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Poetry.

The Christian Pilgrim's Ode.

The sun is fast descending
His circuit from on high;
The shades of eve are blending
With yonder distant sky;
Soon will the landscape vanish,
And sable darkness banish
These scenes from mortal eye.

Thus too our days are ending,
The race will soon be run,
Our sun is fast descending,
Our work is almost done.
Soon will our Master greet us,
And heavenly legions meet us
To wait us to our home.

Then pilgrims! come, delay not:
On this unfriendly ground,
And in the desert say not
That you have Canaan found.
The fiery pillar leads us,
The promised manna feeds us,
But barren is the ground.

Come, tune the harp to gladness,
A song of Zion sing;
Away with thoughts of sadness,
We'll praise our heavenly King.
Our trials and our crosses,
Our sufferings and our losses,
But keep us near to him.

But Zion! when we raise thee
A song in distant lands,
The harp that fain would praise thee,
Falls tuneless from our hands.
Our hearts, distressed and lonely,
Can leap for gladness only
In thy dear happy land.

S. S. SCHMUCKER.

Communications.

For the American Lutheran. Work for our next General Synod.

Our General Synod meets in Harrisburg in the month of May. As Harrisburg is a central point, and in the very heart of Lutheranism, we may effect a large gathering, not only the clerical and lay delegates of 22 Synods, but a large number of visiting brethren. I would suggest to those brethren who shall make the arrangements with the railroads for half fare tickets for the delegates, to include all who come as visitors also. This would bring perhaps as many visitors as members. The railroads would be the gainers by the operation. Suppose, for instance, there are 100 members, at say, \$5 each, that would give the railroads \$500 both ways. Suppose now that there are 100 visitors, that would give them \$500 more, on full compensation. Let the brethren try it.

As it is only three months until we meet, it may not be out of place to chalk out some work for the General Synod. We ought to have something to think about beforehand.—The following points may claim our attention, viz:

I. Our position in relation to the Augsburg Confession.

II. A German paper for our German General Synod Lutherans.

III. A German Hymn Book for our General Synod Lutherans.

IV. Home Evangelization.
I will throw out a few hints on these points hoping thereby to elicit the opinions of others.

I. Our Relations to the Augsburg Confession. Now, since the symbolical element has withdrawn from the General Synod, (an occurrence that we may well thank God for,) we can write and speak our real American Lutheran sentiments, without the fear of offending those who had never been of our way of thinking. Our unfortunate compromise at York, with our symbolical brethren, like all compromises, resulted in evil. We thought to retain our symbolical brethren, but our compromise did not do any good. We did nothing but turn a very good, and clear and broad biblical sentiment, into a worse one, and one that is very far from being clear. I would vastly prefer the old Section III. to the worse. As I understand the Augsburg Confession it may be a "correct exhibition of the fundamental doctrines of the divine Word," but as the word "fundamental," is understood by the symbolists, I do not consider it true. With the symbolists "Baptismal Regeneration," and the "Real Presence," are not only considered fundamental, but the fundamental doctrines of the Bible. I am in favor of a reconsideration of the vote, on the adoption of this change from the better to the worse. I voted for this change in a District Synod, but I did it as a matter of compromise. I committed an error, and honestly confess it, but I will do it no more. Dr. Ziegler stood up against it to the last, and I regret that I did not stand with him. I am now willing to take the bull by the horns, and undo the evil I have committed. I think now with all the symbolical element sloughed off, we could make it better.

I have no objections to all that is true and Scriptural in the Augsburg Confession, but I do not feel in any way bound to receive the opinions of men as God's Holy Word. All men may err, Luther and Melancthon were not infallible, they had no more light on the subject of religion than we have, and they had no more right to tell their successors what the Bible teaches, than we have to form a confession for those who are to follow us.—One age of the Church has no more right to make a confession for all time to come, than

the State has to make municipal or penal laws for all future ages. Times and circumstances change.

II. A Paper for our General Synod German Lutherans. We do need such a paper badly. The German papers now published in this country are all symbolical. Brother Brobst's is perhaps the least objectionable, and yet that is a stench in the nostrils of enlightened and Scriptural piety. It is a sticker for forms and ceremonies, the very things that have eaten the very life out of our German churches, and made their members like the dry bones in Ezekiel's valley of the fleshless skeletons. The life of God in the soul is not held up as the great thing in religion. There is not a German paper that a pious pastor could put into the hands of an awakened sinner. They are all opposed to revivals, and spend their strength in opposing the General Synod, and her institutions and ministers they are filled with bitter invectives against all sects and measures that are calculated to awaken sinners and bring them to Christ.—Let our German pastors therefore bestir themselves, and see how many names they can bring in. The General Synod will help them. I have no doubt we can raise \$200 or \$300, at the General Synod to give a German paper a start.

III. A General Synod German Hymn Book is much needed. The old General Synod's hymn book is out of print. I have had more than 20 calls for German hymn books. The General Synod downs (I think) the stereotype plates, now in Baltimore. But some years ago, the General Synod gave up its own excellent hymn book for the one published by the Pennsylvania Synod. This, too, was a compromise measure. And it is curious how matters are brought about. When Dr. J. G. Schmucker and Dr. Hazellus prepared that excellent book, they adapted it to the wants of our own half English congregations. The long hymns were curtailed, and the different metres were set over many hymns, and altogether it was an excellent arrangement.—There were hymns for revivals, concerts, prayer meetings and missionary societies, all just as was right, in order to elevate our German churches into the spirit of the 19th century. This excellent book was thrown aside for one as purely German in its spirit and tone, as any one in Europe. And we revival men, who love prayer meetings, adopt it, and thus help to lead our people back into the spiritual captivity from which they had just been liberated. This hymn book ought to be revised, and a little more 19 Century American Lutheranism infused into it. With a little labor and expense it can be made the best German Lutheran hymn book in this country.

IV. Home Evangelization. This, too, is an important subject, and should claim a large share of our attention. How are we to bring the gospel of Christ into contact with the souls of the thousands of ignorant and unconverted Lutherans that are annually thrown upon our church? Not merely how are we to get them into our cold, dead, symbolical churches, to leave their souls starved as in Europe, but how are we to have their souls converted to God, and made living men led by Christ. Look at the thousands that are annually converted by the Methodists, the Baptists, and other denominations. Why should we not do something for their salvation? They are our brethren and bear our name, and when they come with their immortal wants, and ask us to give them bread, we must not give them a stone.

SPENER, JUNIOR.

"Patting" Things Right.

"Our minister is always begging," said a parishioner, going out of church in a huff; "it is nothing but begging, begging."

"Is that the way you put it?" asked a friend.

"Put what?" asked the man.

"Why, being asked to share some of your good things with the poor and needy—to do for others as you, in similar circumstances, would like them to do for you—doing service for your Lord and Master, who tells you that whatever is done for the least of his followers is done to him."

"Well," said the man gruffly, not quite knowing what else to say.

"No," said his friend, "it is not well to use an offensive word for suggesting a plain duty because that makes you angry and reluctant. The fact is, fortunately or unfortunately, you live in a Christian society, and Christianity is diffusive. It denies any man the right of living niggardly, himself or for himself alone. It lays him under obligation to use a part of his income for the good of others, as he uses the rest of it for himself; and no one comes into any true harmony with themes in which we live, who does not thoroughly recognize this and act accordingly."

"Well," said the man again, still, I suppose, for want of something better or worse to say. They came to where two ways met and parted them. "Well, well."

THERE is no salvation but by the free mercy of God; no mercy but through the mediation of Christ; no interest in Christ except by faith in Him; no justifying faith but which works by love and purifies the heart; no love to Christ which does not induce love to his people, his example, his precepts; no genuine love to his people which does not influence a man to do good to them as he has ability and opportunity.

Practical.

The Fulton Street Prayer-Meeting.

