



## THE AMERICAN LUTHERAN.

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

Sellingrove, Pa., November 14, 1867.

**DEATH OF A MINISTER'S WIFE.**—From a private letter we learn the sad intelligence that the wife of Rev. J. H. C. Schierenbeck, died on the 13th of October last, after a sickness of only 14 days, aged 62 years. Rev. Schierenbeck has gone to Chicago for the present.

**SWISSVALE, Pa.**—Rev. C. Lepley, the associate editor of the American Lutheran, is now permanently located at Swissvale, on the Pennsylvania Railroad, a short distance from Pittsburgh. Letters should be addressed to him at Pittsburgh, care of J. S. Newmeyer, 211 Liberty street.

His prospects for usefulness appear to be very encouraging, and he has an abundance of work to do. He has a day school of 40 scholars with an assistant teacher, preaches twice on Sunday, attends Sunday school, and lectures on Wednesday evenings. During the course of the winter our readers may expect some interesting articles from him.

**SCIENTIFIC.** The readers will find a long article on the "Aerial Tides and Meteorological Phenomena," on the third page of this paper. It is not often we publish articles of this nature, many of our readers may not be interested in it, but some of them, and especially such as feel an interest in the causes that produce the changes in the weather, will find it of considerable interest and use. The predictions of the author in regard to the pleasant weather this fall, have thus far been most remarkably verified. We hope his predictions in reference to the coming winter may also be realized.

## An Apology.

We owe our readers an apology for the late appearance of this number of the AMERICAN LUTHERAN. We have for a long time been pressing the inside of the paper uniformly on Wednesday evening or Thursday morning, and mailed it on Thursday and Friday. But this week we had undertaken to do a large job of extra printing, which took up much time and absorbed all our type, so that we could not go on with the paper for some time. We shall try to avoid such occurrences in the future, and hope our readers will excuse us for this time. We expect by next week to get into the regular course again.

## THE AMERICAN LUTHERAN FOR 1868.

We intend to make various improvements in the AMERICAN LUTHERAN with the beginning of next year. We hope to secure some able contributors to its columns, and expect to devote all our energies towards improving the paper both editorially and in its ornamental appearance. We hope to be able to make the AMERICAN LUTHERAN in some respects the best paper in the church. Will the ministers and laymen who are friendly to our paper, help us to carry out this purpose? They can do so by writing communications for its columns, by sending in promptly their subscriptions, and procuring subscribers for the paper. Beloved brethren, will you not give us the joy of increasing our subscription list by one thousand during this fall and winter?

## Daily Religion.

Mr. Spurgeon says many pointed and excellent things. We have, however, seen few better things from his pen than the following brief paragraph; suggestive of the manner in which true religion manifests itself in the daily life:

"I have no faith in that woman who talks of grace and glory abroad and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be as happy as home can be; and then when the cannon balls, and the marbles, and the shots and even the grains of sand, are all in the box, even then there will be room for those little deeds of love and faith which, in my Master's name, I seek of you who love His appearing. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time fill these up with holy service. To use the Apostles' words, 'As we have opportunity, let us do good unto all men.'"

**NEW USE FOR CHURCHES.**—Mr. A. T. Stewart is great on buying churches. Some he pulls down; some he converts into theaters and stables, others become bowling saloons and hospitals, post-offices and billiard rooms. Dr. Cheever's church, in Union square, has been sold to Tiffany for \$100,000. It has been leased by a company of Christian gentlemen, who intend in September to open a first class place of amusement for the families of religious people. The world will be allowed to look in, if they will behave themselves. Mr. Philip Phillips, the sweet singer of the Methodist Israel, has abandoned his musical itinerary to devote himself to this new movement.

**JEWISH.**—The Jewish Messenger, characterizing the Jewish year just closed as one of "promise," says: "The incidents of 5627 that are worthy of commemoration are the increase of our ministry, the extension of Jewish schools, and the inauguration of a Hebrew College. The additions to our ministry have been lately of a more promising character. The liberality of the American congregations is attracting to this country a better class of candidates for the many vacant pulpits. The true secret of Jewish progress is education."

The temperance agitation has caused the publication of certain statistics going to show that our German population increases in a ratio to the manufacture of lager-beer.—Ch. Un.

## A VISIT TO PHILADELPHIA AND NEW YORK.

(Continued from last week.)

On Monday morning bright and early we took the train for New York, where we arrived in safety after a pleasant ride of about three hours. We "put up" at the Stephen's House, No. 23, Broadway. This house is kept on what is called the European style. That is, you pay a dollar a day for the use of your private room and bed, and at the table you eat. Their printed bill of fare presents a great variety to choose from, and the price is printed opposite to each item.

A person that has never been in a large city will be amazed, when he comes up Courtland street to Broadway, to see the crowd of people constantly hurrying to and fro, upon this great thoroughfare. At the intersection of Broadway and Fulton streets, they have built an iron bridge over Broadway for the people to cross upon. The street here is so crowded with vehicles of different kinds that it is difficult and sometimes dangerous for people on foot to cross the street. Hence the necessity of the bridge to cross over high above the living stream. A bride across a deep and rapid stream or gaping chasm is something quite natural, but a bridge upon the level ground, merely to cross a street, is something quite out of the ordinary way. Standing upon this bridge and looking upon the living river of human beings, rushing up and down Broadway as far as the eye can see, is a magnificent sight. It reminded us of the time we stood on the Suspension Bridge, near Niagara Falls, and saw that mighty stream rushing with resistless power toward the ocean. Just so this stream of humanity is hastening towards the ocean of eternity.

We will not detain our readers with an account of the numerous places we visited in this vast city, on business connected with the AMERICAN LUTHERAN. But we will refer to some things which particularly interested us, and an account of which will no doubt also interest our readers. One of the most interesting places we visited was the

## FULTON STREET PRAYER MEETING.

This is one of the most remarkable institutions in the world. We have been publishing weekly accounts of it in the AMERICAN LUTHERAN, and they have been the most interesting and edifying articles in the paper. The man who writes those articles is a lawyer, he was once an infidel; we saw him in the meeting; we heard him pray and conversed with him after the close of the meeting.

The meetings are held in the lecture room of the "Old North Dutch Church," corner of Fulton and William streets. It is in the midst of the most busy and crowded part of the city. It is held from 12 to 1 o'clock noon and is intended to give merchants, mechanics, clerks, strangers, and business men generally an opportunity to stop and call upon God amid the daily perplexities incident to their respective avocations. It continues for one hour; but it is also designed for those who are unable to remain for the full hour, and who can spend the whole hour.

Ten years ago this daily prayer meeting was commenced, and it has been kept up ever since. In the upper lecture room of the Old North Dutch Church, a solitary man was kneeling upon the floor engaged in earnest, importunate prayer. Day after day, and many times a day, this man was on his knees, and his constant prayer was, "Lord, what wilt thou have me to do?" He says:—"Going my rounds in the performance of my duty one day, as I was walking along the streets, the idea was suggested to my mind that an hour of prayer from twelve to one o'clock, would be beneficial to business men. Arrangements were made, and at 12 o'clock, noon, on the 23d of September, 1857, the door of the third story lecture room was thrown open. At half past twelve the step of a solitary individual was heard upon the stairs. Thus it will be seen that Mr. Lanphier, (that is the man's name) sat out the first half hour of the first noon-day prayer meeting alone.

