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NO. IV.

Poetry.

LOOKING TO CHRIST FOR SALVATION.

When I see thee hanging, bleeding,
Dying on the cruel tree,
Pale in woe, yet interceding,
For the men that murdered thee:
How can I refrain from giving
Life and soul and all away,
On thy promise ever living,
These adoring night and day.

When I see thee upward breaking
From the grave on high to stand
And thy righteous empire taking
At thy Father's blest right hand;
Can I longer doubt thy favor,
Or thy willingness to bless;
No, my interceding Saviour,
Words can't ever my hope express.

When I feel the fresh bedewing
Of thy spirit on my heart,
All the Father's mercy viewing
In the gifts thy angels impart;
Faith accepts the heavenly sealing;
Tenderness and joy combine,
Peace o'er all my soul is stealing
I am Christ's and Christ is mine.

Thus when life's short day is ending,
And this mortal yields its power,
May thy spirit condescending
Gleam and arm me for the hour;
At the river's brink arriving
In thy smile I lose my fear,
Victory then crowns my striving
Death is gain, for Christ is here.

The Pulpit.

PROTRACTED MEETINGS AND REVIVALS.

BY REV. S. RITZ.

CHAPTER III.

QUESTIONS AND OBJECTIONS ANSWERED RESPECTING PROTRACTED MEETINGS AND REVIVALS.

Question 3. You said, in answer to the first question, that protracted meetings were only one way by which sinners are converted, and the church built up. Now, what other ways or means are there, to do this?

Answer. 1. The stated, or regular preaching of the gospel of Christ. The Saviour commissioned his apostles to go and preach the gospel to every creature. He does not say how often, when, or where, but go and preach it to every creature, no doubt to red, white and black, rich or poor, high or low, learned or unlearned, bond or free, Jews and Gentiles, saints and sinners. All need the gospel. It is glad tidings to all. Wherever the gospel is faithfully preached, there the blessing of God is added, more or less, and the church is built up, and sinners are converted. But then the minister of Christ must not be indifferent as to the results of his efforts. He must look for the fruits of his labors. If he preaches as he should, there will be improvement among the members, and conviction among sinners. Therefore he ought to be out among his people, as a pastor, conversing on the subject of religion, reading the Scriptures, praying, and watching for souls. Often sinners are impressed, deeply, under a sermon and would gladly receive additional instruction, and give themselves to Christ and his church, if the minister would find them, talk with them, and encourage them. I might give you many instances of this kind, but I will only name one. A few weeks ago I went to the post office in great haste, promising a friend to return immediately, but the mail had not yet arrived, it was, however, expected every minute. Standing in the door of the office and looking across the street, I noticed a house in which I had never been. I determined to improve a few minutes by going into that house, and see if the inmates were sinners or Christians, and if sinners whether the spirit of Christ was working upon their hearts. I found them a very respectable family, husband, wife, and one child, a daughter, yet young. They belonged to no church. As soon as I commenced to talk about Christ and religion, they began to weep, and we had an interesting time. They came to church, gave themselves to the Lord, and are now rejoicing with us in the hope of glory. O, ye ministers of Jesus, be watchful, be faithful, improve your time in winning souls to Christ. If you are too weak, bodily, to hold a protracted meeting, to preach, pray and sing for three or five weeks at a time, then preach in earnest at your regular appointments, and follow up your preaching by moving among sinners like an angel of mercy, and thus fill your mission. There is no real gain unless sinners are truly converted to God, and live to his glory.

2. Sabbath Schools. I place these next to pulpits efforts, because I really believe that there they belong. Here the young minds, and tender hearts, are instructed and improved, and led to Jesus. Millions are saved from the corruptions of the world, and trained for usefulness in church and state, and for eternal life in the Sabbath school. Here the minister of Christ can be useful, tenfold. He may be opposed, by wrong trainings, to men and women taking part in church exercises, but here he calls male and female out to teach, sing, and pray, and exhort in the church. Oh, how would we get along in Sabbath schools without females? I hear their sweet voices every Sabbath in the church, teaching singing, exhorting the young. In most of our churches the old Reverends hear them with joy without ever thinking of what old Paul said.

Remember then, that Sabbath schools are another way by which sinners are converted and the church built up, and God glorified.

If you have no Sabbath school yet in your church, organize one immediately and go to work.

3. Prayer meetings are another way, or means, of keeping the church alive, and leading sinners to Christ. A church without a prayer meeting is like a body without a good pulse. There is a bad state of health. By a prayer meeting I don't mean a Bible class or a lecture where the preacher does all the talking, and all the praying, either because none of his members can pray, or he is fearful that some of his members can out shine him. But I mean a meeting where a portion of the Word is read, an exhortation given, if necessary, a hymn sung, and as many pray as time will admit.

But as I may give you a chapter on Scriptural prayer meetings hereafter, I will say no more just now, only this: if you have no prayer meeting in your church, you had better be up and doing, and if none of the members can pray, you had better hold a protracted meeting and have a precious revival, and let them learn to pray.

4. Catechetical Instruction. This is another way of converting sinners and building up the church. This is a good way of reaching the young and the old, in communicating a knowledge of the plan of salvation, and leading them to Christ, and into the church. You can make them good Lutherans and good Christians. But the minister must be very careful that they are made not Lutherans only in name. The instruction of the mind is not enough; the heart must be changed. The sinner must be born of the Spirit, and learn to pray and live holy. There are thousands in the Lutheran church who have been catechized and confirmed, and boast of it, that can't or don't pray at the family altar, in the prayer meeting or any where else. They can do almost every thing else but pray. They are opposed to lay members praying. They say they pay the preacher for doing that. Poor souls! I wonder what old sinner instructed them?

How often these old rebels have locked me out of their two story churches, and refused to let me climb up that long pole into their pulpits, simply because I preached temperance and against Sabbath breaking, and in favor of revivals and prayer meetings, and an active Christian life. But the Catechism is not to be blamed. It is good enough, and will be a witness against those that used and abused it, in the great and awful day of judgment.

Now reader, you see that I am quite liberal, and now if you will meet me and help me at a revival, I will put on the long or short, the white or black gown, and get right down among weeping sinners, and talk and pray. And more still, I will commune with you in company with a band of happy converts. Come now, let us prove who is fanatical.

For the American Lutheran. Questions About the Ministry.

My mind has for some time been exercised on certain things that occurred in some of our ecclesiastical bodies and some of their individual members, in regard to which I have my individual views, and yet they are at variance with the bodies referred to. Now, the question arises in my mind, which is right? The matter, in my judgment, is one of great importance, and hence I feel anxious to be right in it. I have concluded to give my views in your paper, and hope, if they are erroneous, some one better acquainted with the subject than I am, will set me right.

Can any ordained minister, when he feels so disposed, send in his ordination papers to the Synod of which he is a member, and cease to discharge the duties of the ministry, either permanently or for a specified time, and then take it up again? Has any Synod, or ecclesiastical body, the right or authority to receive the ordination papers of any of its members, and exonerate him, either permanently or for a limited time, and then restore them again? Now these have occurred, and I have always doubted their propriety.

It seems to me that when God calls a man to labor in his vineyard, he designs that he should labor all day, and not only a part of it. "Go work to-day in my vineyard." Now here the agreement is for the whole day, and not to work a part of the day and then cease, and after a while begin again. Christ says, "Follow me," not only sometimes, but constantly, to the end of life, for "he that continueth to the end shall be saved." True this is applied to Christians generally, yet may it not apply to ministers particularly? Paul declares that he was called to be an apostle of Jesus Christ according to the will of God. If it was the will of God to call him into the ministry, did he not design that he should continue in it till the end of life, and did not Paul so understand it? Christ says that any man having put his hand to the plow and looking back, "is not fit for the kingdom of heaven." Now does not he who returns his papers to Synod, express the desire to cease discharging the functions of the ministry, and virtually "look back?" Does he not withdraw his hand from the gospel plow, with the design of engaging in some other avocation? When any man is solemnly invested with the sacred office of the ministry, he is, in my humble judgment, under the most solemn obligations to discharge its functions till God himself absolves him by inability or death. Should a man be even physically disabled for the duties of the ministry, and hence be obliged to enter some other avocation, he has still no valid reason for returning his ordination pa-

pers, or laying aside his ministerial character.

Again, has any Synod or ecclesiastical body the right or authority to receive the ordination papers of any member apparently in good standing, and thus declare him exonerated from the duties of the ministry, and released from the solemn vows he voluntarily assumed when he was invested with the sacred office?

