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## And Weekly Religious and Literary Visiter.

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### EPISTLE to the ROMANS.

**LUTHER'S PREFACE TO PAUL'S EPISTLE TO THE ROMANS.**  
 Translated from the German by E. L. HAZELTIN, D.D.  
 (Concluded.)

Now we proceed to enumerating the contents of this epistle.

As it is the duty of every Evangelical preacher, in the first place to set forth the law, to expose sin in its hideousness and in its subsequent punishment, and to show, that everything is sin, whatsoever is not done in the Spirit and through faith in Christ; to the end, that men may be brought to the knowledge of themselves and of their miserable state, that they may be humbled and desire aid, so does likewise the apostle Paul in the first chapter of this epistle set forth the heinous nature of all sin and unbelief, such as the sins of the heathens were, and as the sins of all those, who still live without the grace of God; and he informs us, that the wrath of God is revealed from heaven through the gospel against all men, on account of their impious lives and unrighteousness. For although it is manifest unto them, that there is a God, yet human nature without grace is so corrupt, that it neither honors him, nor is thankful to him, but is so deluded and blinded, that it falls from sin into sin, until it has brought forth idolatry and the most degrading vices, which are practised without shame and with impunity. In the second chapter he declares, that the punishment of sin falls also upon those, who appear pious before men, but commit sin in secret, as the Jews did.—All these men are hypocrites, because, though they live blamelessly in the sight of men, are enemies of God in their hearts; they condemn others, believing themselves pure, but are filled with hatred, avarice, pride, and all uncleanness. These men despise the riches of God's goodness, and after their hardness and impenitent heart treasure up unto themselves wrath against the day of wrath. In this manner the apostle presents to our view as a faithful interpreter of the law, all men as sinners, and announces the wrath of God to all men, not excepting those who live decently in appearance, but are without divine grace, and he represents them as being as much hardened and as unrepentant as the open offenders. In the 3d chapter, he declares all men as being accountable sinners before God; that the only advantage, which the Jews had enjoyed, was the possession of the sacred oracles; that the unbelief of some did not make the faith of God, without effect; and quotes the 51st Psalm: That God remaineth just in his sayings. He then returns to the main subject, setting forth from scripture, that all men are sinners, that by the deeds of the law no flesh shall be justified, because by the law is the knowledge of sin. In the next lesson, he gives, the apostle informs us of the right way to piety and salvation, saying: that inasmuch as all men are sinners, and come short of the glory of God, they are justified freely by his grace by faith in Christ, through the redemption, that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood. Hereby he shows, that the righteousness of Christ alone saves us, which is imparted unto us through faith, a righteousness, which has now been revealed through the gospel, but which had been announced in olden times in the law and by the prophets. In this manner the law is established by faith, though the works of the law and our glorying in them, are rejected. In the fourth chapter he meets and obviates several objections. The first, which he disproves, is one, which is objected to by all men, when they hear for the first time, that we are saved by faith without works.—They say: "Are no good works to be performed?"—By way of reply the apostle introduces Abraham and inquires: What has Abraham effected by his works? Were his works useless and in vain, that Abraham was justified without works by faith alone, so that the scripture declares him justified before the work of circumcision.—Gen. xv. But if the work of circumcision, being a good work of obedience, and commanded by God, was not effectual to Abraham's justification, surely no other good work can be effectual.—But as the circumcision of Abraham was an external sign, by which he manifested his justification through faith, so likewise are all good works merely external signs, manifesting as good fruits, the previous justification of the internal man before God. By this reasoning the apostle confirms the doctrine of faith, set forth in the 3d chapter, by a strong and powerful example, to which he adds the testimony of David, from the 32d Psalm, also showing, that man is justified without works; though the works will follow justification. He then applies this example to all the other works of the law, and infers, that the Jews cannot be the heirs of Abraham, merely, because they are his children according to the flesh, much less on account of the deeds of the law, but that the possession of Abraham's faith is requisite, to constitute them his lawful heirs, inasmuch as Abraham was justified before the law of Moses, and previous to circumcision, through faith, and is called the father of all believers, and that the law worketh rather wrath than grace, because not one keeps it cheerfully and from the heart. Therefore faith alone can obtain the grace promised unto Abraham; and these examples are written, that we also may believe. In the fifth chapter he treats of the fruits and works of faith: such as peace, joy, love to God and all men, glory in tribulation, patience, experience and hope. For all these good works will succeed a genuine faith, in consequence of that unbounded love of God, manifested towards us in Christ, when he gave him to die for us, though at the time we were unable to ask him for that favor, yea, when we were his enemies. Therefore, although we are justified without works, it does not follow, that we have to perform no good works, but that truly good works will not fail to succeed a genuine faith. After this statement, the apostle, in a beautiful digression, gives us information concerning the origin of sin and of righteousness, of death and of life; by drawing a comparison between Adam and Christ. The main point in this argument is, that the advent of Christ, as of a second Adam, was necessary, that we might inherit his righteousness by a new spiritual birth through faith, just as the first Adam has made us heirs of sin, by our carnal birth and descent from him. By this statement the doctrine is further confirmed, that no man can be released from sin, and obtain righteousness any more than he can help being born. The same truth is further strengthened by this consideration, that the divine law—which we might suppose would save, if anything could do it—came, not only without affording aid, but actually increased sin, because the corrupt nature of men becomes the more hostile to the law, the more the law opposes its consciousness. Therefore the law sets the necessity of Christ's advent in a still clearer light, and proves that grace is necessary, if our nature shall be changed. In the 6th chapter the apostle treats of the peculiar works of faith, by describing the contest of the Spirit with the flesh, with the view totally to destroy those sins and lusts, which still remain in the heart after justification, and he teaches us, that our deliverance from sin by faith, does not lead us to inactivity, sloth and carnal security, as if there were no more sin in the heart. Yes, sin is still here, but it is no longer imputed unto us unto condemnation, on account of that faith, which entereth into mortal combat with sin. We have therefore sufficiently to do with ourselves, while we live, to keep our body under, destroy concupiscence, and to compel our members to obey the Spirit and not the lusts of the body; so that we may become similar to the death and resurrection of Christ and fulfill our baptismal covenant—since Baptism signifies the death of sin and the new life of grace—until we, completely cleansed from sin, arise with Christ in our body, and so live for ever. And this may take place, as Paul says, because we are not under the law, but under grace; and he explains this phraseology by stating, that when he says, we are not under the law, he has in view that state of man, when, without grace in the heart, he troubles himself about the works of the law; because in that case, sin will surely reign through the law, since no man by nature loves the law—and this hatred of the law itself is a heinous sin—but grace reconciles us to the law, and then there is no more sin, the law being no longer against us, but in harmony with us. And this is the true liberty from sin and the law, that we do and can do naught but good, with full consent of our affections, and live in a blessed state without any compulsion from the law. This liberty is altogether spiritual, and does not destroy the law, but enables us to act according to the requirements of the law freely, with love and delight and without any compulsion. Suppose thyself the tenant of some land-holder, and unable to pay thy rent. Two methods will then present themselves to thee, by means of which thy debt may be discharged. The one is, if the lord of the manor will forgive the debt and cancel thy bond. The other is, if a kind hearted man were willing to pay for thee, thy creditors will then be satisfied and destroy thy bond. In this latter mode Christ has made us free; Christian liberty is therefore not a licentious and carnal liberty, which has no work to perform; but it is a liberty, which does a great deal in a variety of ways, and which delivers us from the demands and the debt of the law.

In the 7th chapter, the apostle supports his assertion by a comparison, taken from the works of marriage. When the husband dies, says he, the wife is no longer bound to him and may marry again, which she could not do, while her husband was alive. So also, while the sinful Adam is alive, our conscience is bound to the law, but when the Spirit has slain him, conscience is free, however not so, that it has nothing to do, but our engagement to Christ, our second husband, commences, and is to bring forth fruit unto life. After this statement, he explains the true nature of sin and of the law, and teaches us, that sin receives strength through the law. For our old Adam becomes the more sensible of his enmity to the law, the less he is able to satisfy its demands. His nature being sinful, he cannot but sin, and therefore the law is death and destruction to him.—Not, that the law is evil, but because the evil nature of man cannot bear, that the righteous law should demand of him, to do good, just as a very sick person would think very hard of it, were you to ask him to do, what a sound man only can perform. Hence the apostle infers, that whosoever the law is fully known and understood, its only work is, to remind

us of our sin, and by this means to slay and to expose us to the punishment of eternal death. All this is in perfect accordance with the experience of our conscience, when smitten by the law. If we therefore desire to be truly pious and happy, something else besides the law is requisite, to render us so.—Nevertheless the knowledge of the law is indispensably necessary; because man, ignorant of the law, is spiritually blind, impiously supposing, that he is satisfying the requirements of the law by his own works, not knowing, that the law demands a free and a willing heart. In such a situation man does not behold the face of Moses, the veil intervening. Next, the apostle points out the contest between the flesh and the spirit, setting himself forth as an example, that we too may learn to slay sin within us. He says, that there are two laws, the one spiritual, the other carnal, both making their respective demands with equal severity, and thereby creating a war within us. This strife continues more or less, while we live, according as the spirit or the flesh obtains the victory, until we become wholly spiritual. In the 8th chapter Paul comforts the christian warrior, by shewing, that there is no condemnation to those, who are in Christ Jesus, and furthermore points out the nature of both flesh and spirit; the latter proceeding from Christ, who has given us his holy Spirit, which enables us, to become spiritual, to subdue the flesh, and who assures us, that we are the children of God, so long as we obey the Spirit and resist sin, that we may destroy it, notwithstanding its rage within us. But as crosses and sufferings are the most effectual means to subdue the flesh, he directs us for comfort in sufferings to the assistance of the holy Spirit, the love of God and the participation of all creatures in those sufferings, saying, that the spirit sighs within us, and the creatures groan and travail in pain, waiting for the manifestation of the Son of God. In this manner the apostle recommends to us the work of faith in the 6th, 7th and 8th chapters, bidding us to destroy the old Adam, and to subdue the flesh. In the 9th, 10th and 11th chapters, he gives us some information respecting the election of God, as the source of our faith or of its absence, he shews, that our deliverance from sin, or our abiding in sin; in short, our piety does not depend on ourselves, but on God. For if our piety were depending on ourselves, the devil would surely overcome us all on account of our weakness and wavering disposition. But as God's election cannot fail him, and no one can resist him, we have hope to overcome sin. A solemn warning ought however to be given to all wicked and forward spirits, who would dare attempt to search the depths of divine Providence, by inquiring, whether they are elected or not. Persons of this cast will run into destruction, either through presumption or despair. But do thou, O christian, follow this epistle in its order, and first of all seek the knowledge of Christ and his gospel, that thou mayest not remain a stranger to thy sinfulness and to his grace, and then learn the warfare chapters in, as we are taught in the first seven chapters of this epistle. Having reached the 8th chapter, the christian cross and sufferings will shew thee, how comforting the doctrine of God's providence is. For without sufferings, crosses and even pangs of death we cannot suitably and profitably understand the doctrine of God's providence. Old Adam is first to be destroyed, before we can bear this strong wine, when milk ought to be thy nourishment, for each doctrine has its own measure, time and age.—In the 12th chapter we are taught by the apostle, what a service, acceptable to God, is, by saying, that all christians are priests, and as such have to offer not gold or bullocks, but themselves, a living, holy and acceptable sacrifice, by denying every worldly lust. After performing this duty, he describes the external walk and conversation of christians in the church; how they are to teach, preach, serve, give, suffer, love, live and act both towards friend and foe. A living and active faith produces all these good works.—In the 13th chapter, he commanded us to honor and to respect the civil government under which we live, because it is instituted for the protection of the pious,—though it cannot make us so—and to restrain the wicked by fear, so that they cannot do all the mischief, which otherwise they would. Therefore the government is to be respected by christians, though for their own persons they need it not. Finally he includes all our duties in charity, and closes the chapter with an exhortation, to imitate the blessed example of our Lord and Saviour Jesus Christ.—In the 14th chapter we are directed to deal tenderly and kindly with those, who are weak in the faith, and commanded not to abuse our christian liberty to the injury of the weak, but to their edification. An inevitable consequence of the omission of this duty will be divisions among christians, and indifference to the gospel, therefore it is by far better, to indulge the weak in faith in their weakness, until they grow in the knowledge of the gospel, than that the doctrine of Christ should perish. This indulgence of the weak is the peculiar work of charity, and ought to be particularly attended to in the present day, if weak consciences are troubled without necessity about the eating or not eating of meat and other things appertaining to christian liberty, before they have fully comprehended the truth. In the 15th chapter he sets Christ before us as our example in charity, to induce us to bear the infirmities

of the weak, and not to cast them off, that they may be improved and edified.—For Christ has dealt with us in this manner, and continues to bear patiently our imperfections as well as the reproaches of the wicked. In conclusion he prays for the Romans, praising them, and as minister of Jesus Christ to the Gentiles, commends them to God, and affectionately entreats them to aid in supplying the wants of the christians at Jerusalem.—The 16th is a chapter of salutations, wherein, however, he does not neglect to warn the Romans against these doctrines of men, which are contrary to the doctrine of Christ, and which occasion divisions and offences. And it almost seems, as if the apostle had foreseen, that those seducing and offensive canons and decretals and that host of human traditions would proceed from Rome, which are ruining the world, and which have taken this epistle, all faith and all spirit out of sight, so that nothing is left, but that idol, the belly, whose worshippers the apostle calls them.—May God grant us a full deliverance from them. Amen.