The day we visited the place was one of the stormiest and rainiest days that we have had this fall, yet we found the room tolerably well filled. On clear days, we are told it is usually crowded. It was in consequence of this inclement weather, we suppose, that only one female was present on other days, usually quite a number of them are present. We found it to be a plainly furnished room, with mottoes and Scripture passages printed in large letters around the walls. The exercises consisted in singing, praying and speaking. The speakers were limited to five minutes. The attendants appeared all to be laymen, with perhaps the exception of Mr. Lanphier, the City Missionary and founder of this meeting. The singing was very much as we are accustomed to hear it in our ordinary prayer meetings. The speaking was not in the most refined, classical English, but such as we might expect to hear from pious and earnest laymen in our churches, but there was an earnestness and a heartfelt interest manifest by the speakers and the listeners that distinguished this meeting from any prayer meeting that we have ever attended. The leader first read a number of letters from different and distant parts of the country, and then gave permission to any one to speak or lead in prayer. No one was called upon to lead in prayer, but there was no delay or hesitancy, on the contrary, two or three would rise up at once. We intended to speak a few words ourselves, but seeing the eagerness and promptness of the brethren, and being naturally a bashful man, we did not wish to intrude ourselves. One thing we noticed, which is however a peculiarity of all the churches in the city and State of New York, and to some extent also of Philadelphia, namely, that only the person who leads in prayer rises to his feet, while all the rest remain seated. This is certainly not a Scriptural posture for prayer, and appears very strange to a Pennsylvania Christian.

After the close of the meeting we made the personal acquaintance of a number of the brethren. Mr. Lanphier, the founder of the meeting, was particularly kind and attentive,

giving us an account of the origin and history of the meeting, showing us the little upper room where ten years ago it was commenced, and the large volumes in which the letters and requests for prayer were filed. We advise any of our readers who may have occasion to spend a day in New York city, by all means to visit the noon day prayer meeting in Fulton street.

The following extract from a city paper on this subject may also be interesting to our readers:

"The 'Fulton Street daily prayer meeting'—did you ever go to it? It is one of the most wonderful sights in New York. In the busiest hour of the day, in its busiest business street, noisy with machinery of all kinds, even the earth under your feet sending out puffs of steam at every other step, to remind you of its underground labor, is a little plain room, with a reading desk and a few benches, with hymn books scattered about. Take a seat and watch the worshippers as they collect. Men, with only a sprinkling of bonnets here and there. Business men, evidently; some with good coats, some with bad; porters, hand-carriers, policemen, ministers; the young man of eighteen or twenty, the portly man of forty, and the bent form, whitening head, and faltering step of age. For one hour they want to ignore, and get out of, that maelstrom-whirl, into a spiritual atmosphere. They feel that they have souls as well as bodies to care for, and they don't want to forget it. How lonely seaver yonder man, in that great rough coat, may be, in this great, strange city, to which he has just come, here is sympathy, here is companionship, here are, in the best sense, 'brethren.' Never mind creeds; that is not what they assemble to discuss. But has that man a burden, a grief, or a sorrow which is intensified tenfold by want of sympathy? Nobody knows his name; nobody is curious to know. He has sent a little slip of paper up to the desk, and he wants them all to pity and pray for him. It may be the man on this seat, or that yonder—nobody knows. Yes—'pray' for him. Perhaps you are smiling. You don't believe in prayer? Oh, wait till some strand of earthly hope is parting, before you are quite sure of that. Was there ever an hour of peril or human agony through which he or she who 'did not believe in prayer,' was passing, that the lips did not involuntarily frame the short prayer, 'Oh, God!'"

Well, they 'pray' for him. He feels stronger and better as he listens. He has found friends, even here in this great whirlwind city, who are sorry for him; of whose circle he can make one, whenever he chooses; and to whom he can more fully introduce himself, if he cares to be better known.

It is a good and a noble thing. It warmed and gladdened my heart to see it. And all the more, that at every step, on leaving, I saw the 'traps' of the Evil One, sprung for that man's return footsteps.

One of the pleasantest features of this 'one hour meeting' to me was the hymns. I don't know or care whether they were 'sung' or 'tuned,' but singing, thank God! It came straight from orthodox lungs, with a will and a spirit—those old 'come to Jesus' hymns. I tell you I long for them, sometimes with a homesick longing, like that of the exiled Swiss for his favorite mountain song.—You may pick up the hymn books containing them, and with your critical forefinger point to 'hell' and 'an angry God,' and all that. It makes no difference to me. Don't I take pleasure in looking at your face, though your nose isn't quite straight, and your eyes are not perfect, and your shoulders are not shaped to my mind? I don't mind that, so that there's a heart-tone in your voice, a love-love in your eye, when I'm heart-sore—don't you see?

Oh! I liked that meeting. I'm going again. It was so homely and hearty and Christian.—One man said 'thou souls.' Do you think I flouted one of the meeting for that? I liked it. One poor foreigner couldn't pronounce straight for the life of him. So much the better. His stammering tongue will be all right some day.

I haven't the least idea who all these people were, singing and praying there; but I never can tell you how I liked it. That 'come to Jesus' was sung with a heartiness that I haven't stopped hearing yet, though I've slept on it once or twice. You may say 'pietism' or 'early education' and all that.—There are husks with the wheat I know, but for all that, I tell you there's wheat!

## A Beautiful Passage.

The following is from "Reveries of a Bachelor," by Ike Marvel:—"A poor man without some sort of religion is at best a poor reprobate, the foot ball of destiny, with no link tying him to infinity and to the wondrous eternity that is even worse—a flame without heat, a rainbow without color, a flower without perfume. A man may in some sort tie his hopes and his honors to this weak, shifting ground tackle, to his business, or the world, but a woman without that anchor called faith, is a drift and a wreck! A man may clumsily continue a sort of moral responsibility out of relation to mankind, but a woman in her comparatively isolated sphere, where affection and not purpose is the controlling motive, can find no basis in any other system or right action but that of faith. A man may exult in his brain or his thoughts to trustfulness, in such poor harborage as a fame of reputation may stretch before him, but a woman—where can she put her hopes in storms if not in heaven? And that sweet trustfulness—that abiding in love, that enduring love mellowing every day, page and scene of life—lighting them with pleasant radiance, when the world's storms break like an army with cannon? Who can ignore its all but holy soul, tied to what is stronger than any army with cannon? Who has enjoyed the love of a Christian mother but will echo the thought with energy and hallow it with a tear."

FOUND AT LAST, a remedy that not only relieves, but cures that enemy of mankind, Consumption, as well as the numerous satellites which revolve around it in the shape of Coughs, Colds, Bronchitis, Sore Throat, Influenza, &c. The remedy we allude to is Dr. WISTAR'S BALM OF WILD CHERRY, prepared by Seth W. Fowle & Son, Boston.

## For the American Lutheran.

## Jubilee at Hartwick.

Mr. Editor:—By request I send you the following extract from the proceedings of one of the literary societies of Hartwick Seminary, hoping you may find a little space for it in your columns.