Were those vows made to Synod only, or were they made to the Most High God? Evidently to the latter. If honest in assuming those vows of fidelity to God, did he not declare thereby his conviction that he was called of God to preach the unsearchable riches of Christ, and now presents himself to Synod in accordance with this conviction, for ecclesiastical sanction? Synod did not call him, but only sanctioned and confirmed a prior and superior call, and in accordance with said call, invest him with authority to go forth and preach the gospel of Christ, administer the ordinances of the church, &c. Now if the call does not come from the Synod, then what right has any ecclesiastical body to annul and make void the call of God? In my humble opinion, no Synod possesses this authority. If any member of Synod returns his papers with the request to be released from his ordination vows, then, I think, instead of granting the request, Synod should examine into the moral character of that man, and his motives for presenting his request. I believe that no man whose heart is right, will desire to be released, or to have his call annulled. Any one returning his papers must have a motive for doing so. Can it be a good or valid one? I think not. In my view, the only course left for Synod in such cases is to receive the paper and suspend the individual presenting them. With all the restraining influences thrown around the professed ambassadors of Christ by Synodical authority, there are, nevertheless, too many delinquencies in the ministerial ranks. But remove these restraints, and establish the precedent of receiving the papers of all unworthy members, (for none other will ask to be released.) Synod will open the door to many unworthy applicants, who will simply enter the office for a piece of bread, knowing that if they do not like it, they can simply return their credentials and be released from their vows; and then draw off their clerical robes, leave the gospel plow in the furrow, and go about some other business, without any censure or penalty whatever. The office of the ministry, if I understand it, is too high, too holy, and too responsible to be thus trifled with, or assumed and laid down at pleasure. God knows, and we know, that the ambassador of Jesus Christ is commissioned by heaven to transact business for heaven's King, and he has no right to withdraw, neither has any body of men the authority to release him, till recalled by the power by whose authority he was commissioned. If any professed herald of the cross has so little interest or heart in his work, as to feel disposed to abandon it, I think the sooner he is dismissed the better for the cause, but dismissed in such a way as to be a warning to all others.

STOMA.

The Christian Mother.

Is there an object upon this earth so full of touching interest as the Christian mother striving to train up her children aright?—Many of us can recall—indeed how should we forget? those meek and loving faces that watched over us in our tender years, and were as God's angels to us. We can remember their sad looks, full of gentle rebuke when we did wrong, and their looks also of joyful approval when we acted nobly and truthfully. Such memories as these cling to us through life, and exert their silent influence upon us long after our mothers have rested from their labors. How many a poor wanderer in the paths of sin, as he thinks of his mother's tears and prayers, wonders in his heart if it can be that God will indeed cast him off forever. One serious reflection leads to another, and those prayers are at length answered. Some, alas! presume too far even upon a mother's prayers.

Many heroic deeds have been done by men and are worthy of record in the world's annals: but the heroism of mothers' lives—where is the memorial of it? In heaven alone. Yes, doubtless it lives and breathes on earth in many noble lives and deeds, yet for the most part unrecognized and unhonored. There is Luther in the Diet of Worms; but do we think of Luther's mother—of her patient watchings and strivings, prayers and self-denials? Which seems most admirable—the sturdy and strong nature braving earth and hell under the world's gaze, or the weak and gentle nature, in secret denying and subjecting itself, enduring all things, out of weakness becoming strong, wrestling and striving, for love and duty? They say that Luther had a woman's heart because he loved music, flowers and children; but we know that these things consist with strength, and Luther's words and acts best bespeak the man.—*Can. Pres.*

One of the British consuls in Japan gives a remarkable account of the wealth of the lead, iron, and coal deposits in the Island of Yesso. In one place coal forms the sea cliffs, and in another he walked four miles over an iron sand which contained over 60 per cent. of metal. There are also indications of gold and copper.

Practical.

The Fulton Street Prayer-Meeting.

A gentleman said: "It appears now to be a time which severely tries men's faith. It has been written by one who has studied the experience of human hearts, that times of adversity are often fatal to a profession of religion, when the heart is not affected by the true principles of Christianity. If in a smooth path we sometimes slide, in the rough path we may fatally stumble. Periods of revolution, when God tries the principles of his people are periods of shipwreck to the high hopes of many; when God enters the domestic circle, and scatters the hard-earned provisions of many years of toil; when he strikes down a child or companion, and prostrates schemes of anticipated enjoyment, then the unrenowned heart will rise up in rebellion against God and against his government. But the converted soul rests confidently on Christ in all these trials, and beholds the love of a reconciled Father in these chastisements.

It was a beautiful answer that given by the child in one of the letters which have been read here: "I know that Jesus says he will, and that's enough for me" and the faith which can appropriate the promise of God, and assures the soul of its completeness in Christ, is the only sure reliance in the day of trial and adversity.

Another minister said: "The salvation of Christ was offered to sinners who were outside of the Church, as well as to those who were in it." He urged upon all who were present the duty of immediate repentance and coming to Christ.

Nearly all the remarks for several successive days, were such as to encourage unwavering faith, and quicken the spirit of entire consecration to God and the cause of Christ on earth.

With much feeling a man requested the meeting to pray for the soldiers in Wal-Russia. He said: "News has just been received that they were starving and freezing. I feel a deep interest in them. My son is with them. Will you pray for them? Will you not pray for my motherless boy?"

Still more encouraging tidings of spiritual blessings are daily received from distant churches. In middle and western New York, New Jersey, and all the New-England States, in Connecticut and Massachusetts, and in Courtland and its vicinity in New-York, there seems to have been most gracious manifestations, and many from the ranks of those who were hardened in sin, have been led to confess Christ and the power of the gospel.

A long letter was read from a Southern planter, making important suggestions, and requesting prayers that God would unite all Christian hearts, both North and South, in love, and give wisdom, prudence, forbearance, contrition, and strong faith in God, and that such means may be adopted as will restore peace and prosperity in all our borders.

A brother related the following story, which he said had been told him by the party herself: "It was Christmas eve. I was a widow, and little Ella and me lived with 'grandpappy'."

He had been sick, and our stores were exhausted, and little Ella had no shoes to wear to the Sabbath-school festival. There was gloom coming over me when father came home and handed me five dollars, and said, "Thank God, there is a little for Christmas, take it and make yourself as happy as you can." Ella must have shoes. Yes; put on your hat, Ella, and go with me! We stopped at the windows in the avenue to see the sights, the dolls and drums and children's wonders. Others were doing likewise. There, at one window, was a little girl not half so big as Ella, was talking to her little older brother, "Aunt as it was last Christmas. Then father was well and had plenty of work and money, and I had a pretty doll, and—'What would you have now, of all these toys and pretty things?' said Ella and me. Her little eye was raised with a look of half-hesitating confidence, as she held out her naked foot and uttered, 'I would rather have a pair of shoes.' Our mind was made up—Ella and me. Father could give us no more for a week. Ella's shoes cost two dollars. One dollar bought shoes and stockings for the little stranger, and she was glad, very glad, she said, and hoped God would bless us; and we went home thanking God for that child's comfort, but little doubtful how father would receive it, as he was much tried in procuring necessities. We told him the story. 'Thank God,' said he, 'that I have a daughter who can do such an act,' and tears of gratitude were in his eyes. We had roast turkey and cranberry sauce, and mince pie for that Christmas dinner."

"This was her story. I did not ask where the good dinner came from, or whether it was a purely spiritual feast. It was a feast of love and gratitude to God, for the means, at a little self-sacrifice, of giving a little comfort to a little child, and every true Christian knows what to expect in such a case. That daughter is unconverted, and I ask your prayers that she may have grace to do for the love of Jesus, what human sympathy now prompts to."

"Christmas and New-Year festivities have passed," said a brother, "but the follies and wickedness of those days will be long mournfully remembered by many. As I was passing up the avenue in the evening, just before me was a man whose crooked and unsteady movements told but truly how he had been entertained that day. As I drew near to him, he fell—I saw he was an acquaintance, who, by great efforts had been reformed. For

more than six months he had been a sober man, and I was pained to see him in his present condition. I thought of his mother, whose almost broken heart had been comforted in the hopes of the entire restoration of her only son, now crushed again as beneath the nether millstone, when in agony, she received him at the door from our hands. I met him afterwards. He told me the often-repeated story. A dear female friend had insisted on one glass of wine. His pledge was broken, and all confidence has perished. Brethren," said he, "pray for that fallen one. God can yet save him. Christ is his only hope."—*Ch. Intel.*

The Rechabites.

The Rechabites, as every one who has read the Bible knows, consisted of a family or tribe of Kenites' whom Jonadab, the son of Rechab, had commanded to observe certain strict rules of life—in order that their independent existence as a people might be perpetuated. They derived so much advantage from attending to his wishes, that for three hundred years, when they are first brought to our notice, they had been most faithful in abstaining from the use of wine, and in conforming to the other directions which Jonadab had given them. In the thirty-fifth chapter of Jeremiah, we find the prophet putting the steadfastness of the Rechabites to the test; and they stood it well. A promise is then made to them, in the nineteenth verse, which is very emphatic: "Therefore, thus saith the Lord of Hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before Me forever."

Has their promise been kept? The great missionary traveller, the Rev. Joseph Wolf, thus writes in his journal, at Mosul, under date of March 19th 1824: "All Jews in this country believe that the Beni Khaibar, near Mecca and Medina, are the descendants of ancient Rechabites." In November 27th, 1824, he writes again: "Abraham ben Taha confirmed the account I had before received of the Rechabites. When I asked him, 'Do you know the Jews Khaibar?' he replied, 'You mean the children of Rechab. These are mighty men, and have not felt the yoke of the captivity.' And then he joyfully lifted up his fingers and moved them about, and said, 'They are the descendants of Jonadab, the son of Rechab, who said, 'Ye shall drink no wine, neither ye nor your sons forever; neither shall ye build houses, nor sow seed,' &c.; and thus they do. The children of Israel curse them, and we bless them.' But we have still later information. The Rabbi Joseph Schwartz, whose 'Descriptive Geography and Brief Historical Sketch of Palestine,' was published in 1850, after showing that the Rechabites were descendants of Heber the Kenite, and producing evidence from Jewish authorities that they finally settled in Temen, goes on to give some interesting particulars concerning them, which we have not room to quote.—*Gospel Messenger.*

Pillsbury and the Giant.