The meeting was addressed by a gentleman in appearance, who said, in substance: "One year ago to-day, I was standing behind my counter in Providence, dealing out liquid poison to my customers. But by the grace of God I am in a different business now." He related some of the interesting incidents of his conversion, which have been published, and said: "Since then I have been to work for Jesus; and he has blessed my labors. Sixty-five from among those who were my former customers and companions in sin have been happily converted, five of whom have passed the river of death with confidence in Christ, and I expect soon to join them on that side. Others are yet in sin, and the burden of my life is, and by the grace of God shall be, to reclaim them, until not one shall be left behind. I ask your prayers for the blessing of God upon my efforts to do God's will in these respects; that I may not waver or doubt, but persevere until the end comes."

During all the week of prayer the exercises were of the most interesting character.—The room was crowded in every part, and the upper room opened and well-filled; and the solemnity was unbroken and hallowed by the manifest spiritual presence of the Hearer of prayer. At the close one day the affecting appeal of an officer in the army, for the prayers of his brethren, moved many hearts, and the breathless silence of the audience, as words of love, warm from a heart that was evidently in sympathy with the spirit of Jesus, for those under his care, evinced the deep hold his remarks had upon the minds of those who heard them. Occurrences similar effect were daily witnessed; and the evidence that the Lord was with his people was seldom if ever more apparent.

A brother said: "I have often wished to ask you to pray for my friends, and then the inquiry would arise in my mind, 'Why send to the Fulton Street Prayer-meeting? Is there not some superstition in the idea that God will answer prayer when addressed to him from this room sooner than elsewhere?' But the conviction remains, that he does answer prayers offered here; and with this in mind, I earnestly request you to pray that my brother and two sisters, who are not Christians, may come to Jesus."

A brother regarded discussion as to the merits of prayer, as not in harmony with the spirit of prayer, or the spirit of this meeting. We who are here to day come as humble supplicants for the mercy of our God. Those who were here yesterday, presented themselves in the same needy capacity, and those who will attend to-morrow will doubtless come hoping in the same mercy, and pleading the promises, which are for those who come to him in the way of his appointment; and none who thus come to him here, or elsewhere, will be turned empty away.

During all the week of prayer, and ever since, the meetings, have appeared to increase in interest. To day the meeting was led by the venerable Dr. Tying, Sen., much sympathy was excited by an allusion to the trial of his son for an alleged violation of a rule of the Episcopal Church, in preaching in a Methodist church, to a Methodist congregation. The doctor stood erect, but not unmoved. He brushed a tear from his eye as he uttered thanks to God and to his brethren for Christian sympathy, in words of tenderness and love, and expressive of holy confidence in God, and requested that his son should be remembered in prayer on the day of his trial, although there was no hope from the tribunal before which he was to be tried.

The leader said he had a great many requests for prayer. They embraced the usual subjects—mothers for their sons, parents for children, children for parents, and friends for friends—and they came in all the touching earnestness of loving hearts, and excite our warmest Christian sympathies, and our most ardent prayers for the blessing of God upon them. There is one very interesting one from France, written in the French language, requesting prayers for the conversion of a very dear friend.

The following interesting letter, the leader said he would read in full. It comes from the mother of the person whose case it mentions, and is encouraging: "About six years ago prayer was asked by a young lady for her brother in the Naval Academy, and late an officer on board the ill-fated United States steamer Monongahela, but now an officer on board the United States steamer De Soto.—Since then your prayers have been requested—perhaps every year, until the present time—either by his mother or sisters. God has at length heard our petitions, and he writes: 'With this New-Year, 1868, I entered the service of the great Captain of our salvation. I would have been a Christian, I think, long ago, if I had thought it possible to be such and still hold my position. I had thought strongly of throwing it up, that I might be a Christian; but I now believe the service of Christ to be compatible with that of the navy, though the difficulties look almost insurmountable. I know of no Christian to take me by the hand and say, 'Go with us;' but I go single-handed and alone, trusting in Jesus. I ask all my Christian friends to pray that my faith may be strengthened and abundant grace given to me.' Tracts had been put into his trunk without his knowledge. He said he had found them, and should at once put the men in possession of them. And now dear

friends, will you please pray that God will bless these tracts, and make him faithful to his new Master."

A brother said he held a note from a mother in Hartford, whose only son belongs to that class of professed disciples of Christ who think it not inconsistent with their profession of love to him and devotion to his cause, to attend characters, balls, theatres, etc., asking the prayers of this meeting for him and others who like him indulge in such worldly amusements, that God would open their eyes to see the great injury they bring upon his cause, and realize the emptiness of such pursuits, and seek those pleasures in Christ which alone can satisfy the desires of their immortal souls. Four letters in one day, alike in substance, ask, "Will you pray for my father, that he may be brought to Christ? He is of good moral character, but feels no interest in the blood of Christ. He is advanced in years." One of them says: "The Lord has stricken and made him feel that his days are few. A wife and large family of pious children are praying for him, and ask your intercessions also." And another "feels that he will never be truly happy until he becomes a Christian." Many others express anxious desire for the conversion of unbelieving parents, relatives, and friends.

A stranger said: "Do pray for me. I am in great trouble. I am a professor of religion, but fear I am not a possessor of true love of Christ in my heart. I have lost all my property, but I feel that is nothing in comparison to my soul. It may be for my souls good that such an affliction is come upon me. Do pray that I may have grace, and be brought truly into the fold of Christ again. I say, do pray for a poor sinner."

Another said: "Do pray for me and my family. I have a wife and four children, one son and three daughters. My son and one daughter are hopeful Christians. My wife and other daughters are all serious and inquiring the way."—*Ch. Intel.*

ROME AND THE BIBLE.

About three hundred years ago, after Martin Luther had translated and printed the Bible for the people to read, great numbers were leaving the Romish Church and becoming Protestants. The Romish bishops were very much alarmed. They wrote a letter to the pope, in which they said that the Bible was the cause of all the trouble they were having, and that the only way to prevent the people from leaving their churches was to stop them from reading the Bible. They said there were so many things in their church that were different from what the Bible taught, that if the people were allowed to read the Bible, nothing could prevent them from becoming Protestants. This was a strange confession for them to make, but still it was the truth. And here is an illustration of it.

There was an honest Roman Catholic man who knew nothing about the Bible. Somebody gave him a Bible. He began to read it. After a while he said to his wife, "Wife, if this book is true we are wrong." He went on reading the Bible. It showed him what a great sinner he was, and he became alarmed. Then he said, "Wife, if this book is true we are lost." But still he continued to read the Bible. Then he learned to know and love Jesus. He found out that there was another and better way of salvation than that which the priests taught, and then he said, "Wife, if this book is true we are saved." That was a blessed discovery for him to make. And if the Bible has this effect on those who read it, we need not wonder that the Romish priests have tried so hard to destroy the Bible, and stop their people from reading it.—*Dr. Newton in Sunday School World.*

Guard Your Words.

Years ago, a group of young men were gathered together, telling, as young men tell, of delight to tell stories. There was one young man in the group who was the favorite storyteller. He thought of a story he would like to tell, but his conscience smote him a little, and he said, "Perhaps not." It was a witty story, it was a truthful story, but it was not altogether a good story. Another story was told, and then another. At last, the inspiration, good or bad, came upon him, and he said, "I must tell my story." And so he told the story, as only he in that little circle could tell a story. He was rewarded: they laughed, they cheered, they were satisfied with his story. The circle broke up, and its members were widely scattered. One of these young men went South; another went West; two crossed the Atlantic ocean; and years afterwards, that young man happened to hear his own story repeated to him, from an entirely unexpected quarter. Appalled, his conscience smote him, his heart sank within him, and he said within himself, "Oh, what would I give if I could recall that story!" That story was a story to arouse human passion; that story was a story to weaken virtue. It was not written upon the crown of the Lord Jesus, to give him victory; but it was written upon his cross, to add to his defeat.—It was not a story to fling open the door of the human heart and let in the Holy Spirit. It was not a story which the Father would smile upon, because his children were blessed, but a story which angel's might weep over, because man was cursed. But it was too late; what was written, was written, and he could say, as Pilate said, all the angels of heaven, and all mortals of earth could not erase that story, "I have written; and what I have written, I have written."

