

We are making arrangements for some decided improvements in the AMERICAN LUTHERAN for the year 1868. We intend to improve its typographical appearance, buy a new heading, &c., and we will engage some of the best writers in the Church as regular correspondents and contributors to its columns. We will also devote our time more exclusively to the paper, in selecting suitable reading matter, and writing editorials. We hope in some respects to be able to make the AMERICAN LUTHERAN the best paper in the Church.

Will the friends of our paper, the advocates of American Lutheranism, sustain us in this work? Friends and Brethren, now is the time to begin the work of canvassing for subscribers. Let all go to work in earnest. Let ministers recommend it to their people from the pulpit, and take it with them in their pastoral visits, show it to the people and get them to subscribe; it will do their people good. Let the present subscribers show the paper to their neighbors and urge them to subscribe.

Any person, minister or layman, lady or gentleman, who will secure four new subscribers, with the pay \$2.00, shall receive the paper one year gratis.

We also offer the following premiums to those who will engage to raise clubs of subscribers for the AMERICAN LUTHERAN.

Lange's Commentary.—We have made special arrangements with Scribner & Co., for procuring Lange's Commentary as premiums for subscribers, and can afford to sell them lower than we have seen them offered as premiums in any other paper. For six (6) new subscribers with the money (\$2.00 each) in advance, we will send any one volume of Lange's Commentary; for twelve subscribers we will send two volumes; for eighteen we will send three, and for twenty-four subscribers we will send four volumes that are now published. This affords a first-rate opportunity for congregations who desire to make their pastor a present of a most desirable Christmas or New-Year's present. What congregation will be the first to send in 24 subscribers, to get one of the best Commentaries as a Christmas present to their pastor?

To those who desire to receive other premiums, we can offer Sewing Machines and Melodeons.

For 50 new subscribers, with the advance payment (\$2.00 each), we will send a first-class Family Sewing Machine, the retail price of which is \$60. Then they can take their choice and select an Empire, Howe, Willcox & Gibbs Finkle & Lyon, or Grover & Baker Machine. For 60 new subscribers with the pay in advance, (\$2.00 each,) we will send one of Pelouze's Melodeons, 5 octave, rosewood cases, &c., retail price, \$110, or any other Melodeon or Cottage Organ they may select. For a less number of subscribers, a lower priced instrument will be sent.

The way is now open for all men, women and children to earn a premium, and at the same time, to extend the circulation of the AMERICAN LUTHERAN. Let all go to work in good earnest, and give us the joy of adding 1000 subscribers to our list with the beginning of the next year. It can be done.

A VISIT TO PHILADELPHIA AND NEW-YORK.

(Continued.)

During our stay in New York we also called to see our old friend Rev. A. C. Wedekind, D. D., pastor of the English Lutheran church in New York City. We found him studying the Symbolical Books, portions of which, he said he sometimes reads to his people. He found something in these books which he had never seen in the same light before, particularly on the subject of Baptism, Confession and Absolution, and the divine institution of the Christian Sabbath. One cause of his change of views and feelings on this subject was doubtless his close contact with symbolists of the most radical school. A remarkable instance of an encounter with a Missouri symbolist he related to us and also read us a letter from him, which the Dr. intends to publish some of these days, just to show to the world the true nature and tendency of symbolism.

We have somewhere read of the Dutch cure for drunkenness, which is said to be radical and sure. It consists in shutting the poor drunkard up in a room by himself, giving him nothing but whisky to drink, saturating his beard in whisky, and flavoring his food with whisky. After the poor fellow has received this treatment for about a week, he has such an aversion to whisky, that the very sight or smell of it ever after causes him unutterable loathing and disgust. Now we believe Symbolism could be cured in the same way if it has not gone too far already. We should like to see this remedy tried on our "Eutawian Friend," G. Z. K. It's a pity for him; he ought to be reclaimed. If he were shut up for one week with a Missouri or Buffalo symbolist where they would have nothing but symbolism to talk about, nothing but lager-beer to drink, and nothing but tobacco smoke to smell, he would become so disgusted with symbolism, lager-beer, and tobacco, that the very name or sight of a symbolist would fill him with loathing.

The English Lutheran Church in the City of New York has passed through extraordinary trials and vicissitudes. Some years ago its pastor, Rev. Dr. Schuck, mysteriously disappeared, and up to this day no trace of his whereabouts or his fate has been discovered. After the election of the present pastor, Rev. Dr. Wedekind, the congregation prospered, and the future looked promising and hopeful, when about eighteen months ago, the church took fire and was burned to the ground. But it has again arisen from the ashes, more beautiful and substantial than ever. The future again looks bright and promising, and the pastor's heart is encouraged. May no dark cloud again obscure their sky.

We stated above that this is the only English Lutheran church in New York City. We have been told, however, that Dr. Geisselhoefer also preaches English in his church, although originally, and principally still, a German church. But there is no good reason why there should not be twenty English Lutheran churches in New York rather than one or two. Philadelphia and Baltimore excel New York in this respect vastly. There appears to be no lack of

German churches in the city, and the only reason why there are no more English churches is the miserable prejudice which the Germans have against the introduction of the English language. The fathers build churches, but deny their children, who have grown up in the English language, the privilege of worshipping in those churches. In a business point of view such a proceeding would be pronounced insane. Yet our German brethren generally do not see the subject in that light. In most of the German churches that have been built in this country from the beginning until the present time, positive provisions have been inserted into the constitutions, forbidding English preaching. Usually it is enacted that as long as there are three members opposed, no English preaching shall be allowed in the church. But some are more radical in their opposition to the language of their adopted country. We heard of one German church which had the following clause in its constitution: "So long as grass grows and water flows, nothing but German shall be preached in this church." Surely the children of this world are wiser in their generation than the children of light!