Mr. Pillsbury, warden of the State Prison in Connecticut, once received into the prison a man of gigantic stature, whose crimes had for seventeen years made him the terror of the country. He told the criminal, when he came, he hoped he would not try the attempts to escape which he had made elsewhere. "It will be best," said he, "that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can.—And I shall be anxious to be your friend; and I hope you will not get into difficulty on your account. There is a cell intended for solitary confinement; but we have never used it, and I should be sorry ever to have to turn the key upon any body in it. You may range the place as freely as I do; if you trust me, I will trust you." The man was sulky for weeks, and only showed gradual symptoms of softening under the operation of Mr. Pillsbury's cheerful confidence. At length information was brought of the man's intention to break the prison. The warden called him, and charged him with it; the man preserved a gloomy silence. He was told it was now necessary for him to be locked in the solitary cell, and he was desired to follow the warden, who went first, carrying a lamp in one hand and a key in the other. In the narrowest part of the passage the warden, a small, light man, turned around and looked in the face of the stout criminal. "Now," said he, "I ask whether you have treated me as I deserve? I have done everything that I could to make you happy. I have trusted you, but you have never given me the least confidence in return, and have even planned to get me into difficulty. Is this kind? And yet I cannot bear to lock you up. If I had the least sign that you cared for me—"

The man burst into tears. "Sir," said he, "I have been a very demon these seventeen years; but you treat me like a man."

"Come, let us go back," said the warden. The convict had free range of the prison as before; and from that hour he began to open his heart to the warden, and cheerfully fulfilled his whole term of imprisonment.

BE LOVELY.—Let your piety be winning by its loveliness. We sometimes excuse the bad temper and ill manners of a Christian, by saying that religion may be grafted on a crab stock; but when a tree is grafted, it is expected to bear fruit according to the graft; and the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

"Christmas and New-Year festivities have passed," said a brother, "but the follies and wickedness of those days will be long mournfully remembered by many. As I was passing up the avenue in the evening, just before me was a man whose crooked and unsteady movements told but truly how he had been entertained that day. As I drew near to him, he fell—I saw he was an acquaintance, who, by great efforts had been reformed. For

DEATH AND SLEEP.

TRANSLATED FROM THE GERMAN.

In the pleasant companionship the brother angels of Death and Sleep wandered over the earth. As the mists of evening gathered they lay down upon a hill overlooking the abodes of men, while a pensive quietude reigned over all, and the sounds of life were hushed in the far-off hamlets.

Still and silent, as is their wont, rested the two benevolent genii of mankind in familiar embrace, and as night drew her sheltering mantle over the children of men, the angel of Sleep rose from his leafy bed and, with a light hand, scattered the invisible seeds of slumber, and the breath of evening wafted them to the weary tillers of the earth.

Now sweet Sleep softly held the dwellers in the rural cottages, from tottering age with its hoary head to rosy infancy resting in its cradle. Sickness forgot its pains, grief its tears, and poverty its cares. All eyes were closed.

His work finished, the beneficent angels of Sleep returned to rest besides his sterner brother. When the morning dawned he cried out with innocent joy: "Now shall men praise me as their friend and benefactor—oh, what joy! How happy are we, the invisible dispensers of good gift! How beautiful our silent calling!"

So spoke the kindly spirit of Slumber.—The Death angel gazed at him with silent sorrow, and such tears as immortals weep glittered in his large dark eye.

"Alas!" he sadly answered, would that I, like thee, could be happy in scattering abroad acceptable gifts; the children of earth regard me only as their enemy and the destroyer of their joys."

"My brother," replied the angel of slumber, "will not the redeemed at the great awakening recognize thee as their friend and benefactor, and gratefully bless thee? Are we not brothers, and the children of one father?"

As he spoke, a sudden joy shone in the eye of the Death angel, and, tenderly embracing, the two brothers floated softly away.

The Value of Good Books.

Biney's Book of Christian Experience," an old tattered volume, picked up at random by Baxter, awakened him to strong convictions of the evils of sin, and he finally found peace and hope in the perusal of 'Libb's Bruised Reed.'

'His Call to the Unconverted,' awakened and saved Philip Doddridge.

Doddridge wrote his 'Rise and Progress,' the reading of which led Wm. Wilberforce to Christ. Wilberforce wrote the "Practical View," a copy of which being put into the hands of Leigh Richmond, while yet a stranger to the life and power of the Gospel he was then preaching, brought him to seek for mercy at the cross of the Saviour. "The Dairyman's Daughter," written by him, has contributed to the salvation of thousands of souls.

Thomas Chalmers, too, became the spiritual son of Wilberforce, by reading his "Practical View," while preaching an unknown Christ.

A poor sailor, who afterwards became a fervent Christian and successful preacher, author of many hymns and books, the use of which are co-extensive with our tongue.—Rev. John Newton, was reclaimed from his vices by the recollection of his pious mother's counsels and the reading of religious books. This man was the means of the conversion of Claudius Buchanan, so distinguished for his labors in the East Indies; and the "Star of the East," a book published by him, first called the attention of Mr. Judson to the missionary work, and sent him to Burmah.

This sailor turned preacher, was also the means of delivering Rev. Thomas Scott from the mazes of ruinous error, and of introducing him to the "Way, the Truth, and the Life." Mr. Scott prepared the commentary known by his name.

Who can tell the value to the cause of God and good men of the writing of good books?

The Spanish Artist and the Last Supper.

GALATIANS VI. 14.

A Spanish artist was once employed to paint the 'Last Supper.' It was his object to throw all the sublimity of his art into the figure and the countenance of the Lord Jesus; but he put on the table in the foreground some charred cups, the workmanship of which was exceedingly beautiful. When his friends came to see the picture on the easel, he said, 'I have made a mistake; these cups divert the eyes of the spectator from the Lord, to whom I wished to direct the attention of the observer. And he forthwith took up his brush and blotted them from the canvas, that the strength and vigor of the chief object might be prominently seen and observed. Thus all Christians should feel their great study to be Christ's exaltation; and whatever is calculated to hinder man from beholding him, in all the glory of his person and work, should be removed out of his way.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Let the sentiment and language of Paul be ours.

"Him in all my works I seek
Who hung upon the tree;
Only of His love I'll speak,
Who so freely died for me:
While I sojourn here below,
Nothing I desire beside;
Only Jesus will I know,
And Jesus crucified."

A Royal Witness.

"Not many nobles are called;" but God does sometimes give grace to kings and princes to bear witness for him. The Edinburgh Review gives an anecdote of Prince Charles, of Hesse, who had an interview with the infidel king of Prussia, which tested his moral courage.

The prince tells the story himself. "I dipped," he says, 'every day with the king. One day I had a sufficiently animated conversation on the subject of religion. He could not see the crucifix without blaspheming, and when he spoke of it at dinner, as well as of the Christian religion, I could not join in the conversation, but looked down and preserved a complete silence. At length he turned to me with vivacity and said:

"Tell me, dear prince, do you believe in these things?"

"I replied in a firm tone, 'Sire, I am not more sure of having the honor to see you, than I am that Jesus Christ existed and died for us as our Saviour on the cross.'"

The king remained a moment buried in thought, and grasping me suddenly by the right arm, he pressed it strongly, and said:

"Well, my dear prince, you are the first *homme d'esprit* that I have found to believe in it."

I added a few words to reiterate to him the certainty of my faith.

Passing through the adjoining chamber, the same afternoon, I found Gen. Tenzien, who had heard what passed, the greatest and strongest minded man I ever knew. He put his hand on my shoulders, and covered me with a torrent of tears, saying:

"Now, God be praised, I have lived to see one honest man acknowledge Christ to be the king's face."

"This good old man overwhelmed me with caresses. I can not retrace this happy moment of my life without the greatest gratitude to God for having vouchsafed to me the opportunity of confessing, before the king, my faith in Him and His Son."

Poverty of the English Clergy.

In the Church of England the bishops and many of the leading clergymen are amply provided for; some of them with princely livings. The great body of the clergy fare far otherwise. Doctor Guthrie, in the December number of the *Sunday Magazine*, thus alludes to their condition:

Many a man who spends his life in the service of the church has to struggle with pecuniary difficulties to its close, and leave, when he dies, his widow and children without the means of support. This is true of all churches, Established and Dissenting.—Take for example the Church of England—with a clergy often represented as wallowing in wealth. Their position is not seldom a very painful one, and so discreditably that I wonder how her gladiators, wealthy and willing as large numbers of them are, do not of their own bounty supply what is lacking in the endowments of the church. Years ago the condition of some of them presented itself before me in a way that equally moved my sorrow and astonishment. On arriving at Mr. Nisbet's, the well known publisher, Berners Street, London, a private carriage was leaving his door, from which I saw a large bundle given out. On passing this bundle, which lay in the lobby, Mr. Nisbet touched it with his foot, saying, "You'll not guess what that is. That," he heeded, "is old clothes—cast-off clothes—for the families of poor but worthy ministers of the Church of England. I receive and distribute a large quantity of them every year, and they are most thankfully received." I stood amazed at this; that men of education and accomplishments, of refinement and piety, who were devoting their strength and talents, to the cause of our Redeemer, should be placed in such humiliating circumstances. It was a shame; but the shame did not belong to them. Yet how bitter to be reduced to the necessity of receiving such charity!—for a man of delicate feelings to see his wife—a refined and well born and high-minded lady—walking to church with their children in cast-off clothes!