Chalmers' Extempore Preaching.

Under the very strong conviction that his use of the manuscript in the pulpit impaired the power of his Sabbath addresses, Mr. Andrew Fuller strenuously urged upon his friend the practice of extempore preaching, or preaching from notes. "If that man," said he to his companion, Mr. Anderson, after they had taken leave of Kilmany manse, "If that man would throw away his papers in the pulpit, he might be made king of Scotland." Mr. Chalmers was perfectly willing to make the experiment, and he gave full time and all diligence to the attempt; but it failed. He read, reflected, jotted down to the outlines of a discourse, and then went to the pulpit trusting to the suggestion of the moment for the phraseology he should employ; but he found that the ampler his materials were, the more difficult was the utterance. His experience in this respect he used to compare to the familiar phenomenon of a bottle with water in it suddenly turned upside down; the nearly empty bottle discharges itself fluently and at once; the nearly full one labors in the effort, and lets out its contents with jerks, and large explosions, and sudden stops, as if choked by its own fulness.—*Chalmers' Life.*

Singing.

Though but a poor singer, yet have I a habit of singing when alone. A little thing sets me off—a bit of green on the earth, or a bit of blue in the skies. Yes, yes, I like singing, and often sing with my heart when my lips are silent. I like to hear a milkmaid singing in the green meadow when her heart is so happy that she cannot help it. I love to hear a song uncalled for. Who asks the birds to sing? They sing to relieve their heart, and this is the sort of singing that I like. I love to hear a loud Hallelujah, not by the clear musical voice of one who is paid for it, but by a thousand tongues singing with the heart and understanding.

You shall have my favorite song. I sang it in my youth and in my manhood, and now I am singing it in my years:

When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

Old Humphrey.

Four Impossible Things.

First, to escape trouble by running away from duty. Jonah once made the experiment, but soon found himself where all his imitators will in the end find themselves.—Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character except when thrown upon their own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and stately; but away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man when you look to your past for influence, instead of bringing influence to your past. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

WANTED; AN HONEST, INDUSTRIOUS BOY.

—We lately saw an advertisement headed as above. It conveys to every boy an impressive moral lesson.

An honest, industrious boy is always wanted. He will be sought for; his services will be in demand; he will be spoken of in terms of high commendation; he will always have a home; he will grow up to be a man of known worth and established character.

He will be wanted. The merchant will want him for salesman or clerk. The master mechanic will want him for an apprentice or journeyman, those with a job to let will want for a contractor, patients will want for a pastor; parents for a teacher for the children; and the people for an officer.

He will be wanted. Townmen will want him for a citizen; acquaintances as a neighbor; neighbors as a friend; families as a visitor; the world as an acquaintance; nay girls will want him for a beau, and finally, for a husband.

An honest, industrious boy? Just think of it boy; will you answer the description? Are you sure that you will be wanted? You may be smart and active but that does not fill the requisition—are you honest? You may be capable—are you industrious? You may be well-dressed and create a favorable impression at first, sure of friends, teacher and acquaintances can recommend you for those qualities?

How would you feel, your character not being thus established, upon hearing the words, "I can't employ you?"

Nothing else will make up these qualities. No readiness, no aptness for business will do it. You must be honest and industrious—must work and labor, and your calling and election for places of profit and trust may be sure!

A SPIRITUAL MINISTRY.—The people who enjoy the labors of a spiritually-minded pastor are greatly blessed. Oh! there is a value in spirituality, which no great natural or acquired abilities can equal. In the selection of a minister, it is easier to judge of his learning or genius than of his piety. That is to be developed in the course of years. A really pious, an eminently pious minister will grow in knowledge. How can he help it?—His heart will pant after the knowledge of God; and if he pants it will drink to quench its thirst. Hence, a man in the ministry who is ignorant, and continues so long, cannot be a pious man. The work of the ministry demands study—and study of endless truth will bring knowledge and true wisdom. Having such wisdom combined with piety, the minister will shine like a star—not wandering and pale, but fixed and brilliant—or, to sum up the whole in one scriptural phrase, he will be burning and shining light.

Are these things so? Then how should the ministry strive for holiness? Then how should the people pray that the ministry may be filled with the Holy Spirit!

SELF-EXAMINATION.—The events which are now occurring, both in religious affairs and in commercial, call upon Christians to pause and reflect. The pressure of cares, and the animating glow of enterprise, under which deep religious contemplation was much excluded, have now subsided, and it is a time for consideration. The piety of the present age needs to be invigorated by devotional reading and study. Superstition once called Christians in multitudes to the cloister—and piety itself first prompted the movement.—But now there is little danger of this. The watchword of the age is action, action. This is all right; but let us not forget that our action, in order to be efficient, must be the action of the heavenly mind—of the truth-faith and truth-loving soul. It must be the action whose birth-place is the closet—whose nourishment is daily drawn from the closet—and whose objects and prospects are all derived from the study of God's Holy Word, and from communion with his Holy Spirit.

Inclement Sabbaths.

The Lord's day was the delight of Archbishop Leighton, as it is of all who know how to rejoice in the resurrection of Christ. It is said that he would repair to God's house with a willing spirit, even when his body was infirm. One rainy Sabbath, when he was unwell, he persisted in attending church, and said, in excuse for his apparent rashness,— "Were the weather fair I would stay at home; but since it is foul I must go, lest I be thought to countenance, by my example, the irreligious practice of letting trivial hindrances keep us back from public worship."

The spirit which animated him may well be recommended to all believers who are ready for trivial reasons to absent themselves from public worship on the Lord's day.

DISCOVERY IN SYRIA.—The friends of Biblical antiquities will be gratified to learn, that the excavations which are now carried on at Nadir Sarape, have exposed to light a Hebrew house, whose existence dates back to the second century before Christ. Some of the apartments and the articles of furniture in them, have been preserved without any injury. A number of Hebrew Books were found here indicating that the owner of the house was a Literary man. In addition to the Books of Moses and the Psalms of David, a collection of Hebrew Poems, altogether unknown to the Orientals of our days, was here discovered. These interesting relics, many of which bear marks of Egyptian origin, have been sent to the "Asiatic Society" in London.—*Evangelist.*

A GOOD MOVEMENT.—Some of the Boston railroads and express companies gave notice that they mean to decline carrying, or in any other way being instrumental in distributing weekly papers of a sensational and immoral description, and especially the pictorials.—The class of publication alluded to are of the most degraded description. There is no estimating the evil and the crime of which they are productive, and it is time that some means were resorted to, to stop it. The Pennsylvania Central Railroad has also forbidden the sale of such papers upon its cars.

THE POWER OF THE CROSS.—In what direction—what line—may I so place myself as to find omnipotence coming forth to draw me to the Lord? In the line of the cross. In your looking unto Jesus. "I when I am lifted up, will draw all men unto me." Through the blood of the dying surely, Almighty Power came forth on all them that believe.

Prayer is the key of heaven, and faith is the hand that turns it. We cry, Abba, Father. "We cry,"—there is the fervency in prayer is as fire to the incense; it makes it ascend to heaven as a sweet perfume. To induce believers to pray in faith, let them remember the bountifulness of God; He often exceeds the prayers of His people. Hannah asked a son; God gave her not only a son, but a prophet. Solomon asked wisdom, but God would give him food and raiment; but the Lord increased his riches to two bands.

The most free of all men is he who can be free even in servitude.

The English Language.

Blackwood's Edinburgh Magazine for October contains an excellent paper on the subject of "Inroads Upon English." From the introductory pages of this we condense a few thoughts on the threefold character of the English language:

"The English language is endowed with a higher vitality than any other now spoken upon the globe, and begs, borrows, steals, and assimilates words wherever it can find them, without any other rule of accretion than that the new word shall either express a new idea or render an old one more tersely and completely than before.