We returned from New York to Philadelphia in the night train, and arrived in the latter place early in the morning. Here we had a little spare time and employed it in a visit to

The Lutheran Publication House, No. 42, N. Ninth street. Here we found the Rev. P. Willard, the active General Agent of the Publication Society, and our "Eutawian friend," C. P. K., whom we had not seen since we met him at Fort Wayne. He has not changed much in his appearance since that time, although it seems to us he has lost much of that joyous hilarity and native wit which used to characterize him in his younger days. No doubt he feels the weight of the responsibility of his position, and probably also some pangs of conscience on account of the great schism in the church, which he was mainly instrumental in bringing about.

Brother Willard paid us much attention during our visit to the Publication House. He showed us the different departments of the Building from the garret to the cellar, and we found it a well built and spacious house, well arranged both for the purposes of a dwelling or for business offices. It used to be the headquarters of the "Lutheran and Missionary," but this has moved out and the "Observer" has moved in. The Publication Society has also secured the services of a new agent for the Book Store, namely, Mr. Shryock in place of Mr. Shrack. It is hoped that new life and energy will be infused into that institution, and that it will yet be a source of great blessing to the church. Lutherans who wish to purchase books should by all means try to patronize the Lutheran Publication Society.

THE CONTRAST.

Those who imagine that an editor's pathway through life is all strewn with flowers do greatly err. We sometimes receive a letter filled with words of encouragement and promises, and sometimes our hearts are filled with joy by a list of new subscribers with the pay in advance. But sometimes we receive letters that are anything but polite or Christian and are a disgrace to the writers. Here is a specimen which we will publish literatim et punctatim:

November the 13 1867

Der ser i have ritten you a letter when i cent you that money to stop my paiper when the time was up i cink the time was up some time a go

i want you to stop the as some as you git letter if you doe cent it oae you ma ce where you git the money

Samuel Dunkelberger.

Brother Dunkelberger's subscription does not expire till some time in January, 1868. We will stop his paper now, however, in accordance with his earnest request. Only this number we will send him yet in order that he may read the following letter and see his face as it were in a glass and be ashamed of himself. The same mail that brought Dunkelberger's letter also brought the following one from brother Craver of York, and although he did not intend it for publication, yet we hope he will excuse us for the liberty we take. The letter though simple and artless in style breathes the spirit of a christian and a friend.

York, Pa. Nov. 14th 1867.

Rev. P. Anstadt:—Enclosed you will find two dollars and twenty five cents for subscription to the American Lutheran as per bill sent.

Please excuse me for neglecting to send you the money. I always forgot it. I hope to be more punctual hereafter, for I wish to encourage your excellent paper, for it fully sustains my ideas on the great question that agitates the church at this time. And my heart's desire and prayer is, that your paper may be circulated far and wide and do much in building up our Zion in vital godliness and true piety.

Yours in Love,
John Craver.

Lutheran Almanac For 1868.

We have received the Lutheran Almanac for 1868 published by T. N. Kurtz. It resembles the almanacs published by him in former years. It is neatly gotten up, well printed and edited with great care. Besides the astronomical tables it is filled with useful reading and valuable church statistics, embracing an alphabetical list of all the Lutheran preachers in the United States and Canada with their post office addresses. For the prices see T. N. Kurtz's advertisement in another column of this paper. Let ministers and booksellers secure a stock of this excellent almanac in good time and supply their people with it before they can be tempted by the trash with which the country is annually flooded.

A Unitarian minister in Middlesex county, Mass., says:—It is doubtful whether, with our modern tendency, God can send upon society a greater combination of curses than a very eloquent preacher, a ten thousand dollar organ, and a superb opera choir.

If these are taken as parts of the modern mode of worship in many churches, the remark is not far from the truth. The operative cause is a profanation of God's house and of God's worship.

Rev. Mr. Ives, who has been chaplain of the New York State prison at Auburn, says it is his firm belief that if the sale of intoxicating liquors could be stopped, Auburn and Clinton prisons might be used for agricultural colleges in five years from the present time.

Church News.

Rev. G. Bachman is to succeed Rev. H. Eggers in Nashville, Tenn.

Rev. J. B. Reimsnyder has been elected pastor of St. Luke's Church, Philadelphia, made vacant by the resignation of Rev. H. M. Bickel, now one of the editors of the *Lutheran and Missionary*.

Rev. X. J. Richardson through the *Lutheran Observer* informs the public that a new Lutheran Church will be dedicated in the Lovettsville charge, Virginia, on the 17th of this month.

McATLISTERVILLE, PA.—Rev. A. Copenhaver of Boonsboro, Md., having accepted a call from the McAllisterville charge has removed to that place. His address is McAllisterville, Juniata county Pa.

PITTSBURG, PA.—From a private letter we learn that Rev. J. H. W. Stuckenberg of Indianapolis, has accepted the call to the Second English Lutheran congregation in Pittsburgh, Pa. He expects to take charge of it about the beginning of January next. We wish him God's blessing in this important field of usefulness.

