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Poetry.

After the Burial.

BY MRS. BRADLEY.

My baby is asleep to-day,
Not in her cradle-bed;
A coffin-pillow underneath,
A stone above her head.
No more throughout the silent house
Her merry voice shall ring;
No more for ever shall I see
The face that was so sweet to me
As violets in spring.

Ah! heavy is my heart to-day
With loneliness and pain,
But not to ease it would I bring
My baby back again;
For Christ who blest the little ones
So tenderly of old,
Has carried her where she shall be
From every sin and sorrow free,
Safe sheltered in his fold.

And I am glad through all my tears,
Dear Lord, to have it so,
For all the ills that I have known
I would not have her know.
Far better is this early death,
Which leads her straight to thee,
Than doubtful years of earthly life
Whose end (perhaps with evil wife)
No mortal may foresee.

She lies within the arms to-day,
And in her happy rest
She will not miss the mother's voice,
Nor need the mother's breast.
No need of me for ever more,—
But, oh! she yet may be
The loving angel who will come
To guide me to my Father's home
When thou shalt summon me.

—Sabbath at Home.

Communications.

For the American Lutheran.
The Duties of the Hour. No. 1.

We live in troublous times, in times of bitter contention, and it becomes us to be true to the great principles of the religion we profess. It is said that men are apt to lose the spirit of true devotion in times of religious controversy. They are apt to be satisfied with the outside of religion, and to undervalue its real substance. Now although we as spiritual men are contending for the true soul-stirring religion of Christ, we must not forget that we need that some religion in our own hearts. Whilst pleading for the truth as it is in Jesus, in behalf of our people, we must be careful to have it in our own hearts. As time passes on, the lines between the symbolists and General Synod Lutherans will be more distinctly drawn, and it will be seen that the difference after all is more in practice and experience, than in theory. The zeal for doctrines and forms after all will be found to be nothing more than a cloak to cover the nakedness of an unsanctified soul, that innate enmity of the unrenowned heart to the spiritual religion of Christ. For we all know that the experimental religion of Jesus, finds an implacable enmity in any unregenerate heart.—Those who are opposed to the life of Christ in the soul of every true child of God do not and dare not as yet avow their opposition, but after awhile when they shall have filled the minds of their members with their own unsanctified notions, or driven those pious members whom they cannot deceive off to other churches, then they will throw off the mask, and tell them in plain language that there is nothing necessary but to be baptized and go to the Lord's table. I heard one of these ritualists preach a funeral sermon for one of his members, he preached the member directly to heaven, on this very ground, viz: Baptism and the Lord's Supper, not one word was said about repentance, conversion, faith or holiness. That man was at least true and honest to his system of religion.

But what effect would such preaching have upon the living? The fact is, we have to fight over again the battles of our early pietists; this whole conflict turns on that point. Pietism is nothing more than experimental religion placed over against formalism. In England, it was called Puritanism formerly and was pitted against high churchism. Methodism is nothing more than English Pietism, or Puritanism, with the Calvinism left out. In Germany, Pietism has always been cramped and hampered by the civil government, and could not make the progress it did in England, where, after the Protectorate of Cromwell, the church had more freedom, especially after such powerful intellects as John Milton, Andrew Marvell, Bishop Croft, Dr. John Owen, Richard Baxter, John Locke, had ventilated the subject of Christian liberty. Although the Episcopal church was adopted at the State Church, yet dissenters were tolerated, and now it is said that the State church are in the minority. There is no country in the world where men have more religious freedom than our own, and here then we may expect experimental religion to succeed even better than in England. But in Germany and Sweden and Denmark, our church is bound hand and foot. Even as late as 1830, no prayer meetings could be held in Prussia, and even now a revival of religion would throw a whole kingdom into convulsions. A man that would profess to have experienced religion in his soul, and would pub-

licly avow such experience, would in many Lutheran countries be considered a fit subject for a lunatic asylum! Religion in Germany is considered a State affair, nobody has any business to think on the subject but the preacher. The catechism and the forms of worship, and the things to be believed, are all prepared for the people, and they have no more right to read the Bible and think for themselves on the subject of religion, than on the subject of politics. This was the state of the case when P. James Spener commenced his glorious career as a Second Reformer of the Church towards the close of the 17th century. He had experienced the converting grace of God in his own soul, and he could not hide the fire that burned within him. He saw the spiritual ignorance of the people, and he saw the cause of this ignorance, and he laid the axe at the root of the tree.

The Rev. Henry Muller, a warm friend of true piety, spoke against the poor, dumb idols in the Lutheran church, as he called them, viz: 1. The Baptismal Font. 2. The Pulpit. 3. The Confessional, and 4. The Altar. John Gerhard, a friend of Spener, says, "The most diligent church goes, practice the most abominable things, and yet if we would call in question their piety, and recommend serious Christianity to them, they would call you a hypocrite and a Pharisee." There was no piety in the theological schools, not even seriousness; men prepared for the ministry as they did for the law or medicine—practical piety never entered into the account. Arndt in his "True Christianity," in 1620, had sown good seed in the Church, many read his books and saw the necessity of personal holiness, and a deep interest was awakened. But Spener saw that the ministers must be converted, he labored therefore to get up an Institution where the ministers should be properly trained.

Arndt was a man of great meekness and modesty, though firm in his views. He bore everything for the sake of peace. But Spener was made of different material; he carried the lion in his den, he carried the war into Africa, and defended his position with great boldness and energy. He soon stood at the head of the pietists. Pious and learned men soon rallied around this vigorous champion of true religion such men as Sebastian Schmidt, Henry Muller, Scriver, Arnold, Schade, Dannhauer and H. A. Franke.

In 1670, Spener preached a sermon in the city of Frankfurt, that is said to have alarmed and awakened the whole city. I should like to see that sermon. If any one who reads this article knows where that sermon is to be found, he will please communicate the fact to the editor of this paper. Spener found it absolutely necessary to appoint special meetings for prayer and conversation, just as any faithful preacher will now. These meetings were like the anxious seat, perhaps conducted very much as our General Synod Lutherans now conduct revivals. "In these meetings," says Dr. Tholuck, "the exercises did not consist in regular discourses, but in a free inquiry into the wants of a Christian life." In 1675, Spener published his "Pia Desideria," or, "The Pious Desires of the Church for a New Reformation." It was a mild and gentle plea, but a firm and important plea, for a higher degree of piety both among the pastors and people. Would not this book be of great advantage to us if translated for our people now? The great rock of offense was Spener's assertion that "theology could not be pursued without personal regeneration." The old symbolists of Wittenberg drew up an accusation against Spener, and pointed out 264 heresies in his writings.

One of his friends, Schade, became a fanatic, and did the cause of true piety much injury. Such things will occur, for the trial of our faith. One of the charges brought against Spener by the orthodox party was, that he taught that a holy life was necessary to constitute a true Christian, and that all who were baptized were not necessarily truly regenerated." Another charge of heresy, was that he taught "that religion would make men happy in this world." Here we can see the identity of our principles with those of Spener in the 17th century, and Franke in the 18th. Our American fathers came from Halle, the theological school established by Spener and taught by Franke. We have only to press the arguments they used, and become pious and holy as they were, to succeed as they succeeded. We of the General Synod are treading in the footsteps of the Fathers of Pietism, our opponents are the true followers of the old orthodox champions who ever opposed true piety. These facts we must keep before our people, yes, on this line we must fight it out.

Our Missionary Institute may be looked upon as the pure offspring of Spener's Institution at Halle. An institution where personal piety in the students is held up as paramount to every thing else. Learning and talents are not to be undervalued, but what are they without experimental piety? What is an unconverted minister worth in the church? The great want in our church just now is truly pious ministry. All who love the cause of Jesus Christ should labor and pray to promote true piety in our ministry. Hence the duties of the hour are to raise up and train young men for the ministry, who have been converted to God, and to have them educated where their piety will suffer no damage in their training.

SPENER, JUNIOR.

We are always ready to reckon up our trials, but are we equally so to keep account of the sins which draw them down upon us?

For the American Lutheran.
Experimental Religion, by Dr. John Yung Stilling.

Mr. EDITOR:—I herewith send you a translation of Dr. Stilling's views on experimental religion, taken from his "Menschenfreund," page 77. It occurs in a conversation between a converted layman, and an unconverted young preacher, whose head was filled with the prevailing notions of the clergy of Germany at that time, (i. e. the end of the last century.) The young preacher had objected to experimental religion on the ground that it was contrary to the principles of sound reason. The layman replied thus:

"My dear candidate, give God the glory, and honor the truth, hear me patiently to the end, and do not interrupt me until I shall have closed my remarks. 'The natural man receiveth not the things of the Spirit of God for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' Yes, these things do appear contrary to reason to the natural man, yes, they are insipid and tasteless to him. This is true also with the whole work of Redemption, and of conversion and the renewing of the soul, into the moral image of God. Just look seriously at the conversation of Jesus with Nicodemus (John iii.). Here our Saviour says that tillen man must be born again, that he must undergo a great moral change in his views and feelings, and become altogether a new creature. This no doubt seemed very strange to Nicodemus, who was then in his state of nature, he no doubt thought it foolishness. It appears to me I can see him in the strength of his reason, chuckling over the idea of a change, and say, 'How can these things be? But Jesus proceeded quite calmly and said, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit.' The individual feels that a great change has taken place in his soul, he now feels holy desires in his soul, the very things he hated before, he now loves—all worldly things that once gave him pleasure, he now looks upon with indifference—he now loves God and his fellow men with his whole heart. But where this heavenly impulse comes from he does not know, nor is he able to comprehend it, and yet he feels as certain of it as he does of his own existence. But Nicodemus understood this just as little, for he replied again, 'How can such things be? Jesus then replied, 'Art thou a Master in Israel and knowest not these things?' This my dear candidate, is even yet the case with the Nicodemuses of our day (i. e. unconverted preachers). Formerly, and even yet there are many preachers who remain Nicodemuses, they do not examine the Bible for themselves for fear they might offend their superiors in the church. Some however come to the true light of the gospel.