Chaucer introduced many hundreds of words from the Norman-French, which not even his great example was sufficient to naturalize; and at a later day Spencer made a gallant but unsuccessful attempt to revive from the ancient Anglo-Saxon many excellent words which never should have been allowed to perish. Yet, notwithstanding these illustrious and other failures, the language has continued to grow, expanding, like a tree, by its own inherent vigor, and only resisting additions that are clearly unnecessary, or that, if necessary, are made too lavishly or suddenly by rash, unpopular, or incompetent teachers.

"One great advantage which the English possesses over every European tongue is that it is twofold." Like the star in the great constellation of Orion, which, seen by the naked eye, appears single, but which, observed through the telescope, is found to consist of two equally bright orbs that revolve around each other, our speech may be described as binary. Within its broad and yearly expanding circumference are contained two separate forms of expression—the one simple, homely, strong, solemn, poetical, passionate, and Saxon; the other refined, colloquial, argumentative, and Latin. He who would without much trouble perceive the great difference and yet the close relationship between the two, has but to read a chapter of the Old Testament in the recognized English translation of the reign of James I., and compare it with the same chapter in modern French. The English version will be found full of dignity, solemnity, and grandeur; the French will be found easy, colloquial, familiar, almost flippant. Yet the story and the ideas are the same. The superiority of the English is wholly due to the Saxon element of the language. The literature of England is, for this reason, under such heavy obligations to the Bible (independently altogether of questions of morality and religion,) that it is impossible to believe that our poetry could be, as it is, the noblest body of poetry in the world, if the pious divines and ripe scholars of King James' era had taken it upon themselves to translate the Bible into the polite language of the Court, or in any other than that employed by the plain-minded common people.

"Next to the Bible, and influenced by its literary example, the poets have been the great conservators of the English language. The business of poetry being, above all other things, to appeal, in the first instance to the heart, and rather to that than to the fancy or the imagination, the true poets choose, of necessity, the simplest and most passionate words for their purpose. The great poet speaks to all his countrymen and countrywomen, and not merely to scholars. If he would be understood of all, he must use the best and strongest words, and such as express most emphatically the most precise shades of meaning. It is the poets who make one word do the office of a whole sentence, who crystallize ideas into the most compact forms, and who give their countrymen, in one immortal line, the quintessence of a thought which ordinary prose writers might spread over whole pages.

"In the present day, in the English portions of the word—European, Asiatic, African, Australian, American—all educated people use three different kinds of English:—Bible, or old Saxon English, when they go to church or read good poetry; vernacular, or colloquial English, not altogether free from slang and vulgarity, when they talk to one another in the ordinary intercourse of life; and literary English, when they make speeches or sermons, or write or read articles, reviews, or books. This threefold division of the language has always existed, through the great bulk of the people, up to every recent times, may only have been familiar with the first, and its limited range of nouns, verbs, and adjectives, chiefly composed of strong, plain monosyllables of Anglo-Saxon and Scandinavian origin and their immediate derivatives."

Three brothers in Plymouth, Mass., own a cranberry meadow of fifty acres, from sixteen of which they have picked this year 1,950 bushels. They propose to devote the remainder of the land to the same crop, and in good years expect to harvest 6,000 bushels.

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEPPLEY, EDITORS

Selinsgrove, Pa., January 30, 1868.

Our editorial was crowded out this week by our matter.

A PROPOSITION.—Our terms of subscription are two dollars a year in advance, if not paid within six months, two dollars and fifty cents will be charged. We now propose to those who are in arrears for last year, that if they will send in four dollars we will give the credit for two years' subscription.

A GERMAN MINISTER WANTS A CHARGE.—Rev. Charles Steinbach at present in Indianapolis, Ind., is at present without a charge. He preaches in German only. He studied in Berlin and is a good scholar. Persons knowing of a charge that needs a German preacher will please address, Rev. Chas. Steinbach or Rev. J. H. W. Stuckenburg of Indianapolis, Ind.

OVERLAND COMMUNICATION AND TRAFFIC.—The express time between San Francisco and New York was reduced to fifteen days at the close of 1867, and by the close of this year it is expected the time will be further reduced to eleven days, by the further extension of the Pacific Railroad from both directions. By the middle of 1870, if not sooner, we may look for the all-rail connection, and a schedule of about six days from ocean to ocean; and therefore we may look for a prodigious stream of travel and traffic over the Main Stem Line.

By reason of the unprecedented low rates of fare on the competing steamship lines, no less than 10,000 passengers have left New York for California, via the Isthmus, within three months. The internal and agricultural development of the Pacific coast is so rapid that the demand for labor is insatiable.—The dispatches announce that the Central Pacific Company are organizing a force of 10,000 workmen, with which to prosecute the grand enterprise during this year.

Persons desiring a steady and safe investment have now an opportunity of securing the First Mortgage Bonds upon this great Road at less than their par value. See the advertisement of the Financial Agents on another page.

A GOOD RELIGIOUS PAPER.—The growing excellence of *The Advance* indicates its right to its name. It does stand in the front rank of our best religious weeklies. The last number is a capital one. Among the noticeable articles are some very interesting "Reminiscences of Wm. B. Bradbury" telling how the Cantata of Esther was written—by his old associate, C. M. Cady; a "trenchant article on 'Congregational Singing or None,'" by Prof. Nathan Sheppard; some spicy "Gossip about Sunday Schools," by a New Haven lady; and admirable review of "Southern Situation," in a letter from Mobile; joyful editorials on "Seeds of Thought," "The Two Tract Societies," "Twenty-Five Years," "Boston and Chicago," &c.; and Pigeon-Hole Excerpts, a special feature of *The Advance*, which are the essence and marrow of good things.

Published at 25 Lombard Block, Chicago, at \$2.50 a year. Specimen copies—containing a tempting premium list—are sent free to any who apply for them.

Striking Figures.

Under the head of "A Question for Everybody," in our advertising columns, will be found some large figures, which we learn from responsible outside parties who have examined the books are entirely truthful. Indeed we would have no reason to doubt their correctness, as the *Agriculturist* has long been recognized as one of the most reliable journals published in our country. It is carefully edited—to the exclusion of unreliable persons and things, even from its advertising pages. With this merit, and with its large amount of useful, practical, information—for the Family, for the whole Household, Young and Old—in City, Village, and Country—as well as for the Farm and Garden, and with its great number of beautiful and instructive Engravings which please the eye and teach the mind. It is no wonder that the *Agriculturist* enjoys such unexampled prosperity. It is well said in the advertisement referred to, that "if everybody took the paper who would be benefited ten-fold its small cost, it would have a million, perhaps three millions or more subscribers. Our readers who are not already taking the *Agriculturist*, will do well to respond to the invitation of the Publishers to "TRY it a year."

Should We Compel Our Children to go to Church?

I was once spending some weeks with a Christian friend, who was a widow, with a large family of children and servants. I observed that she made the children attend church and persuaded the servants, likewise, to go. Why do you endeavor to take your family all to church, I asked, whether they desire it or not? You know many disapprove of this course. "When I was a little girl," she replied, "my mother, one Sunday morning, told me to prepare for going to church. 'I don't want to go to church,' I said. My mother sat down, and gently drew me near

Conversation in the Sanctum.

Between Peter, John and James.

James—(Holding a newspaper in his hand and smiling audibly.)

John—What amuses you?

James—Some unknown friend has sent us a marked copy of the *Lutheran and Missionary* of the 17th inst. with an index pointing to a communication by J. B. R. In this article our dear friend J. B. R., says among other things, that he "confesses" that he read the AMERICAN LUTHERAN, but his former location rendered it necessary that he should take it, but it is a source of relief to him that his subscription is hurrying to a close. He then proceeds to write an article against our paper.

John—How did his former location render it necessary for him to take our paper?