"Mr. Geo. W. Enders offered the following preamble and resolution which were unanimously adopted:

Whereas, The Evan. Lutheran Church throughout the world this day celebrates the seventh Jubilee of her birth, and

Whereas, We, the Clonian Society of Hartwick Seminary, composed of Evangelical Lutherans, this day in regular session assembled feel our hearts beat in unison with the great Mother church of the Reformation, therefore

Resolved, That we render, our sincere and grateful thanks to the Triune God for the glorious Reformation, which Luther was the divinely chosen instrument to effect: and that we recognize the Reformation as the great fountain whence flow to us all those pure streams of christian doctrine embodied in the Augsburg Confession, and that to Luther, under God, we acknowledge our indebtedness for an open Bible, and all the blessings of civil and religious liberty, and the revival of science rightly so called, and that we will do all in our power to continue the great work so nobly begun by Luther, and that we earnestly beseech the great Head of Church for his blessing upon the future of our Lutheran Zion."

CLONIAN.

Hartwick Sem., Oct. 31, 1867.

## For the American Lutheran.

## HARPER'S FERRY.

Mr. Editor:—A recent visit to this famous locality becomes the occasion for writing a short article for your paper.

The caption is intensely suggestive, and therefore, might be regarded as ominous of a severe journalistic infliction on the part of the writer. But there is no such purpose, whatever, in hand at this time. It must indeed be confessed, that under the impulse of the wild enchantment which dwells amid that scene of mountains, rocks, chasms, precipices, and rivers, almost any one, who has enough of enthusiasm in his composition, to respond heartily to the appeals of Nature in her sublimer moods, might be tempted to make trial of uttering his impressions. But word painting, however artistically done can never equal the grand reality. If you would appreciate the rugged forms which nature here assumes in such utter wantonness, you must yourself stand amid the hoary buttresses of the ages past, and look squarely into the face of those granite altitudes which have, for numberless years, been the home of the thunder, and the dancing places of the lightnings of heaven! The thought of Jefferson was evidently not far from the truth when he said that it was worth a trip across the Atlantic to look upon the chasm which the confluent rivers had carved out of the mountains, through which they might roll their unceasing floods onward to the ocean.

But Harper's Ferry is famous for reasons of a very different nature from those suggested by its physical grandeur. It has national associations which cannot be forgotten while there are hearts to love liberty and to hate slavery. There "Old John Brown" by what was regarded as a daring and reckless act—an act which made the nation tremble and which cost him his life—revealed to the American people the terrible nature of that political malady which was threatening the stability of republican government on this continent, and was drying up the very life-blood of freedom and humanity in the Western world.—He revealed the malady, and he did more; he discovered to a startled world by what a baptism of fire and blood the nation must be purified and regenerated in order to realize the hopes of true patriots, and to take her appropriate place as foremost among time's latest and best empires.

Standing by the old engine house in which he was captured you are almost involuntarily compelled to speak out the popular refrain, at least in an undertone,

"John Brown's body lies mouldering in the grave,  
But his soul goes marching on!"

And when you look around you and see on every hand the traces of grim-visaged war, you realize, in some measure, what awful marching his soul has done. And when you consider how the tide of civil war ebbed and flowed at this doomed place,—now occupied by "boys in blue," and now by "boys in grey" you almost feel as if that fearful strife had been brought into intensest focus at this very point, and that the old man's ghost had settled down upon this place like some terrible nightmare to be shaken off only by the thunder of war continued long enough to make even the Pharaohs of the land hear and obey the voice of God, saying, "Undo the heavy burdens, and let the oppressed go free."

But I must not moralize. The reconstruction of the Lutheran Church at Harper's Ferry was the occasion for your correspondent's visit there. A noble little band of brethren, collected and remaining there after the confusion and havoc of our recent civil war, determined to reconstruct their edifice which had been almost destroyed during the conflict of arms. Only about 15 members, all told, remained to rebuild the walls of their Zion.—and these by no means wealthy, but just coming up out of their tribulation—longed to worship the God of their fathers again in their own temple and therefore determined to restore the courts of the Lord's house. The work thus undertaken was completed in due time, and on Sunday last, November 10th, their renovated church was again consecrated to the worship of God.

It was a day of special gratulation to these dear people seeing they were privileged once more to meet together after years of trouble, in their own house of worship. True the associations were sad as well as joyful; for many who formerly worshipped there were now sleeping their last sleep, either in the quiet churchyard in Bolivar heights or on the field of battle where they fell in the dread encounter,

whilst others, by the vicissitudes of war had been scattered in different directions—never more to blend their voices with each other in prayer and praise as in former years. Hence it was an occasion of sorrow as well as of gladness. It was a delightful privilege to preach to these kind people, and the privilege was made the more precious because of the peculiar associations amid which this reconstructed edifice has again been set apart to holy uses.

Morning and evening in spite of the unfavorable weather large congregations were present to hear the Gospel Message; and but seldom has it been my privilege to preach to people more attentive and interested. These people, in my judgment, adopted a very wise plan in refitting their church. An old debt of one thousand dollars was resting upon them when the war ceased. They received about twelve hundred dollars from the Government for damages sustained by their property. Taking enough of this money to pay off their old indebtedness, the balance together with what they were themselves able to raise was then used to restore their sanctuary; and in making this restoration they have merely refunded the audience chamber—paying no attention to the basement—so as to incur as little expense as possible. The audience chamber itself has not been entirely finished, having received but one coat of paint; but they can now worship there, and when they shall have gathered a little more strength, they will finally complete the work. Having by their subscriptions and contributions on the day of dedication very nearly, if not entirely, met the expenses incurred, they now worship in a church unincumbered by debt. Among the members most active in lifting this enterprise up into realization I may mention the names of the brethren Keller and Renner. The whole of the little band, indeed, unitedly did their part; but we became more fully acquainted with these brethren, and found them earnest in their devotion to the Church. And here I must not forget to name bro. B. F. Leisenring, formerly of Sellingrove, but now a merchant at Harper's Ferry, whose hospitality we enjoyed during our stay in the place. He has also cast in his lot with this little band, and with his kind companion takes a deep interest in the welfare of the congregation with which they are thus associated.

Rev. D. A. Kuhn is the pastor in charge. We remember him well as one of a squad of four students, who, some years ago, came to Sellingrove from Mechanicsown, Md. Having studied for some time in the Classical Department of the Missionary Institute, he subsequently went to Gettysburg, and finished his course of study there. Harper's Ferry is his first field of labor. We found him very earnestly engaged in the Master's work. He had a very interesting meeting in progress in Loudon county—quite a number of persons were inquiring what they must do to be saved. Some seven or eight presented themselves for prayer and conversation the Saturday evening we were with him at his meeting, and much serious feeling was apparent in the congregation. Bro. Kuhn has a large field of labor preaching at five different places; but he is the very personification of health, and seems to exult in doing as much as possible. He has no dyspepsia; this you discover at a glance; and hence you find him a most cordial, cheerful, happy pastor. He seems to have no moody spells; indeed he has no business to have any with his perfect health; for to him life is a real luxury, and therefore he is ever sociable, lively and kind, and hence the people can scarcely help but like him for his fine social qualities. May God richly bless his young brother in all his efforts to do good.