"In our day, the unconverted ministers, (referring to rationalism,) have undertaken to examine the spiritual things that belong to God. They have brought the 'foolishness of God' before the bar of their own wisdom.—My dear young friend, let me tell you there is but one way of reaching a clear consciousness of the things of the Spirit of God, and that is by a true and living religious experience.—One of the great evils of our day is that ministers are not ashamed not to have such experience. It must be admitted on all sides, that no one but the true experienced Christian can have the assurance of faith, and that he who has not got this assurance of faith has not the required experience, and can therefore not be a true Christian. Now when we tell those who are in doubt as to their true state, but who wish to be looked upon as true Christians, that they must have this experience before they can have an assurance of faith, their pride rises up against it, and instead of examining themselves closely, and seeking the true way of gospel faith, they cast all the blame on the Bible, and turn and twist and pervert the Word of God, until it either amounts to nothing, or teaches just what they want it to teach. It is with the heavenly truth of religion, just as with an old well tried medicine that has been tested in thousands of cases, but the students of the medical science are always finding fault with it, that it is contrary to nature and reason, and that it should be successful. Those who desire to learn by experience the power and efficacy of this old medicine must take it themselves. I am now, (says the sick layman, who had experienced the power of God's grace in his soul,) standing at the very threshold of eternity, I have no hope of ever getting well, I must die in a very short time. Oh, my friend, how dreadful would now be my condition if I had not that assurance of faith, which you say you have not?"

"The skeptic will not always be a skeptic, for even the greatest skeptic must admit that the Bible may be true, and if it should turn out to be true, then he must expect all his threatenings to be fulfilled. I am yet a young man, a little over 30 years of age, and yet with one foot in the grave. How easily might this be your condition, if you were now in my situation, oh, how trifling would your philosophy appear, and how unreasonable would then your boasted reason appear, how would you then regret that you had chosen an uncertainty for a certainty. At this point all the sins of my whole life rise up before me, my conscience brings them all before the judgment seat of Christ, and the excuse, 'We are all weak creatures,' appears to me now almost like blasphemy, for conscience now cries out, You might have become stronger, but you,

would not.' If I had no Saviour now what would be my condition?"

My friend do not depend upon a few isolated cases of skeptics who may have died tranquilly, this may sometimes be the case with the worst sinners. It is a great blessing when conscience becomes awakened on this side of the grave, so that the poor sinner may find refuge in Christ, and be plucked like a brand from eternal burnings."

"Here the poor sick man ceased, being much exhausted. The young preacher sat for a while in deep meditation, and then said, 'Allow me to say a few words, I am conscious that from my inmost heart I am anxious to arrive at the truth, tell me now what I must do, how I am to begin my work?' "If this really be your desire, I would say, pray without ceasing for a knowledge of the truth, do not cease to implore the Father of Light for that illumination that comes from above. Watch carefully over your words and thoughts and if you continue in this state of mind your prayers will most assuredly be answered."

R. W.

Practical.

The Fulton Street Prayer-Meeting.

At short intervals, for several years, requests have been presented to the meeting by a mother for prayers for the conversion of her two sons. The handwriting and phrasing of these requests were sufficiently identical and were substantially as follows: "A mother, who has many times asked your prayers for the conversion of her two young sons, again begs that you will pray that God will have mercy on them, and convert and save them. In agony of soul she often asks, 'Why, Lord, delay thy coming?' On the day this request was read for the first time a young man said he believed that request came from his mother; but if it did not, his case was identical with it. He had a pious Christian mother, whose soul was bound up in her two sons, her only children, and she knew that she had often sent requests for prayer to this meeting for them; and he declared that God had answered prayer in his and his brother's behalf. He thanked God for a praying mother, and told of his regrets that he had so long grieved her. He thanked God for praying Christians, and more than all, his thanks were due to God, who in Christ was a prayer-answering God. In an humble and feeling manner, he related one of the circumstances connected with his own conversion, and begged the brethren to pray for his dear mother, that her declining years might be full of comfort in the assurance of her own faith, and in witnessing the faith and devotion to Christ of her children, for whom she had so long and perseveringly prayed.

A brother said the relation which they had listened was full of encouragement not to faint in prayer. Although the answer might be long delayed, the promises were sure. The praying breath of the children of grace is never spent in vain.

The good results of the week of prayers are evident every day. A brother who was present one day of that week, and requested prayers for his church and congregation, now acknowledged that prompt answers were received. His church had been quickened by the Spirit of grace, and was now praying and laboring for the conversion of sinners. As God was always ready to give more abundantly than his children could ask or even think, he desired that prayers might be continued, and greater showers of grace received.

Marked attention was given to the request of a brother for prayer for one who had thrice fallen under the power of temptation. It was a case of much interest to the individual and his friends, and nothing but the grace of God could save this fallen brother.

Another, who was present, asked: "Will you pray for me, that God will set my soul at liberty, and inspire within me the consolations of the Christian's hope? I have long been striving to become a Christian; but the more I strive, the farther off it appears to be, and the more hopeless I am."

Another said: "I have been a member of the church for many years, and at times have thought that my hopes were well founded, but at other times, I am in doubt and uncertainty. I am so now, and have been so for several months. Somehow, I cannot realize that the promises of God are for me, and ask you to pray for me, that my mind may be enlightened, and that I may have the grace of the Spirit in my soul."

Another one requested prayers that he might be delivered from the burden of sin, which is a burden to his soul, and from which he sees no way to escape. Others testify of freedom and deliverance: "I know that my Redeemer lives," says one, "and that he is able to keep me by his grace. Oh! taste and see how good he is. He hath delivered me from the power of the destroyer, and has given me to hope in his mercy. Bless the Lord, O my soul!" And many of the letters spoke with confidence of the power of Christ to save to the uttermost all who come to Christ through him.

On a subsequent day the requests were read in parcels, and the hour was gone before they were disposed of.

The leader read portions from the second chapter of Revelation, which refer to the obligations of ministers and teachers of religion and the members of the church; to that which

is commanded, and to those things wherein the Church is found wanting; to those who have "borne and had patience for his name sake," and "have labored and not fainted," but against whom "he has somewhat, because they have left their first love;" and the apt and eloquent exposition and instructions of this Scripture then made by an aged minister who was present for the first time, will long be remembered by many. There was hope—but only hope—for the backslider, while there was consolation in the believer's faith in a present salvation, which buoyed up his spirit under adverse circumstances; and in the smile of the Saviour's love, he had peace and joy which nothing else could give.

Personal requests for prayer were made by a young man for the conversion of his brother, and for more grace and faith in his own heart. It was pleasant to hear this request from the young man, who himself had been the recipient of God's mercy through this instrumental truth not long since, and he spoke with confidence, and the blessing he had received was real and permanent.

Prayers were also asked for God's blessing upon an aged minister, who was now confined with a broken limb, whose words of encouragement and earnest prayers had often quickened the inspirations of hope in this place, and who was now enjoying great peace of mind, and bright prospects of the future. The sick and maimed and suffering in the hospital were subjects of prayer at the request of one who had visited them, as were also an aged man and an aged woman, who were without hope. And there was an affecting request for prayer for "our dear father," which came from his "three children, who hope you will pray earnestly for him, as he is very near his end, we cannot let him die unseparated. We pray with all our heart and soul, that God will save him. Dear brethren, will you not help us by your prayers?"

Another request comes from Detroit: "Three times I have asked you to pray for the conversion of my father, and I am encouraged to repeat the request because he is thoughtful and inquiring. He attended church last Sabbath for the first time in many years. I believe the Holy Spirit is moving him."

There was a request for prayer for a dear friend who was at death's door by consumption, and without hope. And another for one who was also near death with the same disease but with firm confidence—whose remarks to his children, after he was informed by his physicians that all hope of recovery was gone, were affecting. He called his family together, and informed them of the information he had received from the physicians, and what provisions he had made for them, and said: "My dear wife and children, I never knew full how very dear you are to me, and how much we owe to our dear Saviour. For many years your mother has joined with me in prayer that our children might all belong to our Saviour, and he has answered our prayers in all but two. These two—you all know which they are—are the subjects of our last united prayer. I go hence soon, but if you take Christ as your Saviour, we shall soon all meet beyond the river of death, and be united in heaven in a more perfect love than we have ever known here." He then offered a few words of prayer, remembering the two who were unconverted, and said: "I am nearer home than the physicians thought. I am almost there." A few broken utterances, and he was gone.