Peter—His connection with the Synod of Central Pennsylvania made it desirable for him to read the paper published within its bounds, which has also the largest circulation among its people and for which some of the members write communications; he wrote one or two articles for us himself. Then in addition I conferred some favors upon him at the meeting of Synod in Blain and helped him out of a difficulty into which he had got with a professor, for which he has ever since felt very grateful and has tried to reciprocate the favor whenever he had an opportunity. I have no doubt this article in the *Luth. and Miss.* is a clever little trick of his, in the first place to gain the approbation of the symbolists among whom he is now laboring, and in the second place to do me a favor. That article may be worth more than fifty dollars to me, for if there are still any persons left among the readers of the *Luth. and Miss.*, who believe in experimental religion, they will be very likely to send for the AMERICAN LUTHERAN, after they read the article of our dear friend J. B. R.

James—Why that would be killing two birds with one stone. I hope he will continue writing, if it has such a blessed effect.

John—It is at least putting the most charitable construction upon his actions.

James—Here I see a curious item in the *Church Union* on the subject of editing a paper. (reads.)

"Who wouldn't be an editor?—Editing a paper is a pleasant business.

If it contains too much reading matter people won't take it.

If the type is too large, it don't contain enough reading matter.

If the type is too small people won't read it.

If we publish telegraph reports, people say they are all lies.

If we omit them, people say we have no enterprise, or suppress them for political effect.

If we have a few jokes, the people say we are a rattle-head.

If we omit them, they say we are old fossils.

If we publish original matter, they condemn us for not giving selections.

If we publish selections, they say we are lazy for not writing more, and giving them what they have not read in some other paper.

If we give a man a complimentary notice then we are accused for being partial.

If we remain in the office and attend to business folks say we are too proud to mingle with our fellows.

If we do not, they say we never attend to business.

If we publish poetry, we affect sentimentality.

If we do not, we have no literary polish or taste.

If we do not pay all bills promptly, folks say we are not to be trusted.

If we pay promptly, they say we stole the money."

Peter—The picture is overdrawn. Editors have their trials and troubles, it is true, but on an average, I believe no more than other people have. Every calling has its peculiar trials. I believe we have very few such crooked sticks among our subscribers as are indicated by the above paragraph. On the contrary, I have lately received a great many letters expressive of satisfaction with our paper and congratulating us on the late improvements.

John—Here I have received a notice from Rev. M. Sheeleigh, Secretary of the General Synod, that the next meeting is to take place two weeks sooner than it had been appointed. He states that the pastor and council of the First Lutheran church in Harrisburg, thinks it would be inconvenient, it not utterly impracticable to hold the meeting of the General Synod in that church on the 21st of May, and therefore urgently request that it may be held two weeks sooner, namely, on the 7th of May; that the East Pennsylvania Synod has unanimously united in this request, and some other Synods, and numerous individuals have been consulted on the subject.

Peter—I can see no objection to this change especially as timely notice has been given; in truth, it will suit us better, as the meeting of the Synod of Central Pennsylvania takes place early in June, it will suit us much better to have the meeting of the General Synod a little sooner, and I hope it will suit all the delegates equally well.

John—I perceive that our correspondent Spenser in his article on the first page of this paper has already "chalked out some work" for the General Synod to do at its approaching session.

Peter—Yes, and I hope all the delegates who have already been elected to the General Synod will carefully read that article and seriously think over those suggestions. They bear upon the vital interests of the church and demand our most earnest and prayerful consideration.

John—I believe our correspondent Spenser is himself elected a delegate to the General Synod, and he will have an opportunity to bring these matters which he has suggested, before the Synod himself and have them properly discussed and acted on.

James—I anticipate a very interesting and useful session of the General Synod.

Peter—It will have this advantage over previous sessions, that as in the kind Providence of God the symbolists have left us, our time will not be taken up with useless and unpleasant disputes with them, as was the

case especially in the sessions at York and Ft. Wayne. But the time can be devoted to the real interests of the church and her institutions. I hope the next General Synod will be characterized by great energy and zeal in carrying forward all the enterprises of the Church.

Editorial Correspondence

Solomon says, "All the ways of a man are clean in his own eyes: but the Lord weigheth the spirits." The outlookings of the human mind, upon all the things of earth, are very much tinged with the spirit of selfishness. Man cannot, or, at least, does not, see the affairs of the outside world, in any other light, than they strike his senses. The things which come under his own immediate observation, and which are connected with his own being, seem to have a stronger claim upon his affections and sympathies, than things at a distance. This is particularly true in cases when men have certain personal relations.—I knew a man who purchased a large lot of land in the West. After some years he went to see it. He exclaimed, "It is the most beautiful land I ever saw." There were thousands of acres around equally as good, but this was his.

It is upon the same principle of selfishness that men love their own productions, their own opinions, their own church relations.—Some men cannot live without certain bars and limits all around them. Fully ceased in their own limited ideas of theology and church polity, "their ways are clear in their own eyes." They are all right, if the remainder of the world should all be wrong.—Such men become zealous propagandists.—"The temple of the Lord, the temple of the Lord, are these," is the Shibboleth of their party. The existence of such a spirit in the church of the Redeemer is much to be lamented. The ways of men have been brought into the church, instead of the ways of God and with them much trouble and heart burnings. Instances of this are of frequent occurrence, I will however notice one of recent date.

The great Coryphaei of the Pittsburgh Synod, so called, undertook again to work the congregation at Leechburg against their interests and doctrines. The preacher, I understand, took his text from Rev. iii., and that part which has reference to the commission to the angel of the church at Sardis. I presume he meant to show that there were a few names in Sardis, (Leechburg) which had not defiled their garments, and that some day they would walk with him in white. All this certainly would be desirable and no Christian man could be so demoralized as not to wish, and even pray, that such purity should be brought by every man, this brother as well as any other.

But it seems the symbolical books must come in as the great purifiers of the doctrines and hearts of men. Take heed what you hear from the symbolical books. The preacher answers objections urged by some that the symbolical books teach errors, by saying Jesus commands you to hold fast to what they teach and remember them. The symbolical books are made the rule of faith and practice. If this minister were to confine himself only to teaching the doctrines of the gospel as he understands them, if even he were to differ with others in his views, he would be entitled to respect and show manliness; but when he lowers himself, as it is reported he does, and his pupil with him, to give a castigation to the General Synod, because that body of divines do not believe as he does, shows a bitterness of spirit that no General Synod minister need envy.

He teaches that the Pittsburgh Synod and others, left the General Synod because the General Synod departed from the faith, and for that cause only. How could the brother minister, who, no doubt, was sitting in the pulpit with him, tolerate such language, when he, the brother minister, knows full well that he and another minister of the so called Pittsburgh Synod, said on the floor of the General Synod at Ft. Wayne, that it was not on account of doctrine that the delegation withdrew from the Synod. It is really hard to understand these men. An upright, honest declaration of a man's sentiments, that we may believe him in error, commands our respect, and will obtain it, but such prevarication shows an imbecility.

He again assailed the General Synod by saying that it was degrading in men to hold themselves to be Lutherans when they had departed from the faith. "No man on earth," said he, "can alter the Augsburg Confession, for the command of Jesus Christ is, to hold fast to what you hear." "If people don't want to acknowledge the Confession, why, in the name of (don't know this expression) don't they forsake it." Here the preacher quoted from some unknown author, "that Jesus Christ had signed the symbolical books almost with his own hands."

Upon assertions such as these, a calm, thoughtful mind would conclude as to one of two things, either that the minister supposed his hearers to be very credulous, or they would believe him to be such. I am not sufficiently acquainted with either to venture an opinion. Can any unbiased, sane mind, give utterance to such sentiments?

It is to be much regretted, that the zeal of ministers of the gospel is not expended in striving to "heal the hurt of the daughters of my people." What will all these zealous conflicts and heart burnings amount to, when we shall stand before the judgment seat of Christ? What will be gained to the cause of our Divine Master to exert superhuman efforts to purify the doctrine at the expense of a pure heart?