We learn then, from this epistle, what a christian ought to know, viz: what the terms law, gospel, sin, punishment, grace, faith, righteousness, Christ, God, good works, love, hope and cross mean, in the gospel sense.—We also learn, how we should order our conversation towards all men, pious or impious, strong or weak, friend or foe, yea towards ourselves. All these doctrines the apostle proves from scripture, as well as by example taken from the prophets and his own life and experience, so that no wish of a christian remains ungratified, and that it seems, to have been the apostle's intention, to give us in this epistle, a summary of the christian and evangelical doctrine, and to prepare us for the reading of the Old Testament.

For whosoever takes this epistle to heart as he ought, will be doubtless initiated into the spiritual understanding of the Old Testament. May therefore every christian carefully and diligently attend to the contents of this epistle, to which God grant his blessing. Amen.

**REVIVALS.**  
 From the Evangelist.  
 O LORD, REVIVE THY WORK.

Let the reader ponder the following reasons why he should pray for a revival:

1. A revival is calculated to search the hearts of professors of religion, and show who are the hypocrites. In a time of coldness, as they are not guilty of gross immoralities, they are considered as disciples; but when the Spirit comes and searches their hearts, they will then know whether they have a heart for the work or not. Many in a revival show the little interest they feel in the salvation of men, while others are up and doing. Hypocrites must not look for miraculous occurrences to reveal their character. Judas was left to reveal himself. Perhaps my reader is a hypocrite! no wonder he is not anxious for a revival!

2. Another reason why we want a revival, is that the self-deceived may be undeceived. We read of some who sought admission after the door was shut; they cried, "Lord, Lord, open unto us!"—Reader, if you are deceived, do you not wish to know the true state of your case. In a revival we have the searching power of God's Spirit.

3. Another reason why we need a revival, is that christians may do their first works, and have their hopes renewed, and their joys restored. They will return from their wanderings, and do again their first works. Christians will grow in grace. It is when they have much of the Spirit of God that they gain great victories over the Adversary.—When God is moving in the hearts of all around, they are enabled to feel the influence of the Spirit and are enabled to say when the temptation comes, "Get thee behind me, Satan!" Who that has felt through grace this power over temptation, does not wish to feel it again.—When the individuals of a church are thus moved by the Spirit of God, they become strong. The strength of a church consists not in its wealth or in its talent, but in its piety. It is moral power which is to renovate the world. When men have the power which holiness imparts, they are strong; one can chase a thousand, and two put ten thousand to flight.

4. Revivals heal divisions. When God is pouring out his spirit and sinners are turning to God, christians have no time to quarrel, and if one tries to draw them into a dispute they say as did Nehemiah, "I am doing a great work."

5. Sinners will be converted.—Brother, your wife may be led to submit!—Sister, remember that your husband is a stranger to the grace of God! Can you refuse to pray for a revival. Parents, your children are in the gall of bitterness, and they may be led to Jesus Christ: will you not pray. The openly vicious will not be reclaimed. Family altars will be erected, and children now vicious, will be brought under the wholesome restraint of family religion. They will be trained for God. Some young men may be converted, who may become ministers and missionaries, and go forth and preach Christ, and be the means of converting thousands of others.

Do you ask for other reasons why you should pray? Go to the death bed of that Christian, see his joy and peace! Do you ask where he got his hope? I answer in a revival. Would you not rather be the means of giving that joy in the death hour, than to have the wealth of India?

Do you ask another reason? Go to benighted Africa; see that Ethiopian, as he scoops in the sand his last sad resting place, lift up his heart to God. Hear him bless the God of Heaven, for sending him the white man, to tell him the way to become a follower of Jesus. If you pray for a revival, your prayers

may be instrumental of the conversion of some missionary, who shall cause the Ethiopians to stretch out their hands to God; and these Ethiopians will convert other nations, and they others, till the world shall all be redeemed from sin and hell.

Go to heaven! hear the song of the redeemed! They were converted in a revival. Consider again; if you do not pray, sinners will be lost, and in the judgment they will cast at you a look of reproach, which will be withering.—Will you not pray! J. J. D.

### JUVENILE.

**TRANSLATORS OF THE BIBLE.**  
 A Dialogue for our Young Readers, between Uncle Justin and his two Nephews.

"Here my boys, (said Uncle Austin,) is the best translation ever made of the Bible."  
 Hilary.—Which is that, dear uncle?  
 Uncle.—It is our common English Bible, but it goes by various names. Sometimes it is called simply, *The English Version*, because it is the latest and best of the Bibles in our language. Sometimes it is called *The authorized Version*, because it was published by the authority of the government, and because the use of it is enjoined by many churches. Sometimes it is called *King James' Version*, because it was made by his order. We may also call it the *Common Version* or *Translation*. And whatever we call it, we must acknowledge that it is one of the greatest blessings which God has ever conferred on any land or nation.

Earnest.—It seems to me, uncle, as if it was given to a great many lands and nations.

Hilary.—How so, Earnest?  
 Earnest.—Because it is in English, and English is spoken in many different countries.

Uncle.—You are right, Earnest, and your expression is more just than mine. The English Version is a gift of God to many millions. If none were to read it but the inhabitants of the single island of Great Britain, it would be a great thing; for there are in that island alone, more than sixteen millions of souls. Then there are more than seven millions in Ireland. So you see that there are more than twenty-four millions of people in these two islands; and among all these the Bible may be carried, but we must add many more.

Earnest.—Yes, because here in America we all talk English.

Hilary.—Not all, for there are a good many Germans, and Frenchmen, and Spaniards.

Uncle.—Earnest's remark is true in general. In the United States there is not one in a thousand who does not understand English. Now what is the population in the United States?

Earnest and Hilary.—More than twelve millions.

Uncle.—Then you must add all the people in the East and West Indies who speak English, and all those in British America, and the South of Africa. Every day we live, our language is gaining ground in the world, and it seems plain that Providence has ordered this to be so, that the saving knowledge which abounds in English books might be spread all over the world. But now for the book itself, look here and read this title page.

Earnest.—The spelling looks old-fashioned, but I believe I can read it.

Uncle.—The Holy Bible, containing the Old Testament and the New, newly translated out of the Original Tongues, and with the former Translations diligently compared and revised, by his Majesty's special Commandment. Printed at London, by Robert Barker, Printer to the King's most excellent Majesty, 1611.

Hilary.—Pray what is that mark over the m in the word commandment?  
 Uncle.—I think you might guess; it is to make up for one of the m's which is left out. It was used by the old scribes to save room, and is very common in ancient Latin books.

Hilary.—What is meant by the King's most excellent Majesty?  
 Uncle.—It is a common term in monarchies for the monarch himself; here it means King James I. What do you know about him?

Earnest.—He was the first of the house of Stuart who reigned in England. The Scottish and English crowns were united in him. He came to the English throne in 1603, and died in 1625. He was the son of Mary, Queen of Scots.

Hilary.—James I. was a weak man, but had a great deal of knowledge. He was always trying to show his learning. He was also disposed to be a tyrant. We have learned a great deal more about him at school.

Uncle.—That is sufficient. You may now know the advantage of knowing a little history. What you say of James is true; yet, after all, he did some very good things; and the best of all these was the version before your eyes.

Earnest.—But, sir, did the king make it himself?  
 Uncle.—Not exactly, but he caused it to be done. And I am now about to tell you the way in which this came about. When James ascended the throne he found there were great disputes and differences among his new subjects about church government and doctrines. Most of the people were fond of Episcopacy, but some who were called Puritans were opposed to it. These Puritans begged the king to allow a conference, or meeting; at which the chief men of the two sides might argue the matter in a friendly way. He consented to this, and appointed a conference, which took place at Hampton Court, 1604. The king presided as moderator. Dr. John Reynolds, or Reynolds, was the chief speaker of the Puritans, and peti-

tioned for a new translation of the Bible.—He gave some instances to show that the previous translations were faulty.

Earnest.—What did the king say to this?  
 Uncle.—He agreed that there ought to be a new version, made by the most learned men; which should be used by every one, because there was great confusion arising from the variety of Bibles in use. And accordingly in 1604, he appointed fifty-four learned men and recommended them to set about the work of making a new translation.

Earnest.—Did they all come together to do it?  
 Uncle.—No. Indeed only forty-seven actually went through with the work. The other seven rather declined the task or were removed by death. These forty-seven were distributed among three cities: Westminster, Oxford and Cambridge.

Earnest.—Is Westminster a city?  
 Uncle.—It is; though it is now considered as a part of London. Taken together with Southwark, they make up the great metropolis of Great Britain. You know that the other two cities are those in which the two famous universities are. It was very natural to suppose the greatest number of learned men would be in these three places. But I was about to answer Earnest's question thus: The translators were divided into six sets, or classes. These sets were called companies.

Earnest.—That makes just two for each of the three places.

Uncle.—It does. There were two companies at Westminster, two at Cambridge, two at Oxford. Of the translators seventeen were at Westminster; fifteen at Cambridge, and fifteen at Oxford. Each company worked by itself, and each had a particular part of the work assigned to it. You must remember that they included the apocryphal books.

Earnest.—I should like to understand how they managed this difficult business.

Uncle.—I will try to make it clear to you. Remember there were six companies, and in each company seven or eight individuals. Now let us take a single company, and see how it proceeded. We will say, for example, the first of the Oxford companies. This contained seven individuals. To this company were assigned the major and minor prophets. Now each of these seven persons studied his portion at home by himself. Then he wrote the best translation he could of certain chapters agreed upon. Then on a certain day, all the seven met together, each bringing the translation he had made.—Here they compared their versions, discussed difficulties, and talked the matter over, until they had agreed upon some translation.—When they had got through with all the prophets, they had their work transcribed, and sent a copy to each of the other five companies.

Earnest.—But what if their translations did not please the other companies?  
 Uncle.—This must have happened frequently, and provisions were made by the king for such disagreement. As soon as a version was brought to a company for examination, all the members met. One read the new translation, and each of the others held in his hand some Bible, in Hebrew, Greek, French, Italian, &c. If no one said anything, the translation was accepted. But when any one was dissatisfied, he spoke out and mentioned it. If the company thought the translation wrong, they marked the error, and sent back an account of it to those who made the version. And it was changed or not, according to the final judgment of the whole.

Hilary.—Was there ever any general meeting of the whole forty-seven?  
 Uncle.—I am unable to discover whether all of them ever convened. The king's rule, however, was that differences were to be settled "at the general meeting, which is to be of the chief persons of each company at the end of the work."

There was another rule, that in very difficult questions they might get the help of any other learned men. And every bishop in England was commanded to inform all his clergy that the Bible was translating, and to request the use of such critical notes as any of them might have made.

Earnest.—Surely the version ought to be good, for I cannot think how a better method could have been used.

Uncle.—The plan was wise, and the result is blessed.

Earnest.—I have heard people say that our translation was made in an ignorantly.

Uncle.—If they meant that it was made by ignorant men, they spoke either falsely or ignorantly. I suppose there were never united in any one literary labor, an equal number of men, possessing an equal amount of learning! True, there are some things better understood in our day, but there were also scholars in that day far superior to most now living.—Thirteen of the number were heads (or presidents) of colleges. Six were bishops: Among these was Abbot, afterwards Archbishop of Canterbury. A number of them were selected for their wonderful knowledge of the oriental languages. One of them, Dr. Layfield, was chosen on account of his great skill in architecture, and his judgment was much relied upon in what relates to the tabernacle and temple. Master Edward Lively, as he was called, was the greatest orientalist among them, but he died before the work was done.

Earnest.—How long did it take them to make this version?  
 Uncle.—It was begun in 1607, and it was completed in 1610. It took them therefore, almost three years. When the whole was finished, three copies were sent to London; that is, one copy from each of the three cities.

