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NO. VIII.

Poetry.

Grandfather's Pet.

This is the room where she slept,
Only a year ago,
Quiet, and calmly sweet,
Blinds and curtains like snow.
There, by the bed in the dusky gloom,
She would kneel with her tiny clasped hands
And pray.
Here is the little white rose of a room,
With the fragrance fled away!

Nelly, grandfather's pet,
With her wisp little face—
I seem to hear it yet
Singing about the place;
But the crowds roll on, and the streets are
dear,
And the world seems hard with a bitter doom,
And Nelly is singing elsewhere—and here
Is the little white rose of a room.

Why, if she stood just there,
As she used to do,
With her long light yellow hair,
And her eyes of blue—
If she stood, I say, at the edge of the bed,
And ran to my side with a living touch,
Though I knew she is quiet, and buried, and
dead,
I should not wonder much:

For she so young, you know—
Only seven years old,
And she loved me, loved me so,
Though I was gray and old;
And her face was so wise, and so sweet to see,
And it still looked living when she laid dead,
And she used to plead for mother and me
By the side of that very bed!

I wonder, now, if she
Knows I am standing here,
Feeling wherever she be,
We hold the place so dear?
It cannot be that she sleeps too sound,
Still in her little night-gown dress,
Not to hear my footsteps sound
In the room where she used to rest.

I have felt hard fortune's stings,
And battled in doubt and strife,
And never thought much of things
Beyond this human life:
But I cannot think that my darling died
Like great strong men, with their prayers un-
true.
Nay! rather she sits at God's own side,
And sings as she used to do!
Chamber's Magazine.

Communications.

The Duties of the Hour. No. 3.

As the descendants of the pietists of Germany may well be proud of their achievements. They were the godlike of earth. They were the pioneers in the work of foreign missions, they were the leaders in the dissemination of the Bible. The Constein Bible Society was formed in the last year of the 17th century, (1699), more than a century before the British and Foreign Bible Society, and one hundred and sixteen years before the American Bible Society. The Constein Bible society had issued more than three millions of copies of the Word of God before the beginning of the present century. There was also a Tract society started about the year 1700.—Here then we have the first germs of those mighty agencies started by our pietistic fathers, whilst the other parts of the world, and other churches were doing comparatively nothing for the spread of the gospel. The whole christian church has since laid hold of the very agencies to spread abroad the knowledge of Jesus. And what hath not God wrought through their instrumentality? Frankle labored for the salvation of souls, nor did he concern himself about the opinions and ill-natured remarks of those who opposed the work of God. His example should stimulate us to labor and pray on in faith and hope.—Whilst his enemies were plotting his ruin, abusing him, and denouncing him as a papist, a Hussite, a Quaker, a fanatic, and a fellow without brains, he was quietly working his way into popular favor, and drew more students to Halle than any institution in the world. In 1688, there were nearly 3000 students at Halle; 750 were furnished with tuition and bread gratuitously by the influence of Frankle. And what were his enemies doing all this time? Nothing but opposing the work of God, supplying the church with unconverted preachers and keeping the people in spiritual ignorance. Frankle was a man of faith and prayer. God heard his prayer and thus confirmed his faith. No man ever had a stronger faith in God, and the timely answers he received to his prayers seem almost like fiction, so much so, that if we had not the most implicit confidence in his veracity, we could hardly credit them, (I may furnish you a chapter by and by on Frankle's faith). As ministers we can all learn much from the experience of Frankle. We here furnish his own account of his conversion. He says:—"About the 24th year of my age, I began to feel more than ever before my wretched condition as to my spiritual state, and to desire to be delivered from my sins. I had been studying theology seven years, and was well acquainted with the doctrines of our church. I had read the Bible much, and other practical works, but all had only reached my understanding, my heart was yet unchanged."—His religious convictions lasting for some years, he became more serious and more attentive to outward duties, but still he was not converted. He continued in this state of mind. He says: "One Sabbath it seemed to me that I could not preach in such a state of mind, for how could I bear the idea of preaching against my own experience, and deceiving the people as to my own state of mind, I felt deeply what it is to have no God—to feel my wretchedness and yet know no Saviour. In this wretched state I knelt down again and again, and prayed earnestly to that God and Saviour in whom as

yet I had no faith, that if he indeed existed, he would deliver me from this wretched state. At last he heard me. He was pleased in his wondrous love to manifest himself and that not in taking away my doubts and fears by degrees, but at once, and thus to overpower all my objections to his power and goodness. All my doubts disappeared at once, and I was assured of his favor. All my distress was dispelled, and I was, as it were, inundated with a flood of joy, so that I could do nothing but praise and bless the Lord. I had bowed before him in the deepest misery, and arose with indescribable peace and joy. It seemed to me, as though I had just awoke from a dream in which all my past life had been spent. I was convinced that the world with all its pleasures could not give such enjoyment as I now experienced."

What a noble testimony to the power of divine grace. No wonder that this man so clearly and powerfully converted, could have no taste for the poor, pitiful service of an outward ritualism. He dated his conversion from that hour, and well he might. Like John Wesley in Aldersgate street, when Luther's preface to the Romans was read, he "felt his heart strangely warmed," he felt his sins forgiven. Forty years afterwards, in his last prayer in the garden of the Orphan House, he said that a fountain had been opened in his heart from which uninterrupted streams of happiness had flowed ever since. We here give his confession from a work called, "The Christian's Life of Faith," published after his death:

"This is the confession of my faith, the truth which I have learned from the Word of God, and which the Holy Ghost has sealed upon my heart. I acknowledge myself a poor worm. I have by my sins exposed myself to temporal and eternal death. But the Son of God has given himself for me, and reconciled me to the Father by his blood, so that God no more imputes my sins unto me, but reckons to me for justification the righteousness of his Son which I receive by faith. Through this faith, which is the work of the Holy Ghost, I am truly justified. I do not however, profess to be without sins, on the contrary, I know that those faults which I have discovered in myself are almost innumerable, and those which God sees are far more numerous. But tho' I thus trust that I am not under condemnation, his grace does not render me careless, but rather excites me daily to be more renewed in the spirit of my mind. I daily fight against sin, and crucify the flesh with its affections and lusts, yet I cannot do this by my own strength, but through the Holy Spirit, which dwells in me. My beginning, progress, and ending is by faith in Jesus Christ. As I rest on nothing but Christ, when I plead for pardon of sin, so I cleave to him alone. He works in me of his own good pleasure both to will and to do. The gospel has a divine simplicity, and makes all believers kind and affectionate toward all men. Blessed is the man who is not ashamed of his hope. Lord Jesus, lead me by thy good Spirit in the right way."

These principles he carried out in his life. Many young men were converted under the influence of this good man. He preached with great power, and many souls were converted under his ministry. The old orthodox symbolists opposed this good man. They called him a separatist, a hypocrite, a pietist, because he pretended to be more holy than others, and professed to know more about the way of salvation than those who were older and more learned than himself. Whilst he resided at Erfurt, a great excitement was raised against him by the symbolists on account of large packages he frequently received. They circulated the report that he was spreading his errors by heretical books. The magistrates issued orders that no more such books should come into his hands. A package was intercepted and Frankle sent for, when they opened it, it was found to contain nothing but German Testaments. He spent 15 months in Erfurt when his symbolical enemies secured a decree from the Elector of Mayence to this effect, "Inasmuch as Mr. Frankle is a leader of a new fanatical sect and the cause of much disturbance, he is hereby ordered forthwith to leave the city." This unchristian conduct on the part of the wicked opposers, was one of the links in the chain of Providence that sent him to Halle. How often does God use the malice of wicked men to advance his cause? God used him as an agent in filling the whole Lutheran church with pious ministers, and instead of preaching to a few thousand people, he preached to millions. Six thousand ministers were educated by him. What a mighty influence has not this pious man exerted in the world. Few men in the whole history of this church have been as useful.