The ways of men may be right in their eyes but God will weigh the spirits. What will He weigh? Will he weigh the Augsburg Confession? Will he weigh the General Synod, and the whole world according to the fundamental articles of faith of the General Council? Has this minister the presumption to say, if not the effrontery, that the whole Christian church has been in error and darkness until the flood of theological light issued from the General Council?

No doubt the efforts of these men are well meant, but in this case, as in a former one, I think they were most unfortunate to themselves personally, and no special good to either the minister in charge or his people.

Church News.

NORTH BRANCH CONFERENCE OF the Susquehanna Synod will meet at Bloomsburg on the second Monday (10th) of February, 1868.

HYMNS FOR THE JUBILEE.—By Rev. Matthias Sheeleigh, A. M. We have received a copy of these hymns, fifteen in number, printed by Rogers in beautiful style, just of the proper size to place in the hymn-book. Bro. Sheeleigh is conceded to be the best poetical writer in the church, and these Jubilee hymns are equal to any of his best productions. Congregations where the Jubilee of the Reformation is celebrated should send for a supply of these hymns. For price &c., see advertisement in another column.

MEETING OF THE GENERAL SYNOD.

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

J. A. BROWN, Pres.
M. SHEELEIGH, Sec.
A. F. OOKERSHAUSEN, Treas.

The General Synod to the Congregations.

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

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

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

M. SHEELEIGH,
Secretary.

For the American Lutheran. Church Dedication at Orrstown, Franklin Co., Pa.

It was our pleasure, though unexpected, to be present at the dedication of the Lutheran church just completed, at the above named place, last Sabbath morning Jan. 26th. We left home on Saturday under the impression that we would be the only assistance that the worthy pastor would have; but on arriving at Harrisburg we were most agreeably surprised in meeting our dear brother A. of Hanover and his lady on their way to the Cumberland valley, having the same errand in view as ourselves. The meeting of this brother was a cordial one, just such a meeting as might be expected when two radicals meet, and the main topic of conversation from the time of our departure from the Capital until we arrived at Shippensburg was the interests of our beloved Zion, and the prospects of her great instrumentality in this country viz: the General Synod. We arrived at Shippensburg at 4 o'clock P. M. and after a little delay in making preparations for transportation, we took the overland route, and arrived safely at Orrstown at about 5 1/2 o'clock. After warming up a little and partaking of the good things prepared by brother Carper and lady we were ready for services.

SATURDAY EVENING

The church was well filled, indeed it was uncomfortably filled with anxious and for the most part attentive listeners. The discourse was delivered by brother Alleman, with his usual power and earnestness producing, as was evident a fine feeling upon the minds of the congregation. At the close of the services it was announced that on the coming Sabbath the Church would be dedicated to the Triune God; and in as much as there was a debt of nineteen hundred dollars, an effort would be made to wipe it out, before setting it apart to the service and worship of God.—This large amount of indebtedness was unpleasant news to the majority of the congregation, and many were free to express their fears that it would never be paid. It was made a matter of prayer however, by Bro. Dutt, the faithful pastor, the brethren and all interested.

SABBATH MORNING

Long before the regularly appointed time for service the church was being filled, and when we arrived it was with difficulty that we reached the pulpit. The dark cloud of nineteen hundred dollars hung over this little congregation, and many hearts throbbled with anxiety as to the result of the morning's effort.—It was determined that the house should not be given to God until it could be said that there was but little, if any claim upon it, and with this determination we went to work, relying on the direction and blessing of God.

Your humble servant preached a short sermon from John 4:24 when the great work commenced. Bro. Alleman followed with a strong and stirring appeal to the liberality of the people and opened the subscription. There were several responders of one hundred dollars—a few of fifty dollars quite a number of twenty-five—ten and five dollars each. Bro. Alleman exhibited not only great tact and zeal in this matter but also commendable patience, for he stood for two hours, pleading with the people, urging the members to activity and directing their mind to the importance and necessity of completing the work. After a session of nearly four hours the amount was raised and this new temple of God was solemnly dedicated to His service. Too much praise cannot be given the pastor, the little band of faithful members, and those dear brethren outside of the church for their interest and liberality on this occasion. It was interesting to see the bright faces, as "light kept pouring in from the other end," and the cloud of indebtedness was gradually disappearing. We never witnessed a more pleasing and gratifying event. With all our hearts we could close with that beautiful and cheering doxology "Praise God from whom all blessings flow."

THE CHURCH EDIFICE

Is of brick, thirty-five by fifty, with basement, and cost, including the bell, \$4,200. It is built after the Gothic style and presents a very neat appearance. The audience chamber is well arranged with recess pulpit and gallery, and beautifully painted. Much skill and taste has been displayed in its erection and arrangement and stands there as a noble monument of the liberality and christian zeal of the people.

QUICK WORK.

We regard the completion of this church and its dedication at the time already stated as rapid work. The corner stone was laid only last August, at which time Rev. J. K. Miller of Chambersburg officiated, and now in January already finished, and the congregation worshipping in it. Such energy is worthy of imitation. We could say to many other congregations of far more wealth, "Go and do likewise."

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ORRSTOWN

Is a neat little village, of about four hundred inhabitants, seated among the fertile fields of the Cumberland Valley. The country is rich and densely populated. It is just the place for a Lutheran church, although there is another within four miles. There is an abundance of material, and we have no doubt, by the earnest and faithful labors of Bro. Dutt a large congregation will soon be gathered.

We must confess we were agreeably disappointed in seeing such a beautiful town—splendid church and making the acquaintance of so many intelligent and clever people.

The ministers present on this occasion were Bros. M. Alleman, L. Williams, the pastor Bro. Dutt, and your correspondent.

On Sabbath evening we again had the pleasure of preaching to a large and attentive audience. The Spirit of God is evidently working among those people, and as the pastor intends to continue this meeting, we confidently look for a general awakening and the coming in of many souls to Christ.

Let the pastor and the people be united in the good work—be faithful in the use of the means of grace, and God will bless their labors. Their own hearts will be encouraged and sinners won for Christ. May the great Head of the church abundantly bring them all to the enjoyment of everlasting life in His Kingdom. Our thanks are due and they are hereby tendered to the people who so kindly cared for us during our brief stay among them.

For the American Lutheran. Sunday School Celebration in Wrightsville.

A very interesting exercise took place in the Lutheran Church at Wrightsville, Pa., Rev. G. Weaver, pastor, on Thursday evening last 16th inst., the occasion being the anniversary of the Sabbath School. The exercises were opened, by singing the beautiful hymn, "We are coming Blessed Savior," which was sung with much spirit and feeling followed by prayer by Rev. J. H. Menges of York. The different classes then presented their emblems and offerings in the following order:

Excelsior Class—Represented by a pillar of greens surmounted by a large eagle. Appropriate remarks by C. P. Shreiner. Contributions by the class, \$3.46.

Eureka Class—Motto, Eureka, "I have found." Represented by a cross covered with moss, upon which was planted a white cross, surrounding it were images apparently seeking for something, while one was prostrate at the cross, having found the only sure hope of salvation. Remarks by the same. Contributions \$10.06.

Temperance Class—Motto, "Cold Water." Represented by a glass of clear water. Contribution, \$1.82. Hymn—"The Bird's Song."

Dew Drop Class—Represented by a sprig of green, covered with dew drops. Contributions, \$1.30.

Martha Washington Class—Represented by a handsome picture of Martha Washington. Contributions, \$1.47.

Purity Class—Motto, "To the pure all things are pure." Represented by a tray covered with moss surmounted by a large and beautiful piece of white coral. Contributions, \$2.37. Appropriate remarks were made on all the above emblems by C. P. Shreiner.—Hymn—"The Land of the Free. Remarks by Rev. J. H. Menges of York.