\*Faith, i. e. faithfulness of God.—Tr.  
 †Reader, if Luther says, that all good works are external signs, and that suppose the attendance on the Sacraments to be good works, as well as Abraham's circumcision, it is not evident, that Luther considered the Sacraments themselves as good works which do not produce our salvation, in and through their participation, but are external signs of God's good will towards us, which shall be accomplished in us by saving faith in Jesus Christ.—Tr.

‡That is, no unregenerated person.—Tr.

\*The reader of Luther's remarks on the 9th, 10th and 11th chapters of the epistle to the Romans will perceive, that this great reformer was still at that time a firm adherent to the doctrine of St. Augustine concerning predestination, from which however he departed in later years, as will appear, if the reader consults the Smalcaldic Articles, the 12th of the Augsburg Confession, and many of his later sermons.—Tr.

†Luther's day or time is meant, but this duty ought not to be omitted to be inculcated in the present age.—Tr.

\*Bible 10. See these rules in Todd's Vindication, 9-12. Home in 248.  
 †See the lives of these eminently learned men in Towley's illustrations, 61 p. 290 seq.



LUTHERAN OBSERVER.

THE PROFITS DEVOTED TO BENEVOLENT PURPOSES.

BALTIMORE:

FRIDAY, JANUARY 11, 1839.

TO CORRESPONDENTS.—A large roll of copy intended for this week's paper was lost by the printer's boy; several original articles were included, among which we can only recollect the communication on the subject of Missions by our correspondent in Lancaster, Pa. Should we be so fortunate as to recover the copy it will appear hereafter. "The truth as it is," we think it best to suppress, as its publication would involve the author as well as us in serious difficulty; moreover, it is illegible written that there are some whole passages and numerous words that we cannot decipher. Those who write for the press, ought by all means to write plainly, to avoid abbreviations and to punctuate carefully. If they know how much labor we poor editors often have to prepare their productions for the press they would certainly pay some regard to this hint. The brother who expects us to strain our eyes in order to read his letters written with water instead of ink, must blame himself, if hereafter we lay aside his communications without attempting to read them. We have several articles on hand which will appear soon as we can find time to prepare them for the press. "Veritas," "Inquirer" and several other pieces cannot be admitted.

N. B.—Those who have written to us to send them Catechisms, are informed that we have none for sale. How long will it be before our readers will understand that we keep no bookstore, and have no books for sale except those which are advertised in the Observer.

THE TESTIMONY OF A VETERAN OF THE CROSS.—The Journal of the last session of the Ev Lutheran Synod of Maryland, has a letter appended to it, addressed to the Synod by the Rev. Dr. J. D. Kurtz of Baltimore, containing the testimony of this aged laborer in the vineyard of Christ on several subjects, from which we make the following extract. Having passed considerably beyond the grand climacteric of three score and ten, and labored upwards of half a century in the ministry, his views on any of the duties appertaining to the pastoral office, are surely worthy of notice, and hence we feel confident the subject will be read with peculiar interest. Fifty years ago, when the Rev. Dr. J. D. Kurtz entered the ministry, the Pennsylvania Synod, of which he became a member, comprised only 26 Lutheran ministers, including himself, and the whole aggregate of Lutheran ministers in the U. States, at that time, did probably not amount to more than about 30; at present there are at least three hundred in the U. States, and certainly four times that number of Lutheran congregations. From this statement, some idea may be formed of the past progress of the Church as to numbers.

BALTIMORE, Oct. 12, 1838.

Beloved Brethren, and Fellow-Laborers in the Gospel:

\* \* \* \* \* Allow me, on this occasion, to make the following remarks. During the whole period of my ministry, embracing fifty years, I have learned from experience, that my public discourses on the crucified Redeemer, as well as on the whole doctrine of the atonement, were always the most affecting and the most profitable, both to my hearers and to my own heart. This great theme, combined with urgent calls on sinners, to come in penitence and humility to Jesus, the Saviour of sinners, I would most earnestly commend to your serious consideration. If this be your mode of preaching, you will not "become as sounding brass, or a tinkling cymbal," but on the contrary will enjoy the exalted happiness of seeing blood-washed souls brought to Jesus, the Saviour of sinners. By following this counsel, you will on the day of judgment be able to say of such souls, with Paul—"What is our hope, or joy, or crown of rejoicing? Ye are the glory and joy. The seal of our apostleship are ye in the Lord."

I would also wish to commend the missionary cause, both foreign and domestic, to your particular care and attention. These institutions, which are, without question, acceptable to the great God, combined with the distribution of bibles and tracts, will undoubtedly hasten the coming of that happy period, of which David so beautifully speaks in the 72d Psalm, when the exalted God-man Jesus Christ, shall have dominion from the rising of the sun even to the going down of the same, from the east to the west.

It is, perhaps, not unknown to you, (although the circumstance may not seem to others as it is to me,) that of the 25 ministers with whom I became acquainted, when I assumed my office, not one is now alive. As we are all gathered into the Lord, I alone survive. I alone remain on this side of the grave, and I praise the unmerited mercy and grace of God, who has so long sustained one so unworthy as I am, and who has been so indulgent and kind. But the daily diminution of my strength, reminds me forcibly of my own end, and admonishes me to prepare for my approaching death.

Yet although far advanced in years, I am not entirely inactive. I still feel it to be a duty to fulfill my office at the sick bed, and in the small circle of those who retain an attachment to me, and who invite me. And I must here bear my unequivocal testimony in favor of the blessed effects resulting from a faithful discharge of this obligation. The religious instruction addressed to the sick and afflicted, may not always prove immediately beneficial, but it is nevertheless a "good seed," and has the promise of the divine blessing; though sometimes slow in germinating and maturing, it frequently does take deep root, and bring forth fruit unto everlasting life. It may be said with peculiar appropriateness, in relation to the performance of this ministerial duty:—"Cast thy bread upon the waters; for thou shalt find it after many days." I speak from experience—and this cheering experience, animates me to continue my attentions to the couch of languishing and distress, with all the diligence that my waning strength permits. God grant that my efforts may be useful to these afflicted and departing souls, and that here or there some may be guided through my feeble instrumentality, to the arms of the great Shepherd, and that I too, may be permitted to claim, in the words of a pious writer—

"Then shall, perhaps,— (O that God would realize this glorious hope.) Then shall, perhaps, with joy and praise, In those bright scenes of bliss; A ransom'd spirit say to me; Oh joy—to me!—Hail to thee, servant of God the Most High!—Thou hast deliver'd my life,— My soul thou hast deliver'd from wrath and death!—O God! to save one precious soul,— To bring that soul to thee,— Such joy and rapture will afford, As heaven alone can tell."

"From the Bible certainly." "Have a care," said the clergyman smiling; "have a care." It will sound rather oddly if Robert Hall should get up in a Baptist pulpit on Sunday next, and should say, Brethren, in the Liturgy of the Episcopal Church, and in one of the prayers used at the Burial Service, you will find the following words! Mr. Hall smiled, and acknowledged he was not aware of the source from which he had derived the solemn admonition.

I know of a coming tempest, with which the Almighty shall shake terribly the earth; the sea and the waves roaring, and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensely strewn with the fragments of a stranded navy. Then shall vessel upon vessel, laden with reason, and high intelligence, and noble faculty, be drifted to and fro, shattered and dismantled, and at last thrown on the shore, as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril, whilst this, the last hurricane which is to sweep our creation, confounds earth, and sea, and sky; but which, when the fury is overpast, and the light of a morning which is to know no night breaks gloriously forth, shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those which have been anchored upon Christ.— Rev. H. Melville.

Anecdote.—A colored servant happening to hear a clergyman complaining to his master of the insufficiency of his salary, thought the minister was complaining of the drought and scarcity of vegetables, ran to the garden and conveyed to the chaise of the minister a large quantity of celery, &c. After the worthy guest had gone, the negro came in and said, "Massa, I guess Mr. — got salary enough now; I cram his big empty box full."

Thunder.—observes Sir John Herschel, can scarcely ever be heard more than 20 or 30 miles from the flash which produces it.— Lightning, on the other hand, may be seen, or at least its reflection in the clouds, forming what is called sheet lightning, at the distance of 150 or 200 miles.

Aurora Borealis.—Observations made on this phenomenon, during the last summer, at Palmouth and near London at the same time, prove that the elevation of the aurora borealis is very great.—From these observations it has been inferred that the height was more than a thousand miles above the surface of the earth.

Potato Cheese.—In Germany, great quantities of this article are made, and it is stated that the cheese will retain its freshness for several years, if kept in close vessels. It is prepared by boiling the potatoes, and reducing them, when cold, to a pulp, rejecting skins. Sour milk is added, or else sweet curd, with the whey pressed out, in the proportion of a pint to five pounds of pulp. It is kneaded several times, drained in small baskets, and simply dried in the shade.—Am. Silk Grower.

Franklin.—It is rather a curious incident, that when the American Congress sent Dr. Franklin, a printer, as minister to France, the Court of Versailles sent M. Girard, a book-binder, as minister to the United States.—When Dr. Franklin was told of it, he exclaimed, "Well, I'll print the Independence of America, and M. Girard will bind it."

A Noble Reply, which may be remembered with advantage, was of Aristotle who, when censured for giving alms to a bad man, retorted, "I did not give it to man—I gave it to humanity."

Drunkennes in a Family.—The Jersey City Advertiser gives the following instructive lesson, though in a few words— In this city there lived a family, in the course of whose history it occurred that the arm of the husband was at one time broken by his wife, and not very long after, the arm of the mother by her son—all in drunken brawls.

The Pennsylvanian, in publishing the account of the late murderous affray in Louisville, remarks with much truth— It is perhaps idle to comment upon the atrocities recorded above, though we have rarely read a tale of blood which was more revolting in all its details. There is but one cure, and that the people of the south and west see fit to apply it; murders of this description will continue to stain their annals. The Bowie knife assassins, and the gentlemanly slaughtering of each other in the streets, must expiate their crimes on the gallows. There is no other remedy for this modern chivalry which stalks about at all times armed to the teeth for murder; and the more exalted the social position of those who first reap the legitimate consequences of their actions, the more wholesome will be the example.

By the laws of Austria, no person can be executed for any crime, not even for the most clearly proved murder, without his confessing his guilt; if he refuses to do so, when the proof is strong to demonstration against him, he may be imprisoned, but he cannot be sent to his eternal account with a crime unconfessed upon his soul.

A Modern Boaz.—A Mr. Cox, who resides one mile from Monroe, Pa, has given permission to the farmers in the vicinity to cut and carry away from his lands, for the use of the poor, as much wood as can be cut and carried away in one day. The farmers have turned out en masse to devote a day to the charitable work.

A Great Thoroughfare.—London Bridge is probably the greatest thoroughfare in the world. An English paper says that it was ascertained that on the 17th of September, the number of carriages which passed and repassed the bridge, between the hours of eight o'clock in the morning and eight o'clock at night, was 10,010—averaging 118 an hour, or 15 every minute, or one every four seconds.

Capital Punishment.—The Governor of Kentucky in his annual message to the legislature, suggests that capital punishment should be extended to the offence of aiding or abetting the removal or abduction of slaves from that State.

The Special Report on Mr. Swartwout's defalcations has at length appeared. The amount is ascertained to be \$1,374,119.—The abstractions commenced in 1830.

with my own eyes, in a statement of Dr. Gilbert, Treasurer of this Society, contained in your last Observer, that of the 7 ministers, which this Society has assisted and sent out, only 1 has graduated in College; and of the 3, who are now attending the Theological studies in the Seminary, none has graduated; that is, out of 10, only 1 is a graduate. How many of the 33, who are now in the two departments of College will graduate, will be seen in the future. If with past strictness only 1 graduate is sent forth, how many will graduate in future, if the measures of certain "complainers" be adopted? None. I foresee this would inevitably be the case, if each beneficiary were permitted to choose between a partial and a full course.

However I might have felt in times past, in reference to the conduct of the much censured committee, I now give it as my decided conviction that they have been entirely too indulgent if not culpably negligent in permitting their young men to slip through in the manner they did. It is now not a question whether they transcended but whether they did not fall far below the point of duty. How is it, that having exacted of the young men the promise of taking a full course, and thus qualifying themselves well for the responsible duties of that holy office, the committee have not caused them to fulfil that promise? Has there been something peculiar in the case of each, that he ought to be regarded as an exception, and be permitted to enter the field with but a partial education? It looks very much like making the exceptions the rule and the rule the exceptions.

It is a serious question whether the committee have been doing right in this matter, and whether the funds of the church have been well applied by them, when they loaned them to young men, who were unwilling to prepare themselves well for their service.— But it is hoped that the committee erred through the best of motives, and that, having seen their error, they will adhere more firmly to the rule which it seems they have adopted, viz: to require of their young men, who are not advanced beyond the age of 22, to qualify themselves to be respectable and useful ministers, and of those who are beyond that age to possess such an amount of knowledge as shall at least place them above the mass of their charge.