The Lord's Claim to Talent.

In writing of a revival in his charge, Rev. W. S. H. Keys says the following. The subject is one that is too greatly disregarded, to the detriment of the Church:

Among the number are several promising young men, who may be greatly useful to the church and a perishing world—if faithful, and obedient to God's claim on talent. Ah! how few there are who seem to feel that 'talent' ought to be 'consecrated,' as well as 'converted,' and that the man whose talents eminently fit him for the ministry should regard that fitness as a strong presumption that God, 'who called him from darkness to light,' has also called him to be a chosen vessel of the reconciliation. When the 'harvest' is perishing for laborers, let no man of grace, whose talents fit him for the work, rest in ease until he has well weighed the question, "Am I doing my whole duty? Am I laying out my Lord's money to the best advantage? Have I really and fully endeavored to know my place and work? And is the whole cry of my heart, 'Lord, what wilt thou have me to do?'"—Whole-hearted consecration is what is wanted.—*Telegraph.*

Compromise! compromise! cries the devil to the advocates of truth. No wonder, what is death to them is life to him.

THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEPPLEY, EDITORS.

Selinsgrove, Pa., January 23, 1868.

DEATH OF REV. J. H. BRATTEN

It is with sincere sorrow that we record the death of REV. J. H. BRATTEN, one of the alumni of the Missionary Institute. Brother Bratten had studied and practiced the profession of the law. After his conversion he entered the ministry of the United Brethren Church. But having a desire to secure a more thorough theological education, he came to Selinsgrove and studied about two years in the Missionary Institute. He then entered the ministry of the Lutheran Church, and labored most zealously and successfully, until his declining health compelled him to retire from the active labors of the ministry. He died in Chambersburg, Pa. The *Franklin Repository* contains the following notice of his death:

"On the 3d inst., in this place, of Chronic Bronchitis, Rev. James Huston Bratten, aged 50 years, 8 months and 25 days.

The deceased was well known to the people of the town and country, having spent the greater portion of his life in our midst. He was a man of noble and generous impulses, of great energy and perseverance of character, and considerable ability as a public speaker. After his conversion, which occurred more than twenty years ago, his whole aim in life seemed to be to do good to his fellow-men. To this end he entered the gospel ministry, in which calling he continued to labor for the conversion of souls, until he was disabled, less than a year ago, by the disease which finally carried him to his grave. He belonged to the United Brethren Church until about six years ago, when he left that denomination and connected himself with the Lutheran Church in whose communion he died. His last charge was in Huntingdon county, this State, where about a year ago, in going to one of his appointments through a violent storm, he contracted a severe cold, which eventuated in his death. Thus did he literally wear out his life in the service of his Master. He leaves a wife and four children. Peace to his ashes."

H.

these things may grow when we read the utterances of the *Lutheran and Missionary* on the four points."

"This is significant and sad, although the fact that the Wisconsin delegation, and the one of the Minnesota and one of the Pennsylvania delegations recorded their names against the resolutions passed on the vexed points, shows that not all the members of the Council are of the same mind with the Editors. It puts the new body, which it was hoped would be thoroughly Lutheran in doctrine and consistent in practice, in a position of dubiety, leaving it very uncertain whether it will stand up for the truth of Jesus through weal and woe, or whether it will go the wavering way of American Lutheranism and treat the distinctive doctrines of the Evangelical Church merely as matters of opinion, as the *Lutheran and Missionary* virtually does when it refuses to recognize their rejection as sufficient ground to withhold the Holy Communion."

Thus for the Standard. The Lutheran, organ of the Missouri Synod, of the 15th inst., contains an old article on the General Council and its relation to those "four points." It insinuates that the council had not the courage and the manliness, to meet these questions openly and squarely. It treats with biting sarcasm the position assumed by the *Lutheran and Missionary*, that there are three parties in the Lutheran church, the extreme right and the extreme left and the conservative middle which is occupied by the General Council. Especially does the *Lutheran* come down hard upon the editor of the *Luth. and Miss.*, for repudiating the "Lutheranism of other days and lands."

"In the old Germany" says the *Lutheran*, "and in the old dark times, it was very well, to condemn Millenarianism and secret societies, to forbid our pulpits to false prophets and to turn away heretics and incurable blasphemers from the Lord's table, but in this new America, and in this advanced and enlightened age such practice will not do. Religion is like gum elastic that can be drawn and stretched just as fashion and the necessities of the times make it desirable."

In this style do the Missourians now begin to scourge the "leading minds" of the General Council.

Conversation in the Sanctum.

Between Peter, John and James.

Peter.—What original communications have you this week for the paper.

John.—We have quite a number of good and interesting original articles this week, besides some very good, edifying selected articles. On the first page we have two original communications, one from our faithful old friend Rev. Solomon Ritz, and the other by our correspondent 'Sigma.' We hope all the readers will read bro. Solomon's article. He treats in this article of the means to be employed for the conversion of sinners. These, he says, are not only protracted meetings, but also the regular preaching of the Gospel, Sunday schools, Prayer-meetings, and Catechetical instruction. He is not at all bigoted or fanatical, but declares himself willing to officiate in a long or short, white, or black gown, if only good can be accomplished.

James.—I don't think the gown long or short, white or black would help much in the work of converting sinners, but rather detract by distracting the mind and diverting it from the truth to the outward show.

John.—Our correspondent Sigma discusses a very important question which we would like to hear thoroughly ventilated at the next meeting of our Synod.

James.—But here he adds something in a private note that I don't like (reads) "I would much prefer to be released from scribbling. I have so little confidence in my writing abilities, that I would much prefer reading the communications of others. I say this heartily and mean it. I may write one or two more communications, and then if it suits you, I will stop writing as a regular contributor."

Peter.—It does not 'suit' me, Sigma is one of our best practical contributors, and we can not afford to lose him. I will make use of the logic of his own article to illustrate his own case. If God has given him the talent to write useful articles for the church papers what right has he to bury that talent? If Providence has evidently called him to a work of usefulness by which he can do good to thousands of readers every week, he has no right according to his own reasoning to desert from that work till he has a clear indication of Providence that he should do so.

James.—I think he will reconsider his resolution and still continue to write for us.

John.—The inside of our paper I think is also attractive this week; we have a very good Editorial Correspondence, and the article about the Sunday school celebrations in Rev. J. M. Steck's charge is very interesting. I wish I could have been there.

James.—I think it was a good idea to open a "local column" in the AMERICAN LUTHERAN. Those "local items" are generally the first read by the Selinsgroves, and all those subscribers who have ever lived in Selinsgrove and I dare say they are read with interest by many who have never visited our town.

For myself I like to read the local items in a newspaper no matter where it comes from.

John.—Here is a letter from a Lutheran Minister in the western part of this State, he sends the names of several subscribers with the pay in advance. He writes in conclusion: "I will try to send you some more subscribers by and by. Your paper is improving. God bless you and it."

Peter.—That is a sensible letter and encourages us in our work. You must thank that good brother for the interest he takes in our paper.

(A rap at the door.) Peter—Go and see who is knocking at the door of our sanctum. James—(opening the door, when the T.O., stately form of a "River Brother" steps in.) O, it's one of the River Brethren, glad to see you, take a seat.

River Brother—I have come to Selinsgrove to bring a couple of students to the Missionary Institute, and having seen in the AMERICAN LUTHERAN, that you carry on a lively conversation in your sanctum, I thought I would step in for a

few moments, if it is no intrusion and see how you are getting along.

Peter—No intrusion at all, we are always glad to see our friends. We are also glad to hear that you are bringing students to the Missionary Institute. You could not bring them to a better school. The professors and teachers spare no pains to instruct their pupils thoroughly in the various branches of a collegiate education.

John.—What I regard as a matter of primary importance is the moral influence under which a son or daughter is placed when sent away from home to school. Now I do not believe there is a school in the country where young men or boys will be exposed to fewer temptations and be surrounded by a better moral influence than at the Missionary Institute. The great majority of the students are members of the church, and I am told they are now holding a daily prayer-meeting among themselves in the building.

James.—The same can be said of Susquehanna Female College; this institution can be recommended to all parents who have daughters to educate, as a most excellent female school.—You River Brethren ought to take a special interest in these institutions, because they are located in your boundaries, and many of your sons and daughters have been educated there.—I believe quite a respectable proportion of the members of the Susquehanna Synod have received their theological training at the Missionary Institute.

River Brother.—That is all true, and more than this; we need have no fear that any of the ministers coming from Selinsgrove, will ever become symbolists; they are all in favor of revivals of religion and active measures for the conversion of sinners. We see that very well and we will stand by the institutions at Selinsgrove, and by your paper too, which I believe is gradually increasing its circulation in our congregations.

Peter.—Thank you sir. What news do you bring from the churches up the river?

River Brother.—The good work is going on very encouragingly. Our new Synod occupies a very prominent field of usefulness, and by the help of the Lord we will cultivate it well. There is now an especial interest manifested on the subject of religion in nearly all the charges of the Susquehanna Synod, and in some of them, as at Danville and Jersey Shore, there have been extensive revivals and large additions to the membership of the church.

Peter.—We are glad to hear such cheering news.

River Brother.—There is one thing, however, that I fear will put a damper on the Synod. I have heard it intimated that Bro. J. Wampole is going to leave us and join the General Council. We shall be sorry for that; he used to afford us so much amusement at Synod and Conference.