Having enjoyed a most pleasant season with Bro. Kuhn and his people, we returned home, regretting only that we could stay with them no longer. The grace of our Lord and Savior Jesus Christ abide with them evermore.

Very Respectfully,  
S. D.

Sellingrove, Pa., Nov. 14, 1867.

**SHALL THE CHILDREN OF THE SOLDIERS AND SAILORS** who gave their lives for the preservation of the Union be provided with homes, and receive a good education? This is a question which will admit of but one answer—in the affirmative. It only remains, therefore, for us to point out the best mode in which it can be done. A careful examination has satisfied us, and will satisfy the public, that the projectors of the Riverside Institute, located in the village of Riverside, New Jersey, on the Delaware, have devised the most feasible method. Acting under the charter of the Washington Library Company of Philadelphia, incorporated by the State Pennsylvania, they are offering stock at the low rate of one dollar per share, and will give to each subscriber a beautiful and valuable steel engraving, worth at retail more than the price of the stock, and as an additional inducement will distribute among the stockholders presents valued at \$300,000. Who can refuse to do a benevolent and patriotic action on these terms? Let every lover of his country record his name. Read Advertisement.

**HONEST WEIGHTS** and measures are due to the public, and in the long run, most profitable to the dealer. Fairbanks' Standard Scales are quoted in Courts of Justice, as furnishing reliable testimony in cases of disputed weight. In addition to giving these scales the highest premium at the Great Paris Exposition, the committee mention them in their award as the standard scales.

The *Examiner* and *Chronicle* has just escaped one of the direst judgments which may befall a Christian editor—a fierce controversy with a Hard Shell Baptist paper issued from the city of Memphis. We congratulate him upon his timely escape from the tusk of this terrible wild boar of the forest of the South.—Ch. Un.

**DEAFNESS, BLINDNESS AND CATARRH**, treated with the utmost success, by J. ISAACS, M. D., Oculist and Aurist, (formerly of Leyden, Holland,) No. 805, Arch street, Philadelphia. Testimonials from the most reliable sources in the city and country can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. ARTIFICIAL EYES inserted without pain. No charge for examination. nov 14 ly

## MARRIED.

**SHEARER—RIGHTMYER.**—On the 6th of November, 1867, at 7 o'clock, A. M., at North Wales, by Rev. G. Sill, assisted by the father of the bride, Mr. A. K. SHEARER, to Miss ANNIE C. RIGHTMYER, daughter of Rev. P. M. Rightmyer, both of North Wales, Montgomery county, Pa.

**STOUT—SILL.**—On the 6th of November, 1867, at 3 o'clock, P. M., at Broad Ave., by Rev. P. M. Rightmyer, assisted by the father of the bride, Mr. CHRISTIAN STOUT, to Miss LAVANDA IRENE SILL, daughter of Rev. G. Sill, both of White-marsh, Montgomery county, Pa.

## DIED.

On the 6th of November, 1867, Mrs. Hile, wife of Mr. Daniel Hile, near Crazersville, Pa., at the age of 62 years, less 4 days. The deceased was born in Lancaster county, but removed in her childhood with her parents to Northumberland county. She was baptized, confirmed and married by Father J. P. Shindel. She was a pious member of the Lutheran church, and died, after suffering much affliction, in the hope of a happy immortality. One of her children, a son, had already preceded her to eternity. She leaves an affectionate husband, one son and three daughters, together with many friends to mourn her loss.

## THE WESTERN CONFERENCE

of the Missionary Synod, will meet the 29th of Nov. 1867, at Lost Grove, Scott county, Iowa, in Rev. F. R. Scherer's charge. At the request of those concerned.

F. R. SCHERER.

## CONFERENCE MEETING.

The Northern Conference of the Synod of Central Pennsylvania, will meet in the Lutheran Church at Centre Hall, Centre county, Pa., on the first Thursday evening of December 5th 1867.

W. L. Heisler,

Secretary.

Salona, Oct. 31, 1867.

## The Union Pacific Railroad—Five Hundred Miles Completed.

The click of the telegraph tells us that five hundred miles of this magnificent work are now completed, and that the whistle of the locomotive can be heard on the Rocky Mountains. Their very base, at Cheyenne, is but seventeen miles further, and in another week, the track will be at this embryo city on the western boundary of the great plains. It is but thirty-one miles more to the highest summit of the line between the Atlantic and Pacific Oceans, and to this point, the road-bed is nearly ready for the rails. It may be quite possible for you, reader, to travel by a first class car all the way, and eat your Christmas dinner among the peaks of the Black Hills, eight thousand feet above tide-water. A thousand laborers are on our western slopes, and other thousands are joining them. All winter long, the gorges and defiles of these great old mountains will resound with the miner's blast and the crash of the tumbling rocks, as they are thrown out of their beds, where they have laid since the world began. Ten thousand Chinamen, under American engineers, have already dug and pounded their way over and thro' the great Sierra Nevada of California, and are rapidly pushing forward to meet the great army of builders from the east, and we are told that in 1870, the traveler may see the sun rise out of the Atlantic on Monday morning, and set in the golden gorges of the Pacific on Saturday night.

The locomotive is coming! Clear the track, Messrs. "Hole-in-the-day," "Crying Wolf," "Dancing Grizzly," "Jump-off-a-log," "Spotted-tail," "White-man-killer," and all your ragged race.—It is your manifest destiny to stop scalping white folks, and you must either be absorbed by the new tide of civilization or be drowned in it. Messrs. Antelope, Buffalo and Beaver, you have been very useful animals in your way, and have done the world service in your day; but really now—we quite regret it—but we must have a few more farms out there in your direction, and will trouble you to move on, or off, as you find it most convenient. The logic of events is not to be resisted; the race of barbarism is drawing to an end; the world moves, and the people thereof—and generally westward.

But really, the public have known very little of the gigantic proportions of this Pacific Railroad. To build it eighteen hundred miles thro' a wilderness, and over the highest mountains on the North American Continent, was something, the like of which had never been attempted.—The Appian Way of Rome was nothing to it, and modern engineering furnished no precedents for it. The certain profits of the immense business between the two grand divisions of the continent were a great prize to capitalists; but no Company could be formed that would dare venture more than a hundred millions of money to secure it. But necessary as the road was to individuals and commerce generally, the people as a government—as a nation—needed it more. The United States Treasury was annually taxed to an immense amount to pay for transporting troops and supplies to its mountain forts, to keep the peace among Indian tribes, that nothing but advancing civilization could keep permanently quiet. The Pacific states and territories were so isolated that uneasy spirits already discussed a new plan of disunion in a future Pacific Empire. The government lands of a vast region were worthless, because they could not be reached; and only the richest pockets of the great gold fields were opened, because of the impossibility of profitable transit. And here, Congress acted wisely in lending the Pacific Railroad Companies fifty millions in six per cent. bonds, appropriated out as the work progresses, to secure the speedy construction of the line, for they more than pay the interest in the services they render. No other internal improvement by the general government has ever promised to add so much to the wealth of the country. It will be the means of opening a vast region to a population that we shall be only too happy to welcome to the national tax-list; and besides, in the event of future wars, it would be very well to have our neighbors so convenient, that they could do their share of the fighting.