Union Class—Motto, Our Country and Our Country's hope. Represented by a Bible on a moss base trimmed with flags and greens.—Feeling remarks by Rev. J. H. Menges, listened to with attention. Contributions, \$8.63.

Lambs of the Flock Class—Motto, Feed my Lambs. Plat of moss with Lambs lying thereon. Contributions, \$6.43.

Lincoln Class—Represented by a base upon which were, an axe, mallet, wedges, and rails surrounded by sprigs of green representing trees, representing labor as a virtue. Excellent remarks on the dignity of labor by

Rev. Menges. Contributions, \$2.44. Hymn, The Angels Song.

Hope Class—Motto, Seek and ye shall find. Represented by a bundle neatly wrapped with many papers, on which was a small Bible.—Remarks upon the importance of the Bible, and its value to the nation and to individuals, by C. P. Shreiner. Contributions, \$2.44.

Faith Class—Motto, God forbid that I should glory save in the Cross of our Lord Jesus Christ. A green base surmounted by a cross entwined with ivy. Contributions, \$0.98. Remarks by C. P. Shreiner. Hymn, Of such is the Kingdom.

Energy Class—Contribution, \$7.51. Good Shepherd Class—Contribution, \$4.12. Triumph Class—Contribution, \$1.03. Two Sisters' Class—Contribution, \$1.27—were not represented by Emblems.

Fishermen Class—Represented by a cave with rocks and shells representing the sea-shore and nets hung upon posts. Contributions, \$3.48. Remarks by Rev. Menges.

Gleaners Class—Represented by a base surrounded by a fence, within which gleaners were represented as gathering the grain. Contributions, \$3.14.

Reformers Class—Motto, Firmness. Represented by a miniature sofa upon which was a chained Bible representing the period before the Reformation and its work. Very interesting remarks by Rev. Menges, upon this emblem and the preceding ones.

This was the last of the emblems—all of which were gotten up in a creditable manner. The audience was large and must have been well pleased for the exercises were truly interesting and profitable. The singing was excellent. A collection was lifted among the audience, no admittance having been charged, after which a Hymn was sung and the Benediction pronounced by Rev. Menges. This school is in a flourishing condition and is under the Superintendence of W. H. Levergood, and is composed of twenty (20) teachers and one hundred and twenty (20) scholars. The total contributions during the year by the school (exclusive of two months) was over seventy-five dollars (\$75). Both the Church and school are doing well under the pastoral care of their earnest and faithful pastor, Rev. G. P. Weaver. May the Lord give them increased prosperity. OBSERVER.

The Pulpit.

PROTRACTED MEETINGS AND REVIVALS.

BY REV. S. RITZ.

CHAPTER III.

QUESTIONS AND OBJECTIONS ANSWERED RESPECTING PROTRACTED MEETINGS AND REVIVALS.

SECTION 2. Objections to Protracted Meetings and Revivals Stated and Answered.

Dear reader, I have answered three questions respecting these active measures and their results, and now I will answer a few objections often made to protracted meetings and revivals.

Objection 1. They make too much labor for the minister.

Answer. This objection can only be made by lazy fellows, and is un-apostolic, and contrary to the instructions of the Holy Scriptures, and the example of Christ. The Saviour says to all, ministers and members of the church, "Son, go work to-day in my vineyard." People don't enter the church to sit down and do nothing. Men are not ordained to the gospel ministry to merely perform some duties on the Sabbath day, call to see their members now and then, eat chickens, tell funny stories, laugh at what they call fanaticism, draw their salary and live fine; but they are to go work in the vineyard, work in the church, work in this wicked world for the conversion of sinners, and the glory of God, work for the up-building of the church, in numbers and piety work in the Sabbath school and the prayer meeting, work in the temperance cause, work everywhere to put down sin and the devil and extend the kingdom of God. The apostle Paul says, "Study to shew thyself approved unto God, a workman, &c." A preacher is to be a workman, a workman for God, and he must see that his work is approved of God.—It is right that a minister study books, sermons, and prepare well for the pulpit, but that is not all, he must study how to convert sinners to God. This is the principal part of a minister's work of which God approves.—Without this he may study himself and sinners to hell. Paul requested his brethren to pray for him, lest whilst he preached unto others, he himself should be a castaway.—Every minister, as well as other people, must "work out his own salvation with fear and trembling." If he is not doing this, he is good for nothing in the ministry. He is a blind leader of the blind. As a general rule, the people don't go any higher than the minister. He is their standard of piety.

Now when the minister of Christ sees that one way or measure, does not succeed in bringing sinners to repentance, and in building up the church, he ought to try another, as Paul says, "Prove all things hold fast that, which is good." Don't be fearful of hard work. You are a workman by profession and a solemn ordination, and you must work. Sometimes the work is easy, and at other times hard, but you must do it, by the grace of God, or perish with your people.

The idea that a minister has done all his duty, when he has preached the letter of the word, and religion is such a mystery that men can be good inside, and bad outside, is of the devil.

The apostle says, "God has made us able ministers, not of the letter, but of the spirit." Christ says, "Neither do men light a candle and put it under a bushel, but on a candle stick, and it giv

LOCAL ITEMS.

The annual election for Directors of the First National Bank of Selingsgrove was held on the 14th of January and resulted in the election of the following gentlemen:

George Schure, President, Henry C. Eyer, W. F. Wagenseller, W. F. Eckert, H. N. Backus, Geo. C. Moyer, M. R. Halman, S. R. Yearick, D. Cary.

THE COURT-HOUSE QUESTION.—Considerable excitement prevails again on the question of removing the Court-House from Middleburg to Selingsgrove. A bill is said to be before the Legislature now to that effect, and petitions to the Legislature are being circulated and numerous signed. The result of course cannot be foretold.

RAIL ROAD ELECTION.—On Tuesday the 28th inst., an election was held for officers and directors of the Middle Creek Valley Rail Road which resulted as follows:

PRESIDENT.
Joseph Alexander,
DIRECTORS.
E. L. Benedict
Henry C. Eyer
Aaron K. Gift
John Hayes, Jr.
Amos W. Mitchell
Abram K. Middlesworth
John A. McKee
J. F. Reynolds
Thos. B. Reese
Moses Specht
George Schure
William Willis

At this meeting the termini of the road were also determined upon. It is to connect at Northumberland, pass through Selingsgrove and terminate at Lewistown, where it will connect with the Penn. Central. We understand the work is to be carried on with energy, and they intend by cutting down the rocks in the narrow below Northumberland before the canal opens. It is confidently expected that this end of the road will be in operation as far as Beaver by next fall. This road will doubtless be of great advantage to Selingsgrove, and the citizens should in every possible way help to push it along.

HOW TO WRITE.—If those who write for newspapers would use more care in the preparation of their articles, they would have less reason for complaint against printers. We commend the following paragraph from an exchange, to their attention:

Persons who know how will punctuate—the dash will not be made to do the work of comma, period, and interrogation point. They send communications to the paper, they will affix a title. They will spare the editor the nervous irritability attendant on giving a name to other men's effusions, of dividing them into paragraphs, and reading not very legible lines, with a view to inserting the marks of punctuation. Truly, we had rather write an equal amount of fresh matter, than perform this drudgery.

BEARDS have served as professional distinctions, especially in the cases of the priest, the physician, and the philosopher. Fenelon tells us of a priest of Apollo with a beard down to his girdle, and Aaron and his beard are familiar and inseparable. Æsculapius, the physician, with the golden beard, is universally celebrated. Almost all the old philosophers were long hair or their chin. The cynosophists, according to Strabo, were careful to let their grow long enough to "capitulate" the veneration of beholders; while Socrates was called by a pupil Bearded Master, as a title of respect. Euripates, a Laconian sage, on being asked why he allowed his snow-white beard to attain such a length, replied, "that, having my white beard continually before my eyes, I may do nothing unworthy of its whiteness."

MARRIED.