A JUBILEE HISTORIOGRAPHY.—The Missouri Synod has appointed a Jubilee Historiographer, whose duty it is to collect the incidents connected with the celebration of the Jubilee of the Reformation in the respective congregations, and publish them in a book. It is expected that this will constitute a volume of uncommon interest to succeeding generations.

ST. LOUIS, MO.—Rev. Dr. S. Harkay, late President of the Illinois University has accepted of an appointment as Missionary to the city of St. Louis. An English Mission has been commenced under promising auspices. Mr. T. N. Kurtz has presented the mission with a splendid Bible and hymn book, and the four English churches of Baltimore have each contributed \$25. for the purchase of books for the Sunday School of the mission.

ARGUSVILLE, N. Y.—Rev. J. R. Sikes, of Ashland, Pa., has accepted the call of the Lutheran congregation of Argusville, Schoharie county, New York. He expects to remove to his new field of labor next week, and correspondents are requested to address him accordingly.

We are very sorry to lose brother Sikes from this part of the country. His ministry has been very successful in Ashland, and we used to tell him he was "the right man in the right place." Since, however, the decision has been made, we hope and pray that his labors in Argusville may be even more abundantly blessed in that place than they have been in Ashland.

LEBANON, PA.—The following letter from Rev. J. M. Deitzler will be read with interest and strike a sympathetic chord in the heart of every true lover of the church:

ANNVILLE NOV. 18, 1867.

Dear Brother Anstadt:—Yesterday was a glorious day for our German Rev. Lutheran Mission of Zion's church Lebanon. About a year or more ago, we organized a German Mission in Lebanon with eighteen or twenty members. We rented a house in the Northern part of the Town; our congregation soon grew to about a hundred members; our attendance increased so rapidly, that our little house became uncomfortably crowded; frequently some went a way without gaining admittance; we contemplated building a church next spring, but the good brother whose house we occupied (belonging to a different persuasion of Lutherans) would not allow us to wait that long. Last Sabbath a week he gave us notice that after that day, we could not go in with the Sunday-school. We called a meeting for Wednesday evening following—and finding no alternative—we determined to build a chapel. On Thursday and Friday evenings we dug out the foundation by moonlight, to day we laid the Corner Stone, and in from six to eight weeks, by God's help, we will consecrate our Chapel. The building is 36 by 50 feet. The Lord is helping us, blessed be his holy name—here we will soon have a fine German Lutheran congregation of the General Synod stripe.

Respy Yours

J. M. Deitzler, Pastor.

THE CENTENNIAL JUBILEE—appears to be celebrated by all the Lutheran Synods and churches in America and doubtless also in Germany. Liberal contributions are also in many instances brought as thank-offerings for the blessings of the Reformation. The contributions are devoted to Missions, Education, and the endowment of literary and theological institutions. Some Synods have adopted a regular system for the collection of the contributions and intend to keep it up during the whole year. As one part of this jubilee also contemplates the extension of the circulation of our church papers, we hope that our friends will put forth extra efforts to extend the circulation of the *American Lutheran*.

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. Haister,

Secretary.

Salona, Oct. 31, 1867.

Voltaire said a physician is a man who mixes drugs of which he knows little, to pour into a body of which he knows less, to cure a disease of which he knows nothing.

For the American Lutheran.

A CONFESSIO.

Rev. J. R. Sikes, having discovered his error in formerly preaching against certain amusements, such as dancing, &c., proposes to make public confession of the same in the English Evangelical Lutheran church, on Sunday, Nov. 17, at 3 o'clock, p. m. At which time he will also deliver a short lecture in defence of said amusements.

All are invited to attend. Admission free. Ashland, Pa. Nov. 14, 1867.

To THE READER.—If you read the Confession, read the lecture also.

J. R. S.

A LECTURE ON AMUSEMENTS AND WORLDLINESS.

BY REV. J. R. SIKES.

Delivered in the English Evangelical Lutheran Church, of Ashland, Pa., on Sunday, Nov. 17, 1867.

TEXT: Therefore enjoy pleasure.—Ecol. 2: 1.

LADIES AND GENTLEMEN:—For a number of years it has been my aim, to have reason or Scripture, one or both, to sustain me in all I do. I do not say that I have always in every instance, lived up to this rule; yet I have endeavored to make it the rule of my life. Hence, I quote the above passage as the foundation of my remarks this afternoon. It is said that "an honest confession is good for the soul."

And the confession I have to make before you this afternoon is as painful to me as it is startling and unexpected to you. Yet I am grateful to God that I have courage enough to confess my error when I discover it. For three years and six months I have been preaching to you that it was wrong to be worldly minded, and to indulge in certain amusements such as dancing, card playing, drinking, playing at billiards, &c., &c. I now see, and here confess, that so far as many of you are concerned, I was wrong, and you were right, and I hope you will give me full credit for my honest confession, as it is made in sincerity of heart. I promised you that in addition to the confession I had to make, I would also deliver a short lecture in defence of these things.

