114
Temperate 15
Doubtful 17
Intemperate 82

Of the temperate, two for assault and battery; one for five indictments, for obtaining money on false pretenses, grand larceny, perjury, &c., makes free use of spirits; four others also make use of spirits. Of the doubtful, six are known to make use of spirits, and two are vagrants. Of the intemperate, at least 20 have been committed for abuse of their families.

The whole number of commitments during the year, ending the 12th of November last, was 1216. Gerrit Bosan, Jailor.

A summary view of the prison for the past year. Imprisoned, Intemperate, at least 200. For whipping their wives, or abusing their families, not less than 200. Delirium tremens, 100 cases.

But look a little further and examine the following statement of the police magistrate:

Mr. CHIPMAN.—Agreeably to your request I took particular notice of every case that came before me at the police office, in this city during one week, and I now certify, of the 50 complaints of a criminal character, which were made during the first week of January last 48 clearly originated in intemperance. One of the other two cases, partook more of the character of carelessness, than of criminal design. The other was the case of a child, whose parents are habitual drinkers, but are not what are usually called drunkards. And the above, I have no doubt, would be a fair average of all the cases that come before me in a year, that is, ninety-six in a hundred originated in, and were directly connected with intemperance. More than 2500 cases came under my cognizance in one year.

J. O. COLE, Police Justice.

Although nothing that I can say will add to the importance which will be attached to the above certificate, yet it may not be amiss to remark, that Mr. Cole has held the office of Police Justice, more than eight years, amid all the changes of party, a fact which reflects honor alike upon him and the constituted authorities of that city, by whom he was appointed, and has been continued in office.

But don't stop here—look at your Almshouse. Whole number received into this house in one year 634
Not from intemperance 1
Doubtful 17
Intemperate 616

The 17 were from remote towns in the county. Of the whole number 198 were females, and at least three-fourths of them were intemperate, and full one-half grossly so. There are a few very respectable and interesting women here; but they were reduced to poverty by the intemperance of their husbands. There were 297 persons in the house on the first of January, 1833, so that the whole number of persons assisted in the year, was 950.

GEO. W. WELCH, Supt.

The examination of the Orphan's Asylum, presents a similar spectacle to the above, which I forbear to exhibit, having already extended this article to a considerable length.—S. Chipman, sums up the amount of expense and wretchedness derived from a survey of this in these words: "Alcohol thus imposes an annual tax on the benevolent and humane of this city, in this one department of its legitimate operations, of more than \$3000, has made in this city more than seventy-two orphans, eighteen drunken mothers, and caused the entire desertion of thirty-three children by their parents."

Reader! examine the cause of the tremendous effect; and ask thyself whether it is easy to call the traffic in intoxicating liquors by too hard a name.

HUMANITAS.

Newtown, Sept. 1867.

A DROP OR TWO EVERY DAY.

It was only the drop, or two left in his father's glass that the little boy drank. But it was almost every day, and this was quite enough to give him a taste. He became fond of it, and, before he was ten years old, he was so greedy for strong drink that he would go slyly into the closet and take the bottle down and steal it. If a little indulgence may lead to such a tyrant habit, how plain is the duty of TOTAL ABSTINENCE! Would you like a few rhymes on the same text? Here they are:

A poet who sang in the olden time,
And lived in a classic quarter,
Declares, in his beautiful flowing rhyme,
That the best of liquids is WATER!

It keeps the head clear and it keeps it cool,
It is good for both son and daughter;
Of health and of strength it's the golden rule

That the best of liquids is water!

Then, friends, hold fast to the temperance cause,
Stick to it like "brick and mortar,"
And say, without doubting, or fear, or pause,

That the best of liquids is water!

But seek to win others by love's mild tone;
Don't hang them, or draw, or quarter;
For none, by abuse, will be brought to own

That the best of liquids is water!

A Word to Young Men.