In order to show the spirit of the bigoted symbolists in their opposition to the doctrines of the cross, near the close of his life, when he had become perhaps the most noted man in Germany he traveled for his health. Among other places, he came to the city of Ulm. The ministers treated him with rudeness and contempt. He went to church on the Sabbath, and calmly listened to the most bitter and abusive sermon; it was a bitter tirade against the pietists, and of course intended for him. During the week, the magistrates thinking that perhaps the king would be displeased that his distinguished professor had been treated so badly, requested Frankle to preach in the same church on the following Sabbath. He consented. On Sabbath the house was full, all, of course, expecting him to defend himself, but to their astonishment, he never alluded to the subject. This was returning good for evil. We can learn much from the con-

duct of Spener and Frankle. We have precisely the same errors to contend with. Human nature is the same in all ages, and the opponents of the General Synod, are just as much opposed to the spirit of the gospel as their predecessors in the 17th and 18th centuries. Frankle says he only learned in his experience meetings how ignorant the common people were of religion. Have not many of us made the same painful discovery?—Frankle gives some excellent rules for preaching. Every sermon should be full of Christ. Both Frankle and Spener were firm, though mild—they never shunned to declare the whole counsel of God. They made no compromises with the enemies of the gospel.—Their walk and conduct agreed with their teaching. We must fight the battles of the Lord in the same way, we have their weapons. They had their difficulties with some of their own disciples. Schade, Arnold and Peterson became fanatics, and by their follies injured the cause of Christ. So Judas betrayed his Lord. So Carlstadt and Agricola and others tormented Luther. We too may expect some of our brethren to be led into error, but that must not discourage us. We must go on in the name of the Lord Jesus, living and preaching his blessed gospel, and looking to the Great Head of the Church for his blessing upon our labors. More than this, we must drop those mutual jealousies which have too often separated us and can do nothing but weaken our cause. Our institutions must content only for the pre-eminence of being useful. We must not try to crowd each other from the common platform on which we all stand. There is room enough and work enough for all. Verbum sat.

SPENER, JUNIOR.

For the American Lutheran.
Sellingrove and Gettysburg.

CONCLUDED.

It is plain, therefore, that we need in the ministry two classes of men—those of the mightiest intellects and the most profound attainments, and those of ordinary talents and moderate acquisitions. But it may be asked—can not the former do the work which is expected of the latter, and do it better? and may we not, therefore, dispense with the latter class altogether? The possibility of their doing that kind of work for which the latter are fitted, no one doubts; but that they can, or will do it better, is disproved by the facts and present history of the Church. Besides "Christ, gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The Head of the Church calls such men—the Church needs them—they can be qualified for their work at a less cost than the other class, and it would, consequently be an unwise policy to dispense with them—indeed, it would be suicidal.

Hear St. Paul on this point, 1 Cor. 1: 26-29. "For you see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things that are not to bring to nought things that are; that no flesh should glory in his presence." God still employs "foolish," "weak," "base," "despised" things, in order to confound human pride and human learning—to give the Church a constant, living demonstration of her dependence on Him and not on human learning and wisdom, in fulfilling her great mission. And woe to the Church! whenever she insists too strenuously on profound learning, to the partial exclusion even of God's humbler, but also his chosen and honored instrumentalities.

We must, therefore, have both these classes of men in the ministry. Hear Dr. Sprecher on this point, "Let us then unite these two classes of men in the same ministry. Thus will we best present, the proper limitations to the speculative and the practical. They will be a wholesome check upon each other, will reciprocally influence each other, mutually supply each other's defects, and provoke each other to mutual improvement. It seems to be expedient as it is necessary and perhaps unavoidable, that the ministry should consist of both these classes of men. As we shall always have them, and as the preponderance of the one to the exclusion of the other, would be a source of great and numerous evils, why not publicly admit their legitimacy make suitable provision for the preparatory training of both. Let us then encourage education and yet remember that knowledge is only a dependent accompaniment of religion; that spirituality is positive—learning, negative; that piety is supreme—science, subordinate; and that while the speculative and the practical will never be separated, the latter will always preponderate in the Christian man and the Christian minister who is modeled after the plan of the Gospel." Speaking of the errors that have afflicted the Church, he says: "The active operations of evangelical Christians will do more to shut out these errors than any possible amount of mere reading and learned research. Hence in times of danger, the Church has so often been indebted for her deliverance more to the practical character of her laity than to the learning of her clergy. It was so in the great reformation of the sixteenth century. Laymen more than learned ecclesiastics rallied around the

standard of the Reformers in Germany, Switzerland; in the great Puseyite controversy in another church, her practical laymen were always found in greater proportions on the side of evangelical truth than her learned clergy. If it had not been for this circumstance, her evangelical ministers would have been powerless, and the church would not perhaps have been saved from that almost unconquerable heresy."

This point then being settled that both these classes of ministers are of divine appointment and needed by the church, we may inquire, whence may we expect mainly to obtain the lower order of men? lower in human estimation, but not with God. Look into the constitutions of all our education societies, and examine most of the addresses on this subject, and you will find it, in substance, reiterated again and again—seek out young men to prepare for the ministry. This may fill the one class, but not the other. We must qualify for the Master's work, that numerous class who feel a divine call which they find it hard, and often impossible to suppress—men somewhat advanced in life, who often possess a large share of practical knowledge and good sense, and who mostly, can not pass through the entire curriculum of a college education prior to their entering upon the study of theology.

We now inquire, is a separate school desirable for the education of this class of men, in which the course of study, but especially the mode of instruction, should be adapted to their wants?

This necessity exists for the following reasons:

First, It will be safest, and the only effectual and permanent means of correcting a mistake that has gained great currency in the Church—viz. that God calls mostly young men to prepare for the ministry. Let there be an institution specially for their training, adapted to their wants; and let the Church generally recognize it, and encourage it; and this dangerous error will be effectually and permanently removed. Then too would we have candidates from this class of men, in constantly increasing numbers. I know whereof I affirm. Brethren, see to it, that you fight not against God.

On this point hear Dr. Sprecher again, "Does not God seem to teach us that he has called a great many men into the ministry who have been kept from being publicly called by the Church, by unwise restrictions in the mode of training; who have been hindered by difficulties that he would have removed? This the Missionary Institute can do."—Again, speaking of Dr. B. Kurtz's first efforts for temperance and revivals, as also of his founding the Missionary Institute, he says: "There is a pretty general impression that he was right then, and this makes it probable, or at least not violently improbable, that notwithstanding the doubts of many, he is right now—right in the prompt and decided manner in which he has originated the Missionary Institute, and that a few years' experience will in this case, as it did in that, work a great change in the minds of many who now honestly oppose this effort."

This necessity, in the second place, grows out of the difficulty of educating both these classes of men, most advantageously to the specific wants of each, in the same school and under precisely the same training.