Just now, when our California relatives are anxious to come home to thanksgiving, it is pleasant to know, that more than one-third of the work on this Pacific Railroad is done; that more than one third of the whole line is in running order; but, accustomed as we are to large figures, it seems a little surprising to know that over forty million dollars in money have already been expended upon it. The Union Pacific

Company's contracts for the first 914 miles running west from Omaha, amount to sixty-two million dollars; but this is only sixty-eight thousand dollars per mile, including equipments of all kinds. We can see no reason why this Union Pacific Railroad should not be finished within two or three years. The government aid, in bonds and lands, is munificent. The Company's own first mortgage bonds have a ready market, and the stockholders freely invest their millions, so that ample means are not lacking.—The business of the completed road will be enormous. Probably nothing like it will have been known in the history of railway traffic. All the passengers, mails, and treasury of the Pacific States and Territories, and most of the freights of the great mining regions of the Rocky Mountains must go over it, and for many years to come it can have no rival. The twenty-seven thousand "prairie schooners," as the white-topped ox wagons were called that once traversed the great plains, are already laid up, or have gone to more remote points, and their burdens are transferred to the railway trains. Indeed, the local traffic of this Union Pacific Railroad is remarkable, and its business increases as the mining districts are approached. Its earnings for the quarter ending July 31st, were officially reported at over a million; and after all expenses were paid, a net sum remained which proves that the road would be profitable if not another mile should be built. "The way they do things out West" has always been a synonym of energy, but this last illustration of it is certainly the most impressive of all.

We would add that the Union Pacific Railroad is built under the supervision of five Directors appointed by the U. S. Government, whose duty it is to see that all the company's affairs are prudently conducted, and three Government Commissioners who inspect the road in sections of twenty miles, as it is built. Government Bonds and the Company's own First Mortgage Bonds are issued only as these sections are accepted, and promissory to be thoroughly built, and fully equipped. These First Mortgage Bonds pay six per cent. interest per annum in gold, and are offered at ninety cents on the dollar.—We can see no reason why they are not a thoroughly sound and safe security. We know of no other Company in which the Government takes such care of the interests of private investors, and there is certainly none but a Pacific Railroad Company in which it takes a second mortgage to secure its own money.—Exchange.

## REVIEWS.

A Dictionary of the Proverbs and Proverbial Phrases of the English Language.

This is the title of a work in preparation by Frank Cowan, Esq., of Washington. Judging from a specimen page received, we have no hesitancy in saying that this will be a most valuable work to every lover of the English language. All our proverbs will be traced back to their origin and treated in a philosophical and interesting style. The author of the work is known as an able writer and ripe scholar. Under his careful study and a preparation of years, we doubt not he will do full justice to the subject. His work will become one of the standard volumes for reference in the library of every reader and student. We have a work of this character in the German language in our library, and if we could get a similar one in the English we would pay almost any price for it. We rejoice in the idea, and know that every intelligent English reader will do the same, who may hear of the work now in preparation by Mr. Cowan.

**PROVISION.**—Thomas Mohan, editor of the Gardener's Monthly, one of the best informed, most enthusiastic and at the same time most practical agriculturalists of the day, has taken charge of the Farmer's Department in the Philadelphia Weekly Press. We understand that Col. Forney, has discontinued the publication of the Sunday Press for the purpose of devoting all his strength to the Weekly Press, which is now one of the most flourishing and influential journals of its class in America.

## THE MAGAZINES.

**THE RIVERSIDE MAGAZINE FOR YOUNG FOLKS.**—This is one of the most interesting and richly illustrated magazines for young folks that is published in the country. The November number has two full pages of illustrations with numerous smaller ones. Christmas is to be celebrated in the December number by interesting illustrations and articles. Terms \$2.50 a year. Three copies for \$6.50; five copies for \$10. Address Hurd & Houghton, 450 Broad street, New York.

**The Atlantic Monthly.**—This first class American Magazine will enter on its eleventh year with the January No. It is constantly improving and gaining in popularity. The Arctic Voyager, Dr. Hays, Bayard Taylor, R. W. Emerson, and other writers, of equal popularity, will contribute articles. The publishers promise to give still greater variety and value to their magazine in the future than it has had in the past. Terms: \$4 a year; 2 copies for \$7, 5 for \$10, 10 for \$20.

**Baldwin's Monthly.**—This is decidedly, considering the amount of reading matter given, the cheapest monthly in this country. Each number will hereafter contain 100 pages, price 15 cents a number

## Scientific.

## The Aerial Tides and Meteorological Phenomena.

We now come to the proposition that the aerial tides are due to four causes. First—Attraction of the sun, moon, and planets of the solar system; Second, By the expansion of the air by solar heat direct and by radiation; Third, By chemical action or combinations in the air; Fourth, by the earth's rotation. It cannot be doubted, by the student of natural philosophy, or by the amateur reader, that if there be aerial tides, the moon is of all the planets the most powerful agent in causing them, since her weight, and comparatively small distance from the earth causes the most marked effect upon the waters of the earth. The sun is evidently the next most considerable attractive body, since its attraction upon the waters of the earth, causing the aqueous tides, is as three to ten to that of the moon. To get at the amount of the influence of the other planets in their attraction upon the waters and upon the atmosphere of the earth, it would be necessary to consider the comparative weights, and the distances of these planets from the earth.

In regard to the relative weight of the planets, that which the schools have given from data seem plausible enough but do not entirely harmonize with the theory, for the elements upon which the calculations are made, are as follows:

The relative specific gravity of the material composing the planets is stated thus: The sun one third the weight of water, the Moon three and a half times the weight of water, Mercury fifteen times, Venus, five; Mars, five; Jupiter, one and a third, Saturn, one-half; Herschel one and a half.

The entire or absolute weight of the planets we will sufficiently approximate a little further on in our investigation, and here remark that in applying the weight of the planets to the influence in the amount of their attraction upon the earth's atmosphere, it is scarcely necessary to go into very minute detail—Since the sun and the moon are the only two planets, which it can be supposed exert a preponderating influence in causing variations in the extent of the aerial tides, and so far as the other planets of the solar system influence meteorological phenomena, by attraction on the earth's atmosphere, it is only by the influence in the amount of their attraction upon the earth's atmosphere, it is scarcely necessary to go into very minute detail—Since the sun and the moon are the only two planets, which it can be supposed exert a preponderating influence in causing variations in the extent of the aerial tides, and so far as the other planets of the solar system influence meteorological phenomena, by attraction on the earth's atmosphere, it is only by the influence in the amount of their attraction upon the earth's atmosphere, it is scarcely necessary to go into very minute detail—

The difference, in the distance from the earth, of the planets called the superior planets is also very much greater, thus the difference in the distance of Mars from the earth to Jupiter 190, of Saturn 190, of Herschel 190, and of Levenier 190 millions of miles.

Now this difference, in the distances of the planets from the earth, which in connection with the effect upon the aerial tides, practically adds or takes from the weight of the planets, is independent of the difference caused by what is termed the eccentricity of the orbits of the planets. They revolve around the sun, not in circles, but in elliptical orbits, the planet Mercury having an eccentricity in its orbit of about 7 millions of miles, Venus about half a million, (the earth 2 millions) Mars 13 millions, some of the asteroids over 60 millions, Jupiter about 20 millions.