The room is crowded daily, and the quickening power of grace gives life and spirit to the services from the commencement to the end.—Ch. Intelligence.

Counsels to a Son.

The following "counsels" were given by the late Rev. Dr. Peabody, of Springfield, to his son, when the latter was going from home to reside, with the request that he would read them daily:

1. Never forget that you have a Heavenly Father. Speak to him every day. It is ungrateful to neglect him; and if you do neglect him, you will repent it bitterly forever.
2. Remember your friends at home, and how anxious they are for your welfare and improvement. If you will not take the trouble to write to them, they can have no confidence in your affection.
3. Be affectionate and faithful to the friends around you. Give up your own inclinations when they interfere with theirs.
4. Govern your passions firmly. You can be their master; do not be their slave.
5. Always attend to duties first, and afterwards to pleasures. Finish your studies before you allow your amusements to begin.
6. Do not read much fiction. It is to the mind like drinking to the body; it intoxicates and destroys the power of the mind for any strong and useful exertion.
7. Ask of every thing which you are disposed or tempted to do, Is this right? If it is, do it, however much it costs you; if it is not, let nothing induce you to do it. Every time obey your conscience, you increase its power within you. Each time you act against it, you do something to destroy its power.
8. Never forget that you are on the way to a world where you must answer for every thing that you have done. Live so that you may give in your account with joy, and not with dread.

The most prejudiced men are generally those profound but partially developed scholars, who having no ideas of their own, become filled with the learned ignorance of others.

NEARNESS TO CHRIST.

Not long since, a lady who is well known to a large circle for her devotedness to the Christian life, remarked, in a conference meeting, that one of the satisfactory features of her experience for some time had been, that when she engaged in prayer, either for herself, or for the outpouring of the Spirit upon others, the way to Christ seemed so near.—During much of her life it had been otherwise. A strong and continued effort had sometimes been required before she could feel Christ present. Now she felt that he was indeed near, to satisfy at once her heart with blessing and gracious assurance.

We were led by this remark to reflect upon the wide contrast presented between this experience and that of perhaps a majority of the professed disciples of the Lord, and the consequences following from the common low state of experience. It is a fact that the experience of thousands of Christians is far from being so thorough and satisfying as it should be. In their devotions there is not that fullness and nearness of approach to God, that sweet and perfect confidence, and that intimacy of communion, which the Christian should enjoy. They speak to God as though he were very far removed from them. They do not take hold of his hand as children take hold of the hand of a father. Jesus, too, is far from them. They do not feel the beatings of his heart against their hearts. They address him only as some one very remote, who may, or may not hear what they are saying, or interested in their wishes.

In its practical results this condition of things is very injurious. It robs the Christian of all the highest and purest pleasures which his experience should afford him. If we were obliged to hold this kind of fellowship with our earthly friends, we would feel their friendship to be an intolerable formality, and would seek to cast it off for some thing more congenial. Jesus called his disciples friends because of the intimacy and fullness of the confidence reposed in them, in making known to them "all things which he had heard from the Father." This entirety of confidence is one of true friendship, whether between men and men, or men and God, and is therefore essential to the enjoyments friendship produces.

This partial and unsatisfying experience robs the Christian of the power he should possess. He is not filled with strength to overcome successfully his own spiritual enemies, nor can he reach forth and bring the souls of other men to Christ. O, if we could but always get near to Christ, how should our strength be increased. He is the true source of our power. "I can do all things through Christ which strengtheneth me," said Paul. He is not only the strong tower to afford refuge in time of danger, and our armory to supply us with weapons, but he also infuses strength into our arms, and teaches our fingers to fight.

Our weakness and inefficiency in taking hold upon the hearts of men and leading them to Christ, is greatly owing to our lack of intimate fellowship with him. When we are filled with the spirit of such fellowship we find it comparatively easy to persuade men.—They learn to understand whether it is indeed Christ speaking through us, or whether it is ourselves that speak. When the voice and spirit of Jesus are present in our voice and spirit, they are moved to yield to our entreaties. We shall never be very efficient in this work until we realize that Christ is near to us, and that we labor with him hand in hand.

Now, shall we be moved to seek a nearer way to Christ? Shall we endeavor to draw so near, and remain so near, that we shall always feel when we pray that he is indeed right with us, and not far from us? Shall we, like Peter, have the boldness of faith whereby we shall say, "Lord bid me that I come unto thee," even though the yielding wave and bottomless deeps intervene. If we shall do this, then we shall indeed realize that we are clothed with the power of the Highest. We shall attain an increasing and blessed fullness of personal religious experience, and be prepared with energy and success to execute the grand mission wherunto, as servants of Christ, we are appointed.—Religious Telescope.

A Scotchman on Miracles.

"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them, if they are to be so readily set aside?"

"I dinna ken, sir," said uncle, very reverently, "what God may do, or what he winna do; but I don't regard a miracle to be a violation of the laws of nature. There's nae violation o' the laws of nature, or rather the laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, to be merely such an interference wi' the established course o' things, as infallibly shows us the presence and the action o' a supernatural power. What o'clock is it wi' you, sir, if you please?"

"It is half-past twelve, Greenwich time," replied Smith.

"Well, sir," said uncle, pulling a huge old time-piece from his pocket, "it's an o'clock wi' me; I generally keep my watch a bitte forrit. But I may hae a special reason the noo for setting my watch by the railroad; and so, see ye, I'm turnin' the hands o't around. Noo wad ye say that I have violated

the laws o' a watch? True, I hae done what watchdom wi' a' its laws couldnae hae done for itself, but I hae done violence to nae o' laws. My action is only the interference o' a superior intelligence for a suitable end but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' moving the hands, say God acting worthily of himself, and we hae a' that I contend for in a miracle; and that is the unquestionable presence of an Almighty hand working the divine will. And if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice already; and wha daur say that he'll not leave to do't again?

How Our Ancestors Lived.

The improvement in social comfort and refinement over past ages is strictly shown in the following paragraph:

"Dramas, who visited England in the early part of the sixteenth century, gives a curious description of an English interior of the better class. The furniture was rough, the walls unplastered, but sometimes wainscoted or hung with tapestry, and the floor covered with rushes, leaving what they could not eat to rot there, with the draining of beer vessels, and all manner of unmentionable abominations. There was nothing like refinement or elegance in the luxury of the higher rank; the indulgences which their wealth permitted consisted in rough and wasteful profusion. Salt beef and strong ale constituted the principle part of Queen Elizabeth's breakfast, and simple refreshments were served to her in bed for supper. At a series of entertainments given by the nobility in 1689, where each exhausted his inventions to outdo the others, it was universally admitted that Lord Goring won the palm for the magnificence of his fancy. The desecration of his supper will give us an idea of what was then thought magnificent. It consisted of four huge, brawny pigs, piping hot, bitted and harnessed, with ropes of sausage, to a huge pudding-bag, which served for a chariot."

Why the Bible Can Never Become an Old Book.

The Bible is, of course, old in one sense; and its very age is one of the things that will keep it forever from becoming antiquated.—One of the charms of the blessed book is, that it is a repository of original material of history. Every great historian spends a large amount of his time in examining its authentic original records of the times under his survey. Sometimes a newly-discovered scrap, only a few lines in length, will give a new coloring to many pages of his volume. Now, the Bible is an ancient history, full of the richest variety of incident, and extending over the great epochs in the world's progress. It is no second-hand compilation, but an original, fresh, and inspiring record. This can be appreciated without reference to its divine inspiration.

A more important reason why the Bible will always have the interest of a new book is, that it is associated with the experience of the new heart. The Spirit uses the Word in regeneration. The new-born soul has a new insight into the Scriptures. The Christian, as he grows in grace, finds increased enjoyment in the Bible. "I used to think," said a believer to us, "that many portions of the Bible were dry and uninteresting, even after I became a Christian; but now I can say that I find no part uninteresting." A book that is so intimately connected with the new life, being itself the fountain of life, can not grow old. The new hearts of every generation of believers will keep the sacred volume new; or, rather, its own divine inspiration and divine instructions will keep them ever finding something new in it.—Christian Banner.

CURIOUS RELIGIOUS STATISTICS.—The last Congregational Quarterly contains an article by Rev. Christopher Cushing, entitled "The Methods of the Spirit," in which he gives an account of the religious life of 300 persons, admitted to the church during twenty years of his ministry, which we recommend to the attention of ministers and other Christians laborers. Some of the facts stated are these: Of the 380 persons 193 had pious parents, 157 others had pious mothers, 11 others had pious fathers, and but 59 had an entirely irreligious parentage. Mothers will notice that 310 of the 380 had pious mothers, and will take courage accordingly. Just one half were baptized in infancy. Mr. Cushing remarks:

If European Christians rely too much on infant baptism, family training, and having children grow up Christians, do we not rely too little upon these things? Is it not often a fatal error when parents assume that their children will, of course, live for years in impenitence, and then be convicted and have a marked religious experience?

365 of the 380 made their profession of religion under thirty years of age, and 193 under twenty years. The males were 128 and the females 252. As to knowledge of the time of their conversion, 318 could tell it within a week, and 172 knew the hour and day. As to the period of special anxiety before conversion, 60 stated it as not exceeding a week, 50 as from one to two weeks, 56 as from two to three weeks, 33 as from 3 to 5 weeks, and the rest as for longer periods. Before conversion 186 had been in the habit of secret prayer and 73 of occasional prayer, while 121 neglected it entirely. A long list is given of the occasions or influences to which the special seriousness was traceable, two stating that it was "the coldness of the church."