I admit there would be some advantages derived from educating both classes in the same school—the use of a good library, and the improvement of both classes by constant intercourse with each other. But the disadvantages would far outweigh these advantages. Adapt your school, in its standard of education and in its method of instruction, to the specific wants of either class, and the result is, that the other must suffer. If the school is adapted to all, then it can not be one of the highest order, but if this latter shall be its character, then the wants of the lower class must be, in a great measure, overlooked. Dr. Sprecher's views on this subject are thus set forth:

"But on the other hand the church does not commit the folly of expecting that all the ministers whom she needs for her great and varied work shall have means and time for the most thorough education and the highest attainments in learning. While she has encouraged all the knowledge practicable in the circumstances, her Synods have constantly admitted men destitute of a regular training.—Men do not expect that every preacher shall be a man of distinguished learning; they know that men of good natural and gracious endowments have been most effective preachers without it. But these men would be vastly benefited by such a course as this institution can afford. And many who are rejected by our Synods might thus be qualified for the work. Now it will be your business to open the way into the ministry to men who would otherwise have been discouraged from the attempt to follow the indications of Providence, which were leading them toward the work of the ministry."

And you will be able to do this, without coming in conflict with the interests of theological learning, encroaching upon the territory or interfering with the proper functions of our higher Seminaries. So far from this it will be the legitimate effect of your operations, that it will relieve them of some of their greatest difficulties and remove the main hindrance to the performance of their appropriate work. If they would secure the highest attainments in learning, and maintain a truly scientific method of instruction, they cannot admit all whom the church needs, and who ought to be prepared for the ministry. You certainly supply a real, a felt want. The

course of instruction in our best Seminaries has certainly never been too rigidly scientific, and yet I suppose there is not one of them in which the standard of scientific and literary qualification for admission has not been a subject of difficulty and discussion; it being thought by some that the admission of many whom others or perhaps all would like to see in the ministry, under the proper circumstances, would require such a departure from scientific method in the course, as would greatly diminish its benefit to others, and very much depress the interests of theological learning. Now there need be no more such difficulty. They may raise the standard as high as the interests of theological education in the church require; and yet those who cannot enter there may be trained for the ministry here. And I have little doubt, that for many years to come, Synods, many Synods, and large sections of the country, will gladly receive them by scores and by hundreds, and find employment for them all."

It seems to us, therefore, that the desirableness of a separate theological school, in order fully to call forth to the work of preparation for the ministry, the class of men whom we propose to educate; and in order to adapt to their wants, a course of study and the mode of instruction; should not be longer called in question.

H. ZIEGLER.

The Pulpit.

Sermon-Reading.

The New York Independent quotes from Queen Victoria's recently-published diary some notes relating to some of her visits to Scotland, in which is expressed the delight she experienced in hearing some of the Scottish divines, whose sermons were delivered without manuscript, and says:

We quote the queen's journal for the sake of its royal testimony to extempore preaching. This is the only royal preaching. All sinners, from sovereigns to beggars, are more moved by it than by the best of Sunday-morning essay reading. One sermon preached from a brief is worth three sermons read from a manuscript: We hope Congress will lay as heavy a tax on sermon-paper as on whisky—in conformity with Napoleon's rule that the virtues should be taxed high. Forty pages of sermon-paper are a grave-cloth which a fastidious pulpit wraps round the gospel to bury it alive. Dr. Chalmers, and a few great men like him, have proved themselves able to make even a manuscript burn and glow in the pulpit. But, as a general thing, the life which dwells in a minister's manuscript is like the voice which dwelt in Balaam's ass—it requires a miracle to make it speak. * * * * * If Paul himself had tried to put into his sermons all the theology which he reserved for his epistles, he, too—though the chief of the apostles—would have been reduced to a manuscript, suffered a second thorn in the flesh, and become in "his speech" still more "contemptible."—Imagine Christ delivering the Sermon on the Mount from a bundle of papyrus!—*Rel. Tel.*

WE ON I.—A correspondent asks whether a minister in preaching should speak of himself as 'we.' The best pulpit etiquette, we believe, requires the singular 'I.' To editors custom accords the use of 'we,' the object, we suppose, being to enable them to appear less prominently as individuals, and to avoid the apparent egotism of the frequent repetition of the 'I' on the printed page. Correspondents of newspapers are expected to say I. It may be regarded as a safe rule both for the pulpit and newspaper correspondents to avoid, as far as may be conveniently practicable, the use of I. Another form of expression may be frequently chosen, and the construction rendered more chaste and agreeable.—*Religious Telescope.*

Singing During Collection.

A correspondent wishes to know whether or not congregations should sing while collections are taken up in the churches. We know of no law bearing on the subject, and the practice of congregations is various. Our own decided preference is that the congregation do not sing during collection, but devote themselves for the time to the exclusive business of giving money. Offering money to the Lord is an act of worship as well as singing, and hearty offering of money often requires more self-denial, and a higher state of Christian life, than hearty singing. Then two exercises, if conducted at once, sometimes interfere with each other. We have sometimes seen brethren so absorbed in their singing during collection, that with their closed eyes they could not see the basket as it was passed.—*Rel. Tel.*

A GOOD RULE.—A gentleman, who is now very rich, was very poor when he was a boy. When asked how he got his riches, he replied: "My father taught me never to play till my work was done, and never to spend my money till I had earned it. If I had but an hour's work in a day, I must do that the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I easily formed the habit of doing everything in time and it soon became easy to do so. It is to this I owe, under God's blessing, my prosperity."

Practical.

The Fulton Street Prayer-Meeting.

On several days the interest of the meetings was enhanced by the remarks of young men who had recently been converted. One asked prayers for the church where he resided, and for the conversion of three prominent infidels, who were a hindrance to the cause. Three others followed, asking prayers for themselves. Each of them stated that they were thrown among strangers where religion was but slightly regarded, and they wanted the abiding grace and Spirit of God to sustain them in their Christian calling. Afterwards a brother spoke words of assurance and comfort from the precious promises of God. The leader, also, a Christian of half a century, spoke of the goodness of God to him, of his sustaining grace in a long conflict with sin.—He could not say that the light with him had always been of the same degree of brightness; but it had at all times been with him.—It had never been extinguished, and he felt it growing brighter and brighter as the conflict advanced, and he would encourage these young Christians by referring them to the promises of God, which were sure.

Many ministers speak of works of grace in their churches and congregations, and request prayers for greater blessings. One said that God has taught us never to be satisfied with our attainments in Christ, but to "grow in grace." That however much we may rejoice and be glad for what the Lord has done for us, there were greater blessings for those who love God and put their trust in him.—The pastor of a neighboring church said:—"I trust that in answer to your prayers we are now enjoying the presence of the Holy Spirit. The members appear to be united, the unconverted are inquiring, and some are rejoicing in the Saviour. I have before requested you to pray for us."

The requests for prayer for interperate persons increase in number. One writes:—"Your prayers are earnestly desired for the reformation and salvation of a young man, the only child of his parents. He would be and is a gentleman when free from the influence of liquor; is educated and refined in his deportment; has the advantages of wealth and social position. His parents are members of the church, but are bowed in sorrow with blighted hopes in the person of their only child. It is because God has answered your prayers in cases similar to this, as appears by the reports of your meeting in the *Intelligencer*, that this request is made by a friend of the family, who begs that you will all unite in one earnest, hearty prayer to God, that this young man may be reformed and saved. Another request comes also "for an only son, who two years ago indulged hope in Christ, but has since wandered far from the path of duty, and is now surrounded by many temptations before unknown to him. Pray, dear Christian friends, that he may consider his ways, repent and commence anew, and at once, the life of a Christian."

Another again begged prayer to be delivered himself from the curse of intemperance.—He had refrained, he said, for five days, but the appetite for it was still strong, and nothing but the help of God could save him." One said; "My father is near seventy years old and unconverted. Mother and all her five children were pious before she died. Her last prayer was for his conversion, and it is now the prayer of all his children. He is not known to be immoral, and what hinders is a mystery. Pray that God in love and mercy may solve it to the salvation of his soul."