If the truth had been fully known, the brethren of the Maryland Synod so far from forming a separate organization of their own upon the ground that the committee were too strict, would rather have felt themselves called upon to do so because of their great want of strictness.

For the Lutheran Observer. THE PRESS IN BURMAH, CHINA, &c. Communications from Rev. S. M. Osgood, connected with the American Baptist Mission-press at Maulmein, state that with their iron hand-presses, there were printed, in the years 1836 and 1837, no less than 33,114,000 pages, of which 21,350,000 pages were Scripture and other Tracts which have been approved by the Committee of the American Tract Society.

Also that there were circulated in the same two years 16,144,524 pages, of which 9,025,325 pages were Tracts approved by that Society, amounting at one mill a page, to nine thousand and twenty-five dollars.

The printing includes 3,030,000 pages in the Peguan, or Taling language, and 96,000 pages in the Karen—the Karen printing being now done at Tavoy. Of the Tract Golden Balance (or Jehovah and Gaudama compared) an edition of 100,000 copies was printed; of the Tract on the Creation, an edition of 54,000; and of the Catechism of the Bible, View of Religion, Investigator and Awakener, each 50,000 copies.

The American Tract-Society have approved 25 Scripture and other Tracts in Burmese, seven in Peguan, and two in Karen.

Fourteen Tracts in Chinese have also just been reported by the Examining Committee for China, &c., consisting of Missionaries of different denominations, which have been approved by the Publishing Committee.

The press has gained powerful action abroad. It must be supported, and the blessing of God, for which the missionaries entreat Christians to pray, descend upon it, or the sanguine hopes of friends at home, and laborers among the heathen cannot be realized.

SUMMARY.

The Great Law Case.—We observe by a report in the U. S. Gazette that the quo warranto case, Commonwealth of Pennsylvania ex relatione James Todd and others vs. the Rev. Dr. Ashbel Green and others, in the Supreme Court of that State, in which are involved the legal rights of the two General Assemblies of the Presbyterian Church, has been assigned for trial on Monday, the 4th of March next, on the 27th ult. Mr. Randall, for the Relators, agreeably to notice given, asked the Court to give this case a preference, on account of its importance, and of the deep interest taken by many in distant parts of the Union, in its decision; by placing it at the head of the trial list—so as to take precedence on the first day of February. There being no objections, and the application being seconded by Mr. Hubbell, on behalf of the defendants, the Chief Justice assigned the day mentioned by Mr. Randall for the trial. But afterwards, say on the 29th ult., on the suggestion of Mr. Hubbell, as being for several reasons a day more convenient to the Defendants, the first Monday in March, as above stated, was fixed by the Court for the trial of this important case.

The Warren (R. I.) Star contained, the other day, an obituary notice, in which the following sentence occurred:—"How striking a manifestation of the truth of the Divine declaration that, 'In the midst of life we are in death!'" The writer believed no doubt, that he was quoting from the Bible.—How far he was in error, the following anecdote from an English periodical may illustrate.

The late Robert Hall was one morning visited by a clerical friend, "You have found me," said he, "employed in preparing a sermon for next Lord's day." "A very important work," said the clergyman, "may I ask what text you have chosen?" "In the midst of life we are in death," said Mr. Hall. "A most solemn and interesting passage, of which I have had frequent occasion to make use. Pray tell me where are these words?" "I do not immediately recollect," said Mr. Hall. "But from what book are they taken?"

Hilary.—Then, I suppose, the king had it printed, immediately.

Uncle.—Not immediately. His plan was too wise to allow him to hurry matters. Six men were appointed to revise the whole, two from the joint company of each city. They met daily in the Stationers' Hall, London. They finished their part of the work in nine months. And to conclude, the whole was finally revised by Dr. Smith, afterwards Bishop of Gloucester. It is he who wrote the preface found in the old editions.

Earnest.—I cannot help feeling a great respect for this old volume. According to what you say, this was printed the year after the work was done.

Uncle.—It was. There are copies which have on the title page, 1612 and 1613.

Hilary.—The manuscript has been received with great joy by all the pious people of England.

Uncle.—It was indeed a joyful day; yet not so much so, as when the other translations appeared, for the people had several versions already, especially the Bishops' Bible. And whatever faults there may have been in these, they were in the main, correct. You have heard it said, with truth, that the very worst translation contains enough to save the soul.

The Bishop's Bible was a great blessing. It ought not to be forgotten. The work of the six great translators would have been immensely more difficult, if they had not possessed such a previous version. And the very first rule which King James laid down for them, was, that the Bishop's Bible was to be followed, and altered as little as the original would permit. This is the reason why many of the proper names are strangely written.

Hilary.—My mother has a Prayer Book, such as is used in the church of England; and the Psalms of David in it are very different from what they are in our Bibles.

Uncle.—True. When our authorized version was published, the Prayer Book had been already compiled. The Psalms, and the Epistles and Gospels in the Common Prayer were from old versions. The Epistles and Gospels were from the Bishops' Bible; but in 1661 they were exchanged for the new versions. But the Psalms were according to the translation of Cranmer's Bible, and so they remain to this day. But, however, the translators may have been indebted to those who preceded them, they have laid the Church of Christ under a special obligation. As old Fullers says: "These, with Jacob, rolled away the stone from the mouth of the well of life; so that now even Rachael's weak women may freely come, both to drink themselves, and water the flocks of their families at the same."

Earnest.—I should be obliged to you, uncle, if you would give me, on a piece of paper, the names of these translators.

Uncle.—With pleasure. The thought is a good one. You may then find out at your leisure who they all were. Wait a few minutes, and I will copy them out of Fuller.—And you shall have them in their companies, and the parts which they translated.

I. The first Westminster Company, 10. Dr. Lancelot Andrews, Dr. John Overall, Dr. Adrian Saravia, Dr. John Layfield, Dr. Tigh, Mr. Bureleigh, Mr. King, Mr. Thompson, Mr. Bedwell.

II. The first Cambridge Company, 8. Mr. Edward Lively, Dr. Richardson, Dr. Chaderton, Mr. Dillingham, Mr. Harrison, Mr. Andrews, Mr. Spalding, Mr. Bing.

III. The first Oxford Company, 7. Dr. Harding, Dr. Reynolds, Dr. Holland, Dr. Kilby, Dr. Miles Smith, Mr. Brett, Mr. Fairclome.

IV. The second Cambridge Company, 7. Dr. Dupot, Dr. Branthwait, Dr. Radcliffe, Mr. Ward, of Emanuel College, Mr. Downes, Mr. Royse.

V. The second Oxford Company, 8. Dr. Thomas Ravis, Dr. George Abbott, Dr. Edes, Dr. Giles Thompson, Mr. Saville, Dr. Peyrre, Dr. Ravens, Mr. John Harmer.

VI. The second Westminster Company, 7. Dr. William Barlow, Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Babbett, Mr. Sanderson, Mr. Dakins.

The five books of Moses, and onward through second Kings. The remaining historical books, with Job, Psalms, Proverbs, Canticles and Ecclesiastes.

The Prophets and the Lamentations of Jeremiah.

The Prayer of Manasses and rest of Apocryphy.

The Gospels, Acts, and Revelation.

The Epistles.

\*It may be seen in Egester's Comprehensive Bible. †Fuller's Church History, c. x. p. 58. ‡Not Leigh, as in some lists.

ORIGINAL.

For the Lutheran Observer.

Dr. Kurtz.—I have seen much in the Observer, for sometime past, respecting the unjustifiable rigidity of the Executive Committee of the Parent Education Society, in requiring of young men, as a condition of their being received upon the funds, that they pledge themselves to take a regular College and Seminary course, before they enter upon the discharge of the duties of the ministry.

Judging from the loud and oft-repeated complaints of certain men in the ministry, one would have supposed, that this cruel Committee had held their beneficiaries with unyielding grasp, until they had completed their prescribed course, and only permitted them to go when their best days, and their energies had been spent in severe study, and they were almost ready to lie down in their graves as monuments of the folly of men; who, to accomplish some favorite idea, were willing to sacrifice the best interests of the church, and torment young men to death.—Think then of my utter surprise, when I read

with a craven spirit for not inserting certain articles sent us in favor of the Abolitionists; and W. has declared that the first article in his favor, will be the certain presage of the most direful effects to us and the Church. X. thinks we say too little about S. Schools, Prayer-meetings, &c., and Y. thinks S. Schools have done injury in the Lutheran Church, in that they have in part banished the catechetical instruction of children with which the Church was formerly blessed, and as for prayer-meetings and "all-right meetings," he thinks they are a fanatical innovation, and should receive no encouragement from us. Z. lately gave up the Observer, because we so frequently call on the public for funds; to sustain the benevolent institutions of the Church; he maintains that the paper and all the charities whose cause we plead, are mere speculations to extort money from the ignorant and enrich the clergy, and finally to bring about a union of church and state; and being determined not to aid or abet such speculations, he generously refused to pay his subscription, which amounts to \$3.50. The very next "black-list" we publish will be headed with his name. &, though last, yet not least, labors us with a whole budget of censure, for dunning subscribers so often for payment, and erasing delinquents, two years in arrears, from our list, and most of all, for publishing "black-lists;" in his "just indignation" he declares that he would not read it if we were to pay him; on referring to his account, we find him three years back in payment, and have resolved that his lordly name shall stand even above that of his noble predecessor, Z., in our next "black-list." If Mr. & had borne in mind, that our expenses are nearly \$90 a-week, and that unless promptly paid, the paper must be stopped, his "just indignation" would perhaps have been somewhat mitigated.

Our readers will perhaps think that all this is mere fiction, but we have not stated a single case that is not based on fact, and if the alphabet embraced more letters, we could continue our narrative without transcending the truth.—Who would be an editor under such circumstances—who would consent to have so many advisers and judges and censors, and submit to such endless drudgery and reproach, merely for the honor of conducting a paper, and to obtain a decent livelihood?—Verily, if we had no higher incentives, we should have abandoned our post long ago, and we are not sure, that we shall not, as it regards it as our privilege to retire after a little, and leave our honorable and lucrative and enviable situation to be filled by some other brother.

It is however due to our friends to state, that by far the greater number of our correspondents, express their decided approbation of our efforts to serve the Church as editor, and give us even more credit than we think we deserve. We have often published their letters of commendation, (for which we also received censure,) and were greatly encouraged by them; and what is particularly gratifying, in most instances they proceeded from sources which entitled them to high respect. If complaints were half as frequent and as loud as commendations, we should think it high time to resign and go into peaceful "retirement,"—which we should do at all events if conscience would permit.

In conclusion, we assure those who have kindly offered their advice and suggested hints for the improvement of our paper, that we feel grateful and regard their suggestions as evidences of their friendly feeling. We always endeavor to profit by such kindness, but ill-natured fault-finders may put just whatever kind of interpretation they please on these remarks.

THE GERMAN SEMINARY.—The Germans in Pennsylvania are making efforts to erect a Seminary, for the general education of youth in the German language, and especially for the purpose of educating young men to serve as German school-masters. Two annual conventions have already been held in Pottsville, with a view to the establishment of this institution; a considerable amount of money has been contributed, and the location is fixed in Beaver county, Pa.

This is truly a noble enterprise, and if carried into effect in the right spirit, and the institution should be based and conducted on Christian principles, every friend of our country and especially of the German language and population, will rejoice, and wish success to it.

We confess however, that we entertain doubts as to the character that this normal school is likely to assume and maintain; the cause of these doubts may be easily conjectured, by those who are intimately acquainted with the religious principles of many of the more refined Germans, who have in latter years emigrated to our shores. Formerly the European Germans in our country, were justly ranked among our most moral, honest and correct citizens; and our country owes a debt of gratitude to German industry and enterprise and religious influence which she can never discharge. But this is the general character of those who have more recently made the U. States their home!—It is well known that there has been a general and most melancholy religious apostasy in the land of our fathers, that many of the plain and wholesome doctrines of the gospel have been repudiated, and a wretched, barren, hopeless, unphilosophical philosophy substituted in their stead; and though a glorious reaction has taken place, and hundreds of thousands have returned to the faith once delivered to the saints, yet vast multitudes are still infected with the leprosy of an infidel philosophy, and regard scriptural orthodoxy as an evidence of mental imbecility, characteristic only of an age of ignorance and superstition; and practical or experimental piety, as a fanatical excrement by no means adapted to the present enlightened era. Now if men of such principles should have the management of the contemplated Seminary committed to them, there can be no doubt as to the kind of influence it will exert on society. It is manifest, that in this event it will become a grievous and unutterable curse, and not a blessing to the rising generation and especially to the vicinity and state in which it is located.