Peter.—O, don't take this matter so much to heart; I believe this General Council will fizzle out pretty soon, and then Bro. W. will come back again. But if you are very anxious to keep him, you must make him believe you are very glad to get rid of him, then he will stay. I have known him for a long time; it is his disposition always to do the very contrary of what he thinks you want him to do.

River Brother.—Capital remedy! I think we shall try it on him. But now I must go, or I might miss the train. Good bye!

Peter, James and John.—Good bye! Come soon again. (Exeunt Omnes.)

Editorial Correspondence

The Visit to Maryland Continued.

The Germans usually keep the second day of Christmas as well as the first. So on the second day, accompanied by my son, we went up town to that new church, which figured so largely in the eye of the Baltimore Correspondent of the *Lutheran and Missionary*.—We found a most beautiful structure, well proportioned, inside and out. Undoubtedly the steeple is not only handsome but a grand affair; nothing much, if any, superior in the city of Baltimore. The building cost \$50,000. It is upwards of 100 feet long, and more than 60 wide. All this, it seems to me, is just as it should be. It is beautiful, chaste and lovely.

Services had commenced when we entered. Mingled emotions of reverence and regret entered my mind at once. Just in front of you as you enter the middle aisle, there is a recess, as there are in most of churches, where the pulpit is located. In this case, however, there is an altar, and the first thing that attracts your attention, is a small crucifix about one foot in length, inserted in a base not unlike the base of a lamp. I was informed by one of the officers, that this sacred article, was brought from Paris, by a certain medical professor of the Episcopal persuasion. On each side of this crucifix there are several small pillars, between which there will be located statues of some of the apostles.

Directly in front of this altar on the periphery, is located the Baptismal font. The pulpit, after the ancient style, the wine glass form, with a canopy over it, is located at the right corner of the recess, as you look towards the altar. A door admits the minister from his dressing room, and one also into the altar. After sermon, the minister, Rev. Keyl, made his appearance in the altar, in front of the crucifix, back towards the congregation, made a quiet, solemn bow, then read something from the Liturgy, then turned to the congregation and read what I supposed to be a prayer or absolution, then turned to the crucifix, pronounced the benediction, bowed again and retired to his room. Services now over, a marriage ceremony took place. The couple were seated in the altar, the minister again entered and turned to the crucifix with his liturgy open, read, but I could not hear what it was, then turned to the couple and married them.

I did not understand much of the discourse, but my son said it was evangelical.—Several things may have been far-fetched, which, I think is a peculiarity with the symbolists. One is that the leaves of the Bible, were the "swaddling clothes" that contained the person of Christ. I was wondering where their Christ was before the Bible was printed on leaves.

This is the church and the kind of service he in it, that the Baltimore correspondent of the *Luth. and Missionary* notices so kind-

ly, with the implication, that all the Germans connected with the General Synod, are extremely deficient in church life and church culture. Does this correspondent belong to the General Synod? Does he believe that the General Synod is right? or, does he believe the Missourians to be right? or, is he so catholic in spirit as to believe all are right? If not, does this correspondent purchase any credit for himself, by virtually ignoring his own professed stand-point, and giving more than simple approbation to his enemies?—The General Synod, in this time of her trials, expects all her men to be true men. *Verbum sapientibus satis est.*

FREDERICK.

The latch string of the door of the parsonage, as usual, was hanging out.—The renewal of the "tender memories" of the past, on the part of christian brethren, is both profitable and pleasant. This I found to be the case on this occasion, and I believe it will ever be. The evergreen decorations of the church here were not only beautiful but grand. The arched box wood painting over the pulpit was indeed beautiful, and the festooning, in the body of the church, grand.

At an expense of \$4,000, the congregation is enlarging and fitting up the old church, just in the rear of the new one, for lecture and Sunday school rooms. These rooms are very large, and admirably adapted to Sunday school purposes. I should judge one thousand children, of the different departments, can be accommodated in these rooms. One feature of the school arrangement I like very much, and that is, pictures, large and distinct enough upon which, object lessons can occasionally be given. I like that mode of teaching. Dr. Diehl has one of the most desirable charges in the State of Maryland. The Lord bless his labors.

WASHINGTON CITY, D. C.

Bro. Butler is still in St. Paul's and the people are there too. Some did leave, but more came in. There was a reception on the evening of the New Year. It was, as I think, such things ought to be, good, sociable, pleasant, not grand nor artificial. I think the good Dominie is the better for having the better half.

I could not refrain from contrasting St. Paul's at the present with St. Paul's eighteen or twenty years ago. God has blessed and will bless the labors of faithful ministers of the Gospel. Bless his holy name. The Lutheran church will have two English churches and congregations in this representative city. St. Paul's is becoming too small for the congregation and the members who wish to worship there. There is, therefore, wisdom, religion and reason in the enterprise of erecting a new temple of worship to the God of Hosts. The site is one of the most beautiful in the city. It had been selected by the Protestant Episcopalians, and the foundation in part, laid before the war. After that they abandoned the work. This lot is formed into an acute angle by 14th Street and Vermont Avenue. Upon the base of this angle formed by a cross street, is erected a two and a half story building, the dimensions of which I have forgotten, containing four or five rooms, two of which are large, each of which would accommodate about the number St. Paul's does. These halls are progressing rapidly to completion. The intention is to hold services in one of them as soon as possible, the others for Sunday schools and pastor's study, the bay window of which will give an out-look over a good part of the city.

This is a magnificent undertaking and should enlist the interest, the prayers and contributions of every Lutheran member in the U. S. The main building or church proper, will stand in front of this facing to the south-east. The design is not unlike the German church I noticed in Baltimore. It is in the highest style of architecture. I think I can predict that there will be no crucifixes in the altar, and genuflections and bowings before them. I think I can venture to say the whole Lutheran church, that the pulpit will be in front of the congregation, with the Bible and minister in it. I believe, if the present incumbent lives, truths will be drawn out of the Bible and presented plainly and earnestly to the anxious hearers, that God is a Spirit, and that they worship him most worship him in spirit and in truth. I believe neither the minister nor the people, will feel the need of a reminder, to bring their wandering thoughts back to a forsaken God. I believe what I say. If I say too much, I am open to conviction, and I know none will take me to task sooner, than my old and mutual friend, whose devotion to the cause of God would impel him to shrink from an undue public notice, but whose christian judgment will yield to what it recognizes as true.

L.

Railroads and the Sabbath.

The president and superintendent of the Central Railroad of New Jersey, have recently issued an order that no trains or engines must be run on this road on Sundays, under any circumstances, except the through express passenger trains. Nor must any Sunday work be done on the road on account of repairs of track, bridges or buildings, without special written or telegraphic authority, from the superintendent or chief engineer, respectively, for each particular emergency requiring a suspension of this order.

Such an order is worthy of imitation by all railroad companies. Railroads are great civilizers, but they can also become great demoralizers if they break down the laws of God. Sunday trains, as a rule, are not even profitable, as is admitted by many of the most experienced managers, and as is proved by the New England railroads, most of which do not run on the Sabbath, and flourish all the better for it.—*Ch. Intell.*

Religion being the source of all good morals, it renders men happy on earth by giving them patience, which sustains them in misfortunes; charity, which causes them to love their fellow creatures; and all virtues which tend to their preservation and felicity in this world and in the next.

Church News.

FREEBURG, Pa.—We understand the people of Freeburg, five miles from Selinsgrove, are taking measures to build a new church.—It is the intention to pull the old one down and build a new one on the same place. It will be the largest church in this whole region, if we were rightly informed in reference to the dimensions, namely, eighty feet long by sixty wide. We are sorry to hear that it is to be a so-called union church with the German Reformed. These union churches have mostly proved dis-union churches.

ALTOONA.—A letter from Altoona informs us that the revival meeting, in the Lutheran church in that place, in charge of Rev. Henry Baker, is progressing. One hundred and ninety-one have made profession of faith in Christ, and ninety-one have been admitted to membership in the church since the meeting began.—*Low Chron.*

GETTYSBURG, Pa.—Rev. Prof. Ferrier, who is temporarily supplying the Presbyterian pulpit in this place, was complimented on Christmas eve by a visit from a number of members of the congregation, who carried with them "tokens of personal regard"—the whole aggregating a handsome and desirable "Christmas gift." Rev. Prof. Ferrier is Prof. of Belles Lettres in Penna. College.

Rev. Mr. Breidenbaugh, the esteemed pastor of St. James' (Lutheran) church, was honored with a similar visit from members of his congregation on New Year's eve, who manifested their appreciation of his personal worth and efficient pastoral services by a handsome donation.

In both cases the donation visits were made without ostentation or previous notice—the recipients being taken by surprise.—*Star and Sentinel.*

TURBOTVILLE, Pa.—The following item we copy from Brobst's *Zeitschrift*, of the 18th inst.: "Rev. J. F. Wampole has accepted a call to the charge of Father Albert, and is already laboring in Turbotville and vicinity. In Turbotville the people have lately improved the church; of the money raised for this purpose there is \$100 left, which will probably be devoted to the Jubilee objects.—It rejoices us to hear from himself, that he intends to connect himself with the old 'Mother Synod,' and we bid him a hearty welcome."

A CARD.

I have been made my duty to issue monthly reports in the Church papers, of the collections taken in the bounds of the Allegheny Synod, in behalf of the Reformation Jubilee. But I have not been able to do so. The reports, from pastors, have been coming in so slowly, and with such indefinite results, that it has not been possible to make a creditable report. Something has been done and more has been promised. A number of pastors have not reported at all. I therefore ask the indulgence of Synod, promising to do the best I can. In my own charge the work is going on.