Let us now

1. See if the Scriptures do not justify worldly mindedness, and worldly amusements. But before I proceed to give these Scripture quotations, I will request that you take pencil and paper, and carefully note the quotations so that you may examine them for yourselves and see whether I quote correctly. I will quote slowly and distinctly so that you may have time to note the book, chapter and verse quoted. And now for the quotations. Solomon was a wise man, and if we follow his advice in all things, we shall not very greatly err. Now, Solomon, after taking a general survey of man and his surroundings, said in his heart, "Go to now, I will prove thee with mirth, therefore enjoy pleasure."—Ecol. 2: 1. For "the profit of the earth is for all" Ecol. 5: 9. Again, "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works."—Ecol. 10: 17. For a feast is made for laughter, and wine maketh merry; but money sweareth all things." Ecol. 10: 19. Once more. (Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thine eyes." Ecol. 11: 9.

And when Ahab, king of Israel, had his heart set on going up to make war against "Ramath in Gilead," God authorized his prophet to say unto him, "Go and prosper."

Now, if there is no Scripture for worldly mindedness, then I have either misquoted or misapplied it. I hope therefore that you will examine these passages at your leisure, and see whether I am correct.

2. Let us see what arguments can be drawn from reason in support of these things. I will endeavor to be brief and to the point.—And—

1. Is there not good reason for being worldly minded? Let us see. God has placed us in this world without our agency or consent. We had no choice in the matter. It is a hard world to make a living in; every body says so, and what everybody says must be true.—Nor is this all, we are so constituted that we are not satisfied with just a living—with what is absolutely necessary to sustain life, we want more, we want to be comfortable, we like to have good things to eat, and fine clothes to wear, so that we may make a respectable appearance in society, and when we get these, our desires increase so that nothing short of getting rich—very rich, will satisfy us. Moreover, we are not so sure that there is a future world beyond the grave. This is all the world that we, by experience, at least, are absolutely sure of. Hence we ought to make the most of it we can. Now, seeing we are surrounded by these circumstances, and perplexed with these doubts, with ourselves and our families to provide for in this selfish world, what right has the church to interfere with our worldly pursuits? To say to us you must close your places of business, and lay away your implements of labor on the Sabbath, and you ought to close your business and cease your labor on some evenings in the week, and attend prayer meeting, and thus deprive us of a few dollars, that we might make. Furthermore, we pay money to build churches, support pastors, sustain benevolent enterprises, and send the gospel to the heathen, if indeed they need the gospel. Considering all these things, I ask in the name of reason, is it not enough, without taxing our time also?—I ask the question and leave you to answer it.

2. Of amusements we may argue thus:—We are in the world and why not be of the world? We are social beings and why should we not enjoy life? Amusements give us pleasure, and why should we not indulge them? It is true any good thing may be abused.—Thus money is good in its proper use, but an inordinate desire of it brings evil. Food is not only good, but necessary, yet we may eat to gluttony, and thereby injure ourselves, even religion has been prostituted to serve the worst of purposes, thus every good thing may be abused. But where is the harm in enjoying anything in the bounds of reason. For

instance, what harm is there in two or three dozen, more or less, of persons getting together and dancing all night, if we choose, in the ball room, and drinking as much wine, &c., as we like, so we do not get drunk? We must not go too far, nor indulge too often.—We must not dance as the vulgar negro, nor as the wild savage dances, nor yet indulge all the passions waked up in the ball room, and through the influence of wine. But if we dance as ladies and gentlemen dance, where is the harm? Can you tell me? The same may be said of drinking and gaming. We must not drink so as to destroy our reason, and render us outcasts of society, nor gamble so as to reduce ourselves and our families to beggary. But if we drink and play as ladies and gentlemen drink and play, where is the evil that results from it.

The same arguments may apply to all other amusements in which we indulge. The following summary reasons may be given for indulging in these things:

1. We are in the world and must take the world as it is, we cannot change it.
2. We are not absolutely sure of any other world, and therefore we ought to make the best of this.
3. These things give us pleasure, and therefore we should enjoy them.
4. Our time is short in this world, therefore we ought to turn it to the best account, and get all the pleasure we can out of it.

It is on this last reason more especially that I would lay stress, because I consider it, after all, the best reason that can be given for indulgence in these things. And now I design all the preceding remarks to apply not to the whole congregation, but only to that portion of you, whose time is short, and who have no hope of another and a better life beyond the limits of the present world.

I said in my introductory remarks that I was wrong in preaching to some of you against worldliness, and worldly amusements. And so I was. But I was wrong only because I acted upon the supposition that you all cherished some hope of a better life in a future world. I now deliver this lecture to some of you upon the same principle that God said to Ahab, "Go and prosper." God said this to Ahab because he saw that he was bent on his own destruction. So I, in all sincerity and good faith, say to those of you, who are determined to enjoy this world and disregard the claims of God and the interests of the world to come, "Go on," eat and drink, dance and play, get and enjoy, for it is the best you can do, and your time is short, extract therefore every sweet from the vices and pleasures of the world that you can possibly get, for it is your all of happiness. Let no religious thoughts or restraints for a moment mar your enjoyments or break in upon your worldly pursuits, for when you have enjoyed it all it is but little.

This then is my confession. And my error has not consisted in the fundamentals of truth but it lay in the fact that I addressed you as persons who had intended sometime to repent and not as persons who were determined not to change their minds and manner of living until they had destroyed themselves. "Ephraim is joined to his idols, let him alone."—"Go and prosper."