—Advance.

Selinsgrove, Pa., February 6, 1868.

Sacred Corn and Grapes.

The Pan-Anglican Synod has capped the climax of its folly by an act that calls for the ridicule of all sensible men. In order to add solemnity to their communion-service, the bread was made of Bethlehem corn, and the wine was from Jerusalem grapes! We are not aware that any peculiar sacredness attaches to the corn and grapes of Palestine; and yet this is the only inference to be drawn from the action of the Bishops. What right have English Christians to sneer at the "sacred corn" of the Hindus, if their own Bishops display such folly as this?

The above we clip from a New York church paper. We remark that our symbolical Lutherans of the General Council are nearly up to the Pan Anglican Ritualists. We were not informed where they obtained the flour for the wafers they used at their communion at Fort Wayne, but we presume their wafers were made of the vulgar parrie wheat of the west. They either did not think so far or else they had not the means to procure corn from Bethlehem. In the article of wine, however, they are fully up to the Pan Anglicans, for they had a bottle of wine from Palestine. By the next meeting of the General Council we expect to find our symbolical brethren fully up to the Pan Anglicans.

The following article was handed to us by its author for publication in the AMERICAN LUTHERAN. The writer will be easily detected by his well known peculiar, and blunt style, and this may be regarded as the strongest argument by the opponents of the Missionary Institute against its separate existence. We have had the article on hand for several weeks, because we wished Dr. Ziegler to write a reply to it which might appear in the same number with the article. Dr. Ziegler has, however, been absent from home for some time. This week, he has returned and written a reply which the readers will find in another column of this paper. Dr. Ziegler has, however, not said all in reply to the article of "Vindex Junior," that might and ought to be said, and therefore we invite further discussion on the subject.

All that "Vindex" says about those who speak or write against the removal of the Missionary Institute being men of no influence, or not reflecting the sentiments of those who control affairs at Selinsgrove, is mere bunkum. Every one will understand this, when he reflects but for a moment, that those who control the affairs of the Missionary Institute, are the very men who oppose its removal both in the Board and in print:

Gettysburg and Selinsgrove.

The two theological schools familiarly designated by these names are the only ones connected with the General Synod, which are prominently before the Lutheran public. The two or three others are seldom mentioned and only because, the number of their students is very small, their location is remote from the centre and their activity is not of a high order. Their professors are, no doubt, very respectable gentlemen, but their schools have, somehow or other, never awakened a general interest. Gettysburg and Selinsgrove have absorbed our special attention, for nearly all our American Lutheran students attend one or the other.

There are some points of similarity between them, a few of which I shall specify. They are both located in the same State, less than one hundred miles rail road distance from each other; both are connected ecclesiastically with the General Synod; both teach, in general, the same theological system; both are taught by men who graduated at Gettysburg; both aim at an advanced theological training; both are governed by directors some of whom belong at the same time to the Board of each school and both are supported by men who fraternize on all other church measures.

But there are some points of dissimilarity. Gettysburg is over forty years old, Selinsgrove less than one third that age; the former has three professors, the latter but one; the former has three professorships fully endowed and a fourth nearly so, the latter has not one; the former has a library of 16,000 vols., the latter has not 2000; the former has the sympathy of nearly all the American Lutheran Synods, the latter is the favorite of few; the former is governed by Directors elected by Synods and under the special fostering care of the General Synod, the latter is not under synodical control at all, and its directors are not responsible to any higher church tribunal; the former reports regularly to the General Synod, the latter reports to no church judicature, for it is not amenable to any body; the former publishes reports of its condition, so that its supporters may see what use is made of the money, the latter publishes no official reports and none but its directors know how its affairs stand. (I do not blame them for this; I find no fault with any body, I am only showing differences.) The former counts its graduates by hundreds, the latter, by tens. The former has sent out the most influential men in the church, the graduates of the latter have yet their reputation to make, the former is the pride and favorite of the church, the latter has comparatively few friends; no person of our churches doubts the necessity and usefulness of the former, whilst there are many who regard as a superfluity, the latter.

Many of our most judicious people believe that one Seminary is sufficient, and Gettysburg to be that one, and hence very little favor is shown to any other. They know that the learned professors of Gettysburg could teach all the theological students within our bounds and hence, that money spent in the support of others is not prudent house-keeping.

If Selinsgrove had adhered to its original design of training only such men who from

age or lack of elementary education could not take a full course at Gettysburg but who still might be made useful in some sections of the church, the opposition would not be so strong against it. That design was sanctioned by some influential friends of Gettysburg, but they have withdrawn their favor since Selinsgrove has departed from the object of its foundation. It now receives graduates of Colleges and other students qualified to enter Gettysburg and in doing this, I hold, that it has violated its engagement and is now sadly interfering with the interests of the institution to which most of its clerical supporters owe all the theological education and collaterally, all the ecclesiastical influence they possess. I do not assert that the Constitution of Selinsgrove distinctly avows this design of training only men of a certain class, but I think it very likely. Still whether it does or not, it is the universal sentiment. Pains were taken to give currency to that idea in order to show that it was no opposition school to Gettysburg and under this impression, it secured some friends and donations. Support was asked on that very ground. No man who has any self-respect will deny this assertion. The observer of that day will demonstrate its truth. I presume that all the students of its early days were precisely of that character, but a change has been made in the policy and it now receives those who come with a college diploma or its equivalent, who instead of being advised to go to Gettysburg as was promised, are heartily welcomed. I am not surprised at this, for I can easily conceive that the worthy gentleman who with so much dignity occupies the professorial tripod alone, would find it very hard to refuse admission to a nice young man who shook a sheepskin in his face and who might do his profession credit as a pupil. That's all very natural, but the question is, should it be so? is it not departing from a well understood arrangement, if not a pledge? is it not interfering with the usefulness of another school dearly cherished by the church? is it not perpetrating separation when consolidation should be our policy?

This subject is beginning to awaken serious attention and the wisdom of this divided interest is doubted. United effort is considered the best policy. The friends of the General Synod more than ever should at this time combine their energies or we shall suffer incalculably. The number of "adhering" Synods or ministers, at least, has been reduced and we cannot afford to have two schools of divinity so contiguous. It is an unwise expenditure of money and men, and as Gettysburg is the oldest, the best endowed and the most popular, others should unite with it and not sit with others. "I have no doubt that nearly all our leading and influential men favor union. I have yet to hear the first word of opposition to it from any man whose opinion is entitled to any respect. Those who have opposed it in print or otherwise are said not to reflect the opinion of the men who control Selinsgrove and besides, they are not men of commanding influence who would be consulted in a measure of such grave importance.

Let us unite and present a formidable front to our opponents. The conditions could be rendered mutually acceptable and they will be stated when the proper time shall arrive.

VINDEX JUNIOR.

Conversation in the Sanctum.
Between Peter, John and James.

John—Here is an article headed "Gettysburg and Selinsgrove," with Dr. Ziegler's reply; we must try to get them both into the paper this week.

Peter—We must be very cautious in what we say about Gettysburg, for if we happen to give utterance to a truth that does not just please them, we are in danger of having the faculties of both institutions "come down" upon us, as we have reason to know from a recent experience.

James—There is no danger, however, that they will "crash" us, if they do "come down" upon us pretty heavily.

John—This writer "Vindex Junior" says, that the Theological Seminary at Gettysburg has three professorships fully endowed and the fourth one nearly so.

Peter—How much do they need for the endowment of a theological professorship in Gettysburg?

John—I understand it takes thirty thousand dollars.

James—The interest of thirty thousand dollars ought to support a professor comfortably in Gettysburg. Our institutions at Gettysburg have been truly fortunate in getting such munificent endowments both for the college and seminary. Now I will tell you what I think would be a good thing. After they get their fourth theological professorship endowed, it would be a fine thing if they would begin to endow some studentships. I am told they have comparatively few students. Now what do all these professorships avail if there are so few students to derive the benefits from the lectures of those learned and worthy professors? In former times we had only two theological professors at Gettysburg, and three times as many students in the seminary as we have now, and I believe they turned out just as good preachers as they do now.

Peter—Don't speak so loud, James, some body might overhear us, and it might get to the ears of the professors. You know those dear brethren are very sensitive on anything that concerns their institutions, and they would at once tell you that you were interfering with things that are none of your business.

James—Well, well, I suppose we still enjoy the liberty of speech in this country and what I say are only my individual opinions and suggestions, they are not bound to adopt them. I was going on to say, when you checked me, that the yearly interest of thirty thousand dollars, is \$1800 a year. This would support ten students at \$180 a year, which is more than most Synods give their beneficiaries, and which with a little exertion during vacation would see a young man through. Two such professorships would support twenty theological students, which with what would be supported from other sources and could support themselves would swell the number of

students in the Seminary to 30 or 40 in a short time.

John—Do you think the men could be found if we had the money to support them? James—Certainly I do. I believe there are hundreds of pious young men in the church who would study for the ministry if there were funds to support them. Why we have to turn away quite a number of young men every year in the Synod of Central Pa., because the Education Society has no funds to sustain them.