Some men tell us that popular intelligence is the great safe-guard of our liberties;—it is not;—with the talents and intellectual attainments of angels we may be devils incarnate. Learning makes men worse, if not brought under salutary moral control; and we would greatly prefer that our children should grow up ignorant and stupid, than be well educated, and have infidel and corrupt principles instilled into them. Accomplished villains are much more dangerous, than such as are uneducated and unenlightened. Intelligence and virtue may be said to be, under God, the great pillars of human liberty, but the former independently of the latter, is the most dangerous weapon that can be placed in the hands of the enemies of equal rights.—We by no means charge the friends of the Beaver county institution, with hostility to the cause of virtue and religion; we have no ground even to insinuate the existence of such hostility, other than may be gathered from the remarks above, in reference to the general aspect of religious opinions distinctive of German theology in the present age. But it is equally true, that we have as yet seen nothing to satisfy us, that the German Seminary, is to be conducted on strictly evangelical principles. Before the friends of education and religion open their hands for its support, it might not be amiss to require some guarantee, that the bible is not to be proscribed; that the essential features of the gospel are not to be held up to the unassuming youth, as contrary to enlightened reason and sound philosophy; and that vital godliness is not to be decried as enthusiasm. Should

the friends of the Seminary, be so far from opening our colting controversial pieces; S. for not opening our colting controversial pieces; he says we are ununs more freely for their admission; he says we are afraid of discussion and eschews light, &c. T. blames us for publishing any text which was once offered for not inserting his communication concerning them; while U. thinks we ought to invite discussion and give the whole subject a thorough investigation. V. charges



such a guarantee be refused, we should regard the refusal as prima facie evidence, and in our turn, refuse to contribute our mite. But in case an adequate warrant is furnished on this all-important point, then by all means let us give, and give freely and liberally, both our money and our influence, for it is a good work and merits the encouragement of all good men.

"THE MESSENGER OF THE GERMAN REFORMED CHURCH."—Since the editor of the Messenger refuses to retract his charge against us, we will now establish our innocence and then dismiss the subject, though it is contrary to all just precedent to compel a man to prove a negative.

One of our correspondents asserted, that the Lutheran Church was the first to propose a union of effort with the German Reformed, in sending the gospel to the heathen. A writer in the Messenger claimed the credit of this proposition for the German Reformed Church. The editor of the Messenger then took occasion to assail us, imputing a want of justice to us for allowing our correspondent to assert what we knew to be not true. In our judgment, a very serious charge was involved in this imputation, which we were conscious we had not deserved. We abnegated the charge, and expected as a matter of course, that the editor would prove it or else acknowledge his mistake. But he has done neither.

One single word of apology, or a mere retraction of the charge, would have satisfied us long ago, and put an early stop to this unpleasant discussion,—rendered unpleasant mainly by the pertinacious repetition of the same groundless accusation. Misapprehensions may easily arise between the best of men, and they may as easily be adjusted when a disposition exists to acknowledge them as soon as discovered. But alas,—poor human nature!—how quick to censure, and how slow to confess!

The proposition for a union of effort between the two Churches, so far as the Messenger and the Lutheran Observer are concerned, was simultaneous, that is, it was made in the two papers during the same week. True, the Messenger was dated two days earlier than the Observer, but the article in the Observer was written before that in the Messenger, and was also published in Baltimore before the Messenger arrived. Surely then, on this score neither Church has any great cause to boast of priority. This simultaneous movement was made towards the close of February 1837. But nearly six weeks previously, (see Lutheran Observer of January 13, 1837,) a "co-operation" had been proposed by Doctor Schrock, in language so plain and full, that we need only to read it, to be convinced, that from the Lutheran Church issued the first proposition for a union of effort. As the proposition of Dr. S. was quoted in a late number of our paper, (see Observer of December 14, 1836,) it is unnecessary to repeat it.

Now then, the case is irrefragably made out, and our innocence of the charge of injustice, in knowing and permitting our correspondent to assert falsehood, is established beyond the possibility of refutation. Having been thus compelled to prove a negative, in order to escape the imputations of our brother of the Messenger, we trust we stand fully vindicated.

In conclusion, we beg leave to assure our brother, that during all this unpleasant discussion, we have not for a moment ceased to cherish fraternal feelings towards him, and herewith cordially tender him the right hand of christian fellowship, hoping we may hereafter be mutually anxious of each others reputations, as we are of our own. If occasionally we allowed ourselves to employ language that might have seemed harsh, it was because we were deeply conscious that the assault upon us was unjustifiable, and that we were innocently suffering in the estimation of all his readers, who do not see the Observer, without the means of self-defence.

Towards "S. R.," the worthy correspondent of the Messenger, we entertain, as we have ever done, more than our feelings of high respect and brotherly kindness. His pacific disposition and christian spirit cannot fail to secure, as it has done from us, the unqualified regard and confidence of all who enjoy his acquaintance.

LITERARY NOTICES.

"LUTHERAN HERALD."—This is a small quarto, comprising eight pages, published semi-monthly at \$1 per annum in advance, and \$1.25 in full in six months. It is printed at Fort Plain, Montgomery county, N. Y., and "conducted by the committee of publication of the Franckean Synod." From the first number of the "Herald," before us, we judge that one of its prominent characteristics will be the advocacy of immediate and universal abolition; if mistaken in this judgment, we shall be happy to rectify the mistake. So far as the "Herald" is adapted to advance the true interests of the kingdom of our Redeemer, we hail its appearance and bid it a cordial "God speed," but from a single number, we do not feel warranted to express an opinion. Should we do after think it calculated to promote the harmony and prosperity of the Church, we shall certainly take pleasure in recommending it to universal patronage. We by no means regret the establishment of a new religious periodical within the borders of our Zion, but sincerely rejoice at it, provided the cause of truth and piety is likely to gain, and a sufficient amount of support can be obtained. We confess however, that we have formed too low an estimate of the intelligence and liberality of the Lutheran Church, if she should prove herself willing to sustain two religious periodicals in the English language. One or the other must ultimately yield, and should the "Herald" be found to be more worthy of the confidence and support of the Church, we shall resign our place without a single regret, except that we were not able to render the Observer more universally acceptable and useful.

"DIE CHRISTLICHE ZEITSCHRIFT."—This is the title of the German religious paper, edited by the Rev. S. GUTELIUS, in Gettysburg, Pa., and devoted more immediately to the interests of the German Reformed Church. It is published semi-monthly at \$1 per annum, if paid within the year, and \$1.50 if not paid within that period. Those who are acquainted with the worthy editor, need not be told that the "Zeitschrift" is conducted on sound principles, calculated to meet the wants of the Church and to exert a most salutary influence on the German population. It surely deserves the support of the whole German Reformed Church, and we hope will receive it speedily and abundantly.

"DER CHRISTLICHE APOLOGETE."—This new periodical is published weekly by the Methodist Episcopal Church, in Cincinnati, Ohio, and edited by the Rev. WM. NAST, at \$1.25 per annum, to be paid in advance in every instance. The mechanical execution is excellent, the paper very good, and the contents, so far as we have had time to examine them, of the right kind. This publication will doubtless prove a powerful engine, in the hands of our Methodist brethren, in advancing the interests of their Church among the Germans of our country; that it may equally promote the salvation of immortal souls, is our sincere wish.

"AMERICAN BIBLICAL REPOSITORY."—We invite attention to an advertisement respecting this valuable QUARTERLY, which will be found on our last page. It will be seen that a new and improved series of this work is about to be published, which gives it increased claims to public patronage. One important pecuniary advantage, consists in its being sent to subscribers who pay in advance, free of postage. The postage on this publication to subscribers living more than 100 miles distant, amounts to nearly \$2, so that it formerly cost something like \$7; now the whole expense to all subscribers will be only \$5, the postage being paid by the proprietors.—We cordially recommend this very able and interesting publication to all our ministers and intelligent laymen.

"AMERICAN MUSEUM."—The December number of this periodical presents an elegant appearance. It is embellished with a fine engraving of West Chester Young Ladies' Seminary, at Westchester, Pennsylvania. The contents are:

Original Articles.  
Some Thoughts on the Philosophy of Truth. By Professor Roszel.  
The Cave of Chrystals—Part III. By Rev. J. H. Clinch.  
Founding of the Ottoman Empire. By W. C. Taylor, L. L. D. (selected).  
The Atlantis. By P. Prospero, L. L. D.  
A Sketch.  
The Hand. By Philip J. Thomas, Esq.  
The American Exile's Song of Home.  
Classical Literature. By Mr. Tophan Evans.  
Antique Cameos. No. 4.  
Rone of Aristophanes (selected).

Reviews.  
De Tocqueville's Democracy.  
Physical Theory of Another Life.  
Literary Notices.  
The Deserted Bride and other Poems. By G. P. Morris.  
The Friendship's Offering for 1833.  
Rob of the Bowl. By J. P. Kennedy.  
West Chester Young Ladies' Seminary.

ACKNOWLEDGMENT.  
PARENT EDUCATION SOCIETY.  
1839, Jan. 1, "Aunt Mary," per her niece Miss C. F., a New Year's Gift, \$5 00  
"Jan. 4, Mrs. W. D. Harrisburg, Pa., a New Year's Gift,..... 5 00  
\$10 00  
D. GILBERT, Treas.

P. S. An error of some importance occurred in the History of the Education Society furnished, it is in the number pursuing their studies; it should be 36 instead of 30 as in the Observer. D. G.

EDITOR'S CORRESPONDENCE.  
INDIANAPOLIS, Ia., Dec. 26th, 1838.  
SPECIAL CONFERENCE.  
Beloved and Rev. Dr. B. Kurtz.—With the deepest anxiety of soul, I and my little Mt. Pisgah flock, looked forward to the time when our church should be so far completed that we might occupy it in the service of our God. The festival of Christ's birth, at length, brought that favored day. Consequently, I invited several of our clerical brethren in the vicinity, to aid me in the services of the occasion. The following two brothers, Jno. Gaver, and Jno. Kroek, only appeared on Saturday evening, of the 22d instant. Brother Jno. Kroek you knew as pastor of the Otterbein Church, in the city of Baltimore, during four years in succession, until about three years since, when he emigrated with his family to Crawfordville, Montgomery county, of this State. He has just been received as a member into our Lutheran Synod of the West. He made known his wishes to me on this subject, several months ago, and after a free inquiry into his

piety, doctrines, and reasons for wishing to leave the church of the United Brethren and join ours; he fully satisfied my mind, and especially as I had known him in the East! I therefore proposed his case and wishes on the subject to the President of our Synod, and obtained license for him; which was handed to him on his arrival. The President and myself recommended him to the Corydon district, as a suitable minister. And he has determined to go forthwith, as they are suffering for the want of a good, pious, prudent and efficient preacher."

On Sabbath, the 23d, A. M., brother Gaver rode 41 miles to preach for my Ebenezer Church, while at the same time brother Kroek, preached in Mount Pisgah Church, from Ephes. 2: 19, 20, 21. Same day, P. M., at 2 o'clock, we held a social meeting, for singing, prayer and exhortation. At candlelight, br. K. preached again, from Acts 26: 18, in the English.

On Monday, the 24th, A. M., we again assembled for social meeting, and at night br. G. preached from Lament: Jer. 1: 9, in the English.

On the 25th, A. M., Christmas, the services of our new sanctuary were commenced, by solemnly dedicating Mount Pisgah Church to the exclusive service of the true God, Father, Son and Holy Ghost, in the German language, by the pastor. Then br. Kroek followed with a suitable discourse, likewise in the German, from Haggai 2: 10. At 2, P. M., we met again, and br. Gaver preached in the English, from Luke 2: 11, and immediately afterwards the Lord's Supper was administered to about forty persons, mostly our own members. And here (blessed be the great God) the Master's presence was felt at the feast, to the softening of many hearts, and the joy of a number of Christ's friends. May he continue, from time to time, to meet with all who shall meet here! At candlelight we held our last meeting, which closed the interesting services on this occasion. Our meetings still grew better and better, as we advanced—we hope that many will not soon forget this solemn time. "Bless the Lord O my soul, and all that is within me, bless and praise his holy name, and forget not all his benefits to thee!" During the intervals of preaching the brethren met to consult on the prosperity of our Western Zion, and passed the following resolutions unanimously:

1st. Resolved, That we look upon the great West, (and especially at this time,) as an extensive field open for usefulness—and urgently request our ministers in the East not to forget this open door.

2nd. Resolved, That we will use our utmost endeavors to extend the Redeemer's cause in this Western country, by devoting all our powers and time more fully and unreservedly, to the Lord in the various fields of labor assigned unto us.