To those of you who cherish any hope, or have any expectation of happiness in a future life, I would say as I have always said, touch none of these amusements, and do not let the world run away with your affections, as I fear it is doing with many who cherish hopes of a better life. As you prize heaven and fear hell, have nothing to do with any of them, for if you touch any of them, it is at the peril of your soul. Therefore, "abstain from all appearance of evil." For if you will indulge them, there is none can tell where you will stop. Remember, one sin, on the part of a holy man, sent the wall of anguish through the world, and waked its echoes in the regions of the lost. One sin planted the seeds of death in our system, made the earth a graveyard, and the world little better than a charnel house. One sin has crowded earth with woe and hell with victims. Therefore, be warned, and have nothing to do with the worldlings vices and unhallowed pleasures.

But to those of you who are bent on having your enjoyment on earth, defying God and despising heaven, I would repeat the exhortation, go on, and enjoy all you can, be happy as these things can make you. For years the burden of my prayer has been, "God bless the people of Ashland, and make them happy." And if I may not cherish the hope of seeing you happy beyond the grave, and hailing you blessed on the shores of bliss—I must give up all hope of this, then I would not lay a straw in the way of your enjoyment here, I would not interdict to you a single earthly pleasure. I would not oppose myself to God, if he has given you up, as I fear he has many of you, he certainly has if you have made up your minds never to repent, and I think some of you have done this. If then, God has given you over to follow your own devices to your own destruction, I too, however reluctantly must do the same. To you, then, I have nothing to say against dancing, drinking, gambling, &c., but once more say, "Go and prosper."

Some of you perhaps are ready to say that I have reasoned sophistically, and garbled Scripture, that is, I have not quoted Scripture passages in full, nor given them in their proper connections in the first part of my lecture. Very well. That may be true. It is true. But in so doing, I have only accommodated myself to your own mode of quoting Scripture and argumentation, and if you choose the weapons, how can you blame me if I use them? And if you are not satisfied with these arguments, in favor of worldly mindedness and worldly amusements, as I have presented them, for I have presented the substance and the very cream of the arguments used by you in defense of these things,—flow away you but be satisfied with them when you present them yourselves.

And now dear friends, in the honesty of my heart I have offered these remarks, and leave them with you for your serious, and if you will, your prayerful consideration.

A word more and I am done.

It was thought by some that I ought to have charged an admission fee for this lecture. This I objected to on the ground that

some of you would, after hearing the lecture feel disappointed, and therefore begrudge the admission fee. But as it has cost me, not only time and labor, but some money also, to get up this lecture, and get you together to hear it, I therefore respectfully ask such a collection as you may think the lecture worth. I hope none will give more than they think it is worth.

The collection was a good one.

What Woman's "Rights" Are.

If woman steps out of her sphere, and demands to be and to do what men do, to enter political life, to enter the professions, to wrestle with us for office and employments and gains, she must understand that she must take the low places as well as the high places of life. She will not be allowed to be a man and be treated with tenderness due to woman. If she goes to Congress, she must also go to the heavy drudgery of the earth.

I claim then for her, that it is her 'right' to be treated with the utmost love, respect, honor and consideration in her sphere. I claim that it is her 'right' to have every possible aid and advantage to fulfill her mission. I claim that she has a 'right' to be let alone there, and not to be teased, or flattered, or wheedled, out of her place, and made to believe what can never be.

She has a 'right' then to be exempted from certain things which men must endure. It is her privilege and her right. She ought to be exempt from the hard drudgery of earth—She ought not to be made a sailor, to hang on the yard arms—to chase and kill and try up whales—to be a surgeon, to pull teeth, out of legs, or cut out tumors—to go into the mines and dig ore and coal—to burn over the smelting furnace. She ought not to be compelled to be a barbarian, a boot black, to carry loads of brick and mortar up the ladder—to be a soap boiler, to groom horses, dig canals, dig out peat, tan leather and stir the tan vats, to make coffins and dig out graves, to go to the Arctic Ocean for seals, or to spend the long winter in the forest cutting down trees, and in the snow water of spring to drive logs for hundreds of miles to get these logs out of their native forests. She ought not to be made to butcher, bleed calves, knock down oxen, stick swine and slaughter cattle. Now she must go in for all this if she leaves her sphere and tries to be a man. I claim that she has a 'right' to be exempted. But you may ask, has she not a natural right to enter any and all employments as well as men? Suppose that we allow it, and admit that she has a natural right to wear jack boots and spurs, horse pistols and a sword, and be complete soldier, and a natural right to sing bass and beat a bass drum, and that men have a natural right to wear petticoats, dress with low necks, short sleeves, wear pink slippers with paper soles,—but would it be wise to do so? Dear sisters, you can't be good wives, mothers, and crowns of your families, and do these things, can you?—John Todd, D. D.

National Thanksgiving.

In conformity with a recent custom that may be regarded as established on national consent and approval, I, Andrew Johnson, President of the United States, do hereby recommend to my fellow citizens, that Thursday, the 28th day of November next, be set apart and observed throughout the Republic as a day of national thanksgiving and praise to the Almighty Ruler of nations, with whom are dominion and power, and who makes peace in his high places, by desisting and refraining from secular labor on that day. Let us reverently and devoutly give thanks to our heavenly Father for the mercies and blessings with which he has crowned the now closing year. Especially let us remember that He has covered our land, through all its extent, with greatly needed and very abundant harvests: that he has caused industry to prosper, not only in our fields, but also in our forests. He has permitted us to multiply ships upon our lakes and rivers, and upon the high seas, and at the same time to extend our iron roads so far into the secluded places of the continent as to guarantee speedy overland intercourse between the two oceans. He has inclined our hearts to turn away from domestic contentions and commotions consequent upon a distracting and desolating civil war, and to walk more and more in the ways of loyalty, conciliation, and brotherly love. He has blessed the peaceful efforts with which we have established new and important commercial treaties with foreign nations, while we have at the same time strengthened our national defenses, and greatly enlarged our national borders. While thus rendering the unanimous and heartfelt tribute of national praise and thanksgiving, which is so justly due to almighty God, let us not fail to implore him that the some divine protection and care which we have hitherto so undeservedly and so constantly enjoyed may be continued to our country and our people through all the generations forever.