Here a digression may be pardonable, because of its exceeding interest, and in this connection not entirely irrelevant to our subject. A favorite system of the geometers was the harmony of numbers. Previous to the discovery of the asteroids, Professor Bode asserted that according to the harmony of numbers there should be a planet between Mars and Jupiter. Bode's law was thus: 0, 3, 6, 12, 24, 48, 96, 192, 384, 768, 1536, 3072, 6144, 12288, 24576, 49152, 98304, 196608, 393216, 786432, 1572864, 3145728, 6291456, 12582912, 25165824, 50331648, 100663296, 201326592, 402653184, 805306368, 1610612736, 3221225472, 6442450944, 12884901888, 25769803776, 51539607552, 103079215104, 206158430208, 412316860416, 824633720832, 1649267441664, 3298534883328, 6597069766656, 13194139533312, 26388279066624, 52776558133248, 105553116266496, 211106232532992, 422212465065984, 844424930131968, 1688849860263936, 3377699720527872, 6755399441055744, 13510798882111488, 27021597764222976, 54043195528445952, 108086391056891904, 216172782113783808, 432345564227567616, 864691128455135232, 1729382256910270464, 3458764513820540928, 6917529027641081856, 13835058055282163712, 27670116110564327424, 55340232221128654848, 110680464442257309696, 221360928884514619392, 442721857769029238784, 885443715538058477568, 1770887431076116955136, 3541774862152233910272, 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## Educational.

## "Know Thyself."—Goethe's Lesson.

Says Alexander Pope:  
 "When statesmen, heroes, kings, in dust repose,  
 Whose sons shall blush their fathers were thy foes,  
 Shall then this verse to future age be lent,  
 Thou wert my guide, philosopher and friend?  
 That reason, passion, answers our great aim:  
 That true self-love and social are the same;  
 That virtue only makes bliss below,  
 And all our knowledge is, ourselves to know."

How beautifully expressive of a glorious and fundamental truth, yet how little comprehended by the thousands, is the final assertion of the great poet. How wonderful does it appear to the masses of men, when they are told—

"All knowledge centres itself in thee."  
 And how the popular delusion, that would date but a partial "self knowledge," and dependence for the other matter, upon subsidiary means, gains away in the course of our own hand of scientific development and artistic refinement. Search, if you please, the libraries of our communities, and tell me, ye dubious, how many volumes, written in excess of the physical, intellectual and moral faculties of man, can you find? Knock at the door of every school house in the land, and when seated before the eyes of the future nation, contemplate the course of instruction, and tell me how much self knowledge you behold in the whole system. How many juveniles between the ages of twelve and twenty-one have you noticed, that could tell you when asked, how their own blood circulates; why they eat food; why they can memorize some things easily and others with difficulty; and kindred facts of vital importance to the young. Ascend a step, and ask the teachers of these schools, how much self knowledge they will answer satisfactorily? O, but it is retorted; "We are not physicians, and physiologists, that we should know all this." We are only pedagogues." Is that so? Let us examine. The object of all teaching is the development of all the human faculties. In the natural order the body stands first—the basis; then the sensorium and intellect. How are you to pass the second door of knowledge, without previously passing by the first? And how will you be enabled to impart knowledge, (a thorough knowledge, not bungling,) to others, unless you know of what the foundation consists, and how it is secured?

It is evident that the teacher, or individual who has well conned the living page of his own nature, is capacitated to grasp all the relations of his nature to the material world, and add them, as part of his own knowledge of existence, to the substance of self knowledge. The great obstacle encountered by teachers, who are alive to the weight of their responsibilities, is the eradication of false impressions created by vitiated influences, or careless and worthless predecessors. The minds of children are naturally inclined to seek the causation of all that is connected with their existence. The pulsation of the little heart, the tension of their muscles, the sounds of their voices, the image in the mirror—with all sorts of grimaces to correspond with the action of the facial muscles—all these, and many others, are subjects of daily inquiry in their youthful minds. And how are they satisfied? Instead of a kind elucidation, they hear a gruff "I don't know." "You mischievous little elf," "Gah wa, hur!" "I'll lick the bones out of you," "Go to school and learn it," "Och, yech, yech, yech," and such other miserable exclamations, serving only to discourage the inquiring mind. But go with us to the school room. Parents, all negligence and ignorance have already blunted the desire to know itself. Instead of it they have instilled barbarous language, diversified by fearful oaths, and formed careless habits of thought, with indolence, and consequent inattention and disobedience. Despite all this, yet there remains some of that desire to know why, which the true teacher will foster by his response to its demand. But how often, and it is a lamentable fact, does the so-called teacher, consummate the prostration of this disposition to learn—to know thyself—by his own ignorance and incapability. When the child in obedience to the parental command, comes to school to learn, and makes inquiry, hear ye him! Fiercely he exclaims: "Shut your gab, or I mash you." "I'll break every bone in your body," &c., while he scowls, &c. knows anything about the nature of "gabs" and "bones." Here the matter ends, and the blunted desire, will be sharpened again to the keenest degree, only by sad experience.

But not all teachers are so egregiously inconsistent. The true and faithful look upon such a course as a deterioration from the high standard of their profession. They condemn it, as not only incongruous with the nature of their office, but as eminently uncharitable, and enormously unjust. Consequentially their course lies in satisfying the cravings of such children, by inculcating the subjects upon which they may desire information.

This highly commendable course, furnishes new ground for faithful investigation, and it becomes the highest source of gratification to the faithful educator, to thus behold the wholesome fruits of his labor, doubly exemplified in the intellectual cultivation of his pupils, and the love they bear to him, manifest by their paternal benefactor. A distinguished American statesman once remarked:

"When a man properly understands himself mentally and physically, he is ready to his nature, and society has a strong guarantee for his good conduct and usefulness." And how true it is, for knowing himself he will know others, and know all things. Hence the aptitude of Fowler's assertion, that "man is the epitome of nature; and the study of man, is the study of the noblest work of God." With what delight unutterable, will all real teachers, when they see the day when each mortal will strive himself to know! What a grand revolution of system will be achieved, and what innumerable ills will be totally eschewed, while the "educational banner" will wave triumphantly, bearing upon it the ubiquitously exemplified, and sanctifying device. "PHYSICAL, MENTAL, AND MORAL PERFECTION."

W. R. B.  
 Rebersburg, Pa., Oct. 12 '67.

## Death of Two Prominent Teachers.

It becomes our painful duty to record the unexpected and sudden death of two beloved and faithful teachers.

S. S. Overholt, Esq., County Superintendent of Bucks county, writes to us under date of Oct. 29th. "I must tell you the sad news of the death of my brother, A. S. Overholt. He died in St. Louis, on the morning of October 5th, of Cholera, after an illness of only 14 hours."