3rd. Resolved, That we have abundant reasons to rejoice and thank God, for the success that he has already granted unto us, in our feeble attempts to enlarge his borders in this land of liberty.

4th. Resolved, That we exert ourselves, to circulate our two religious periodicals among our members and hearers, as good preachers.

5th. Resolved, That in view of the great and arduous work, to be performed for our Zion in the great West, we earnestly solicit an special interest in the prayers of all our Eastern members, both lay and clerical.

6th. Resolved, That we adjourn to meet again (by divine permission) on the Thursday evening preceding next Whit Sunday, at Noblesville, Hamilton co., Ia., in br. Gaver's district. All our clerical brethren who may be able to attend, are hereby affectionately invited to meet with us.

7th. Resolved, That the preamble and resolutions above, be printed in our highly respectable paper, the Lutheran Observer.  
Jno. Kroek, Chairman.  
A. RECK, Secretary.

\*It is a melancholy fact that many of the steamboats on the Western waters are little else than floating "Hells,"—complete gambling establishments; when we travelled in the West some years since, we were annoyed all night as well as all day by the awful profanity and constant jingle of the gambling table. How long will public sentiment tolerate such abominations—is it right that the better sort of society should be subjected in their journeys by the gully ty excesses of such ruffians?

CUMBERLAND, Md., Dec. 29, 1838.  
To the Rev. Benj. Kurtz.—The subject on which I would address you, is that of the "Parent Education Society." I have seen through the columns of the Lutheran Observer a plan of said Society, at the first blush of which I felt some repugnance. This feeling was produced in consequence of an examination of a report of a certain Society, held forth as philanthropic in all its operations, and calculated to ameliorate the condition of the rising generation, &c. (not here necessary to name.)

I have subsequently seen a proposition published in your paper over the signature of Dr. Wm. Kemp of Frederick, relative to the Parent Education Society, which is as follows: To raise yearly \$250 for said Society by an annual subscription of \$5, by 50 different individuals, to become binding so soon as 50 individuals shall accede to the plan.

Upon the most deliberate reflection on the plan suggested, I unhesitatingly renounce my former prejudices and objections to said Society, and cordially extend to it my feeble support, and as cordially approve the plan suggested by Dr. Kemp, in proof of which I authorise you to place my name on the \$5 list, as one of its subscribers.

The Parent Education Society, I regard as an institution that will triumph over the peculiar difficulties which beset its early existence, and which harmonizes most completely with the original character of the Lutheran Church.

I cannot refrain from indulging in the delightful contemplation, that this Society as one of the handmaids in the infinite plan of salvation will assist in raising even to "Heaven the best interests of a ruined world," in carrying the glad sound of "Peace on earth and good will to men round the globe," and making it known to all nations who live in guilt and darkness.

May we continue to "maintain good works for necessary uses." I trust that this important undertaking will prove successful in the most important of all senses, and that those who have labored so assiduously for its promotion, will find themselves the instruments in building up a holy and spiritual institution. I rejoice that they have thus far been prospered, and pray that the divine blessing may accomplish for them all their wishes and expectations.

I am, yours truly,  
Jno. McNEILL.

From the New-York Evangelist.  
DUELLING SPEAKERS.  
I see, Mr. Editor, that at the late meeting of the American Colonization Society at Washington, one of the prominent orators was Henry A. Wise, of Virginia. Your readers all remember, probably, the occupation of this individual, about a year since, when a Member of Congress from Maine was suddenly sent into the eternal world by aid of "gunpowder—some of Dupont's best." This quotation from his late colonization speech, shows what his killing propensities still are.

Sc. How is it possible for a man who only crosses them (perhaps all he sees of them) from the window of a stage-coach) to give a correct account of them? He might say with truth that the middle part of this State is level, that there is a scarcity of water, that the country is cold and sickly. This may be true of the middle and Northern parts of Illinois, but it is not of the more Southern part. Union county, for instance, is quite a rolling and hilly country; it abounds in delightful springs; there is scarcely a farm, and it is thickly settled, without one. The farmers raise cotton and tobacco for home consumption. The past winter has been one of extraordinary sickness, yet there have been very few deaths and not much sickness in this county. In some parts of the State the mortality has been considerable.

On the 2d inst., I bade farewell to my friends at Indianapolis. The next evening I was in Madison, and transferred myself from the coach to the "Ben Franklin." The first thing that engaged my attention in the Gentlemen's Social Hall, was a company of gamblers. They were playing as though life and death depended on the issue of the game. The deepsidence was at length broken by the exulting rap of the winner. The money was swept from the table and new stakes deposited. I was surprised to see this flagrant violation of law and order, but afterwards found that such scenes were quite common. The next morning I was in Louisville, spent part of a day with br. Brandau, who is laboring successfully among the Germans of that place, and on Thursday morning started for the mouth of the Ohio on board the Pennsylvania. The river was very low: we were seven days reaching the mouth.

At Paducah I saw and examined the wreck of the Gen. Brown, which burst all her boilers at Helena about the middle of last month. The upper works, nearly as far back as the wheel-works were destroyed. The ceiling of the cabin was sprinkled with human blood, where the unfortunate sufferers had been thrown by the explosion. It is said there were thirty killed, among whom were nearly all the officers of the boat. The huge boilers were twisted and broken as though they had been paste-board. The sight of this ill-fated boat has given me a distaste for that mode of conveyance. She was thought to be a safe boat, but at the time of the accident, she was racing with another boat.

On the 13th, I landed at Caledonia—proceeded to Jonesboro', and entered on the duties of my station. And, now my dear brother in Christ! may I not expect an interest in your prayers? Pray also that the Lord of the harvest may send more laborers. Oh! how long must the scattered sheep of the West be the prey of devouring wolves—often alas! in sheep's clothing? Oh! that some brethren in the East could be induced to come to the rescue!

I intend shortly to make an effort for the Observer; I will then send you the names I may be able to procure; may it always be as worthy of the patronage of the church as it now is.

With every wish for your happiness, permit me to subscribe myself,  
Your brother in Christ,  
C. B. O.

REPORT OF THE BALTIMORE MARKET For the week ending Tuesday evening, January 8. (Reported for the Chronicle.)  
BEEF—CATTLE.—We have little variation to note, either in demand or price of any description of the market. The supplies of inferior continue to exceed the better qualities, the range for both being rather wide, extending from \$7.50 to \$9.50 per 100 lbs. Live Hogs are selling from second hands at \$9.25, being an improvement on our last rates; and slaughtered, from wagons and stores, at \$8a\$8.50, the latter for very prime.

CANDLES.—We continue our last week's prices for Mould, 16 1/2, and Sperm 36 3/4 cts.

COFFEE.—There has been very little animation in the market, except to the trade for home use, since our last report; Rio has sold at 11 1/2; and Laguayra at 11 cts. per lb. A sale of 3585 bags Rio green, is advertised to take place to-morrow, [to-day] at the auction rooms of R. Lemmon & Co.

COTTON.—We have heard of no transaction since our last report.

FEATHERS.—We are advised of no operations in Western, but continue to quote the prices at 45a55 cts the rates at which fair to strictly prime descriptions are held, though few of the latter are to be found in market. A sale of 15 bales good Russia at 40c has been made on time.

FISH.—There is no activity in any description of Fish: the sales are all by retail, but held by wholesale, at previous quoted prices.

FLOUR AND MEAL.—The sales since our last report include about 3000 bbls. Howard street and City Mills, principally for export to the West India and other Southern markets, taken at 8 a 8 1/2, cash and time for the former, and 8 1/2, full, for the latter; these operations were at the close of last week. Yesterday we had advices from England by the Royal William to the 15th Dec., that the British ports were again open for the admission of foreign Grain and Flour, and some little excitement was manifest among holders as to the effect the intelligence was calculated to produce on the Flour market here. We believe there were not many trans-

acted; neither buyers or sellers being disposed to operate; we did, however, hear of a sale of 3 a 400 bbls. having been made, part yesterday at 18.25, and the remainder to-day at \$8.50 per bbl. full for City Mills, but in the present unsettled state of the market we shall not attempt a quotation. We believe the market will continue bare of Rye Flour.

The incipitions for the week ending on Monday evening, comprise the following: Louis & Kentucky, Howard street,..... 633 94  
City Mills,..... 393 64  
Susquehanna,..... 60 00  
Total,..... 9066 728

FRUIT.—Sales of Malaga Bunch Raisins in small lots at \$1.60 per box.

GRAIN.—We stated, in our last report, that in consequence of the closing of the harbor and rivers by ice, we were without receipts of grain of any description. Within the last two or three days, such has been the mild temperature, that, with the aid of the Ice Boat Relief, in breaking up the ice in the channel, our harbor and river are now nearly free, and we observe that a vessel or two, laden in part with Wheat, have found their way from Virginia, and that a sale of a small lot of prime Red was made to-day at \$1.84 per bushel, being an advance of about 10cts. on same description before the closing of the harbor. The last sale of Rye was at \$1; and Corn, yellow and white, several thousand bushels, at 96cts. a \$1, from stores. Oats are selling at 50a55cts. in small lots.

HONEY.—A sale of 50 casks Cuba Honey has been made at 65cts. per gallon.

HOPS.—We quote Hops, with small sales, at 20 for first and 17c for second sorts, per lb.

MOLASSES.—The transactions are quite limited, embracing only one sale of note, 72 hhd. Neivitas at 43 cts. per gallon by auction.

PLASTER.—We note a further decline, sales having been made at \$4.25a\$4.37 1/2 per ton.

POTATOES.—The market is well supplied with various descriptions, Dutch are held at 75; Nova Scotia 60 a 70; and Eastern, white and Mercer, at 50 a 60 cts. Some inferior parcels of blues have been sold below 40 cts.

PROVISIONS.—We hear of no transactions in any descriptions. Mess Beef is held at 16; No. 1 at 14, and prime at \$11 50 a \$12; Mess Pork, new, 24 a 25; and prime 20 a \$21 per bbl. Some shipments are making of Bacon southwardly, on owners' account, but we have heard of no sales prices for same descriptions, we think continue less; firm, or the article is more dull, at 12 1/2 13 cts. for assorted Western. Lard is nominally 13 cts. and Butter is held at last week's quotations.

RICE.—Sales of ordinary have been made a \$4.50, and for good at \$4.75 per 100 lbs. in small parcels; the latter being the prevailing price for best.

SALT.—We notice the sale of 4000 bushels St. Ubes, at 39 cts. on time.

SEEDS.—We continue our last quotations for Flaxseed, the transactions, however, are quite limited, 1 3/4 a 1 5/8 from wagons, and 1 1/4 a 1 3/4 from stores. Sales of Clover Seed, Ohio prime, have been made at \$16 per bushel, cash.

STIGARS.—The transaction have been for home use, and limited. Sales of St. Jago boxes, brown at \$1, and Havana white 10c etc. At auction on the day of our last report, 220 hhd. New Orleans were sold at 7.00 a \$8.15 per 100 lbs.

TOBACCO.—We hear of no operations in any descriptions, except a parcel of 120 bales St. Domingo, which sold at 19 cts. The stocks remaining in the warehouses, of Maryland and Ohio, last January, were 8000 hhd. about 4000 of which are in shippers' hands.

WAGON FREIGHTS.—The price continues at 2 1/2 to Wheeling, and \$2 to Pittsburg, per 100 lbs.

HEALTH OFFICE, Jan. 8, 1839.  
Report of infants in the City of Baltimore, for the last week, ending Monday morning, viz:  
Pneumonia..... 2  
Infantile Unknown,..... 11  
Consumption,..... 4  
Dropsy..... 1  
Stiffness..... 1  
Orz. dist. of the heart,..... 1  
Total..... 35  
Scarlat fever..... 4  
Under 1 year..... 15  
Old Age..... 31  
Between 2 & 3..... 2  
Infants of the brain..... 1  
Convulsion..... 2  
5 & 10..... 3  
Infants of the lungs..... 1  
10 & 21..... 23  
Cerebral Fever..... 1  
All ages..... 25  
Males 20—Females 15—Of which number 14 were colored persons, 10 free, 2 slaves.  
By order, DAVID HARRIS, Sec'y.

NOTICE.  
The General Synod of the Evangelical Lutheran Church in the United States, will hold its next biennial session at Chambersburg, commencing on the last Sunday in May, 1839.  
AUGUSTUS H. LOCHMAN, Sec'y.  
N. B. Any minister of our church who has not received a copy of the minutes of the last Synod shall have a copy forwarded, if name and Post-office address be made known through the Observer.  
Jan. 11. A. L., Sec'y.