Another asked prayer "for a whole family who were out of Christ—a widowed mother and three grown children. She once professed Christ, but has not been inside a church for many years, and boasts that she is a fatalist, but draws reflection with opiates. Do pray that each member of this family may be converted."

The requests for business-men who are in trouble, come daily before the meeting for prayer, and are constantly remembered. Nor do they come in vain, if their own statements are reliable. One writes: "I asked you to pray that God would give me wisdom and direction in a critical business emergency, where all was dark and gloomy. And, thanks to his blessed name, the blessing came—not as I expected, but in a way more distinctly providential. I request your united thanksgiving to the great God who hears and answers the prayers of his people." As many as a dozen in person, and by letter, of like marked acknowledgments, have been made during the week."

"I wish to return thanks to God through you," writes one. "A few days since a husband and father sent a request for prayer for a wife and son and daughter. Thanks to God that the wife and daughter are rejoicing in the Saviour. Pray for the son, and also for an aged mother, that they may give their hearts to the Saviour, and rejoice with us in a Saviour's love." Another deemed it proper to say that a request for prayer from two cadets in a military academy are being answered. A precious revival of religion is in progress there. The lost are being found, and the dead are coming to life."

"It is with pleasure and a heart full of love to God, that I write you this morning. God has heard and answered your prayers in behalf of my husband and sister. They have been converted, and are now rejoicing in a

Saviour's pardoning love, and I thank God for it." Thus writes one, and requests prayer for the conversion of other dear ones, and for the outpouring of the Spirit upon the church and people there."

A letter dated at Mobile, January, 1868, says: "A prayer-meeting is inaugurated here, more than one thousand miles distant from the Fulton Street prayer-meeting. On the 20th of January, a stranger attended your tenth anniversary. One from Mobile, also, was present, was impressed, and on his return called upon the brethren to inaugurate a meeting like yours. We are now organized. Please pray that the branch at Mobile, 'The business men's union prayer-meeting,' may grow and flourish. God is here as there.—Pray for us. We will pray for you." And prayer was offered that the blessing of God might attend Christian effort in Mobile, and that the prayer-meeting inaugurated there might become a power in religion, a means of grace and salvation to many souls.

Other notes of thanksgiving to God come up from day to day, for blessings received.—A pastor in New Hampshire speaks of the spirit of revival which still continues among the people, and asks for continued prayer for the business-men, most of them young or in the prime of manhood, for whom much anxiety is expressed, and with some of whom the Spirit is evidently striving.

Another writes: "The teacher of a class who asked you to pray for the conversion of thirteen children three months ago, wishes to return thanks to God that five of them now have hope in Christ. Others are anxious.—Please continue to pray for them."

Another writes: "Join us in giving thanks to God for the great mercy he has shown to us. We were in great darkness. Our light was almost extinguished. Our sins were many and a great burden, our hopes were perishing, when the Lord by his good Spirit, through the instrumentality of prayer, came to our rescue, and has caused the light of his love again to shine into our souls. We do feel thankful to God, and wish through you to acknowledge our thankfulness, for it is in a measure through your prayers that we believe we have received the blessing. Nearly four months ago we—a young man and wife—asked you to pray for us, stating our troubles, how dark the cloud was that hid our dear Jesus from our view. And now all is bright and clear. Again our souls are revived, and we live in Christ, and we trust each of us can say,

My Father's house on high
Hence of my soul."
Christian Intelligencer.

Staying from Church to Read.

Some stay away from church to read.—They say they can find better religious thinking and teaching in their books than in any of the pulpits near them. Suppose they can. Do they get the better teaching? Are they really at home for purposes of religious culture? Are they actually growing better, more godly, by this reading which keeps them from church? Let them be honest with themselves and see if this is not a flimsy excuse for spending their Sundays, not in mere religious reading, but over all sorts of books. Even if they give their Sundays up wholly to religious reading, they have greatly mistaken the aim of public Sabbath services, if they think it can be thus met at home.

God expressly commands us to "reverence His sanctuary," to "lift up our hands to His sanctuary." We should go to church to worship; to worship publicly and unitedly, as well as to receive instructions from the preacher. Would an Israelite have held blameless who never went to the temple worship because he had a roll of the law at home? But the church service is, in a sense, our temple worship. No other appliance of religious culture can take its place. Abolish all church services, and you abolish christianity. He who stays regularly away from church is doing what little he can to introduce heathenism. He is contributing his influence toward secularizing his community. If his way was universal, irreligion would be dominant, and the nation would slowly sink back into an atheistic barbarism.

Heaven.

A living divine says: "When I was a boy, I thought of heaven as a great, shining city, with vast walls, and domes, and spires, and with nobody in it except white tenuous angels who were strangers to me. By and by my little brother died, and I thought of the great city, with walls, and domes, and spires, and a flock of old, unknown angels, and one little fellow that I was well acquainted with. He was the only one I knew in at that time. Then another brother died, and there were two that I knew. Then my acquaintances began to die, and the flock continually grew. But it was not till I had sent one of my little children to his Grand parent—God—that I began to think I had got a little in myself.—A second went, a third went, a fourth went; and by that time I had so many acquaintances in heaven, that I did not see any more walls, and domes and spires. I began to think of the residents of the celestial city. And now there have so many of my acquaintances gone there, that it sometimes seems to me, that I know more in heaven than I do on earth."

The pursuit in which we cannot ask God's protection, must be criminal; the pleasure for which we dare not thank him, cannot be innocent.

LEBANON, PA.—We had the pleasure of spending last Sunday in Lebanon, Pa., with our esteemed Bro. M. Rhodes. We had the privilege of preaching twice in his church and speaking to his Sunday School in the afternoon.

Bro. R. labors among a kind and generous people, and his labors among them have also been blessed with a very encouraging degree of success. On his arrival in Lebanon, about a year ago he found the congregation very much distracted and scattered. He has succeeded in bringing most of those who had strayed off, back again into the church. Besides this he has received either by certificate or confirmation thirty persons to the membership of the church.

There was also a church debt of \$1500 which will be paid off this spring, the greater part of it having already been subscribed.

The effort for the Jubilee of the Reformation is succeeding admirably in this congregation. There will be \$6000 or more raised for this purpose during the year. The pastor has received quite a number of letters in reference to the distribution of the Jubilee funds. We would say to all such as contemplate writing any more letters on that subject, that their time and labor will be lost. The pastor and congregation have already determined upon the different objects among which their contributions will be distributed.

FUNKSTOWN, MD.—Rev. W. Fair, late of Missionary Institute has accepted a call to Funkstown, Washington Co., Md. Correspondents are requested to address him accordingly.

Conversation in the Sanctum.

Between Peter, John and James.

John—Here is a communication from a young minister who says he likes our paper very much as regards the contents, and would like to introduce it among his people, but for one thing; he objects to the name. He says if we will change the name of our paper he will do all he can for it by circulating it among his people and writing articles for its columns. But the title AMERICAN LUTHERAN is a misnomer. There is or should be, no such thing, he thinks, but Lutheranism is the same in all ages and all lands.