If you wish for a clear mind, strong muscles, and quiet nerves—for long life and power, prolonged into old age, avoid all drinks but water, and mild infusions of that fluid; shun tobacco and opium, and everything else that disturbs the normal state of the system; rely upon nutritious food, and mild diluent drinks, of which water is the basis; and you will need nothing beyond these things except rest, and the due moral regulation of all your powers, to give you long, happy, and useful lives, and a serene evening at the close.

PROF. SILLIMAN.

A respectable and promising young man, twenty one years of age, who had been rather unsettled by coming into possession of a large property on attaining his majority, committed suicide at his uncle's house in Connecticut, a few days ago, while under the influence of liquor.

A Billiard Saloon keeper in Saratoga shot the assistant keeper of the Hudson City, N. Y. prison, a few days ago, because the latter who had just arrived at the Springs in a state of semi-intoxication, behaved rudely to him.

"WHAT is whisky bringing?" asked a dealer in that article.

"Bringing men to the gallows, and women and children to want," was the answer.

In Massachusetts the prohibitory law is now in force working order, to all outward appearances, but even its friends are not altogether pleased with the way it works in some instances. They complain that it stops the moderate drinkers rather than the excessive ones, because the former don't care enough for liquor to pursue it under difficulties.

The Whisky Tax.

It is stated that a radical change in the manner of collecting the whisky revenue tax will be recommended at the next session of Congress, embracing a proposition to dispense with the offices of inspectors, detectives, &c., and providing that each whisky still shall be taxed to the amount of its capacity, after which the proprietor can obtain from the collector of the district a license to run them for a week, month or year, as they choose to select, which license must be paid in advance. The cost of the charged license will, of course, amount to the present tax on the manufactured article. It is believed that by this method the government will be enabled to collect ten times as much tax as it now does, and will at the same time protect honest distillers.

JOHN BROWN'S COURTSHIP.—John Brown, of Haddington, the author of "Marrow of Divinity," and other theological books, which are held in high esteem by the Scottish people, courted a lady upwards of six years. He was so singularly modest and bashful, that he had never ventured to kiss her. One day it occurred to him that it would not be a bad thing to do. So it is recorded—he said, "Janet, ma woman, we've been acquainted now for six years, an'—an'—I've never got a kiss yet. D'ye think I may take one bonnie lass?" The reply was wonderfully characteristic of the Scottish maiden, "Jist as ye like, John," said she, "only be becomin' and proper as it." "Surely, Janet," said John, "we'll ask a blessing!" The blessing was asked, and the kiss exchanged. "O woman," said the enraptured, but still devout minister, "O woman, but it's guid; we'll no return thanks!" And they did.

Prize fights have one redeeming quality, viz: some very bad characters get very soundly whipped.

Miscellany.

We think that this extract from a medical advertisement is entirely correct:—"Consumptives, cough while you can, for after you have taken one bottle of my mixture you can't."

A Veteran observer remarks that the short articles in a newspaper are the first to be read, and the longest to be remembered.

EVADING THE QUESTION.—"Shan't I see you hum from Singin'-skull to night, Jereahy?" "No, you shan't do no such a thing I don't want you nor your company, Reuben." "Praps you didn't exactly understand what I said?" "Yes I did; you asked me if you mightn't see me hum."—"W'y no, I didn't; I only asked you how your arm was!"

By an act of the Nebraska Legislature, passed June 24, 1867, women of lawful age are allowed to vote at the district school meetings. The first elections under the law will be held in October. The Omaha Republican suspects "the entering wedge is thus driven for universal suffrage in Nebraska."

Courage and modesty are the least dubious of all the virtues, for they cannot be counterfeited; and they have this in common, that both are manifested by the same color.

TRUTH AND FALSEHOOD.—Falsehood flies swift as the wind, and Truth creeps behind her at a snail's pace. But Falsehood makes so many twistings and turnings, that Truth, keeping steadily on, looking neither to the right, nor the left, overtakes her before long.

Philosophers say that shutting the eyes makes the hearing more acute. A was suggested that this accounts for the many closed eyes that are seen in church every Sunday.