J. WINCKOFF.
President Allegheny Synod.
Berlin, Pa., Jan. 15, 1867.

For the American Lutheran,
Kishacoquillis Valley, Mifflin co, Pa.

is one of God's masterpieces. Its beauty, fertility, air, water, &c., are prima facie evidences of his love to his creatures. However it is not my object to describe this Valley, but to give some account of

THE TWIN SABBATH SCHOOLS which are parts of its institutions for doing good. Mechanicsville, near the centre of the Valley, and Allenville, seven miles south-west, have each a Sabbath school, the former numbers about 150 and the latter 100 pupils. Rev. J. M. Steck is pastor of the congregations having these schools in charge, and is justly commended for his activity in this direction as well as in his other pastoral duties. These schools are thoroughly missionary in spirit, and deeply interested in musical progress. Each school has its missionary box, and the children are taught practical benevolence, by being encouraged to contribute every Sabbath. It evidently affords the children pleasure to give and help to secure interest and attendance. The children are also induced to memorize Scripture verses, for which they receive tickets to be redeemed with money for the missionary box—that is, each red ticket they earn is equivalent to one cent for the cause.

Each of these schools has had a Christmas festival and a Christmas tree laden and ornamented as only loving hearts and willing hands can do it. Their capacious churches were crowded to overflowing with happy, whole-souled visitors, who rejoiced in and contributed to their success. Each school sent a large delegation of visitors, mostly singers, to the other, and singing alternately, and also in unison, enlivened the exercises. A wreath sold for the missionary box at Mechanicsville was bought by their Allenville visitors, at a cost of near three dollars, and resold at the Allenville festival on the next night to its first owners for ten dollars. (Wonder what will be the price of wreaths next year?)—Interesting and appropriate addresses at Mechanicsville, were delivered by Rev. Moses Floyd and the pastor, Rev. Steck, at Allenville by the pastor. The presentation of two wreaths, (same that were sold for missionary cause), one to Rev. J. M. Steck, by some of his Bellville friends, and the other to Mrs. Steck, by some of her Mechanicsville friends indicated the happy relation existing between pastor and people generally.

"Another revival of religion is now in progress at Allenville, but this and previous revivals here may furnish material for a future and more interesting article.

Our Sabbath schools continue during the winter. The Mechanicsville school has given \$63.00, and the Allenville school \$53.00, to the missionary cause in the seven months ending January 1st. May we, and all the friends of Jesus and humanity, live to crown many years' labor with more and still stronger evidences of the spiritual condition of our hearts. J. G. C.

The following extract we clip from the Gettysburg *Star and Sentinel*:

AN INFIDEL SILENCED.—Last week a respected Minister of the Gospel, of this place, on his return from a Christmas celebration, was importuned in the cars by a questioner, with sundry religious problems, which were duly and patiently solved. At last this Infidel said, that he would cheerfully believe in Christ the Redeemer if could be convinced that in each of the myriads of worlds surrounding us Christ was also there crucified for the redemption of souls. 'I am ready to answer that question,' said the minister, 'if beforehand informed by you that in those myriads of worlds there be sinners needful of redemption.' 'Suppose, there are; what then?' said the questioner. 'Then, assuredly, they would not be such blind and obdurate Infidels, as not to see, that being indebted and unable to pay, they had either to go into prison or accept the proffered bail; nor so silly as to refuse a merciful assistance. When stuck in the mire above their ears.' The questioner became silent, and changed his seat.

Some years ago the same divine took occasion to silence a profane swearer, who repeatedly in his presence uttered the oath, 'God d—n my soul,' by the simple remark, 'My friend you need not to remind Him so often; He will not forget it.'

COMING TO JESUS.

'In Jesus words: 'Suffer little children to come unto me, and forbid them not,' does 'come unto me' mean *dying*, mamma,' asked a little child, 'dying, leaving you and going away?'

'Don't you love and think a great deal about your papa when he is away?' asked her mother.

'Yes, mamma; I feel full of papa some times,' answered Jessie, 'I love him so dearly.'

'It is not necessary to see him and be with him to love him.'

'No, mamma; for he is in my heart already,' said the little girl.

'That is what the Lord Jesus means when he asks you to come to him. It is not to go where he is, in body, but it is to love him, to have your heart full of him, that makes him near to you and you near to him. And it is so sweet to come to him, for he forgives our sins, and takes away our naughty willfulness and helps us to correct our faults, and makes us love to do right, and love each other and everybody.'

'Then I want to come to Jesus; I wasn't quite ready to leave you and papa,' whispered the Jessie.

'If Jessie finds Jesus, Jessie will be willing to do his will, whatever it may be,' said the mother, with a prayer in her heart that hers might be one of the little ones in the kingdom of heaven.

Penurious Christians.

A wealthy Illinois farmer, who counts his acres by the hundred and his stock by the drove, and who keeps a snug bank account, recently gave to one department of our work the pitiful sum of *fifty cents*, and doubtless felt that he was doing an exceedingly liberal thing. Had he been asked for fifty dollars, instead, it would have been regarded almost like an attempt to rob him. Yet this was, at heart, a good brother, upright in his dealings with his fellows, conscientious in all his business transactions, generally respected and esteemed by his neighbors. In short, he was honest towards every one save God, to whom he owed all that he possessed.—He had received princely gifts at the hands of his Maker. His life had been crowned with increasingly rich blessings year by year. His lands produced plentifully. His stock increased in number and value. He could set off, to one and another of his children, rich, golden-covered acres, and build them comfortable homes; could endow his daughters with his thousands; could adorn his home with all that could be desired; could satisfy any earthly craving of his own. But when God called upon him, the purse-strings suddenly drew together, and "the numerous objects for which aid was asked rendered necessary to retrench his expenditures." Alas, for him! He never yet knew the luxury of liberal giving. Never felt the thrill of pleasure that stirs the deepest depths of the soul when devising liberal things for the Lord, and acting as the agents of his will, by using his money, or the avails of what he has loaned us, for the extension of his kingdom and the honor of his name.—*Times and Witness.*

Church Music.

A gentleman who was traveling in Germany made the inquiry, in an important place in which he happened to be on the Sabbath, in which church would he be likely to hear the best music. The answer was: 'We do not have any music in church.' Somewhat surprised, he asked if no hymns were sung. The person inquired of responded in the affirmative, but seemed to have no idea that it was music, it was a religious exercise into which music came incidentally without doubt, but in such a subordinate place as to be hardly regarded for its own sake. This is the proper idea in congregational singing.—Music is not the object, but devotion. The exercise must not be regarded as musical, but religious. The most rhetorically elegant prayers are not necessarily the best by any means; but on the contrary, the rhetoric may become a positive hindrance. So with the singing of hymns; that manner which most effectually engages the hearts of the congregation is best, though it may lack musical elegance.

ALASKA.

In the new territory recently acquired by the United States by purchase from Russia, but two churches are as yet represented.—The one is the Lutheran Church, and the other the Greek Catholic.

The first religious services held in Alaska by persons from the United States, are said to have taken place on the 13th of October last. A Mr. Rainer, an army chaplain, was the one who officiated. There were present eleven Americans from the States, fifteen Finland Russians, and about thirty natives. The services were held in a Lutheran Church.

Should the Islands, proposed to be purchased, be added to the United States, it will bring in a large accession to the Lutheran population of our country. The Danish West Indies are Lutheran in their religion.—*The Lutheran.*

MARRIED.

At the residence of J. E. Chambers, Esq., on the 14th inst., by the Rev. S. Damer, Mr. Thomas E. Stokes, of Williamsport, Pa., to Miss Sadie K. Smith, daughter of Mrs. J. E. Chambers, of Selinsgrove, Pa.

Dec. 31, at the parsonage, Sybertsville, Pa. by the Rev. J. B. Shoup, Mr. Josiah Andreas to Miss Eliza Beishline, both of Butler, Luzerne co., Pa.

What a Good Newspaper May Do.

Show us an intelligent family of boys and girls, and we will show you a family where newspapers and periodicals are plenty. No body who has been without these silent private tutors can know their educating powers for good or evil. Have you ever thought of the innumerable topics of discussion which they suggest at the breakfast table; the important public measures with which, thus early, our children become acquainted; great philanthropic questions of the day, to which unconsciously their attention is awakened, and the general spirit of intelligence which is evoked by these quiet visitors! Anything that makes home pleasant, cheerful and chatty, takes the haunts of vice and the thousand and one avenues of temptation, should certainly be regarded, when we consider its influence on the minds of young, as a great moral and social light.—*Emerson.*

Time was—and that not many years ago—when some intelligent people thought they saw great peril to evangelical institutions in the mad assaults of Theodore Parker upon Christianity. Who mentions the name of that wonderful man now or, more than that, gives heed to his ideas? A writer in the *National Baptist* says:

The other day we ransacked the bookstores of Philadelphia for a single volume of the writings of Theodore Parker, in vain. Not a volume was to be found, indeed the particular volume we were in search of, was we were told, out of print. The fact was a suggestive illustration of the ephemeral character of the "destructive" philosophy. Theodore Parker elevated his genius, his learning, his wit, his eloquence, at evangelical religion. Piece by piece he professed to scrutinize and then threw away the Scriptures. To-day the second greatest city on the continent has not a copy of his books in its stores, and his influence and himself are ignored by the bulk of society.