Peter—Why this young brother is even behind the leading men in the General Council, who have repudiated the "Lutheranism of other days and lands." Why should he object to the name? Is it not the most beautiful and appropriate name that could be selected? Here I have a list of the religious newspapers in the United States and the British Provinces, and this list contains the names of the following papers among others: *The American Churchman*, in Chicago and the *Canadian Churchman*, in Canada, both Episcopal papers; then I find the *American Presbyterian*, in Philadelphia; the *American Baptist*, in New York City and the *American Wesleyan*, in Syracuse, N. Y. The *American Christian Review*, in Cincinnati, Ohio; so that we are not at all singular in the adoption of that beautiful name, AMERICAN LUTHERAN.

James—I suppose it is not the beauty, or euphony of the name he objects to, but that which it represents; he has an idea that the Lutheran Church is, or at least should be the same in all lands and ages, the opposition of the General Council men to the contrary notwithstanding.

Peter—The General Council men are right on this point, though inconsistent, and Missionaries, who condemn them, are wrong. If the church were a petro-faction, incapable of any farther growth or development, then it would be true. But the church is a living organization which is designed to grow not only in the number of its members and the territory which it is spread over but also in knowledge and holiness. Objective truth is the same in all lands and ages, yea it is the same to all eternity, that can never change. But our subjective views of truth change as we gain more light by study and observation. Thus we find that Luther advanced by degrees from the darkness of Popery to the light of the Gospel, and continued to advance in it as long as he lived; and Melancthon, the author of the Augsburg confession, was not satisfied with that noble document, but continued to improve it for many years afterward, and would have made various alterations in it, if he had been permitted to do so. This is not a mere theory, it is substantiated by observation. The church of the nineteenth century is different in many respects from the church of the second and third centuries, and the Lutheran church of the nineteenth century in America is different from the Lutheran church in the sixteenth and seventh century in Germany. Then the church was just emerging from Popery. Many popish notions and senseless ceremonies to which the people were accustomed could not be set aside at once. Then in addition, the church in Germany is allied to the state, and in Sweden they have the Episcopacy in the Lutheran church. In our free America, however, the church has been enabled to dissolve the unholy alliance with the state and to shake off many of those useless and cumbersome usages and ceremonies. The idea therefore of reproducing the Lutheran church in America, just as she existed in Germany 300 years ago, as the symbolists propose to do, is preposterous and utopian.

John—It can't be done, and we will not change the name of our paper either. If that young preacher will not patronize the AMERICAN LUTHERAN with his present name, why we will have to dispense with his patronage, that's all.

James—So say I.

Peter—Are you getting out an interesting paper this week?

John—Yes, I think so. The greater part of it is made up of original matter. Our correspondent "Spencer Junior" is one of the best writers in the church. He has two ar-

ticles in this week. In one of these he handles "Vindex Junior" without gloves. Then we have the conclusion of Dr. Ziegler's article in reply to "Vindex Junior." We have also an edifying article from Rev. Van Alstine, and another on the Jubilee among the Frankens. Then we have a number of interesting and encouraging items of church news from Lebanon, Argusville, Belleville, Bellfonte, &c. Then I have received a number of letters in which our paper is highly complimented but I think I shall not publish them.

Peter—No, I think you had better not; it looks to much like blowing our own trumpet. What church news do you find in the other papers?

John—I observe that the English Lutheran church in the city of New York has been split in two, a portion of it having gone off to join the General Council. A Mr. Muller has bought a church for \$57,000, and they have given Dr. Krotel of Philadelphia a call at a salary of \$6,000 a year, which loud call, he has accepted and will enter his field of operation soon.

Peter—Well, I hope and trust it will all be overruled for good. We shall at least have two English Lutheran churches in New York, if one of them is a symbolical one.

John—But here is something in the *Lutheran and Missionary* which does not please me altogether. The well known Baltimore correspondent announces that Prof. Hay of the theological seminary at Gettysburg is translating "Schmid's Dogmatic," a real symbolical compend of theology. The correspondent tells us, that Prof. Hay has already translated the preface of this work and published it in the *Review*, that it is earnestly hoped, he will proceed with the work until all is done, and then print it; that Prof. Hay calls it an "admirable compend," and "cordially commends it to the careful study of all those who love our Lutheran Zion." The symbolists are jubilant over this news. In an editorial of the same No. of the *Lutheran and Missionary* the editor says among other things, "We cannot see how preachers and papers should be condemned for teaching the old theology, when a professor of theology in Gettysburg, is ready to become the translator of 'Schmid's Dogmatic theology.' If we had taken an equally decided stand against the symbolists, we would not dream of putting such stuff as Schmid's Theology into the hands of our students and ministers." "We hope Dr. Hay will go on . . . Many who would not read the book, if it came from a symbolical source, will take it gladly and thankfully, when it comes from Gettysburg."

Peter—I hope Prof. Hay will set himself right before the church on this subject. Gettysburg has already suffered from a suspicion of incipient symbolism, and the publication of Schmid's Dogmatic will not be calculated to allay that suspicion.

James—To change the subject, last night I attended the musical convention and was highly delighted. I think this convention will do good in raising the standard of church music in our town.

John—Suppose you give us a speech on music.

James—I will not give you a speech, but I'll give you a quotation from memory out of the poets: "Look, Jessica, see how the floor of heaven is thick inlaid with jewels of bright stars. There's not a star in all that mighty host, but in its motion like an angel sings—Such concord dwells in heavenly minds. The man who has no music in his heart, and is not charmed with concord of sweet sounds, is fit for treasons, stratagies and spoils. The motion of his spirits is as dark as night, and his affections cold as Erebus. Let no such man be trusted."

Peter—That will do, now we will close the sanctum.

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Church News.

The Master's Cause at Bellefonte.

About two months ago I commenced a protracted meeting here which continued three weeks and resulted in the hopeful conversion of 30 souls, nearly all of whom united with our church. Some of the converts were of those who "had a name that they lived, but were dead." They are now active, praying members. As a consequence our prayer-meeting is well attended and very interesting. Some of our members living at Pleasant Gap (about 4 miles from Bellefonte) urged me to hold a meeting there, which I did and a most blessed time God gave us. The meeting continued three weeks and upwards of fifty souls were induced to turn from their sins to the living God. The majority of these are married people and quite a number considerably advanced in life. Next Sabbath I hope to organize a congregation there and admit them to membership. Nearly all will unite with us. They intend immediately to make an effort to build a church which will be successful beyond a doubt as some of them are men of wealth.

May these dear souls all prove faithful unto the end and the Lord of the harvest gather them in as trophies of His grace when the harvest shall come.

J. A. HACKENBERG.
Bellefonte, Pa., Feb. 1868.

BELLEVILLE, PA.—In the way of good news from Belleville charge, we praise God that we can say, "The Lord hath revived us again, and his people rejoice in him." We had an interesting meeting at Allentown, the present winter. During the meeting, fifteen persons professed to have found peace in believing. Two weeks ago last evening, we commenced a meeting at this place, Belleville, up to last night we knew of forty-four who professed to love the Saviour, and trust in him for salvation. In all, there have been about 60 inquirers, and we have good reason to believe, that "the end is not yet." On last Friday evening, twelve young men came forward as inquirers. It is a season of great rejoicing on the part of parents who see their children turning to the Lord. The awakening commenced in my catechetical class, and is reaching many others. We have meetings for

prayer and instruction of inquirers during the day. These services are well attended, and the church filled to its utmost capacity every evening, and frequently many have to return home, because there is no more room. Pray for us yourself, and tell those to remember us at the daily prayer meeting at the Institute. Pray for those who are halting, for there are many such.