BUSINESS DEPARTMENT.  
PARENT EDUCATION SOCIETY.—To raise yearly \$250 for the Parent Education Society by an annual subscription of \$5, by 50 different individuals, to become binding so soon as 50 individuals shall accede to the plan.  
Dr. Wm. Kemp, Frederick, Md.  
B. Kurtz, Baltimore, Md.  
J. G. Morris, do.  
Mary H. Bidleman, Bidlemansville, Pa.  
Maria B. Bidleman, do.  
Mary Colburn Kurtz, Baltimore, Md.  
A. Lutheran Layman, West Pennsylvanian.  
James Mathers, Baltimore, Md.  
David Martin, do.  
Rev. Prof. Schmidt, of Lafayette College, Pa.  
Mrs. Mary R. Schmuicker, Cove Forge, Huntingdon county, Pa.  
Miss Catharine Schmuicker, do do do.  
Mrs. Rebecca R. Smith, do do do.  
John McNeill, Cumberland, Md.

LETTERS RECEIVED.—S. Meitzer, Miss C. Heintz, Rev. C. C. Guenther, Rev. A. Reck, A. Rev. W. Guun, J. McNeill, Rev. J. Kehler, J. McCookery, D. Crawford, Eq. W. Metzger, Eq. F. C. Goodsell, Eq. T. Jefferson Meyers, (postage 183 cts.)—J. E. Hartman, Rev. E. Keller, J. Mitchell, Rev. E. Olmstead, D. M. Misner, Eq. O. H. Williams, Eq. D. Wolford has credited our took up to vol. 6, no. 19)—Prof. Jacobs, G. Munz, Eq. (regret have not one number, which I regret)—Rev. H. Graber (1 sub.)—Rev. A. G. Deinsend)—Rev. H. Graber (1 sub.)—D. Smith (1 sub.)—S. Sherman (4 subs.)—P. Gore (2 subs.)—Rev. C. A. Smith (1 sub.—where does M. Swepe receive his paper?)—Rev. J. Rubrauff (1 sub.)—J. Reider, C. Kang, Eq. Rev. T. Lapp, W. W. Bell, Eq., H. Herrington, Eq., G. Gitt, S. Baumgartner.  
MONEY RECEIVED.—J. Sloop, Jr., R. Linn, W. A. Coleman, W. C. Miller, J. Funk, J. Noffster, Miss M. Izer, C. & D. Icker, G. Orbel, G. Kraft, P. W. Becker, S. Rhoads, Dr. J. Eichelberger, D. Palmer, G. Hartman, I. King, J. Peckling, J. Misner, Eq. of Fred. A. Buffington, H. McLagan, John Miksell, R. Nellis, M. Swope, H. Sternburg, A. Ulrich, Jr., N. I. Van, Loons, Mrs. D. Hartman—each \$2.  
S. Meitzer \$5, Mrs. Struback 1, Lucy Guun 1, J. Brayman 6, J. Mower 1, P. C. Bouck 1, D. Boyer, H. Motteler 1, Jonas Miksell 1, Rev. W. G. Hart, E. L. Van Beurden 4, Rev. J. Rubrauff 1, E. Clow 1, 25, Rev. T. Lape 1, 75, S. Baumgartner 5.

Received for the Lutheran Pulpit, from Rev. A. G. Deinsinger, East Berlin, York county Pa.,..... \$2 00  
Rev. J. Rubrauff, Lebanon, Pa.,..... 2 00

Received for the Kirchzeitung, from Charles Martin, (now sub.) Indianapolis, Ia., \$1 00  
John H. Steldenmeyer, do. do. do. 1 00  
F. D. Peterson, do. do. do. 1 00  
Lewis Henkel, do. do. do. 1 00  
Rev. A. G. Deinsinger, E. Berlin, York co., Pa., 1 00

The Editor of the Messenger is respectfully requested to transfer S. Rhoad's subscription—\$1.90—to our agent, Maj. Heck.

COMMUNICATED.  
Mrs. "W. D." wishes to be considered as a subscriber on Dr. Kemp's plan; as the Society is in need of funds, she sends the money immediately. We hope Mrs. W. D.'s modification of the Dr.'s plan may be speedily adopted. As for "Aunt Mary," plan or no plan she pays her five annually.

DETRACTION.—Mirabeau gives an excellent canon of advice in regard to detraction: "Deal with it with a wisp, never attack it unless you are sure to destroy it; or it will assail you with increased expectation and greater force."

DON CARLOS has obtained a dispensation from the Pope to marry his niece, the Princess of Beira. The Pope claims power to set aside the laws of God, thus exalting himself above all that is called God or is worshipped.

INDIANAPOLIS, Ia., Dec. 26th, 1838.  
SPECIAL CONFERENCE.  
Beloved and Rev. Dr. B. Kurtz.—With the deepest anxiety of soul, I and my little Mt. Pisgah flock, looked forward to the time when our church should be so far completed that we might occupy it in the service of our God. The festival of Christ's birth, at length, brought that favored day. Consequently, I invited several of our clerical brethren in the vicinity, to aid me in the services of the occasion. The following two brothers, Jno. Gaver, and Jno. Kroek, only appeared on Saturday evening, of the 22d instant. Brother Jno. Kroek you knew as pastor of the Otterbein Church, in the city of Baltimore, during four years in succession, until about three years since, when he emigrated with his family to Crawfordville, Montgomery county, of this State. He has just been received as a member into our Lutheran Synod of the West. He made known his wishes to me on this subject, several months ago, and after a free inquiry into his



POETRY.

From the Christian Intelligencer.

THE DYING SABBATH SCHOLAR. A little boy (whose mother poor, Could scarcely earn her bread.)

DESULTORY.

RESULTS OF UNITARIANISM AT HARVARD UNIVERSITY. Professor Henry Ware, Jr., of this University, has recently preached and published at the request of the members of the Divinity School, a Sermon entitled "The Personality of the Deity."

We believe that this discourse originated in the fact that the German pantheistical scheme of Fichte has been embraced by some, who were connected with the University if not with the Divinity School.

What an awful warning is furnished us in such a fact, that no amount of talent, no cultivation of intellect affords the slightest guaranty that any man who wanders from the faith once delivered to the saints, may not land at last on the dreary coasts of Atheism, where,

"Life dies, death lives, and nature breeds perverse, All monstrous, all prodigious things!"

"STRAWS SHOW WHICH WAY THE WIND BLOWS."

It is justly said that straws tell which way the wind blows—and that trifles show the character of a man, and the manner in which he was brought up.

Another good brother undertook to preach on the day of judgment, and in the height of his zeal, he exclaimed, "O the terrors of that day! The dead shall be raised—the lightnings flash, and the thunders will roar like anything!"

We have heard sermons in this city, which would well compare with those referred to in the Western Christian Advocate.

Y., with a one dollar bill enclosed. If religion would have the same effect upon some of our subscribers, we would pray, or do almost anything else, which is honest and right, for a general reformation among them.

SPECIMENS OF THE SUBLIME. A writer in the Western Christian Advocate gives the following account of a sermon with which it was once his privilege to be edified:

I have for many years been a lover of good preaching, and have availed myself of every opportunity to hear new and strange preachers, especially if fame with her many tongues can make me acquainted with their names.

White on business at the city of —, I heard that the Rev. — was to preach in the church at —, I had heard much about him.

The object of all these arrangements has been to concentrate in one publication the largest possible amount of talent and patronage, and to augment the usefulness of the periodical press, by producing a work truly American, as well as Biblical and Orthodox, an honor to our country no less than to the cause of literature and religion.

The following is from the editor of the paper from which the above is quoted:

"A youthful minister attempted to preach at camp meeting. We were told by his presiding elder, that in an hour's discourse, not one half of his periods conveyed any meaning at all.

We decreed writing sermons in our last number; but we take it back in part, and advise the man referred to by 'Preston,' to write his sermons for a year, read them to some child eight years of age, and never preach one till he has made it so plain that the child can understand every sentence without its being repeated.

As the editor of the Western Christian Advocate has set us the example, we will add the following:

A few years since a member of the N. Y. C. took for his text, "Marvel not that I say unto you, ye must be born again."

Another good brother undertook to preach on the day of judgment, and in the height of his zeal, he exclaimed, "O the terrors of that day! The dead shall be raised—the lightnings flash, and the thunders will roar like anything!"

We have heard sermons in this city, which would well compare with those referred to in the Western Christian Advocate. And what is more painful to think of, we have some among us who feel edified under such preaching.

Pianoforte Store.



JOSHUA M. MILLER, PIANOFORTE MAKER, and Vender of E. Rosenkrantz's Pianofortes, returns his sincere thanks to his customers and a generous public for their former favors, and respectfully informs them that he intends continuing in the Pianoforte business at No. 6 North Charles street, and solicits a continuation of patronage.

N. B.—J. M. will attend to repairing Pianos, Violins and Guitars, as usual, with promptness. Also old Pianos taken in exchange for new ones.

American Biblical Repository.

Devoted to Biblical and General Literature, Theological Discussion, the History of Theological Opinions, etc.

THE AMERICAN BIBLICAL REPOSITORY is issued simultaneously in New-York, Boston and Cincinnati. The central place of publication is at the Bookstore of GOULD & NEWMAN, corner of Fulton and Nassau Streets, New-York.

The object of all these arrangements has been to concentrate in one publication the largest possible amount of talent and patronage, and to augment the usefulness of the periodical press, by producing a work truly American, as well as Biblical and Orthodox, an honor to our country no less than to the cause of literature and religion.

The publication of the "Christian Spectator" having been discontinued, it is expected that many of the learned and able writers, who have heretofore sustained the high character of that periodical, will hereafter enrich the pages of the REPOSITORY.

For the convenience of new subscribers, as well as to give such enlargement and modification to the plan of the work, (not affecting its essential character,) as have been suggested by the above arrangement and other considerations of support and usefulness, a SECOND SERIES of the Repository has been commenced, January, 1839.

PROPOSITION TO SUBSCRIBERS. For the convenience of new subscribers, as well as to give such enlargement and modification to the plan of the work, (not affecting its essential character,) as have been suggested by the above arrangement and other considerations of support and usefulness, a SECOND SERIES of the Repository has been commenced, January, 1839.

To each subscriber wishing to receive the work by mail, and who will forward five dollars in advance, postage paid, the numbers will be promptly sent, postage paid by the proprietors.

THE HYMN-BOOKS of the General Synod (both English and German) can always be had wholesale and retail at the following places, viz:

THE HYMN-BOOKS of the General Synod (both English and German) can always be had wholesale and retail at the following places, viz: Gettysburg—Samuel H. Buehler, General Agent.

According to the regulations of the Committee, all those persons having received their books on depositary terms will sell English Hymn-Books at 62 1/2 cents, sheep binding, German Hymn-Books 50 cents, do. do.

CONFERENCE. The Western Division of the Middle Conference District, will meet on the 25th of January next, at Prough Creek Church, Huntingdon county, Pa.

SMUCKER ON THE REFORMATION. This little work is now for sale: In New York by GOULD & NEWMAN; In Philadelphia, by MESSRS. DUELLERS, Market near 6th street; In Baltimore, by the Editor of the Lutheran Observer.

BOOKS. We have a few copies of Hoffman's Arndt and Schumcker's Popular Theology remaining on hand, which we will be happy to dispose of on the original terms.

A CARD. Ruckle & Vansant,

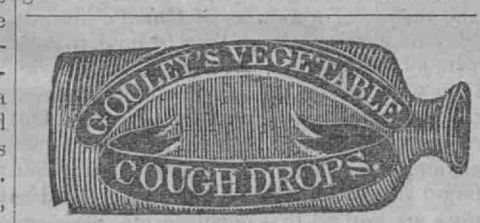
WOOLLEN DRAPERS AND TAILORS, 41 BRATT STREET, BALTIMORE. Embrace the present opportunity of expressing their thankfulness to their friends and the public generally, for the liberal patronage they have received since their commencement in business.

Country merchants and visitors to the city, are invited to give them a call. N. B. They are agents for Jas. H. Chappell's Patent Elastic square and spherical system of measuring.

JUST PUBLISHED, THE LUTHERAN SUNDAY SCHOOL Question Book;

Or, a Help to the Systematic Study of the Sacred Scriptures,—designed for Sunday Schools, Bible Classes, and Catechetical Instructions.

This little work may now be had at 25 cents per copy or \$2 per dozen, by application to Rev. S. W. Harkey, Frederick, Md., or the Editor of the Lutheran Observer, Baltimore.



THIS valuable Medicine has at length fully established its claims to public confidence, by the invariable success that has attended its administration in Coughs, Colds, Consumptions, Asthmas, Chronic Coughs and Whooping Coughs of children; as several hundreds of our citizens have been relieved by it during the past and present season, and are now ready to attest its virtues.