Peter—Your remarks certainly have some weight in them. It is high time that the church should wake up to the importance of beneficiary education. The plan you suggest of endowing what you call "studentships," is an excellent one. I wonder that some of those who passed through the poverty and privations of a beneficiary course, living part of the time on bread and water, and who have since they have entered the ministry become wealthy, did not think of your plan, and endow one or two such "studentships." They might thus gladden the heart of many a young candidate for the ministry and enjoy the sweet consolation that they would be instrumental in doing good on earth long after they have gone to heaven. If God ever sees fit to grant me wealth, I think I shall endow one or two such studentships.

John—So will I.

James—So will I.

Peter—Don't forget your good resolutions when you get rich.

John—I hope that those persons of wealth in our church who intend to devote a portion of it to some benevolent cause will think of this plan.

Church News.

NORTH BRANCH CONFERENCE OF THE SUSQUEHANNA SYNOD will meet at Bloomsbury on the second Monday (10th) of February, 1868.

MEETING OF THE BOARD OF DIRECTORS OF THE MISSIONARY INSTITUTE.—Notice is hereby given that the Semi-annual meeting of the Board of Directors of the Missionary Institute will take place on Tuesday evening March 3d. 1868. A full attendance is requested.

M. L. SHINDEL, Cor. Sec.
Selinsgrove, Feb. 4th, 1868.

NEW BLOOMFIELD, Pa.—A correspondent writes to us: "The people are enjoying a precious revival at the St. Samuel's church. The meeting has been in progress nearly three weeks. Quite a number have made a public profession of faith, while many are inquiring, 'What shall we do to be saved?' This church belongs to the New Bloomfield charge and is served conjointly by Revs. G. F. Schaeffer and J. H. Davidson.

NEWPORT, Pa.—Rev. J. H. Davidson writing to us under date of January 30, says: "The Trustees of the Orphan's Home of the General Synod, met here on last Wednesday, but failed in making the purchase of the Tressler property, located at Loysville. I suppose they will turn their attention to some other point, as it has become a necessity to have a Home for our orphan children. There are other locations equally desirable. I do hope the church will act promptly in this matter."

PHILADELPHIA.—Dear Bro. Anstadt: As the tidings of revivals of religion, and the spread of the gospel, in its triumphs over the hearts of fallen men, are always welcome to a large portion of our Zion, I thought I would give you a short account of a work of grace in the Lutheranism. I need not tell you what and where the Lutheranism is. You have seen it with your own eyes, worshipped within its walls, and communed with its members. To say that there has been a revival among its members, would be slightly incorrect, for the people that belong to and worship there, are constantly revived. Some years since, Dr. Harkey wrote a little book. The title "The Church's Best State," showing and proving conclusively, that a steady, constant, deep and earnest work of grace, was not only possible, but practicable; and I do think the Lutheran church, styled the Lutheranism, has exemplified in her history just such a state of things. Scarcely two years ago, some two or three families, a little branch, of Dr. Hutter's congregation, rented in the upper part of the city of Philadelphia, a small upper room for worship, called as their pastor, Rev. N. M. Price, since which time they have erected, and dedicated a neat chapel, capable of seating between 400 and 500 persons, and they already number some 100 communicants, with a Sabbath school of 200 and upwards of regular attending scholars, and best of all, at every appointment whether for prayer meeting or preaching, the chapel is well filled. I do not believe there is a chapel or church in the entire city where the attendance is better, compared with the number of its communicants. Some three weeks since the pastor commenced holding evening meetings, and between 30 and 40 persons, many of them aged, and most of them heads of families have expressed a hope of salvation, after publicly presenting themselves for the prayers of the church. The work is still progressing. Some of the converts are the first families of the city, and wealthy. A Yankee lady, originally from Boston, for example, a few days after her conversion, sent for Rev. Price, the pastor, and when about to leave, stated she expected an individual to pay her \$900 every month, and he should wait as she wished to make him and the chapel a present. He could not wait. She handed him then what she called a trifle, of \$74, adding when he needed from \$50 to \$200 to call on her for that amount, as freely as he would ask his mother, for such she wished to be to him. Verily the faithful laborer is blessed. Many other pleasing incidents occurred, which I might mention, but for the present let this suffice. The Lord everywhere prosper our Zion, and fill the earth with his praise.

A VISITOR.

PERRYSVILLE, Pa.—The Lord has been truly gracious to the Lutheran church in Perryville, reviving the hearts of his people, and bringing sinners humbly to the feet of Jesus. On Sunday morning after Christmas, we held our Christmas Jubilee, and to those who were present it was a jubilee indeed. Some anxiety was felt by both teachers and scholars as to whether our first attempt would prove a success; but led by our young, faithful and devoted pastor, Rev. T. C. Pritchard, we went to work with a will and the result amply repaid us. The church was beautifully trimmed with evergreen, each class presented an appropriate emblem upon which remarks were made by the pastor, then the sweet voices of the children rose in chorus after chorus, and while their songs of praise ascended, our hearts were filled with thoughts and feelings that we will not soon forget, altogether it was an occasion long to be remembered.

On the evening of the same day, was begun a protracted effort, which has continued without intermission for five weeks. The Holy Spirit first began its work among the members, stirring up our hearts to renewed diligence, and a warmer love for souls. The meetings increased in seriousness, and the cry was heard on all sides, "What shall we do to be saved." Especially was this interest manifested among the members of the catechetical class, many of whom have been brought into the fold. The inquiry meetings were well attended, and through the power and mercy of God, fifty souls have sought and found Christ, forty-four of whom have been taken into the church. Several were heads of families and they like the jailor at Philippi, have been baptized, they and all their households. We thank the Lord for all his mercies, and pray that the time may soon come, when righteousness and peace shall fill the earth, as the waters cover the great deep.

A MEMBER.

COLUMBIA, PA.

MESSES. EDITORS.—Whilst our brethren in many parts of our Lutheran Zion are rejoicing over the outpouring of God's Spirit among the people we too of Columbia can join in the glad anthem of praise to the great "Captain of our Salvation," who hath "visited and redeemed his people." Our earnest and faithful pastor, Bro. John H. Steck, commenced a series of meetings the week following the "world's work of prayer" which has thus far been eminently successful in leading souls to Christ, and enlivening and quickening the souls of believers. Preparatory to these meetings he has been instructing quite a large class of catechumens where the first indications of religious interest were manifested. Although the meeting has been in progress but two weeks, already some fifteen or more souls have found peace in believing, while at the last service (Friday evening) about fifteen persons had asked an interest in the prayers of the church, among them several young men. The meetings are exceedingly interesting, free from unnecessary excitement, and a deep feeling of solemnity pervading all the meetings. Other hearts are being worked upon, and while there are souls to pray for, the meetings will be continued. Bro. Steck has been laboring incessantly without help for the last two weeks—preaching at night and visiting and praying with the mourner in Zion, during the day. He is sustained by the prayers and cooperation of his people, who love him dearly and who are willing to pray and labor with him. The young people's prayer meeting held before service on Sunday evening, have no doubt been greatly instrumental under God in producing the present good feeling in the church. These prayer-meetings were intended for the young people, but have grown so large that we have thought proper to call them the people's prayer-meetings. They are conducted similarly to the Fulton Street meetings in New York, and have been instrumental in doing much good. The Columbia Church, is alive again, and will soon be all the more prosperous than ever. God has been with and blessed us and to Him be all the praise.

Yours &c.
LAYMAN.

Columbia, Feb. 1st, 1868.

REMARKS BY THE EDITOR.—This congregation is that "remarkable case," which Rev. Brobst chronicled in his paper some time ago. Shall we have a report from him soon again?

MEETING OF THE GENERAL SYNOD.

Having been formally notified by the pastor and Church Council of the Evangelical Lutheran Church of Harrisburg, Pa., that it would be inconvenient, if not utterly impracticable, to hold the meeting of the General Synod in that church on the 21st of May, and consequently requesting a change of time to the first Thursday, May 7th; and the Synod of East Pennsylvania having unanimously united in this request, as also some other Synods and numerous individuals consulted concurring; we, the undersigned officers of the General Synod, in view of the necessities of the case, do hereby appoint and announce the next meeting of the General Synod of the Evangelical Lutheran Church to take place in the city of Harrisburg, in the First Evangelical Lutheran church, Rev. G. Stelling pastor, on the first Thursday of May, (7th.) 1868, at 9 o'clock, A. M.

J. A. BROWN, Pres.
M. SHELLEIGH, Sec.
A. F. OCKERSHAUSEN, Treas.

WITH NOTHING TO DO.—What a strange anomaly in creation is a human being with nothing to do. The most insignificant object in nature becomes to him or her a source of envy; the birds sing in an ecstasy of joy; the tiny flower hidden from all eyes sends forth its fragrance of happiness; the mountain stream dashes along with a sparkle of pure delight. The object of their creation is accomplished, and their life gushes forth in harmonic work. O plant! O stream! here in man and woman are powers ye never dreamed of—faculties divine, eternal; a head to think, but no work done; a heart to think, but no work done; a human life thrown away—wasted as water poured forth in the desert. Oh, birds and flowers! ye are gods in such mockery of life

The General Synod to the Congregations.