A. S. Overholt, was one of the prominent and progressive teachers in Bucks county, about nine years ago. He afterwards was in charge of the North Wales boarding school, in Montgomery co. Here he labored faithfully in the good cause and built up, by his individual exertions, a large and flourishing school. Three or four years ago he went to the West, and as far as we know, was actively engaged in teaching until his death. Mr. O. was a faithful teacher, beloved and respected by all who knew him. Bent on the discharge of duty, he labored hard, and often, as is not infrequently the case, his was a

thankless and but ill-requited task. But he has gone to his reward and rests in peace. Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Annie E. Hunt, formerly of Frenchtown, N. J., but later of Fallington, Bucks county. Not having been very well for a few days, she concluded on October 11th, that she would go to her parents, who reside at Frenchtown; when within a hundred yards of Morrisville, and talking upon ordinary topics, her head suddenly fell upon the lady who accompanied her, who seeing that she was ill, hurriedly drove to Charles Gill's hotel, where Dr. Dana was immediately in attendance, but his services were useless, as life was extinct. Miss Hunt was, if we mistake not, a graduate of Millersville. She was an experienced, well qualified teacher, and occupied many positions of distinction.

## The Plains and the Rocky Mountains.

Mr. J. L. Ringwalt, one of the editorial staff of the Weekly Press, has recently been delivering a series of lectures on the "Plains and Rocky Mountains" at the assembly buildings, Phila. During the three weeks of their continuance they were attended by immense and enthusiastic audiences. The lectures were illustrated by no less than twelve large paintings, and nearly one hundred fine panoramic colored views. The Public Ledger says:—"They give as comprehensive an idea of our Western country, as it is possible to obtain without a personal visit there." The Evening Bulletin remarks that they are "intensely interesting, instructive, and beautifully illustrated." The public press everywhere speaks of these lectures in the same eulogistic strains. They have received the earnest endorsement of such men as Morton McMichael, Jay Cooke, James Pollock, T. S. Arthur, Charles G. Leland, J. W. Forney, and George W. Childs. We are informed that the services of Mr. Ringwalt may be obtained upon certain conditions, by any literary association in the State, during the coming winter; and we cordially recommend him to such associations as may desire to engage a first-rate lecturer upon Western life and scenery, and more than all upon the great Pacific Railroads. Address 1218 North Tenth street, Phila.

## Sunday Excuses.

This list of excuses for not going to church might be much increased:

Overslept myself; could not dress in time; too windy; too dusty; too wet; too damp; too sunny; too cloudy; don't feel disposed; no other time to myself; look over my drawers; put my papers to rights; letters to write to friends; mean to take a ride; tied to business six days in a week; no fresh air but on Sunday; can't breathe in church; always so full; feel a little feverish; feel a little chilly; feel very lazy; expect company to dinner; got a headache; intend nursing myself to-day; new bonnet not come home; tore my muslin dress going down stairs; a new novel; wasn't returned on Monday morning; wasn't shaved in time; don't like the liturgy always praying for the same thing; don't like the extempore prayers; don't like an organ; 'tis too noisy; don't like singing without music, makes me nervous; the spirit is willing, but the flesh is weak; dislike an extempore sermon, it is too frothy; can't bear a written sermon, too prosy; nobody to-day but our own minister; can't always listen to the same preacher; don't like strangers; can't keep awake when I am at church.

## Piety in Common Things.

There is a natural tendency among men to limit the sphere of religion. Many are not ready to acknowledge that piety has a right to go wherever man may go. They say "religion is good in its place," by which they mean that it may be attended to on Sunday and in prayer meetings, provided it is not applied too closely nor too generally. Men feel a sort of necessity to pay some regard to religion somewhere as a sort of security for the future, but like very much to have a large realm of every day life undisturbed by religion unless it be enough of morals to make business life safe.

But the Bible allows no such radical distinctions. It may, perhaps, grant that a distinction of piety is worse and more criminal in some relations than in others, but it recognizes no sphere in which man may lawfully be, no service which he may perform, and no pleasures which he may enjoy apart from devout prayerfulness and thanksgiving to God. "In everything, by prayer and supplication, let your request be made known unto God," is the divine order.

Nothing pertaining to men is recognized as out of the range of prayer. Even the rain, sunshine, the fruitfulness of the earth, defenses against damage to harvests and to trade, and persons and to property, are always spoken of in the Scriptures as proper subjects of prayer. The most devout and consistent people of God have always accepted this scriptural view and acted upon it. If they wanted rain they prayed to God for it; if cold and frosts threatened, they prayed to God to avert the danger. They believed that he is in the weather, that blight, mildew and insects are subject to his control.

In Spain, out of a population of 15,673,690, according to the last census, no less than 12,000,000 could neither read nor write.

"Well, wasn't that a finished sermon we had this morning?" asked one person of another who came out of church. "Finished?" was the reply: "yes it was finished at last, although I began to think it never would be."

The Lancaster (Ohio) Gazette says that the wine makers are now busily at work, and it estimates the wine produce of the country this season at not less than 15,000 gallons, notwithstanding the fact that hundreds of bushels of grapes have been shipped and sold beyond the limits of the country.

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 desiring them for distribution in their congregations, can be supplied at the rate of 5 cents a copy, or 30 cents a dozen, or \$2.00 a hundred. Sent free by mail for the above amounts.

## Pennsylvania Central Rail Road.

## WINTER TIME TABLE.

EIGHT TRAINS DAILY TO AND FROM PHILADELPHIA AND PITTSBURGH, AND TWO TRAINS DAILY TO AND FROM ERIE. (SUNDAYS EXCEPTED.)

ON AND AFTER MONDAY, OCT. 13, 1867.

The Passenger Trains of the Pennsylvania Railroad Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburgh as follows:

EASTWARD.

PHILADELPHIA EXPRESS leaves Harrisburg daily (except Monday) at 2:45 a. m., and arrives at West Philadelphia at 7:00 a. m.

FAST LINE leaves Harrisburg daily (except Mondays) at 4:00 a. m., and arrives at West Philadelphia at 8:30 a. m.

MAIL TRAIN, with connection from Hollidaysburg only, leaves Altoona daily (except Sundays) at 2:50 p. m. and arrives at Harrisburg at 8:30 p. m.

DAY EXPRESS leaves Harrisburg daily (except Mondays) at 5:00 p. m., and arrives at West Philadelphia at 6:10 p. m. Dinner at Harrisburg.

CINCINNATI EXPRESS leaves Harrisburg daily at 9:10 p. m., and arrives at West Philadelphia at 1:40 a. m. Supper at Harrisburg.

HARRISBURG ACCOMMODATION leaves Harrisburg daily (except Sundays) at 4:10 p. m., and arrives at West Philadelphia at 9:40 p. m. This train has no connection with the West.

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sundays) at 5:15 a. m., and arrives at West Philadelphia at 1:00 p. m.

DILLERVILLE ACCOMMODATION, via Mt. Joy, leaves Harrisburg daily (except Sundays) at 5:30 a. m., and arrives at West Philadelphia at 1:15 p. m.

WESTWARD.

ERIE MAIL, west, for Erie, leaves Harrisburg daily (except Sundays) at 12:20 a. m., and arrives at Erie at 4:15 p. m.

ERIE FAST LINE, west, for Erie, leaves Harrisburg daily (except Sundays) at 4:20 p. m., arriving at Erie at 10:40 a. m.

CINCINNATI EXPRESS leaves Harrisburg daily at 12:15 a. m., arrives at Altoona at 4:40 a. m., and arrives at Pittsburgh at 9:00 a. m.