NONE BUT PERFECTLY CORRECT machines are allowed to be sent from the manufactory of Fairbanks Standard Scales. This principle scrupulously observed has given these instruments the world-wide celebrity and enabled them to triumph over all others in amount of sales and at the Great Paris Exposition, where they received the highest premiums.

J. W. HONOR of Parkersburg, West Va. says that Dr. H. Anders, Iodine Water cured him of Scrofula. He had 37 running Ulcers when he commenced taking the medicine.—Persons afflicted should make a note of this, and send to J. P. Dinsmore, 36 Day Street, New York, for a circular concerning this remarkable remedy.

ON THE SAFE SIDE.—A lady in New York, wanting to engage a coachman, put an advertisement in the paper telling those who would like the place to call at her house. At the proper time, she found half a dozen men waiting to see her. How was she to decide which of them would make the best coachman?—She had a plan of her own. Turning to them one by one, she asked:

"How near to the edge of a steep precipice can you drive my carriage with safety?"

One of them said he would venture within a foot; another within eight inches; another four inches; but the last one answered better:—"In truth, madam, I'd keep as far off as ever I could."

This was the man that she wanted to find, and she engaged him on the spot.

My young friend, how near can you safely come to doing wrong? Will it not be better to keep as far off as you possibly can?—*Christian Observer.*

DR. HUGH BLAIR, the celebrated rhetorician, and his colleague, Dr. Robert Walker, were respectively the most eloquent exponents of the theories of works and grace as the essential doctrines of Christianity. One Sunday, Dr. Blair, warming in his presentation of his favorite theme, thus apostrophized virtue:

"O Virtue, if thou wert embodied, all men would love thee!"

Dr. Walker, in the afternoon, in the course of his sermon, rejoined as follows:

"Virtue has been embodied. Did all men love her? No; she was despised and rejected of men, who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves."

Anecdote of Aishop Bascom.

Mr. Bascom travelled two years in the mountainous region of Kentucky. The country was rough, and the people generally poor. But the romantic wildness of the country was congenial with his feelings, and he enjoyed the rude hospitality of the sincere-hearted foresters.

He used to tell, with much apparent pleasure, of a dinner he enjoyed with particular satisfaction. He was speaking on one occasion in a cabin, which was at once church and dwelling. The people were listening with seriousness and deep attention to the truths of the gospel, when, in the very midst of his sermon, his host, who sat near the door, suddenly rose from his seat, snatched the gun from his wooden brackets upon which it lay against the joist, went hastily out, fired it off, and returning, put the gun in its place and quietly seated himself to hear the remainder of the sermon.

The whole affair had hardly consumed as much time as it requires to read this account of it, and in a very few moments all was going on as smoothly as if no interruption had occurred. After service was ended, Bascom inquired if the man the meaning of this strange conduct.

"Sir," said he, "we are entirely out of meat, and I was perplexed to know what we should give you for your dinner, and it was preventing me from enjoying the sermon, when the Good One lent a flock of wild turkeys this way; I happened to see them, took my gun and killed two at a shot; my mind felt easy; and I enjoyed the remainder of the sermon with perfect satisfaction."

JAMES BEAN.

I certify to the truthfulness of the above statement.

H. S. DEARBORN, M. D.

SETH W. FOWLE & SON, Boston, Proprietors, sold by all Druggists, at 25 cents a box.

GRACE'S CELEBRATED SALVE.

AMBSBURG, MASS., OCT. 13th, 1863.

Mr. Grace—Dear Sir—Having been afflicted grievously for several weeks with a severe abscess upon my side, I used several remedies for its eradication without receiving any relief, until I applied your salve, which effected a speedy and permanent cure. I therefore feel happy to certify my confidence in its virtues.

Yours with respect,

JAMES BEAN.

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FOURTEENTH QUARTERLY REPORT

OF THE FIRST NATIONAL BANK OF SELLINGSGROVE.