On Dec. 25th 1867, by Rev. Geo. Eicholtz, Mr. Lewis E. Miller of Muncy, to Miss Frances V. Hargraves of New Haven, Connecticut.

On Jan. 16th, 1868, by the same at the house of the bride's Father, Mr. John Bull to Miss Annie E. Poust, both of Lycoming county, Pa.

On the 16th by the same, at the Lutheran Parsonage in Lairdsville, Mr. Steven Flick, to Miss Emma Barto, both of Lycoming Co., Pa.

On Dec. 24th, 1867, by Rev. J. E. Honeycutt M. B. Custer of New Buffalo, to Miss Joanna B. Hemperly of Watts Tp., Perry county, Pa.

On Jan. 28th, 1868, by the same, Mr. H. Hemperly, to Miss Mary M. Bixler, of Watts Tp., Perry county, Pa.

WITHIN THE WHOLE RANGE of tonic and alterative medicines known, none is entitled to more consideration than the Peruvian Syrup. In all cases of enfeebled and debilitated constitution it is the very remedy needed. The most positive proof of this can be adduced.

Fairbanks' Standard Scale Works.—It is by attending to every demand in the wide world that this house has become the great National Scale Manufacturing Establishment of the United States. From Maine to Texas, and from Florida to Washington Territory, their Scales have become the established standard weighing balance of the age.

ARGUMENT AD HOMINEM.—A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

Does thee believe in France?

Yes, for though I have not seen it, I have seen others who have; beside there is plenty of corroborative proof that such a country does exist.

Then thee will not believe anything thee or others has not seen?

No, to be sure I won't.

Did thee ever see thy own brains? No. Ever see anybody that did?

No.

Does thee believe thee has any?

NEVER ALONE.—A cottager residing in the centre of a long and dreary heath was asked "Are you not sometimes afraid in your lonely situation, especially in the winter?" "Oh! no," was the reply, "for Faith shuts the door at night, and Mercy opens it in the morning."

NOT AS BAD AS IT MIGHT BE.—I never complained of my condition but once, said old man, when my feet were bare and I had no money to buy shoes; but I met a man without feet, and became contented.

At day-break on Tuesday morning of last week, two freight trains on the Northern Central Railroad collided at the Selingsgrove station. Result—one locomotive slightly damaged, all hands on board considerably scared, but none seriously injured.

A very religious old lady being asked her opinion of the organ of a church, the first time she had ever seen or heard one, replied:

"It is a pretty box of a whistle, but oh! it's an awful way to spend the Sabbath."

The most fortunate of all men is he who believes himself so.

SPECIAL NOTICE.

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 Sore Throat, 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 Sore Throats, Troches are used with always good success.

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

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Fifteen original hymns, very neatly printed, and containing 15 pages in a form to fit into our Church Hymn Book. Address Rev. M. S. LELAND, Stewartsville, Warren county, N. J. Prices: 12 copies for \$1.00, and any less number 12 cents apiece, including postage.

HALL'S VEGETABLE SIGILLAN 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 lissome, stiff, brassy hair, healthy, soft, and glossy.

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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-tried and justly celebrated Balsam.

So generally acknowledged is the superior excellence of this remedy that but few of the many who have tested its virtues by experience fail to keep it at hand as a speedy and certain cure for sudden attacks of Cough—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 LODELL, 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 Coughs, Colds or Sore Throat—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 misgivings, but by a liberal use of the Balsam my hoarseness has invariably been removed, and I have preached without difficulty."

I commend it to my brethren in the ministry, and to public speakers, as a certain and ready remedy for the bronchial troubles to which we are peculiarly exposed."

Prepared by SETH W. POWELL & 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. ANDER'S IODINE WATER
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Circulars free. J. P. DINSMORE, 36 Day Street, N. Y. Sold by all Druggists.

Itch! Itch! Itch!!!
SCRATCH! SCRATCH!!! SCRATCH!!!
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Wheaton's Ointment cures The Itch. Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Tetters. Wheaton's Ointment cures Bothers Itches. Wheaton's Ointment cures Old Sores. Wheaton's Ointment cures Every Kind of Humors like Magic.

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Doston, Sept. 1867.—sp. notice 1 yr.

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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.

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Look at these figures!

2,860	in One Day.	
1,968	in One Day.	
2,164	in One Day.	
1,707	in One Day.	that is,
2,059	in One Day.	
1,618	in One Day.	
2,617	in One Day.	
1,712	in One Day.	in only 10
1,931	in One Day.	Days!
2,676	in One Day.	

&c., &c., &c., &c.

EXPLANATION.

The above figures give the exact number of subscribers received per day, for ten days past, by Publishers of the *American Agriculturist*, and the work has gone on in the same ratio for a long time. The circulation went up to 150,000 last year, and the subscriptions so far this year, are very largely in excess of any previous year!

What Does it Mean?

Why, simply this, that the former readers, who have tried and proved the *Agriculturist*, are so convinced of its great value, that they not only continue taking it for themselves, but induce their friends and neighbors to take it also. Could there be any better evidence of its real value?

An Edition of 159 000

Copies was required in 1867. At the rate of increase for a month past, the subscription list of the *American Agriculturist* for 1868 will reach 200,000 to 250,000.

1,000,000 COPIES

at least, and probably 3,000,000 copies, would be wanted this year, if everybody should take the *Agriculturist*, who would be profited by its perusal, ten times the small cost.

The Truth Is.

nowhere else can you get so much real value for so little money, as you find in the *American Agriculturist*—so much for Yourself—so much for Your Wife—so much for Children—whether you live in the city, or in a village, or in the country—whether you be Farmer, or Gardener, or Mechanic, or Merchant, or Minister or Lawyer, or whatever be your pursuit.

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The *Agriculturist* contains a large number (350 to 400 in each volume,)—the most beautiful and instructive published in any journal in this or any other country. The cost of the engravings alone exceeds Ten Thousand Dollars each year. They are finely executed, beautifully printed, and are both pleasing and instructive. The engravings are alone worth a great many times the subscription price of the paper.

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the *Agriculturist* is packed brim full. It is not a cheaply gathered, scissor-and-paste-make-up of a paper, but the Publishers employ a large force of the most intelligent and practical, first class men to be found in the country. These all devote their time and energy to gathering from every possible source just such information as the people need.

It is their ambition and pride to print no line that is unreliable and to condense the greatest possible amount of useful information into the least possible space. That they succeed in doing this, is fully proved by the immense number of persons that continue year after year to take and read the *American Agriculturist*. It has now entered upon its Twenty-seventh year, and enjoys a circulation probably exceeding the combined circulation of all other rural periodicals, not only in this country, but in the world.

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You are invited to try the *American Agriculturist* for 1868. You will find it to pay, and PAY WELL. It costs but \$1.50 for the whole year, or four copies for \$5. Its immense circulation divides the cost of editing, engravings, type setting, office expenses, etc., among so many that it can be supplied at this low rate.

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THE BEST AND PRINCIPAL PORTION OF THE NATIONAL TRUNK LINE ACROSS THE CONTINENT, is being rapidly carried forward by an unprecedented force, and it is reasonably certain that the continuous connection from New York to San Francisco will be made in 1870.

The United States Government furnishes, upon a subordinate and contingent line, half the means for constructing the Main Stem Line; and besides an absolute grant of 12,800 acres of valuable public lands per mile, the Central Pacific Railroad Company have received from California sources, donations and concessions worth more than \$3,000,000. The available resources of this company are therefore abundant for the purpose, amounting to \$77,000,000, on the first 720 miles of the line, including loans secured by a first mortgage upon the whole property, to the same amount only as the U. S. Subsidy Bonds.

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IV. The company have liberal subsidies, which enables them to prosecute the work with great vigor.

V. The management has been exceedingly prudent and frugal.

VI. There is already a large and growing settlement on the completed and graded line.

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Bankers and Dealers in Government Securities, and Financial Agents of the Central Pacific Railroad Company. No. 5 Nassau Street, New York.

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Imo
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1868.
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