Sacred Music. THE CHURCH HARMONY, containing a selection of approved Psalm and Hymn Tunes, Set-pieces and Anthems: adapted to the divine worship of the various religious denominations, and a concise Introduction to Music, with additions and improvements,—by Henry Smith.

For sale by D. Weider, Race street, and Hogan & Thompson, Market street, Philadelphia; Cushing & Sons, Baltimore; Patterson & Ingram, Pittsburg; John Fisher & Son, Wheeling; John R. Wilson, Martinsburg, Va.; Wm. Stewart, Hagerstown, and John Markel, Frederick City, Md.; John Ritter, Reading; John Bear, Lancaster, G. S. Peters, Harrisburg; Reily & Voglesong, York; S. H. Buehler, Gettysburg; James Loudon, Carlisle, and Henry Smith, Chambersburg, Pa. March 16.

LADIES' AND GENTLEMEN'S Boot and Shoe Store, No. 54 PRATT, THREE DOORS EAST OF HANOVER STREET, BALTIMORE.

GEORGE HARMAN respectfully informs his friends and the public generally, that he has a large assortment of BOOTS & SHOES, made in the latest fashion and of choice materials; warranted not to be surpassed by any thing in the city as regards durability and neatness.

Also on hand, a large stock of New England work, with a good assortment of TRUNKS, and every article appertaining to his business, which will be sold wholesale and retail on accommodating terms.

HYMN BOOKS OF THE GENERAL SYNOD.

THE HYMN-BOOKS of the General Synod (both English and German) can always be had wholesale and retail at the following places, viz: Gettysburg—Samuel H. Buehler, General Agent.

Baltimore—Lucas & Deaver. Troy, N. Y.—Wm. S. Parker. Schoharie, N. Y.—Gebhardt & Co. Philadelphia—G. W. Mentz & Son. Lewistown, Pa.—Rev. C. Weyl. Pittsburg—Geo. Weyman. Lexington, S. C.—Address the Rev. Dr. Hazeltius. Savanna, Georgia—Rev. S. Mealy. New Philadelphia, Ohio—Rev. E. Green-Sunbury, Pa.—Rev. J. P. Shindel.

According to the regulations of the Committee, all those persons having received their books on depositary terms will sell English Hymn-Books at 62 1/2 cents, sheep binding, German Hymn-Books 50 cents, do. do.

Discount to purchasers by the dozen 15 per cent. April 6.

CONFERENCE. The Western Division of the Middle Conference District, will meet on the 25th of January next, at Prough Creek Church, Huntingdon county, Pa.

MARTIN, MATHERS & CO., Merchant Tailors, NO. 9 N. HOWARD STREET, One Door North of the Wheatfield Inn, BALTIMORE.

D. MARTIN, J. MATHERS, GOSNELL. June 15.

To Druggists & Country Merchants.

JOHN FURLONG would respectfully inform his friends and the public generally, that he still continues the manufacture of PATENT MEDICINES.

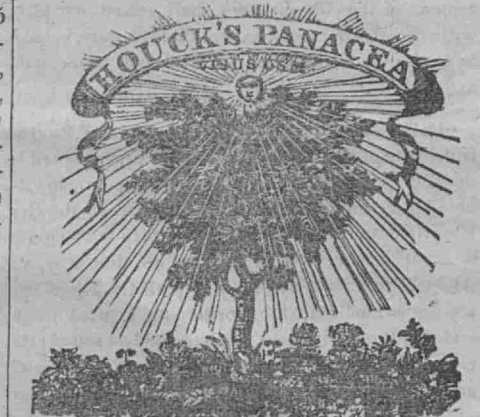
Such as are generally sold by Druggists and Country Merchants. From long experience in the wholesale Drug business he feels himself warranted to say that any of the articles of his manufacturing will be prepared from the purest materials and in such a manner as to compete with any that are sold at the present day.

SEIDLITZ POWDERS, GODFREY'S CORDIAL, SODA POWDERS, TURKINGTON'S BAL- ANTI-BILIOUS PILLS, SAM. BATEMAN'S DROPS, ESS. PEPPERMINT, BRITISH OIL, ESS. CINNAMON, PILE OINTMENT, &c. &c.

Any of which he would be happy to furnish Wholesale or Retail on application at the North East corner of Liberty and Fayette streets.

N. B. Orders from the country (post paid) will be thankfully received and carefully attended to if addressed as above.

Package warranted. if Nov. 23.



PREPARED SOLELY FROM VEGETABLE MATTER, BY JACOB HOUCK, BALTIMORE.

WHICH may be taken with perfect safety by persons of all ages and in all diseases; its cures are for the following diseases: Dyspepsia; Loss of Appetite, Diarrhea, Dysentery or Flux, Piles, Fistula, Obstructed Menstruation, Ague and Fever, Bilious or Remittent Fever, Typhus Fever, Scarlet Fever, Small Pox, Erysipelas or St. Anthony's Fire, Asthma, Pleurisy, Measles, Yellow Fever, Costiveness, Wind on the Stomach or Bowels, Cholera Morbus, Consumption, Influenza, Colds, Coughs, Inflammatory Sore Throat or Quincy, Whooping Cough, Thrush or Sore Mouth, Putrid Sore Throat, Croup, Inflammation of the Heart, Dropsy, Rickets, Diseases of the Liver, Jaundice, Difficulty of making Urine, Gleet, Hysterics, Nervous and Scrofulous Affections of the Membranes and Ligaments, Mercurial and Venereal Diseases, Ulcers, Sores, Affections of the Skin, and all diseases arising from impure blood, &c.

PRICE PER BOTTLE \$1.50.

The above medicine can be obtained in South Charles Street, opposite German, with proper directions for using. A liberal discount made to persons who buy to sell.

Evangelical Music;

Or, the Sacred Minstrel and Sacred Harmony.

Consisting of a great variety of Psalm and Hymn Tunes, Anthems, Set-pieces, &c., of the most approved character—by J. H. Hickok and George Fleming, 2d edition, much enlarged and improved.

Published and for sale by J. Whitham, Philadelphia; Hickok & Blood, Chambersburg, Pa.; George Fleming, Carlisle, Pa.; L. Lomis, Pittsburg, Pa.; Yale & Wyatt, Richmond, Va.; Pearce & Besancon, Natchez, Miss. Also sold by S. W. Buehler, Gettysburg, Pa.; D. F. Gordon, Reading, Pa.; P. A. & S. Small, York, Pa.; A. F. Osterloh, Lancaster, Pa.; J. R. Lippitt, Zanesville, Ohio.

The Publishers put forth this work with a view to meet the wants of the religious community, and its conception has been such as to afford the most flattering assurances that they have neither mistaken its wants nor vainly endeavored to supply them. A very large edition has in a short time been exhausted and another called for. This determined the publishers to have the work stereotyped, that they might thus be enabled to keep up a supply for the demand.

The collection contains tunes suited to nearly every variety of measure found in the various hymn books in use, embraced in a very large collection of psalm and hymn tunes. Besides these it contains a number of interesting anthems, set-pieces, sacred songs, &c., easy of execution without the aid of instrumental accompaniment, and suited to various occasions of religious worship connected with the christian enterprise of the present day.

Teachers of Music, Musical Societies, Choirs, retailers and others, supplied on the most accommodating terms on application to either of the publishers.

N. B. The Editor of the Lutheran Observer has consented to act as agent for the above work. Price \$1 each or \$9 a dozen.

Church Organ For Sale.

The instrument has been in use for several years, but is still unimpaired, and answers all the purposes for which it was designed. It has six stops, viz: I principal, 2 stopped diapasons, 1 dulciana, fifteenth and flute. It is enclosed in a handsome case, gilt pipes in front in shape of a harp. It will be sold low, if immediate application is made to W. HARMAN, Professor of Music, Liberty street, Baltimore. Jan. 5.

WECHTERSTIMME AN ZIONS-KINDER.

THE subscribers to this work will please take notice of the condition, that after the sixth number is published, those who received it in pamphlet form are to pay me their whole subscriptions, free of postage. Those who collected subscriptions are allowed two copies for every ten subscribers for their trouble. The whole work will be bound and ready for subscribers in February, 1839.

Your servant, J. G. SCHMUCKER. Nov. 9.

BALTIMORE Athenaeum and Visiter,

A WEEKLY FAMILY NEWSPAPER. PRICE REDUCED! Blackwood's Magazine at less than One Dollar a Year.

A high-toned family newspaper, that shall ever be free from matters that would demoralize or create an unhealthy appetite in the community, at a price within the reach of all, has long been a desirable object in this country, which is flooded with publications of a character to do little good, and we fear, much harm.

And that Clubs may be induced to prefer it, FOUR COPIES FOR \$5.00. Paid in advance, will be sent to any post office in the Union. And still further, to induce a very large subscription.

TEN COPIES FOR \$10.00 Will be furnished. Besides the large amount of the very best matter furnished, the whole of

BLACKWOOD'S MAGAZINE, With the exception of the political articles and such matters as are of no interest, will be published in a single number regularly each month, so soon as the magazine is received in this country. It costs to get this magazine from Edinburgh \$12, and it will be furnished to clubs of ten who take our paper at the extraordinary low rate of \$1 per annum, including the year's subscription to the paper. The character of Blackwood's Magazine is so well known, that it needs no praise at our hands. To clubs who only want the numbers which contain the magazine, it will be furnished monthly as follows:

10 copies for \$5 per annum. 25 " " 10 " " 50 " " 15 " " 75 cents. No paper sent unless the money accompanies the order.

Postmasters or others who will send us \$10 and ten subscribers, will be entitled to and receive monthly the number containing the whole of Blackwood's Magazine; or by sending \$15 and fifteen new subscribers, will receive the paper free for one year. T. S. ARTHUR, Corner St. Paul's st. and Bank lane, Baltimore.

To Printers.

The subscriber being desirous of withdrawing from the printing business, within the coming nine months, takes this method of inviting the attention of those wishing to engage in it, to the opportunity thus offered of obtaining a favourable situation. To save inquiry by letter, the following statement of the business of the establishment is given:—The "Whig" has about 700 subscribers—the Advertising and Job-Printing amounts to not less than \$1000 per annum, exclusive of the printing of the "Messenger of the Ger. Ref. Church," a heavy weekly paper executed by contract.—The materials of the office are equalled by very few in the country, being good, and ample in quantity for two newspapers and all other purposes, the presses being of the best and all the inking done by machines.—The price is \$2,000, a sum, it is believed, not sufficient to cover the actual cost of the materials composing the printing office alone—payments, cash, or its equivalent—though if satisfactorily secured an extended credit may be had.

There are other advantages possessed by this establishment of no inconsiderable character, which as well as the variety of the facts stated above are reserved for a personal interview with any one disposed to purchase.—None need apply whose political principles do not harmonize with those advocated by the Whig—or who do not possess the requisite ability to conduct it successfully—the subscriber having too fatherly a regard for it to commit its destiny into the keeping of unsuitable hands.

The subscriber will only add, that the business and prosperity of the Whig establishment rests not upon the changes or the ups and downs of politics—that it has never been in as prosperous a condition as at present—that he would not exchange it for any other of equal value in the Union, and that his wish to dispose of it arises exclusively from considerations of a private nature.

JOS. PRITTS, (Office of the Whig & Advertiser, Chambersburg, Nov. 30, 1838.

Pennsylvania College.

THE Semi-Annual Meeting of the Board of Trustees will be held in the College Chapel, on Wednesday, September 19th, at 8 o'clock, A. M.

The exercises of commencement, conferring the degrees, &c., will take place in Christ's church, Gettysburg, at 10 o'clock, A. M. of the same day.

The Winter session of the College proper will commence on Wednesday, November 1; of the Preparatory Department two weeks earlier.

The new College edifice will be entirely completed before the commencement of the session, and will conveniently room and lodge 100 students, who will be under the immediate supervision of the President of the College and Trustees, who reside in the house. Boarding \$1.50 per week; attention to room and furniture 25 cents per week; room rent \$8 per annum.

D. GILBERT, Sec'y. P. S. Editors friendly to Education will please insert the above and confer a favor. August 24

Catechumen's Guide.

This work may be purchased of the following Agents:

W. BUEHLER and Rev. J. MEDTART, Philadelphia. Rev. P. A. STROBEL, Concord, N. C. JOHN B. BEILE, Charleston, S. C. S. H. BUEHLER, Gettysburg, Pa. Rev. Wm. D. STROBEL, New York. T. JEFFERSON MYERS, Sevensideford, Va.

Orders for the work addressed to the Editor of the Lutheran Observer, Baltimore, Md. Nov. 24.