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

Resources.
Notes & Bills discounted, \$133,680 51
U. S. 5-20 Bonds deposited for circulation, 100,000 00
U. S. Securities on hand, 250 00
Compound Interest Notes, 10,150 00
L. T. Notes, 18,651 15
Bills of other Nat. Banks, 496 00
Cash including Rev. Stamps, 600 00
Due from other Banks, 18,470 98
Premiums, 171 98
Current Expenses & Taxes, 2,039 65
Furniture, \$221 63
Payment on Lot for Bank Building, 181 65
Overdraft, \$285 28 92

Liabilities.
Capital, \$100,000 00
Circulation, 90,000 00
Due Depositors, \$75,202 04
Due to other Banks, 5,841 61
Surplus Fund, 10,552 92
Dist. Int. & Exchange, 4,190 35
\$80,548 65
\$14,744 27
\$285 28 92

I, C. B. North, Cashier of the First National Bank of Sellingsgrove, do solemnly swear, that the above statement is true to the best of my knowledge and belief.
C. B. NORTH, Cashier.
Sworn and subscribed before me this seventh day of October, 1867.

SAMUEL ALLEMAN, N. P.

Sale of Valuable Town Property.

By virtue of an order of the Orphan's Court of Snyder county, I will expose to public sale THURSDAY, October 31, 1867, on the premises at 1 o'clock in the afternoon

A HOUSE AND LOT, in Sellingsgrove, Snyder county, No. 32. The house is a substantial two story building, with barn and convenient outbuildings.

Terms: Twenty per cent. cash, and the balance on the first day of April next, when possession will be given.

ABRAHAM WALTERS, Guardian of Bessie Walters.

TAKE YOUR CHOICE!

One Dollar commission will be allowed to any person sending the names of two new subscribers with the money for one year.

A Copy of the OBSERVER for one year will be sent to any person sending us four new subscribers and fourteen dollars.

A \$25 Sewing Machine, either Wheeler & Wilson or Grover & Baker, will be sent to any person sending us the names of 18 new subscribers to the NEW YORK OBSERVER.

The new subscribers may be from one or various places.

We have sent away as premiums more than SEVEN HUNDRED of these machines, they give universal satisfaction.

Send by check, draft or Post Office order.

Sample copies and circulars sent free.

Terms, \$3.50 a year, in advance.

SIDNEY E. MORSE, JR., & CO., 37 Park Row, New York.

A Sermon on Dancing.

The sermon on Dancing, preached by Rev. J. R. Sikes, of Ashland, Pa., has been printed in tract form and is for sale at this office. Persons or ministers desiring them for distribution in their congregations, can be supplied at the rate of 5 cents a piece, or 20 cents a dozen, or \$2.00 a hundred.—Sent free by mail for the above amounts.

SEWING MACHINES.

We have in our possession a number of due 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 Expense Sewing Machine. Price \$60.—We will sell it for \$45.

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

These are all first class family Sewing Machines.

Melodious.

We have also duetbills for Melodious and Cabinet Organs which we will sell cheap, namely

Princes Cabinet Organ Price \$150, we will sell for \$125.

Peloubets Melodion.

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 notice at their earliest opportunity.

Publisher AMERICAN LUTHERAN.

Scratch! Scratch! Scratch!!!

in from 10 to 48 hours.

Wheat's Ointment cures The Itch.

Wheat's Ointment cures Salt Rheum.

Wheat's Ointment cures Tetter.

Wheat's Ointment cures Barbers Itch.

Wheat's Ointment cures Old Sores.

Wheat's Ointment cures Every Kind of Humor like Measles.

Price, 50 cents a box; by mail, 60 cents. Address WEEKS & POTTER, No. 170 Washington St., Boston, Mass.

For sale by all Druggists.

PERUVIAN SYRUP.

A PROTECTED SOLUTION OF THE PROTONIDE OF IRON, supplies the Blood with its LIFE ELEMENT, IRON, giving strength, vigor and new life to the whole system.