In witness whereof I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, the 16th day of October, in the year of our Lord, 1867, and of the independence of the United States the ninety-second.

[L. S.] ANDREW JOHNSON.

By the President.

WM. H. SEWARD, Secretary of State.

AMUSEMENTS.—Mr. Beecher says: "I do not think amusements can be good generally in a community in which a man is ashamed to take his whole family with him. If there is anything you would not like them to participate in with you, the presumption is that it is wrong; and this might be made a rule of judgement far more widely than it now is."

NEW YORK CHURCHES.—The Moravian Church in Houston street, near Broadway, a fine granite edifice, has just been sold, and has become a lager-beer restaurant. Dr. Os-

good's old church, on Broadway, is a theatre. Dr. William's old church is used by Mr. Stewart as a stable. The Grand Street Presbyterian Church has been taken down, and the Masons are about to erect on its site a grand lodge.

REV. J. HAWKINS.—The following from the *Newbury Herald*, a secular journal, not only highly complimentary to this brother, but is also another evidence of the mistake he would have made in removing himself from a community in which his usefulness as a minister of Christ is so generally felt and admitted:

"We noticed some time since that this Rev. gentleman and esteemed friend had accepted a call in Virginia, where he expected shortly to repair. We are more than pleased now to say that his congregation at Beth-Eden—where he has so long and efficiently labored—have overcome his determination to go away, and that he will now remain to break the bread of life to the people with whose interests spiritually and temporally he is so closely identified. Long may his labors be spared, and the people who recognize and appreciate his worth, as a minister and a man, be benefited by his change of purpose."—*Ev. Luth.*

A True Bishop.

Bishop Lee, of Iowa, before leaving England on his return from the Lambeth Conference, took occasion to warn the ritualists of the errors of their ways. In a letter to the Bishop of London he expresses the great pleasure his visit to England has given him, and his appreciation of the kindness and hospitality received on all sides. He declares he is deeply grieved at the wide spread of ritualism. He urgently advises English churchmen "to cling to the simple doctrines of the primitive Church and of the English Reformation." We make an extract, as follows:

"I had no previous conception of the extent to which the ritualistic movement has gone here, and the present state of things is truly alarming. Some ritual reforms and improvements were undoubtedly needed, but surely none that should involve 'erroneous and strange doctrines.' The extreme ritualists are plainly aiming at an actual change in the doctrine of our Lord's Supper. Indeed, I believe this object is frankly

Odds and Ends.

A liberal gentleman in England, who conceals his name, has given \$12,500 for the erection of an edifice for a female boarding-school at Sierra Leone. The *English Characterist*, *Record* says, very truly, that the education of the negro females must keep pace with that of the males, else disastrous consequences will follow. Africa must be regenerated by Africans themselves.

down they would not give up, the disappointment was an excellent discipline. I have known students at College whose success in carrying off honors was unexampled, who in the first one or two competitions were ignominiously beaten. Some would have given up.—They only came down; they went at their work with a will, and never were beaten more.—*Country Parson.*

It is printed on fine white paper, and *well bound* (not in the shabby manner music books are generally put up,) and is, in all respects, one of the most superior works of the kind published; this is fully shown from the numerous testimonials already received, and also from the fact, that it is used extensively by *other* denominations, as well as our own.

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Children's Department.

LITTLE FOLKS.

Little eyes,
Like the shining blue above,
Full of light and love,
Full of gladness,
Telling of a life within,
In a world of sin,
Born to you and me!
Will you see the golden way,
Leading up to day?
And the God, to whom we pray,
In the skies?

Little hands!
In the long and weary strife
Of a toiling life,
Will they win?
Will they early learn to bless?
Rescue from distress?
Will they fear to sin?
For the true, the good, the right,
Will they bravely fight?
Strew along the path of night
Golden sands?

Little feet,
Entered on a thorny way—
Will it lead to day
And remove?
As its rugged steps are trod,
Will they climb to God,
And a seraph's crown?
Where the loving Saviour goes,
Finding friends or foes,
Will they follow till life's close,
As is meet?

Little eyes!
May they wear an angel's guise,
In the upper skies!
Little hands!
May they, doing God's commands,
Rest in fairer lands!
May these little feet,
Thee, dear Saviour, run to meet,
At thy mercy seat,
And with joy for sin forgiven,
Press to heaven.
—*Congregationalist and Recorder.*

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—*Congregationalist and Recorder.*

The Little Spot.

BY MISS JULIA P. BALLARD.

How sweet little Olive looked in her new blue merino, with her brown curls brushed back and falling in heavy ringlets from her blue hat, as, running up to her mother one Sabbath on her return from church she held up a large cluster of sweet juicy grapes.

"May Emma and I have these?" she asked, coaxingly.