At the last meeting of the general Synod, in May, 1866, the following resolution was passed:

Resolved, That the same request be repeated which was made to the congregations two years ago, that about the 1st of April of each year, they take up collections for the Treasury of this Synod, and that the Secretaries give notice of the same each year, in the church papers.

It is hoped that all the congregations will respond favorably, both those which heeded the notice one year ago and those which did not. This course was necessary to preserve the Treasury from embarrassment. It affords an opportunity to all our ministers and congregations again to testify, in a practical way, their attachment to the General Synod. Send postal money orders to the Treasurer, A. F. Ockershausen, Esq., No. 20 Rose street New York city.

M. SHELLEIGH,
Secretary.

Acknowledgement.

I hereby acknowledge the receipt of cash received for the support of the Theological Professor of the Missionary Institute.

From Rev. A. W. Lentz, collection in his charge \$2.00

From Mr. J. B. Hall Chapman, Tr. Pa. 3.00

Rev. J. E. Hunevut Duncn, Pa. 5.00

Mr. J. S. Burkhardt, Selinsgrove, 10.00

Rev. Hackenberg Tr. of Synod Central Penn'a. 30.00

From Mr. J. M. Sheldon Phil'a. 10.00

Mr. Leppley, Snyder Co. Pa. 1.00

Mr. E. S. German Harrisburg, 10.00

Rev. Dr. Hausr St. Peter Congregation, 10.00

Total. 91.00

J. G. L. Shindel, Tr.

Feb. 1868.

All persons knowing themselves indebted on subscription or bond, on endowment will please remit at once.

For the American Lutheran.
GETTYSBURG AND SELINSGROVE.

The article under this caption in another column of to-day's paper, demands a reply. Its design will be seen from its concluding paragraph: viz to offer arguments for the union of these two theological schools. Were it not for the misrepresentations that are made in it, I would have left the question of union for others to discuss—the misrepresentations, however, I must correct, as no one has in his possession all the necessary data except myself.

The Ecclesiastical Connections and Control of these Schools.—"Vindex Junior" says:—"The former is governed by directors elected by Synods, and is under the special fostering care of the General Synod, the latter is not under synodical control at all, and its directors are not responsible to any higher church tribunal." The following is our constitution on this point:

"The Board of managers may consist of any number of members not exceeding thirty one-half of whom shall be ministers and the other half laymen, and in accordance with the original statutes it shall be a self-perpetuating body. It is provided, however, that any Synod standing in connection with the General Synod of the Lutheran Church, which shall have contributed in aid of the institution not less than one thousand dollars, shall always be entitled to two members in the Board one being a minister and the other a layman, the Synod having the right to nominate twice the number to be elected, whilst the Board shall choose from the number thus nominated."

"It is provided, moreover, that so long as the full complement of 30 members is not required by this pecuniary condition, the existing members of the Board may proceed to elect said member in such a way and manner and from such Synods as may to them seem most judicious, subject, however, to the provisions of the constitution. It is provided, finally, that two thirds of all the managers must be members of the Evangelical Lutheran Church standing in connection with the General Synod of said church."

"Two Synods are now exercising the afore-said right of appointing directors, viz: that of Central Penn. and the Melancthon Synod. The Synod of East Penna. can also exercise this right—and, if I had time to refer to the accounts, I think it would be seen that two other Synods come under the same conditions, viz: West Penna. and Maryland.

Again he states in substance, that our Board reports to no church judicature and is not amenable to any body, and publishes no official reports of the condition of its funds, and that none but its directors know how its affairs stand.

Three district Synods, and most probably five, can now, if they desire it, have annual reports laid before them through directors of their own choice and synodical connection. If they do not desire this, our Board is not to be blamed, nor yet our statutes. Indeed, we court the fullest investigation on the part of the Synods which enjoy the constitutional right to demand it—especially as regards the funds intrusted to our keeping—for we are sure that no school can show a fairer record.

Selinsgrove Abandoning its Original Design.—"I have no issue with 'Vindex Junior' as regards the original design of our school. Our statutes read thus:—

"For this purpose (to educate men for the gospel ministry)" "to seek out men who can not take a full course of education in our regular institutions, and give them a course of training adapted to their age and circumstances; a course, however, so thorough in theological as will qualify them to be able and faithful ministers of Christ."—"Vindex Jr." says—"If Selinsgrove had adhered to its original design . . . the opposition would not be so strong against it." He then proceeds to charge us in the most unqualified terms of such departure. He says:—"Selinsgrove has departed from the object of its foundation. It now receives graduates of colleges and other students qualified to enter Gettysburg."—"But a change has

been made in the policy and it now receives those who come with a college diploma or its equivalent, who instead of being advised to go to Gettysburg as was promised, are heartily welcomed." I once made such a promise at the meeting of the Gettysburg Seminary Board, and I now intend to show that I have conscientiously kept that promise, Vindex's assertions to the contrary, notwithstanding.

Of 42 students who have studied theology here and entered the ministry, all except six received their preparatory education either in whole or in part in our own Institute, and of these six, four had no better classical education than we require. Of the remaining two, one was a graduate of Wittenberg, Ohio, but he could not go to Gettysburg, neither would his father have supported him there—the remaining one had entered the senior class in one of the eastern colleges, had entered upon the work of teaching in Penna., finally concluded to prepare for the Lutheran ministry, but being a married man, preferred for reasons satisfactory to himself, to study at Selinsgrove. Besides, forty of these forty-two we regard as coming strictly within the provisions of our statutes—inability to take a full course of education in our regular institutions. If Vindex Jr. has proof to the contrary, let him produce it. Again of these 42, eighteen were married men, and their ages, at the time of matriculation, averaged 31 years; and the 24 single men, averaged 23 years. What now? Have I broken my solemn pledge? or, have our own statutes been trampled in the dust? I am willing that our readers shall judge between Vindex Jr. and ourselves. I think he must himself take back his own unfair charges—and then it will follow, according to his own statement, that the opposition to Selinsgrove will not be so strong. Fair play now, Br. D. D.

The Sheepskin. Vindex Jr., giving a reason why I would be likely to violate our statutes, says—"I am not surprised at this, for I can easily conceive that the worthy gentleman who with so much dignity occupies the professorial tripod alone, would find it very hard to refuse admission to a nice young man who shook a sheepskin in his face and who might do his profession credit as a pupil."—That is all very natural, but the question is: Should it be so? Natural as it seems to Vindex Jr., and as it would be to men of gum consciences, it does not happen to be so in our case. Never did "a nice young man," as an applicant, "shake a sheepskin in my face"—and, indeed, "sheepskins have little weight with me; as I refused one at my graduation, taking the position then as I do now, that a man must recommend himself to his fellows, not by displaying his 'sheepskin,' but by solid attainments and true moral worth.

There are some other points that need a reply, but I shall leave that for those who can dispose of them more readily than myself.

One thing more before I close. I have heard that it has been asserted in certain quarters, that there is nothing in our statutes to prevent a Unitarian from becoming a director or professor in our school, and that we are not free from the heresy of semi-Pelagianism.

Whenever any man has the moral courage to prefer these charges, I am prepared to stand the ordeal. When, Oh! when will brethren cease to bear false witness against their brethren? H. ZIEGLER.

For the American Lutheran.
To the Members of the Synod of Central Penna.

Dear Brethren: As chairman of the Mission Committee, I appealed to you sometime ago in behalf of our missions and missionaries, and fondly hoped it would be the last one needed. But I am disappointed. A few of the brethren responded, some liberally, others not so liberally, and some not at all. In the name of the committee I once more reluctantly appeal to you in behalf of our toiling and, in one instance at least, suffering missionaries. Some of them are actually suffering for the common necessities of life. If even all that Synod promised them is promptly paid, it would be insufficient to make them comfortable. My inmost soul was grieved while reading the letter of one of these self-sacrificing brethren, as he recited in plain, but uncompelling language, his wants and straitened circumstances—I could not refrain from weeping. His little band is doing all they can, but are unable to relieve him. What is our duty in this case? Shall our missionaries, whom we have obligated ourselves to support, continue to suffer? Must not our cheeks blush for shame? Mine did. Shall not their wants, and even sufferings, awaken sympathy in our hearts in their behalf, and arouse the dormant energies of our being, into action? Why this lethargy and inactivity? Do we not know that we have undertaken this glorious, God given work? Shall this work now be hindered or destroyed by our own supineness and inactivity? O that God would create in every heart an unquenchable thirst for souls and an undying love for Jesus. It seems to me that if our hearts were aglow with the love of Jesus, as the hearts of all his ambassadors should and must be if we would stand acquitted at the day of Judgment, these frequent appeals in behalf of perishing souls and the cause of Christ would be entirely unnecessary. Brethren, this is our last appeal before Synod, and if it is heeded all will yet be well, but if not, what shall be done? Shall we borrow money on the credit of Synod, or tell our tolling missionaries to abandon their work? The former would be no easy matter and the latter dare not be done. Brethren, I do most earnestly, and with all the ardor of my soul, entreat you to attend to this matter then as honest and say so, and then the Committee will know what to do. You may regard this appeal as rather plain and pungent, but I can't help it. My heart is on fire and my whole being is aroused by the simple recital of the straits of one dear brother. Were I not strictly forbidden to make it public, I would give his simple, uncompelling statement. But, in honor, I dare not do this. I now leave this matter with the brethren, hoping and praying that God may move us all to do our whole duty.