If the thousands who are suffering from Dyspepsia, Debility, Female Weakness, &c., would but test the virtues of the "Peruvian Syrup," the effect would not only astonish themselves but would please all their friends; for instead of feeling cross, "all gone" and miserable, they would be cheerful, vigorous and active.

A DISTINGUISHED JURIST WRITES TO A FRIEND AS FOLLOWS:

"I have tried the 'Peruvian Syrup,' and the result fully sustains your prediction. It has made a new man of me, infused into my system new vigor and energy; I am no longer irritable and debilitated, as when you last saw me, but stronger, heartier, and with larger capacity for labor, mental and physical, than at any time during the last five years."

The genuine has "Peruvian Syrup" blown in the glass.

A 32 page pamphlet will be sent free.

J. P. DINSMORE, Proprietor, No. 36 Day St., New York.

Sold by all Druggists.

"Grace's Celebrated Salve."

AMBSBURG, MASS., OCT. 13th, 1863.

Mr. Grace—Dear Sir—Having been afflicted grievously for several weeks with a severe abscess upon my side, I used several remedies for its eradication without receiving any relief, until I applied your salve, which effected a speedy and permanent cure. I therefore feel happy to certify my confidence in its virtues.

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NOTICE.

ANTI-RUM, ANTI-TOBACCO BOOKS, TRACTS, AND PLEDGES, In Great Variety, May be had of REV. GEORGE TRASK, Fitchburg, Mass.

Origin and History of the Books of the Bible.

BY PROF. GALVIN E. STOWE, D. D. A work of real value, and an almost indispensable companion of the Bible, showing what the Bible is not, what it is, and how to use it; answering all the objections to its authenticity, urged by modern infidels, and tracing the authority of each book up to its inspired authors, giving a vast amount of information heretofore looked up in very rare and costly volumes, making one of the most popular books ever published.

1000 AGENTS WANTED.

Experienced agents, clergymen, ladies, school teachers and others should send at once for circulars giving further information. Address, ZIGLER, McCURDY & CO., 501 Chestnut Street, Philadelphia, Pa.

"BEYOND THE MISSISSIPPI."

A COMPLETE HISTORY OF THE NEW STATES AND TERRITORIES, FROM THE GREAT RIVER TO THE GREAT OCEAN.

BY ALBERT D. RICHARDSON. OVER 20,000 COPIES SOLD IN ONE MONTH.

Life and Adventure on Prairie, Mountains, and the Pacific Coast. With over 200 Descriptive and Photographic Views of the Scenery, Cities, Lands, Mines, People and Curiosities of the New States and Territories.

To prospective emigrants and settlers in the "Far West," this history of that vast and fertile region will prove an invaluable assistance, supplying as it does a want long felt of a full, authentic and reliable guide to climate, soil, products, means of travel, &c.

Send for Circulars and see our terms, and a full description of the work. Address NATIONAL PUBLISHING CO., 507 Minor street Philadelphia, Pa.

STEPHENS HOUSE

21, 23, 25 & 27 Broadway, New York.

Opposite Bowling Green.

On the European Plan.

The STEPHENS HOUSE is well and widely known to the travelling public. The location is especially suitable to merchants and business men; it is in close proximity to the business part of the city, on the highway of Southern and Western travel—and adjacent to all the principal Railroad and Steamboat depots.

The Stephens House has liberal accommodations for over 300 guests.—It is well furnished, and possesses every modern improvement for the comfort and entertainment of its inmates. The rooms are spacious and well ventilated—provided with gas and water—the attendance is prompt and respectful—and the table is generally provided with every delicacy of the season—at moderate rates. The rooms having been refurnished and remodelled, we are enabled to offer extra facilities for the comfort and pleasure of our guests.

GEO. C. CHASE & CO., PROPRIETORS.

Aug 17 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.

Each session will continue for 13 weeks.

Tuition, \$3, \$5, \$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, inkstands and pens will be furnished students for school room purposes.

The school room and recitation rooms have all been entirely remodelled and refurnished, making them both with respect