"No, my dear, you must not have any grapes now, nor until you return from Sabbath school. You will go, soon, and when you get home, and have your new frock taken off, I will give you a nice large cluster."

As Mrs. Randolph took the grapes from Olive she was much pleased that her little girl made no objections to waiting and that to herself, "Olive is growing to be very obedient." But a little while after, to just before it was time for Olive to go to Sabbath school, she was much surprised on coming into the room to find Olive and Emma each seated with a plate of grapes on their laps, busily engaged in eating them.

Olive's cheek flushed as her mother looked at her earnestly. "My father gave them to us," she faltered.

"And did you ask him, my dear?"

Olive hung her head. She felt that she had been guilty of the worst kind of disobedience, and she could make no reply. Her mother said nothing then, and she went on slowly plucking now and then a grape from its stem and putting it into her mouth. But the nice "Delawares" did not taste half as sweet to her as they did to little Emma, who did not know they had been forbidden Olive, and who sat "unscrewing" them from the cluster as she called it, with great satisfaction. Pretty soon, just as her mother had expected, a little juice from a crushed grape which fell on the new dress made a spot "right on the front breadth."

Mrs. Randolph saw it, and without chiding Olive, who stood looking sorrowfully at the little discolored spot. She took the corner of a wetted napkin and endeavored to remove the stain. But no, the color was changed, and no rubbing could make it look just as it did before.

"You see, Olive," said her mother, "that the 'little spot' must remain in your new frock. Let it remind you of the spots which sin will always make on our hearts. We can never wash them off. Every act of disobedience is a 'little spot' which you cannot wash off. Every angry word is a spot. Every falsehood makes a spot, which, if you could see it as God does, would make you feel too badly to be seen by any one. No spots on your dress can look as badly to you as these spots on your little heart look to Christ, who is pure and holy. And there is only one way to remove them. They can be washed white in the blood of Jesus. If you pray to Him He will cleanse you and make you as pure as like Him, 'without spot or wrinkle or any such thing.'"

John Green, You're a Man.

John Green, once a slave, was afterwards employed by one of our chaplains in the army. One morning John arose early to prepare the fire for his master, while the latter remained in bed. He had often taught John, and now listened to him in a dialogue with himself, and unconscious of his master's notice. He had kindled the fire, and by the light of it, endeavored to read this sentence: "Thou, God seest me." He began to spell the first word, "T-h-o-u." "John Green," said he to himself, "what is that? what did master say that was?" Looking and hesitating, he at last uttered, "Thou. John Green you have it." Then he spelled and pronounced, stumbling considerably at "seest," but finally deciphering the whole, and reading it "Thou—God—seest—me!" Then, stretching up to his full height, he exclaimed, "John Green, you have it; John Green you can read; John Green, you're a man!" Was not that like the birth of a soul? the springing of an immortal mind into inward freedom? Can anything be more sublime in the history of humanity?—*Dr. Adams.*

HOUSEHOLD, FARM, & GARDEN.

New Point in a Good Cow.

The following from a writer in the *Wisconsin Farmer*, contains an idea which commends itself to the careful consideration of farmers:

Long observation and experience with heifers and the subsequent character as milkers have satisfied me that commencing milk in summer is an indispensable condition to a good milk in after years, and that the difference is fully one half in any grade of stock. The philosophy of the difference in favor of heifers coming in for the first time in June, he states as follows: "The grass being then in the best condition to produce a full flow of milk, all the parts that tend to the secretion of milk are developed to their utmost capacity. The udder, teats, and milk-veins are enlarged, permanently; and the best cows I ever raised we had to commence milking several weeks before they calved, to prevent garget."

The theory seems to be that the milk-veins become fixed in their capacity by their first use, or, at least, that the subsequent development will be after the type that they are first made to assume. It is not reasonable to suppose that a heifer two years old, under any circumstances, will give as much milk as the same animal at four years old, with the same antecedents, and in this sense the milk-veins can not be fully developed with the first calf, if the heifer be quite young. But it is reasonable to suppose that the type of the lacteal vessels in their proportion to the age and general development of the animal will become fixed at the period alluded to, and the idea is well worthy the attention of every farmer.

PUTTING DOWN BUTTER.—In putting down butter there should be an effort at uniformity throughout the operation. This is not hard of attainment, hence a failure should not be imputed to bad luck, but to negligent disregard of the conditions of success. Work the butter clear of the milk to begin with. See that no hairs or threads meander through it. In salting, if in doubt as to the quantity to be used, prepare a pound, or less, by trial, till the proper quantity has been ascertained. When the taste is satisfied, observe the same proportions in successive churnings until the tub or crock is filled. The salt will be a mass of uniform character, free from veins of milk or undissolved salt, of hairs or strings, and fit to be eaten with the eyes open and senses of taste and smell active in the performance of their allotted functions.

The *American Agriculturist* thinks we never get the full power of our working oxen in our present system of yoking them; and thinks that any one who has watched a fight between bulls or oxen ought to be convinced that the forehead of the animal is the great point of power, and that yoking by the head, as is done in South America, would be an improvement.

With ordinary cultivation, and land of only moderate fertility, six hundred bushels of carrots may be grown on an acre. For feeding horses and cows, a bushel of carrots is worth as much as a bushel of oats, when fed in connection with a liberal amount of meal.

How to Promote Peace in a Family.