For your own encouragement, I would say, the subscribers of the AMERICAN LUTHERAN are well pleased with its life improvement.—Stand up for earnest, active piety, and the Church will stand by you and support you too. Continue to defend the Institute from the attacks of those whose cry is, "Raise it, raise it, even to the foundations thereof."—Vindex Junior seems to have about the same opinion of the strength of the supporters of the Institute that one Tobiah, the Ammonite had of the wall which Nehemiah was building at Jerusalem, who said, "If a fox go up he shall even break down the stone wall." And those of us who have studied at Selinsgrove, unknown to fame, and with but few friends, are compelled to pray with Nehemiah, "Hear, O our God, for we are despised." But unknown on earth, we hope we are known as humble instruments in the hands of God, in that place where there is joy over one sinner that repenteth.

J. M. S.

ARGUSVILLE, N. Y.—Dear Bro. Anstadt: "The lines have fallen to us in pleasant places." In the first place, we are among some of the kindest people in the world. No people could be more kind to their pastor and his family. Then the people of Argusville and Little York have been to us since our coming among them. Every pastor knows how to appreciate kindness on the part of his flock. This kindness to us is well timed, and highly appreciated.—But this is not all. "The Lord hath done great things for us, whereof we are glad."—On the 2d of January 1868, I commenced a protracted meeting at my Little York church, which continued up to the 7th of this month, more than five weeks. And although the weather was frequently inclement, yet the attendance was very good. The house was filled, often to overflowing. The Spirit of the Lord was poured out upon us, and 85 persons of all ages, from 12 to 60 years, came forward asking an interest in the prayers of the church, nearly all of whom professed to find Christ, precious to their souls. A deep religious interest still prevails in the community. Most of the converts will join our church.—The members of Little York church are working Christians, nearly every one taking an active part in the services. Several brethren from the Methodist, Presbyterian and other Lutheran churches, rendered efficient aid.

And last, but perhaps in the end, not least, quite a number who were heretofore destitute of a church paper, subscribed and paid in advance for the AMERICAN LUTHERAN, and others will follow their example. "The work is great." To God be all the glory.

J. R. SIKES.

For the American Lutheran.

"I AM THE WAY."

This affirmation of Christ is worthy of attention and earnest inquiry. What way and to what destination will it lead? Can we know the way and after knowing it, should we walk in it? How obvious, that all who embrace the Christian name and blend their personal interest with christianity, assume the profession and position of christian pilgrims on earth. As pilgrims we need a way, we should know and walk in it, in order to reach our destination. Though here on earth we may possess no cottage, yet we may gaze beyond the starry sky and sing—

"There is my house and portion far,
My treasure and my heart are there,
And my abiding home."

Jesus is the bright and glorious way from this world of sin and misery, to that of holiness and bliss. To avail ourselves of all the blessings of God laid up in heaven, we must know Christ as our Saviour, trust in him, walk and live in him. If ever our sky is clouded with darkness, doubt and perplexity, this truth breaks through the dark clouds above and lines with clear and increasing sun-light the path to glory. We may know and realize the way to God and heaven.

1. Christ is the way to the Church.—Every assemblage of true believers for the worship of God, the propagation of the gospel by the word and ordinances and the extension and establishment of genuine religion on earth, constitute the true church of God. In this world, by nature and transgression we are guilty, condemned and undone.—From this deplorable state we must find egress, for this, Christ has become the way to conduct us into a state of grace and salvation. The Apostle declares, that christians are translated from the kingdom of darkness into the kingdom of light. This way lies by the cross, that we may look upon the bloody and wonderful suffering of the Son of God; that there we may see and feel the great evil of sin, repent in deep humiliation before God, renounce and forsake the way to death and step in the way of grace and life. So soon as repentant sinners find mercy in Christ, feel a deliverance from sin and cherish the evidence of salvation, they behold the way too and feel the attraction of the communion of saints and the true church of God. Christ is the way to the church.

2. Christ is the way to happiness and heaven. As he saves his people from all sin and constitutes them the true temple of the Spirit, he also fills them with joys inexpressible and full of glory. They are happy partakers of the grace of life. There are other ways which promise joy and heaven, but they are false and unreliable.

There are those who rely on the merit of good works and virtually thrust Christ aside as the medium of salvation. They pay tribute of all they possess, they pray, fast and give and why not look for salvation as the legitimate fruit? Some look for purification and acceptance with God through the effective

operation of religious rites and ceremonies. These to them will convey the blessing of grace and salvation, and constitute them the children and heirs of God. If the rites and traditions of a ceremonial church can save, what need of Christ? Then Christ has died in vain. Indeed Christ is the central sun of the church, the soul of all true religion, the life of all spiritual life, the hope of heaven, and the crown of the kingdom; he is the overshadowing glory of God, and the only name under heaven through which sinners can be saved. Neither ceremony, self-torture, fasting, deep sorrow and grief, or works of the flesh, can make sinners perfect before God. If these under any contingency in life could have secured salvation to a fallen race, then the life of self-denial, suffering and death of Christ were superfluous and unnecessary.—This view is not consistent with the emphatic teaching of Christ.

The Saviour said, "I am the way." Through him life and immortality were brought to light; and a habitation of disembodied and also resurrected saints. He calls the place "My Father's house," and reveals the truth that there are "many mansions." It is a place of perfect purity, glory and happiness; it was never marred nor defiled by sin and folly. It is the court of God, including the throne of glory and the worship of the gathered heavenly hosts.

If Christ is the way, then through him we may get a title to a bright and heavenly inheritance. When we are therefore in Christ, believe and rejoice in him, then we can sweetly and joyously sing—

"When we can read our title clear
To mansions in the skies,
We bid farewell to every fear,
And wipe our weeping eyes."

What a blessing! A title to heaven, the inheritance of a perpetual and blissful life.—While here on earth we enter into rest—rest to the weary soul—and walk in Christ the way by the light of a true faith and lay hold upon a crown of glory, fadeless as the coronet of Christ.

Christ is the only way to heaven. He filled the old and new temple with his glory.—Of him prophets and apostles testified. Concerning him John the Baptist and the christian ministry speak, uttering the gracious truth, that the way he has cast up for the ransom of the Lord is plain and free; all may find it and travel upon it to glory and to God. None are excluded, unless they exclude themselves by sin and unbelief. And O! how gracious is this way in Christ, without human merit and the moral fitness of holiness, we may turn our feet to this way and walk in Christ to God.

"All the things he requireth,
Is to feel your need of him."

This way will make us better and holier as we come nearer the destination. We shall find it sure and certain. In the way of Christ we are safe in the journey of life, and certain of reaching the promised rest. Then let every ear listen to Christ. "I am the way."

N. VAN ALSTINE.

For the American Lutheran.

The Jubilee Among the Frankens.

At a meeting of the Central Conference of the Frankenevangelical Lutheran Synod of New York, held Feb. 6th at Mirden, N. Y., the following paper was read by Rev. N. Vanalstine and accepted by Conference and ordered to be published in the *Observer and American Lutheran*.

THE SEMI-CENTENNIAL JUBILEE.

The year celebrated among the Jews as their jubilee, occurred every fifty year. It was the year of personal freedom, a release of their estates from all incumbrance and restoration, and of thanksgiving to God among the tribes for the reception of peculiar blessings. This year records the seventh jubilee in the Lutheran church of the great religious awakening and reformation of the 16th century. When Luther nailed his 95 theses, as so many testimonies of God's truth, upon the door of the church of Wittenberg, the sound of the hammer invoked a spiritual echo in many hearts and very soon the demand was earnestly made for a religious reform in the bosom of the church, at this time already; was sown a handful of the seed of religious freedom, which in due time produced the rich and abundant harvest of two Protestantisms. The blessings entailed on the world in this mighty and effective upheaval of social and religious society, do not belong to any particular faction of organized christianity, but to the whole family of the protestant world; and the blessings of civil liberty do not belong to one, but to all the nations of the earth. Since that day, the heaven of free thought and of freedom has worked mightily through the channels of social and civil society, until every kingdom is poised upon the scale of decision.