D. SELL.

For the American Lutheran.
A Word to "H." in Westminster.

M. EDITOR.—In the *Luth. and Missionary* some time since, there was a letter published from Westminster, Carroll county, Md., over the signature of H. In this letter, the brother tells us some strange, and really some funny things. He tells us that since his people have tasted of the doctrines and morals inculcated by the *Luth. and Miss.*, their appetites are increasing. Now this is quite gratifying to Bro. H. It will make his work much easier, if he can plaster over the consciences of his people with forms and ceremonies.—He will have little trouble in directing anxious inquirers to the Saviour, and Satan will cease to buffet them. I once heard a young man, who was noted for his wickedness, after listening to a Universalist preacher, say that he was very glad that there was no hell, because he did not want to repent, nor yet to perish. He said I like that kind of preaching, it is such an easy way of getting to heaven. And his appetite was increasing. He then tells us that they have a revival and assures us of its truth, by telling us that the revival began in the old Pa. Synod, and says he is glad, and moreover proud of it, because he was ordained by that prim old lady. Now, I wonder what kind of a revival that is. A couple of years ago, he told us of a revival in the Westminster charge, where sinners were anxious and came forward to be prayed for, and he directed to the Lamb of God. If he would come to the Pa. Synod, with a report of such a revival as this, I fear he would be dismissed and put out of the synagogue.—Would not Mr. H. cut a pretty figure in the old Pa. Synod, before a number of anxious souls who were weeping over their sins, and asking with deep contrition of soul of God's people, 'what they must do to be saved,' and begging an interest in their prayers? Oh, yes, evitable! Standing before such souls with gown and liturgy, and a choir, to sing the Te Deum and Gloria Patria; to tell the people that God had mercy, &c. I fear he would be as much out of place, as the man on humiliation day, reading a prayer from a book, which thanked God that we were enjoying peace and happiness as a nation in the midst of a rebellion. Mr. H. then goes on to tell us that they are making progress; that they are building a fine church of brick, and are decorating it with a cross on the steeple. This is the second time, if not the third, that he has published in the *Luth. and Miss.* that he is having a cross on the steeple. I would advise him to put his next cross article in a political paper of Philadelphia or New York, for if he does not take some other method of making it known to the world, his fame will be confined so a very narrow limit at last.—He then tells us that he and a Catholic had an argument, and the Catholic called him a heretic. I do not wonder at that, because the Catholic not only has his cross upon the steeple, but carries it about his neck, where he can touch it at his will. But H. hangs his high, that he can only look at it in the distance. If the Synod of Central Pennsylvania had hung the cross on the church steeple instead of bearing it during the seven years of his study, whilst they were supporting him as a beneficiary on their funds, I fear his allowance would have been very small, and yet he tells the tale of his own ingratitude, by informing the readers of the *Luth. and Miss.* that when they had given him all that he could receive, he went off to a Synod which had never given him a groat, to be ordained. Again he brings in the Doctors of Divinity, and talks about duty and orthodoxy. Does he want to be doctored too? I really think he needs it; his divinity must be in a precarious condition. It is a fortunate thing that he has blown off some gas, otherwise he might 'burst' before doctoring time comes round. If he thinks there is any danger, I would advise him to apply to the Synod of Central Pennsylvania, possibly they may be compassionate enough to appoint a committee to aid him in his affliction.

Member Synod Central Pennsylvania.
Asylum for Useless Young Men.

In every community there is a certain percentage of useless young men, whose ultimate condition must excite the sympathy and consideration of every philanthropist. What will become of them? We do not put the question as to their future state, but how will they round off their earthly existence? They have no visible means of support; still they hang on, they vegetate, they keep above ground. In a certain literal sense, they may be said to live, move, and have a being. They lounge in offices, promenade the streets, appear at social amusements, play the gallant to good-natured ladies, and attend to the necessities of lap-dogs. Their more quiet and demonstrative life may be described as an intermittent torpor, in which meals, cigars, drinks and sleep mark the changes. Their existence would be a mystery but for their bearing relations to other substantial people known as "pa's," "ma's," or "better half," who are able to make provision for the waste and protection of their bodies in the way of clothing and food. Still, ought these young men to be left to the chances of parental or domestic affection? All are not equally fortunate.

What shall we do with those whose dependence is precarious? They do not admit of any utilitarian disposition. In cannibal countries they could be eaten as a substitute for veal; their bodies would also make excellent fertilizers for sterile lands; but the prejudices of a Christian people would revolt at this solution of this problem. A certain number could be employed as lay figures in shop windows to exhibit clothes on, but the tailors might not have confidence in them. Most of them could color meerschaums, but this business would produce little revenue. What, then, shall be done? The tax now falls upon a few, and it ought to be distributed. We propose, therefore, a State Asylum for useless young men. An institution of this kind could be easily filled with those between the ages of eighteen and thirty, who should be grouped and associated together, so that the rude jostling and friction of the working world would not disturb their delicate nerves.

Here they could cultivate their moustaches, part their hair behind, and practice attitudes. In this resort, with a little enforced exercise to keep their circulation in a healthy state, with dolls to play with as a compensation for the absence of ladies' society, these useless young men could be supported with ease and comfort, and all industrious people would be willing to pay the expense

Children's Department.

The Two Brothers: and what Echo Said to them.

Once on a time, two little boys,
And naughty ones you'll say,
Resolved, before they'd go to school,
That they would go and play.

The spot they choose to linger at,
And sent themselves to chat,
Re-echoed, or sent back the voice—
But they did not know that.

Said William to his brother Dick,
"We shall not be found out."
But Echo mocked the naughty boy,
And answered, "Be found out!"

"I fear," said Dick to little Will,
"That some one eavesdrops!"
He looked to see, and echo then
Cried, "Some one eavesdrops!"

"Oh! never mind," said William, then,
"Come do not be afraid!"
So when they both began to play,
Said Echo—"Be afraid!"

"What can it be?" said William,
"That some one eavesdrops!"
For he began to be afraid;
Said Echo—"Go to school!"

Then, softly whispering, they said,
"Oh, if our master knows!"
But Echo, answering every word,
Said, softly—"Master knows."

"What shall we do?" then William said,
"We must not tell a lie."
And then they heard the Echo's voice
Say—"Must not tell a lie."

So Dick began to cry, and said,
"William, you brought me here!"
Said Echo, in a mournful tone,
"William brought me here!"

"I never will do this again,
If master will forgive,"
Said Will to Dick; and then the voice
Said—"Master will forgive."

"Then let us go," said little Will;
"Come, Dicky, do not cry!"
And in the same tone Echo said—
"Come, Dicky, do not cry!"

"We shall not be so very late,
If we make haste away!"
And Echo, with a warning voice,
Cried out—"Make haste away!"

Then Dicky dried his tears, and said,
"I will do so no more!"
And Echo, in a cheerful voice,
Then said—"Do so no more!"

"Then we'll be off to school," said they;
And off they quickly ran;
And, happily were just in time,
Before the school began.

Remember, then, my little friends,
Though Echo nothing knew,
There's One above who always knows,
Both what you say and do.

Is it Wicked to Covet Babies.

Under this caption Rev. Henry Ward Beecher writes the following article for the New York Ledger:

I have great trouble with the Ten Commandments—no, there is nine that do not trouble me, and one that does, as if it felt that it had a right to include in itself all the authority of the other nine.

Now, stealing has never been a pet sin. It is true, as a child I slowly learned the distinctions of property when presented under the form of cakes, tarts, sweetmeats. But a quince switch early developed in me a clear judgment and good conscience. I will own, too, that, ripe cherries, hanging over the road, and within my reach, had a confusing effect upon my early moral ideas. But when I had once overcome the temptations which took advantage of youthful inexperience, and applied me with doughnuts, crullers, rarely red apples, and such like besetments, I emerged into a realm of honesty which I have inhabited since with reasonable good reputation.

The command touching murder might be taken out of the decalogue safely, I think, in so far as I am concerned—I don't think that I should ever kill anybody.

But there is one command that sorely tries me. It is this: "Thou shalt not covet." I get on with this very well, in so far as the expressing specifications go. It is the "nor" which is itchy neighbors' that causes me trouble.

I don't want his house, his grounds, his money, his wife—but how about the children? Ah! there is my stumbling and downfall!

A babe about one year old, beginning to frolic, fairly able to manage its hands, creating new words out of old ones, laughing and crying from sensibility rather than pain, I can not see one of these without a sharp attack of covetousness. Now that I think of it, I do not know that I am so safe on the matter of stealing as I just now represented. I do feel some emotions, as if, could I do so, I would know what to do with it afterwards, I would snatch the body and run away with it. In your answers to Correspondents can you give me any help? Is it wicked? Do I covet? And is thinking about stealing, with genial feelings of how enjoyable it would be, amount to the moral commission of the act? If so—if I have stolen all the babies that I wished were mine, though they were in fact my neighbors, then I am in an awful condition!