1. Remember that our will is likely to be crossed every day, so prepare for it.
2. Everybody in the house has an evil nature as well as ourselves, and therefore, we are not to expect too much.
3. To learn the different temper and disposition of each individual.
4. To look on each member of the family as one for whom we should have a care.
5. When any good happens to any one, to rejoice at it.
6. When inclined to give an angry answer, to "overcome evil with good."
7. If from sickness, pain, or infirmity, we feel irritable, to keep a strict watch over ourselves.
8. To observe when others are suffering, and drop a word of kindness and sympathy suited to them.
9. To watch the little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, even of the weather, and encourage hope.
11. To speak kindly to the servants—to praise them for little things when you can.
12. In all little pleasures which may occur, to put yourself last.
13. To try for "the soft answer that turneth away wrath."

An Illustration.

"We have some little difficulty," said a scientific lecturer, who was explaining the process of paper making, "with the iron dyes, but the most troublesome of all are the *Turkey-red* dyes. You see I have dipped this rag into my solution; its red is paler but it is still strong. If I steep it long enough to efface the color entirely, the fiber will be destroyed; it will be useless for our manufacture. How then are we to dispose of our red rags? We make them into red blotting paper. Perhaps you have wondered why your writing-pad is red. Now you know the reason."

I could hardly sleep that night for joy at the acquisition of so striking, though unintentional, an illustration of the riches of grace, and the power of "the precious blood of Christ." The Spirit of God led the prophet Isaiah to write, "not though your sins be as blue as the sky, or as green as the olive leaf, or as black as night, but 'Though your sins be as scarlet, they shall be as white as snow; as wool, they shall be red like crimson, they shall be as wool.'"—he chose the very color which modern science, with all its appliances, finds to be indestructible!—*British Workmen.*

At a school at Walsend, near Newcastle, the master asked a class of boys the meaning of the word "appetite." After a short pause, one little boy said, "I know, sir; when I'm eatin' I'm appy, and when I'm done I'm tight."

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 Sundays) at 7:00 a. m., and arrives at West Philadelphia at 7:00 a. m.

PITTSBURGH EXPRESS leaves Harrisburg daily at 7:40 a. m., and arrives at West Philadelphia at 8:50 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 Sundays) at 1:50 p. m., and arrives at West Philadelphia at 4:10 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 8:50 a. m. This train has no connection with the West.

LANCASTER TRAIN, via Mc. Joy, leaves Harrisburg daily (Sundays excepted) at 8:15 a. m., and arrives at West Philadelphia at 1:00 p. m.

DILLERVILLE ACCOMMODATION, via Mt. Joy, leaves Harrisburg daily (except Sundays) at 6:30 a. m., and arrives at Lancaster at 10:5 a. m., connecting with Lancaster Train eastward.

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 10:00 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 9:20 a. m.

PHILADELPHIA EXPRESS leaves Harrisburg daily at 3:15 a. m., arrives at Altoona at 8:25 a. m., takes breakfast and arrives at Pittsburgh at 2:00 p. m.

PITTSBURGH EXPRESS leaves Harrisburg daily (except Sundays) at 4:15 p. m., arrives at Altoona at 9:00 a. 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 5:00 a. m., takes supper, and arrives at Pittsburgh at 7:30 p. m.

EMIGRANT TRAIN WEST (to which a First Class Passenger Car is attached) leaves Harrisburg daily (except Sundays) at 7:35 a. m., arrives at Altoona at 3:05 p. m., takes dinner and arrives at Pittsburgh at 10:40 p. m.

DILLERVILLE EXPRESS leaves Harrisburg daily at 6:30 a. m., arrives at Lancaster at 10:5 a. m., and arrives at Mt. Joy at 3:50 p. m., and arrives at Harrisburg at 6:00 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penn'a R. R., Harrisburg, April 27, 1867. ap27-dtf

LEHIGH VALLEY RAIL ROAD.

On and after Monday, April 29, 1865, passenger trains on this road will run as follows:

Train No. 1, leaves Mauch Chunk at 6:00 a. m., Catasqua at 5:45 a. m., Allentown at 4:30 a. m., Bethlehem at 4:15 a. m., Easton at 4:44 a. m., Pottsville at 4:22 p. m., Lehigh Valley at 10:38 a. m., Catasqua at 11:34 a. m., Allentown at 11:42 a. m., Bethlehem at 11:55 a. m., Easton at 12:25 p. m., Pottsville at 12:42 p. m., Lehigh Valley at 12:32 p. m., Catasqua at 1:10 p. m., Allentown at 1:42 p. m., Bethlehem at 1:52 p. m., Easton at 2:22 p. m., Pottsville at 2:40 p. m., Lehigh Valley at 2:30 p. m., Catasqua at 3:10 p. m., Allentown at 3:42 p. m., Bethlehem at 3:52 p. m., Easton at 4:22 p. m., Pottsville at 4:40 p. m., Lehigh Valley at 4:30 p. m., Catasqua at 5:10 p. m., Allentown at 5:42 p. m., Bethlehem at 5:52 p. m., Easton at 6:22 p. m., Pottsville at 6:40 p. m., Lehigh Valley at 6:30 p. m., Catasqua at 7:10 p. m., Allentown at 7:42 p. m., Bethlehem at 7:52 p. m., Easton at 8:22 p. m., Pottsville at 8:40 p. m., Lehigh Valley at 8:30 p. m., Catasqua at 9:10 p. m., Allentown at 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