THE COLONIZATION SOCIETY are now dispatching their ship 'Golconda,' 1016 tons, for Liberia regularly every first of May and November. They offer to worthy people of color a free passage, six months subsistence after their arrival, and ten acres of land to single grown persons and twenty to families. The application by those desiring to emigrate are more numerous than the facilities of the Society enable it to meet. The progress of the colony at Liberia is represented as a most encouraging one in every respect.—*Moravian.*

A model of a steam flying ship is on exhibition in New York. It consists of a steam vessel with large paddles, which, it is intended, by revolving rapidly and beating the air like the wings of a bird, shall propel the vessel through the air. The ship is suspended from a large balloon, the bottom of which is a huge adjustable table, made of sheet iron. The design is to place the ship, which rests on wheels, on a railroad track on an inclined plane, and the theory is that when a certain velocity is attained the vessel will rise in the air, and may be propelled in any direction.—The steering apparatus resembles the tail of a bird.

The churches of Missouri have a way of receiving their ministers after an absence of a few weeks which is rather taking, and worthy of becoming universal. They make the parsonage ready, store the pantry, cellar, and woodshed, have the fires all built, the tea kettle 'sissing,' and the table smoking with a warm and inviting meal, so that the pastor and his wife have only to go right on, hardly realizing that there is any beginning in house-keeping. So our "beloved Timothy" was treated when he arrived at Brookfield recently from his wedding trip.—*Advance.*

Alex. Lackey, an old and respected citizen of Carroll township, Perry county, Pa., while preaching on New Year's evening, suddenly fell down and died in a few minutes.—He was a local preacher of the United Brethren denomination, about seventy-one years of age.

An accident occurred on the Catawissa railroad about two miles from Catawissa at Strang or Hollow bridge. Two oil cars and a caboose were precipitated over the bridge, falling a distance of 90 feet and were completely demolished. The fragments, catching fire, were consumed. The bridge was on fire, but the flames were subdued before much damage had been done. A brakeman was asleep in the caboose at the time, but fortunately awakened in time to save his life.—*Columbian.*

On Monday a week, a child of Edward Haffly was smothered to death in the stage from Pottsville to Ashland, by being wrapped up too closely by its mother. The parents were on a visit to Mrs. Haffly's mother, at Big Mine Run. The child was about two months old.

The source of true grandeur of soul consists in desiring nothing which belongs to others; and in being persuaded that one can neither upon the throne nor in any other condition, preserve either courage or honor, if he lets himself be misled by desires which justice condemns.

There are many men who accommodate religion to their interests, instead of accommodating their interests to religion.

Virtue and happiness are mother and daughter.

More serious become our doubts whereunto

LOCAL ITEMS.

HOOPLAND'S GERMAN BITTERS.—The readers will find a lengthy advertisement of this medicine on the fourth page of this paper. It was only on the reiterated assurance of the agent, that it contained no alcohol, that we inserted it. It is represented as the pure extract of herbs, without any intoxicating ingredients. As such we believe that it is a valuable medicine, and can safely be recommended to the afflicted for the diseases specified.

A MUSICAL CONVENTION.—We understand is to come off in Solingrove sometime next month. Some distinguished singers and professors of the science of music from a distance are expected to be present. A similar convention was lately held in Freiburg in relation to which we clip the following notice from an exchange:

Fifteen classes, and eight hundred spectators were reported at the Musical Convention in Freiburg. The credit of elevating the singing standard there is given to William Moyer.

The citizens of Solingrove may therefore prepare themselves for a rich musical treat.

A FATAL ACCIDENT.—One of our citizens, Mr. Joseph Cline, was killed on the railroad between Lewisburg and Milton on Tuesday last. It is supposed that he was riding on a freight train, fell asleep and dropped off the cars, which ran over him, killing him instantly and mutilating his body most shockingly. He leaves a wife and four children.

A FRIGITFUL ACCIDENT occurred in our neighboring village, Freiburg, lately. A store was being sold out at auction, when suddenly the floor gave way and about 150 persons, men, women and children were precipitated into the cellar. Here they were piled, pell-mell, with boxes of goods, stoves &c. &c. Unfortunately the fire caught from the stove, and some of the persons that were near it were severely burned, others were severely bruised, but none fatally hurt. They were soon all rescued from their perilous position and the fire extinguished.

THE MUSIC STORE.—The Salem Brothers whose advertisement will be found in another column of this paper, have leased a part of Mr. Eckber's new building, to which they design to remove their music store next spring and also to begin the manufacture of musical instruments, such as Melodeons, Cabinet Organs, &c. They deserve the patronage and encouragement of the community.

THE CALETHUMPIANS.—There is a custom prevalent in our town and in other localities that would be more honored in the breach than the observance. Namely that of serenading at wedding parties in a most boisterous and heathenish manner, with all sorts of hideous noises. One evening this week a crowd of boys about town gave such a performance at the house of Mr. Geo. Wiest of this place, on the occasion of the marriage of his daughter. But here the boys carried the game entirely beyond all reason. They let loose the horses and cows out of the stables, broke some of the windows of the dwelling, caught geese and other fowls and threw them through the windows into the parlor, and committed various other depredations. Mr. Wiest next morning had these boys arrested, and brought before the Justice of the peace, who bound them over for their appearance at court.

SUNSHINE AND CLOUD.—This life is a varied one. There is no bloom without the blight—there is no joy without its corresponding sorrow and no sunshine without the cloud. This blight, this sorrow, and this cloud are all necessary to give us the right kind of appreciation of the bloom the joy and the sunshine. We thought, in our school-boy days, that there was entirely too much cloud, and would hail with great glee the appearance of a little bright light in the margin of the cloud, as a kind of a messenger of relief and mercy.—We enjoyed meeting with friends, we appreciated the warm shake of the hand, and little acts of kindness were perfect sunshine.—There are many such now clustering around our memories, though many years have passed.

The ladies of the Female College were made the recipients of a token of respect last week, which amidst the vicissitudes and cloud of a teacher's and student's life may be regarded as a bright ray of sunshine. This ray consisted in the preparation of a dinner by Col. H. C. Eyer and lady for their special benefit and comfort. We do not look so much on the simple fact of a dinner being prepared, but we lay particular stress on the fact, that it cannot be otherwise than pleasing to those ladies, to know, that there are those outside of their school-room who think of them, and are willing to show their regard and appreciation, by taking them occasionally from books and study, and offering to them the pleasures of their own home.

Mr. and Mrs. Eyer's generosity is proverbial, and in this act of kindness we have another evidence of the fact. Such little events are bright spots in our life—they cheer and gladden our hearts in youth, and come up as refreshing recollections in the winter of age. This gentle beam—this mark of esteem will never be forgotten. Years may pass and write their furrows on the brows of the fair participants, and many things may change, yet, up on the tablet of their memories, will be engraven this happy, this bright event of their school days at Selma Grove. Our sincere desire is that both Principal, Teachers, and scholars way live to enjoy many such testimonies of friendship and love.

WISTAR'S BALM OF WILD CHERRY. is "a combination and a form indeed," for healing and curing diseases of the throat, lungs, and chest. It cures a cough by loosening and cleansing the lungs, and allaying irritation; thus removing the cause, instead of drying up the cough and leaving the disease behind.

Business Men in every civilized country testify that actual accuracy during many years proves FAIRBANKS' STANDARD SCALES to be convenient, accurate and durable in the highest degree.

The Blue-Coats, and how they Lived, Fought and Died for the Union; with the Scenes and Incidents in the Great Rebellion. is the title of a handsome volume, just issued by JONES BROTHERS & CO., Philadelphia, Pa.

There is a certain portion of the War that will never go into the regular histories, nor be embodied in romance or poetry, which is a very real part of it, and will, if preserved, convey to succeeding generations a better idea of the spirit of the conflict than many dry reports or careful narratives of events, and this part may be called the gossip, the fun, the pathos of the War. This illustrates the character of the leaders, the humor of the soldiers, the devotion of women, the bravery of men, the pluck of our heroes, the romance and hardships of the service. From the beginning of the war, the author has been engaged in collecting all the anecdotes connected with or illustrative of it, and has grouped and classified them under appropriate heads, and in a very attractive form.

The volume is profusely illustrated with over 100 fine engravings, by the first artists, and its contents include reminiscences of camp, picket, scout, bivouac, siege, and battle-field, with thrilling facts of bravery, wit, drollery, comical and ludicrous adventures, &c., etc.

Amusement as well as instruction may be found in every page, as graphic detail, brilliant wit, and authentic history, are skillfully interwoven in this work of literary art.

It is just such a volume as will find numerous purchasers, and just such a one as persons seeking to act as book agents should add to their list.

The Low Water at Niagara Falls—Remarkable Phenomena.

A letter from Niagara Falls, gives the following description of the remarkable phenomena of low water at the Falls and elsewhere: "Thursday last was a wonderful day in the annals of Niagara Falls. The strong easterly gale sent the water of Lake Erie westward, leaving the Niagara river and all its tributaries lower than was ever known before. Buffalo creek was so low that all the vessels in it were grounded, and Niagara Falls was a rivulet compared with its native grandeur. The bed of the American branch was so denuded that you could travel in its rocky bed without wetting your feet, and mysteries that were never before revealed came to light on that day. Rocks that heretofore were invisible appeared in their full-grown deformity upon the surface, and great was the consternation among the finny tribes. The Three Sisters were accessible to foot passengers, and many traversed where human foot had never trod with perfect impunity and dry feet. Below the Fall was the wonder of wonders. The water was full twenty feet lower than usual, and the oldest inhabitants gazed in wonder at the grand transformation. Near Suspension Bridge the celebrated rock at Wither's mill, upon which a drowning man caught and was rescued several years ago, which barely projects its head above the water, was laid bare twenty feet above the surface."