But it was not this confession that I set out to make, but an expostulation, rather—There is a heedlessness in the doings of parents that surprises me. Every day they send out two or three little rogues, so sweet and so innocent, and beautiful, that as I make my morning walk to the post-office, I am brought to a full stand, and have to fight with my conscience. "Now, there is no use; little fellows are too sweet—"

And just then one of them runs up to me and puts up two little lips, showing how well he has been brought up at home, and that he carries the day!

Not covet them? It is too late; it is done already!

Another dangerous practice is to put children at the window. On some days it seems as if the streets were a picture gallery, and a greater than Reynolds or Corregio had been hanging children's heads in the most advantageous positions. My neck aches with looking up! Tidy nurses hold up to view the most beautiful children, that, safe in the distance, laugh, pat their hands at you, and even throw you kisses. My peace of mind is disturbed every day, and it is clear to me that there is some malice aforesaid; for, where I have been seen to gaze with special admiration, and to resist the spirit of covetousness with great difficulty, there, on the morrow, will be found waiting for me, in yet more bewitching presentment, the same face, set off with two or three other faces, as if to make the temptation stronger. Mothers of beautiful children have much to answer for.

The other day as I passed down Pierrepont St., I saw in an open lot a dozen or two of young girls—the eldest hardly ten years old—playing with the utmost glee, and the teacher leading on the frolic. I leaned on a low gate, and was studying the unconscious grace of their movements, the charming expressions, the beauty of their overflowing faces, when some one of them made a mistake and was caught—when one of them spied me, and, with a cry, ran to me, and reached up to kiss me; and her little six-year old sister was close behind, on the same errand; and a little red riding hood, with one hand full of bread and butter, joined in, till there were four or five about me. Mr. Bonner, I did covet them! I am sorry to say that I am not sorry for it. Indeed, the matter is getting worse every year. What shall be done?—Ought not the pretty children to be kept out of the streets and away from the windows?—Or else, ought it not to be agreed that the command against coveting does not include children under ten years old?

HOOFLAND'S GERMAN BITTERS.

It is a compound of the most powerful and purest of the roots, herbs, and barks from which the most powerful medicines are made. It is a scientific compound. These are the only Bitters that can be used in cases where alcoholic stimulants are not admissible. It is a compound of the most powerful and purest of the roots, herbs, and barks from which the most powerful medicines are made. It is a scientific compound. These are the only Bitters that can be used in cases where alcoholic stimulants are not admissible.

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INTRODUCED INTO AMERICA FROM GERMANY, IN 1855.

HOOFLAND'S GERMAN BITTERS,

HOOFLAND'S GERMAN TONIC, PREPARED BY DR. C. M. JOHNSON, PHARMACEUT, PHILADELPHIA.

The greatest remedy for Liver Complaint, DYSPEPSIA, NERVOUS DEBILITY, JAUNDICE, Diseases of the Kidneys, ERUPTIONS OF THE SKIN, and all Diseases arising from a Disordered Liver, Stomach, or BLOOD.

Read the following analysis, and if you find that your system is affected by any of these, you may rest assured that this medicine will be of great service to you. It is a scientific compound. These are the only Bitters that can be used in cases where alcoholic stimulants are not admissible.

Constitution, Flatulency, Headache, Piles, Fullness of Blood to the Head, Acidity of the Stomach, Nausea, Heartburn, Disordered Liver, Stomach, or BLOOD.

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Pennsylvania Central Rail Road

WINTER TIME TABLE.

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

ON AND AFTER MONDAY, NOV. 24, 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.

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 6:10 p. m.

CINCINNATI EXPRESS leaves Harrisburg daily at 9:25 a. m., and arrives at West Philadelphia at 12:5 a. m.

HARRISBURG ACCOMMODATION leaves Harrisburg daily (except Mondays) at 4:10 p. m., and arrives at West Philadelphia at 9:40 p. m.

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily 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 Pittsburgh at 10:5 a. m., connecting with Pennsylvania Railroad train.

WESTWARD.

ERIE MAIL west, for Erie, leaves Harrisburg daily (except Sundays) at 3:30 a. m., and arrives at Erie at 8:45 p. m.

DAY EXPRESS west, for Erie, leaves Harrisburg daily (except Sundays) at 4:20 p. m., arriving at Erie at 9:45 a. m.

CINCINNATI EXPRESS leaves Harrisburg daily (except Monday) at 12:15 a. m., arrives at Altoona at 4:47 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.

FAST 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 3:30 p. m., takes supper, and arrives at Pittsburgh at 1:30 a. m.

EMIGRANT TRAIN West (to which First Class Passenger Car is attached for the accommodation of local travel) leaves Harrisburg daily (except Monday) at 7:15 a. m., arrives at Altoona at 9:45 a. m., takes dinner and arrives at Pittsburgh at 10:40 p. m.

DILLERVILLE ACCOMMODATION, west leaves Dillerville daily (except Sundays) at 3:15 p. m., leaves Mount Joy at 5:30 p. m., and arrives at Harrisburg at 6:00 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penn'a R. R. Harrisburg, Nov. 23, 1867. ap27-dif

PHILADELPHIA & ERIE R. ROAD

WINTER TIME TABLE.

THROUGH AND DIRECT ROUTE BETWEEN PHILADELPHIA, BALTIMORE, HARRISBURG, WILLIAMSPORT, AND THE GREAT OIL REGION OF PENNSYLVANIA.

Elegant Sleeping Cars On All Night Trains.

On and after MONDAY, NOV. 25th, 1867, the Trains on the Philadelphia & Erie Railroad will run as follows:

WESTWARD.

MAIL TRAIN leaves Philadelphia 11:15 p. m., and arrives at Erie 9:00 p. m.

ERIE EXPRESS leaves Philadelphia 12 noon and arrives at Erie 6:35 p. m.

ELMIRA MAIL leaves Philadelphia 8:00 a. m., and arrives at Elmira 10:05 a. m.

MAIL TRAIN leaves Erie 10:25 a. m., and arrives at Philadelphia 1:55 a. m.

ERIE EXPRESS leaves Erie 4:25 p. m., and arrives at Philadelphia 8:45 p. m.

AGENTS WANTED FOR THE BLUE COATS,

And how they lived fought and died for the UNION.

WITH Scenes and Incidents in the Great Rebellion.

Comprising Narratives of Personal Adventure, Thrilling Incidents, Daring Exploits, Heroic Deeds, Wonderful Escapes, Life in the Camp, Field and Hospital; Adventures of Spies and Scouts, Together with Songs, Ballads, Anecdotes and Humorous Incidents of the War.

Splendidly Illustrated with over 100 Fine Portraits and Beautiful Engravings.

There is a certain portion of the war that will never go into the regular histories, nor be embodied in romance or poetry, which is a very real part of it, and, if preserved, convey to succeeding generations a better idea of the spirit of the conflict than many dry reports or careful narratives of events, and this part may be called the gossip, the fun, the pathos of the war. This illustrates the character of the leaders, the humor of the soldiers, the devotion of women, the bravery of men, the pluck of our heroes, the romance and hardships of the service.

The Valiant and Brave Hearted, the Pictorial and Dramatic, the Witty and Marvelous, the Tender and Pathetic, and the whole Panorama of the War are here thrillingly portrayed in a masterly manner, at once historical and romantic, rendering it the most unique, unique, brilliant and readable book that the war has called forth.

Amusement, the Witty and Marvelous, the Tender and Pathetic, and the whole Panorama of the War are here thrillingly portrayed in a masterly manner, at once historical and romantic, rendering it the most unique, unique, brilliant and readable book that the war has called forth.

Send for Circulars and see our terms, and a full description of the work. Address, JONES BROTHERS & CO. Philadelphia.

W. F. WAGENSELLER. M. L. WAGENSELLER. NEW BUILDING. NEW FIRM. NEW GOODS.

At the Old Wagenseller Store at the Canal.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, Notions, &c. Also, Coal, Salt, Plaster and Fish, all of which will be sold low for Cash or exchanged for country produce. Please give us a trial. WAGENSELLER & SON.

Lackawanna & Bloomsburg Railroad.

On and after May 28, 1867, Passenger Trains will run as follows:

SOUTHWARD.

Leave Scranton, 5:50 a. m.; 10:00 a. m.; 7:10 p. m.

" Kingston, 6:55 a. m.; 11:20 a. m.; 8:20 p. m.

" Rupert, 9:20 a. m.; 8:30 p. m.

" Danville, 9:54 a. m.; 8:50 p. m.

Arr. Northland, 10:30 a. m.; 9:35 p. m.

NORTHWARD.

Leave Northland, 7:00 a. m.; 5:20 p. m.

" Danville, 7:40 a. m.; 6:00 p. m.

" Rupert, 8:15 a. m.; 6:35 p. m.

" Kingston, 10:50 a. m.; 2:50 p. m.; 8:30 a. m.

Arr. Scranton, 9:05 p. m.

Trains leaving Kingston at 8:30 a. m. for Scranton, connect with Train arriving at New York at 5:20 a. m.

P. Passengers taking Train South from Scranton at 5:30 a. m. via Northland, reach Harrisburg 12:30 p. m., Baltimore 5:30 p. m., Washington 10:00 p. m., via Rapid reach Philadelphia at 7:00 p. m.

Kingston, March 21, 1867. H. A. FONDA, Sup't.

TO TEACHERS AND OTHERS.

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