In our church a movement has been made, and is in active operation, to celebrate this year with thanksgiving to God in jubilee worship and in bringing our tithes and offerings unto the treasury of the Lord. Shall the churches which compose our Synod join in and co-operate in this great movement to replenish the kingdom of Christ with the means necessary to enlarge and carry forward the conquests of the cross or shall they not? If the project is laudable and right, why should we refuse and withhold? If we can do good and assist in the triumphant propagation of the Gospel, then it is our duty and necessary to a development of our church-life and christian character.

We need zeal, an increase of holiness and definite objects in view, worthy of our attention and co-operation. The following should enlist our feelings and contributions:

1. Home appropriations, the erection and repairing of parsonages. These are as necessary and legitimate as any other objects, to attain the end of the gospel.

2. The Missionary cause, both home and foreign. Through this channel we may preach the gospel to every creature.

3. The education of indigent pious young men for the gospel ministry. If the gospel must be proclaimed, we must have men to do the work, and these, if poor, must be supplied with the means to defray their expenses in acquiring a suitable education.

4. The publication and distribution of the Bible and religious tracts.

In order that something definite may be accomplished, be it *Resolved*, That the ministers comprising this Conference bring this paper before their congregations for their action; also that it be presented to the next session of our Synod, for synodical action.

For the American Lutheran,
Selinsgrove and Gettysburg, or, Theological Impudence Castigated.

The names of these towns stand as the representatives of two schools of theology in the Lutheran church. These schools seem to occupy different stand points in theology. Originally they occupied the same platform, they were both raised up under the principles of the General Synod, they were in favor of a higher spirituality, opposed to symbolism, high churchism and ritualism in every form and shape. The Seminary at Gettysburg is the older of the two. It was founded in 1826, nearly half a century ago, and has been under the fostering care of the Lutheran church and shared largely in her liberality. The church has erected a fine building for the Seminary, two fine professor's houses, furnished a fine library of some 15,000 volumes, and given nearly \$100,000 for an endowment. The Seminary too, has done its duty towards the church in furnishing some four or five hundred of her best ministers. Nearly all the piety, learning and energy now in the church can be traced directly to our Seminary at Gettysburg. All this may be readily granted. But it must be borne in mind that all theological schools, like all other human institutions may change. Halle and Getttingen were once the strongholds of Lutheran piety, half a century ago they were in the hands of rationalists. Old Harvard College and Seminary, founded and endowed and fondly cherished for a hundred years by the most pious men in New England, is now with all its princely endowments in the hands of the Unitarians. So we see that theological schools may change their theological position. This change must not necessarily be from orthodoxy to error. It may consist in other things. For instance, like the University at Oxford, in England, an institution may change its ground on the subject of ritualism. It is certainly a possible case to suppose that an institution that may once have fully met the wants of a church, may cease to meet those wants. And this is one of the reasons why a church should not be confined to one theological school. It is also a possible case that a Seminary may have pious, orthodox and learned men for its professors, and yet they may not be the men for the times.

The school at Selinsgrove was founded ten years ago, and has thus far cost the church nothing. It has no endowments—its buildings were erected by a single congregation, and it was founded for a specific purpose, viz: to train men somewhat advanced in life for the ministry. It has thus far done a good work, having given the church nearly fifty ministers in about nine years. And although some who were opposed to Selinsgrove from the beginning, said that her students were not wanted in the church, yet the church has ignored their predictions. She does want just such men as have been educated at Selinsgrove. No class of ministers are more in demand than those who are in favor of revivals. We live in an age and a country of revivals and it is not at all to be wondered at that our intelligent Lutheran congregations, should want men for their pastors who have been educated up to the times. But whilst the Missionary Institute was founded mainly for the education of those who were advanced in life, it never obligated itself to do good in no other way. At the time it was formed, Drs. S. S. Schmucker and C. P. Krauth, sen., were at the head of our Seminary at Gettysburg. Dr. B. Kurtz, the founder of the Missionary Institute, had the fullest confidence in those learned and pious men; he had labored with them for nearly half a century, and he well knew that as long as they were at the head of affairs, all would go right. And it is well known that Dr. Schmucker at least, was never opposed to Selinsgrove, although his position prevented him from taking any active part in founding it. These two Institutions have run side by side for ten years without much friction on either side, except perhaps an occasional sneer on the part of the Gettysburg men at Selinsgrove, and a dubious shrug of the shoulders on the part of the Selinsgrove men as to the ritualistic tendency of their powerful rival. Besides this there was little said, and less written, until quite lately. At the last meeting of the Board of Directors at Gettysburg, the importance of uniting the two Institutions was fully talked about, and a committee of overture was appointed to approach the Board of Directors at Selinsgrove. That Board meets on the 3d of March next, and will no doubt be prepared to act at the proper time. In the meantime the chairman of the Gettysburg committee comes out in an article in the AMERICAN LUTHERAN of February 6, under the non de plume of Vindex Junior.—This article, to say the least of it, is an unmanly, rude and unchristian piece of impudence, and we shall treat it as it deserves. We shall meet it as a great writer says, "with a magnificent directness."

As Vindex Junior has given his reasons (feeble as they are), for a union of these two Institutions, we give ours for the separate and independent existence of Selinsgrove.—He has exulted Gettysburg to the full; to this we make no objections, but the friends of that Institution will perhaps not thank him for bringing forward this matter in such a way as to compel the friends of Selinsgrove to say and write things that may not be so pleasant. The man who occupies such an awkward position astride the fence, is not perhaps the most suitable person to advocate Gettysburg. Vindex Junior, in his long and pointless article, has not touched the main points at issue at all. He is altogether taken up with the outward things of the church. This comports with his everlasting enulogizing of the German symbolical churches of Baltimore, to the disparagement of our General Synod churches. The advocating of Gettysburg at this very time by so warm a friend of symbolism, should cause the greatest alarm to the true friends of

that hitherto anti-symbolical Institution. Gettysburg may well exclaim, "Save me from my friends."

If this burly champion of symbolism and Gettysburg would have written in a decent, christian like manner, his article might have been passed by in silence; but as he has deliberately, and with "malice aforethought," tried to insult of our most pious and respectable ministers and laymen, we deem it our duty "to rebuke him sharply that he may be sound in faith."—Titus i, 13.

Vindex Junior says, "Those who oppose the union are men of no consideration—men whose opinions are not entitled to any respect—all the leading men in the church are in favor of it." To this bold and insulting language we would merely reply that we can name several scores of men as respectable and learned and far more consistent than the writer who are not in favor of such a union. There is the whole Melancthon Synod, a greater part of the Synod of Central Pa., quite a number in the Susquehanna Synod, some in the East Pennsylvania Synod, a few in the Allegheny Synod, several in the West Pennsylvania Synod, some in the Frankenevangelical Synod, and a few in the General Synod Synods of Ohio and Illinois, who are the fast friends of Selinsgrove, and who do not think that its mission is yet accomplished. Now we will let this statement stand over against the insulting and unchristian assertion that no respectable man is opposed to the union of these two Institutions. If you were to remove the truly pious men who sustain Selinsgrove, you would thin the ranks of our spiritual ministers to an alarming extent. The idea, the mere idea of having a splendidly endowed Seminary with a large library, and a number of learned and popular professors, is not all that our church needs at this time. Philadelphia has all these, do we not therefore need other Institutions? Has not the theological school in Philadelphia all the pecuniary and intellectual machinery to educate all our young men? What use is there then for Gettysburg, or Selinsgrove, or Hartwick? This, then, brings us directly to the point at issue. Philadelphia does not meet the wants of our General Synod churches.—And why not? Simply because we do not want symbolical preachers. Nor do we want conservatives, for they almost always lean the wrong way. Those who favor the separate existence of Selinsgrove, have of late been alarmed at the ecclesiastical defection of the Gettysburg students, the most of them having gone over to symbolism. Such is the report, and this report is not unsubstantiated by facts.—We do not now pretend to say who is at fault, we merely state the facts in the case.