PHILADELPHIA EXPRESS leaves Harrisburg daily at 8:15 a. m., arrives at Altoona at 8:25 a. m., takes breakfast and arrives at Pittsburgh at 2:00 p. m.

DAY LINE, leaves Harrisburg daily (except Sundays) at 4:15 p. m., arrives at Altoona at 9:00 p. m., takes supper, and arrives at Pittsburgh at 2:00 a. m.

MAIL TRAIN leaves Harrisburg daily (except Sundays) at 1:15 p. m., arrives at Altoona at 7:30 p. m., takes supper, and arrives at Pittsburgh at 1:30 a. m.

EMIGRANT TRAIN WEST (to which a First Class Passenger Car is attached for the accommodation of local travel) leaves Harrisburg daily (except Monday, at 7:55 a. m., arrives at Altoona at 3:05 p. m., takes dinner and arrives at Pittsburgh at 9:00 p. m.

DILLERVILLE ACCOMMODATION, west, leaves Dillerville daily (except Sundays) at 3:15 p. m., leaves Mount Joy at 3:50 p. m., and arrives at Harrisburg at 6:00 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penna. R. R. Harrisburg, April 27, 1867.

## LEHIGH VALLEY RAIL ROAD.

On and after Monday, April 29, 1866, passenger trains on this road will run as follows:

Train No. 1, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 2, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 3, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 4, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 5, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 6, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 7, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 8, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 9, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 10, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 11, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 12, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 13, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 14, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 15, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 16, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 17, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 18, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 19, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 20, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 21, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 22, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 23, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 24, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 25, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

Train No. 26, leaves Mauch Chunk at 10:38 a. m., Catasauqua at 11:34 a. m., Allentown at 11:43 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m.

Train No. 27, leaves Mauch Chunk at 1:58 a. m., Catasauqua at 3:04 a. m., Allentown at 3:25 p. m., Bethlehem at 3:40 p. m., Easton at 4:10 p. m.

Train No. 28, leaves Mauch Chunk at 4:30 a. m., Catasauqua at 5:45 a. m., Allentown at 6:00 a. m., Bethlehem at 6:15 a. m., Easton at 6:44 a. m.

## THE WORKING FARMER.

## 1867-'68-'69.

Three Months for Nothing.

The Best Agricultural and Family Paper and a 50 cent Price for \$1.50.

The Working Farmer for 1868, and for the three remaining months of 1867, will be sent to new subscribers for \$1.50; and to the person remitting, (81) the money we will send a Concord Grape Vine, (the vine which took the Greeley Prize of \$100 at the fair of the American Institute) worth 50 cents.

The Working Farmer is a double octavo of 24 pages, price \$1.50 per annum, and is written for and by the best agriculturists in the country. Among its contributors are S. Edwards, Esq., Editor, T. T. Quinn, Mrs. M. E. Polge, Mrs. J. McConaghy, J. J. Simonton, W. H. White and Geo. G. Brackett.

For circulars, specimens, etc. containing prominent lists, address Wm. L. Allison & Co., 58 Courtland street, New York.

"A Useful Journal."—We notice among our exchanges the Working Farmer, a monthly agricultural journal published by Wm. L. Allison & Co., 58 Courtland street, New York. As a clear exponent of the principles of scientific farming this paper is one of the best we have ever seen." (N. Y. Citizen.)

MAGNIFICENT SEWING MACHINE.

In addition to our ordinary premiums we make the following special offer: For 30 new subscribers, forwarded to us at the rate of \$1.50 per annum for 72 subscribers to our advanced clubbing rate, (81) we will present a Grover & Baker, a Wheeler & Wilson, or a Willcox & Gibbs Family Sewing Machine, complete, with hemmer, price \$55. We will also allow one of the above machines for 18 new subscribers two years at three dollars.

The papers will be sent in packages to one address or to each subscriber's name and post office. Address as above.

THE WORKING FARMER AND YOUNG AMERICAN, &c.

We will send the Working Farmer and Democrat's Young America one year every subscriber who remits us two dollars. For three dollars we will send the Working Farmer and Democrat's Monthly Magazine one year. Our circulars and other publications are also very liberal. The Grape Vine premium will be sent, as above, to each subscriber.

Wm. L. ALLISON & CO., 58 Courtland street, N. Y.

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We have in our possession a number of due bills for Sewing Machines which we obtained or advertising, and which we will sell cheap.

A Howe Sewing Machine. Price \$60. We will sell it for \$45.

An Emper 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.

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

Publisher AMERICAN LUTHERAN.

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

Opposite Bowling Green.

On the European Plan. The STEVENS 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—is 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 generously 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. K. CHASE & CO., PROPRIETORS.

Aug 17 '67

## LANGES COMMENTARY.

On the European Plan. The STEVENS 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—is on the highway of Southern and Western travel—and adjacent to all the principal Railroad and Steamboat depots.

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Aug 17 '67

## ENERGETIC MEN AND LADIES WANTED TO CANVAS.

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BY PROF. CALVIN E. STOWE, D. D.

Showing what the Bible is not: what it is, and how to use it, tracing its origin, its growth, its origin to its origin with the inspired authors, and completely answering all infidel cavils and objections to the Scriptures. It is an ordinary library of Bible history, and is a most valuable and interesting, accurate and highly interesting. A masterpiece of common sense. It is needed in every family where the Bible is read, as well as by every Sabbath School teacher, student and layman, and being the only book on the subject ever published or sold in this country, agents can easily see the advantage of canvassing for this work. Sent by circulars, or by order, and inducements from leading ministers of all denominations.

Address HENRY WOOD, Gen. Sup't, Philadelphia, Sept. 25, 1867.

PHILADELPHIA & BALTIMORE CENTRAL RAILROAD.

SUMMER ARRANGEMENT.

On and after Saturday, June 1, 1867, the Train will leave Philadelphia from the Depot of the West Chester & Philadelphia Railroad Company, corner of 21st and Chestnut streets, (Philadelphia) at 7:15 a. m., and 4:50 p. m.

Leave Rising Sun at 5:15 a. m. and Oxford at 6:00 a. m., and leave Oxford at 8:25 p. m.

A Market Train with passenger car attached will run on Tuesdays and Fridays, leaving Rising Sun at 11:15 a. m., Oxford at 12 noon, and Kennett at 1 p. m., connecting at W. C. Junction with a train for Philadelphia. On Wednesdays and Saturdays trains leave Philadelphia at 2:30 p. m., run thro' to Oxford.

The train leaving Philadelphia at 7:15 a. m., connects at Oxford with a daily line of stages for Peach Bottom, in Lancaster county. Leaving Peach Bottom to connect at Oxford with the afternoon train for Philadelphia.

The train leaving Philadelphia at 4:50 p. m. to Rising Sun, Md.

Passengers are allowed to take wearing apparel only as baggage, and the company will not in any case be responsible for an amount exceeding one hundred dollars unless a special contract is made for the same.

HENRY WOOD, Gen. Sup't, Philadelphia, Sept. 25, 1867.

PHILADELPHIA & BALTIMORE CENTRAL RAILROAD.

SUMMER ARRANGEMENT.