And the Door was Shut.

How sudden, how complete the change. One moment the light streams out from the scene of gladness within, through the open door; the next, the blackness, the gloom of midnight, the darkness the more profound by reason of the light so bright but the moment before. Such is the picture presented in our Saviour's words.—How profound and original his teachings that could find in the simple closing of a door a lesson so solemn as this. It is the door of salvation. It is the Lord Jesus, the Master of the feast, who himself shuts the door, and when he shuts, no one can open.

But when is it shut? When is mercy's door shut? No question more important can be asked by a sin-laden soul of Adam.

"How far may we go on in sin, How long will God forbear? Where does hope end, and where begin, The confines of despair?" No man knows when that door will be closed to any soul. Always at the end of life, but whenever the soul is finally left of the Holy Spirit the seal is set. No more strivings of the Spirit; no more hope.

Thank God if you have not already grieved away his Holy Spirit, and hasten to enter in.—If the door is closed and you are within, think how blessed your state. A guest at the marriage supper of the Lamb, you will walk in the light and share its eternal joys. Nothing from without can get in to break the peace of your soul. No foe can assail, no sin disturb, no care becloud your soul forever. But if without, then no ray of light breaks in upon the gloomy darkness. No hope cheers the soul; but bitter regrets for opportunities lost will add intensity to all its misery.—*American Messenger.*

A Cluster of Qualifications.

The *Sunday School Journal* suggests the following essentials for a good Sunday-school teacher, which we endorse to the fullest extent:

1. *Piety.*—Love to Christ should always precede work for Christ.
2. *Spiritual Intelligence.*—The teacher must be divinely taught to 'know' the doctrines he teaches.
3. *Thoughtfulness.*—Foolish teachers never succeed. The true teacher gives his brain, as well as his heart, to his work.
4. *Adaptation.*—He must know how to adapt his manner, his words, and his ideas, to the mental standing and habits of his pupils.
5. *Watchfulness.*—As the horticulturist watches the development of a favorite flower, so must the teacher watch for the signs of gracious feeling in his scholars. He is a watcher for souls.
6. *Devotion.*—A teacher whose soul is not given to his work is an automaton. A true teacher gives himself to his work.
7. *Patience.*—The time often seems long between the sowing and the reaping hour.—The true teacher knows both how to labor and to wait.
8. *Expectancy.*—A true teacher expects fruit and is not disappointed.
9. *Prayerfulness.*—Prayer is the teacher's strength. The more prayer the greater power, both with God and the children.

These qualifications form a beautiful cluster. Do they ornament your character, O teacher? If so, go on with your work as David went to combat the great Philistine in the spirit of faith; if not, seek them earnestly. How can you do less.

Never has any nation had a king who was its conqueror, without having had to suffer much from his ambition. A conqueror, clated with his glory, loses his victorious nation as much as much as he does the vanquished nation.

HALL'S VEGETABLE SICHUAN HAIR RENEWER.

PERSONS WHO ARE GRAY

Can have their hair restored to its natural color, and if it has fallen out, create a new growth, by its use.

It is the best HAIR DRESSING in the world, making luscious, stiff, brassy hair, healthy, soft, and glossy.

Price \$1.00. For sale by all druggists.

R. P. HALL & CO. Nashua, N.H. Proprietors.

Dr. Wistar's Balsam of Wild Cherry.

In the whole history of medical discoveries no remedy has performed so many or such remarkable cures of the numerous affections of the THROAT, LUNGS and CHEST, as this long-known and justly celebrated Balsam. So generally acknowledged is its superior excellence of this remedy that but few of the many who have tested its virtues by experience fail to testify to it at hand as a speedy and certain cure for sudden attacks of Cold—fully believing that its remedial powers are comprehensive enough to embrace every form of disease, from the slightest cold to the most dangerous symptom of pulmonary complaint.

UNSOLICITED TESTIMONY

From Rev. Francis LORDELL, Pastor of the South Congregational Church, Bridgeport, Connecticut.

"I consider it a duty which I owe to suffering humanity to bear testimony to the virtues of Dr. Wistar's Balsam of Wild Cherry. I have used it—when I have had occasion for any remedy for Cough, Cold or Sore Throat—for many years, and never in a single instance has it failed to relieve and cure me. I have frequently been very hoarse on Saturday, and looked forward to the delivery of two sermons on the following day with sad misgivings, but by a liberal use of the Balsam my hoarseness has invariably been removed, and I have preached without difficulty."

Notwithstanding it is so breathed in the ministry, and to public speakers, as a certain remedy for the bronchial troubles to which we are peculiarly exposed.

Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, and for sale by Druggists generally.

For all the Protean forms of Disease originating in SCROFULA,

there is nothing can equal the purifying effects of Iodine when administered in a pure state.

DR. H. ANDERS' IODINE WATER

is a pure solution of Iodine dissolved in water, without a solvent, and is the best remedy for Scrofula and kindred diseases ever discovered.—Circulars free. J. P. DINSMORE, 30 Day Street, N. Y. Sold by all Druggists.

Itch! Itch! Itch!!!

SCRATCH! SCRATCH!!! SCRATCH!!!

in from 10 to 48 hours.

Wheaton's Ointment cures Salt Rheum.

Wheaton's Ointment cures Tetter.

Wheaton's Ointment cures Barbers Itch.

Wheaton's Ointment cures Old Sores.

Wheaton's Ointment cures Every Kind.

of Humors like Magic.

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

For sale by all Druggists.

Boston, Sept. 1867.—sp. notice 1 yr.

It is the UNFAILING REMEDY in all cases of Neuralgia Facialis, effecting a perfect cure in less than twenty-four hours, from the use of no more than two or three Pills.

No other form of Neuralgia or Nervous Disease has failed to yield to this.

WONDERFUL REMEDIAL AGENT.

Even in the severest cases of Chronic Neuralgia and general nervous derangements—of many years standing—affecting the entire system, its use for a few days, or a few weeks at the utmost, always affording the most astonishing relief, and very rarely fails to produce a complete and permanent cure.

It contains no drugs or other poisonous materials in the slightest degree hurtful, even to the most delicate system, and can always be used with

PERFECT SAFETY.

It has long been in constant use by many of our MOST EMINENT PHYSICIANS

who give it their unanimous and unqualified approval. Sent by mail on receipt of price and postage.

One package, \$1.00. Postage 9 cents.

Six packages, 5.00. " 27 "

Twelve packages, 9.00. " 48 "

It is sold by all wholesale and retail dealers in drugs and medicines throughout the United States and by TURPIN & CO., Sole Proprietors, 120 N. 12th St., Philadelphia, Pa.

C. W. SLAGIE & CO.,

General Commission Merchants,

Nos. 118 & 120 North Street, Baltimore,

SOLICIT CONSIGNMENTS OF

400 LB. GRAIN, SEEDS, AND ALL

KINDS OF COUNTRY PRODUCE.

Liberal cash advances made on Consignments.

SALT, FISH, PLASTER, GUANOS,

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ECONOMY, HEALTH, PLEASURE.

EVAN'S FAMOUS EAST INDIA COFFEE

EVAN'S DANDELION COFFEE

AND

CELEBRATED "AMERICAN CLUB" COFFEE,

is manufactured at the "AMERICAN MILLS," late

"Kent's Mills," also manufacturers of and dealers

in Coffees, Spices, Mustard, Cream-Tartar, Salars,

and 1/2. FREDERICK EVANS & CO.,

154 Reade street, N. Y.

THE

LUTHERAN SUNDAY SCHOOL HERALD.

This excellent illustrated monthly paper, issued by the Lutheran Board of Publication, will begin its Ninth Year with 1868. It will appear with a beautiful new heading and other improvements. Its many thousands of friends will please immediately renew their subscriptions. Let all do what they can toward adding many other thousands to its circulation. Will pastors, superintendents, teachers, parents, and children assist in this work without delay?

25 copy, per one address, IN ADVANCE \$1.40

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SEWING MACHINES.

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

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

An Emory Sewing Machine. Price \$60.—We will sell it for \$45.

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

These are all first class family Sewing Machines.

Melodeons.

We have also duetells for Melodeons and Cabinet Organs which we will sell cheap, namely Princes Cabinet Organ Price \$150, we will sell for \$125.

Pelodets Melodeon.

Five octaves, Rosewood case, Price \$110, we will sell for \$85.

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

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WM. KNABE & CO.

350 West Broadway, New York.

Every Piano fully Prepared for Five Years.

Grand Piano and Square Grand.

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NEW ADVERTISEMENTS.

A Cough, a Cold, or a Sore Throat.

Requires immediate attention, and should be checked. If allowed to continue, Irritation of the Lungs, a Permanent Throat Disease, or Consumption is often the result.

Brown's Bronchial Troches

Having a direct influence to the parts, give immediate relief. For Bronchitis, Asthma Catarrh, Consumption and Throat Diseases, Troches are used with always good success.

Singers and public speakers use them to clear and strengthen the voice.

Obtain only "Brown's Bron