Now, then, while many of the young men who left Gettysburg for the last nine years, have gone over to symbolism, not one of the students of Selinsgrove has ever even been suspected of leaning in that direction. These facts have alarmed the fast friends of Gettysburg, and shaken their confidence in it.

There is a considerable number of our ministers who see no hope for our Lutheran church but in revivals. These men of course want an Institution where the true revival spirit will be cherished. Ministers who are opposed to revivals are not the men our English churches now need. To come out squarely, and without disguise, Gettysburg has been under a cloud. Our Institutions there were looked upon as feeders of the symbolical seminary at Philadelphia, with what truth, we leave others to judge. For Gettysburg we cherish the most kindly feelings, and we would to God that the reproach that has gathered around our Alma Mater, were wiped out. For the brethren who occupy the several Chairs there, we have the greatest respect; we admire their talents, their learning and their piety, and we do not blame them for the unfortunate state of things that has existed there, as much as the unfortunate times that we have just passed through. In the severing of the church, of course our students, especially our theological students, like the ministers, would take sides in the great issue.—Perhaps, too, such directors as Vindex Junior have contributed not a little to the symbolical tendency that has manifested itself at Gettysburg. I heard sometime ago that Gettysburg was improving in this respect. I was glad to hear it, and will most devoutly thank God when I hear that it has purged itself entirely from the leaven of symbolical conservatism. Gettysburg and Selinsgrove can work harmoniously together if they aim at the same ends. Gettysburg has patronage enough and work enough on hand; let her do her work faithfully, and not stop and fall out with her little helpless sister, that is struggling for her very existence. Whether the friends of Selinsgrove are men of character and standing, or not, they intend to rally round her, and do what they can to sustain her. For they consider her fully identified with the spiritual interests of the Redeemer's kingdom. They intend to present a solid wall to the onward march of symbolism, and they want an Institution upon whose graduates they can rely in these times of ecclesiastical defection, and as soon as you can refer them to an Institution, where better purer, and more unserving revival men are educated than at Selinsgrove, they will be ready to patinize that too. Their only object is, to promote the honor and glory of Jesus Christ in the conversion and salvation of immortal souls.

SENECA, JUNIOR.

For the American Lutheran.

Another watchman upon the walls of Zion has fallen! Rev. S. J. Berlin, late pastor of St. John's Lutheran church, of Fremont, Schuylkill county, Pa., who died at his residence, in this place, Feb. 6th, in his 37th year.

In the midst of life he became the victim of that insidious disease, which flatters its victim with the delusive promise of life and health, while consuming his vital energies, and dragging him to the grave. Consumption marked our beloved brother as its prey, and while buying him up with the vain hope of recovery, until within a few days of his death, smote him down in the prime of his manhood. Yet it is a blessed consolation to know that, however much deceived as to the condition of his body, in reference to his soul

it was impossible to be deceived, for his hope was firmly based upon the only true foundation, Christ Jesus the Lord. The day before his death he declared to the writer, (whose privilege it was to witness the triumph of his faith,) "I have no regret in leaving the world, save that of a separation from a faithful wife and beloved child. As regards myself, I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day; yes, even against this day which is now trying me." How blessed that hope which enables its possessor to meet death thus calmly and peacefully. Strengthened and encouraged by such assurance, he took leave of his family, and about an hour before his decease fell into a peaceful slumber, which, at one o'clock on the morning of the 7th, became that sleep which is the portion of "them that sleep in Jesus." Thus passed away from earth, Rev. Solomon Jesse Berlin, son of Joseph and Elizabeth Berlin, born near Greensburg, Westmoreland county, Pa., May 29th, 1831. At the age of 17 he was received by baptism, into the Lutheran church, near Salisbury, Indiana county, Pa., under the pastoral care of Rev. John Ragan. He received his preparatory instruction at the Saltsburg Academy, Rev. J. A. Brown, Principal. Entered Pennsylvania College, May 29th, 1856, and graduated Sep. 1858. In November of the same year commenced his theological studies, in the Seminary of the General Synod, where he remained until elected Tutor in his Alma Mater. In Oct. 1859, he returned to the Seminary and completed his course of study. Was licensed to preach by the Pittsburgh Synod, at Greensburg, June 5th 1860. During the first three months of his ministry, he acted as supply for Rev. C. Ehrenfeld, pastor of the Lutheran church at Altoona. On the 21st of January, 1861, became pastor of the Williamsburg charge, Blair county. In January of the same year, was married to Miss Martha E. Robinson, of Whitehall, Indiana county. In Sept. was ordained by the Allegheny Synod, in Altoona. His duties in his first charge being too burdensome for his strength, he was compelled to resign at the end of the first year. To the overwork and exposure which he endured at this time, he attributed, in a great measure, the source of that disease which has since proved so fatal. After resting two months, he accepted a call from the congregation at Williamsport, Md., where his partially restored health was further impaired by a severe attack of fever and ague. In Feb. 1867, he became pastor of this his last charge, where he labored beyond his strength, until Oct. 1st, when he ceased from the active duties to which the Master had called him, and entered upon the more painful and trying passive service, suffering the Father's will. Being found faithful in both spheres of christian duty, he was called from his ministrations in the earthly temple to the upper sanctuary, to meet those beloved children from whom death had separated him, and to be welcomed by those, who, through his instrumentality, had been led to "wash their robes, and make them white in the blood of the Lamb," and like him, "out of great tribulation," enter into glory.

K.

Tremont, Feb. 12, 1868.

At a special meeting of the church council of St. John's Evangelical Lutheran church, of Tremont, Feb. 10th, the following preamble and resolutions were adopted:

WHEREAS, It has pleased Almighty God to remove our late pastor, REV. S. J. BERLIN, from his faithful labors and patient sufferings here, to his reward and rest in heaven, therefore,

Resolved, That we deeply lament the death of our beloved pastor, realizing that what is his gain, is the irreparable loss of this congregation, the Church at large, and of this community, among whom the light of his example and influence so brightly but too briefly shone.

Resolved, That bowing with humble submission to the will of our heavenly Father, we "sorrow not as those who have no hope," but ever gratefully remember him "who has spoken unto us the Word of God," and endeavor to follow his example as he followed Christ.

Resolved, That we deeply sympathize with the family of the deceased in their great bereavement, and pray the great Head of the Church to minister unto them that consolation which he only can impart.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and also be published in the *Local News, Lutheran Observer, Lutheran and Missionary*, and AMERICAN LUTHERAN.

CHURCH COUNCIL,
Tremont, Feb. 10, 1868.

Died, near Allentown, Mifflin county, Pa., on the 1st of Feb. 1868, Mr. DANIEL KNEPP, aged 55 years, 3 months, 11 days.

The deceased was for many years consistent in his life, and active in his efforts to promote his Master's cause. But in the midst of his usefulness, he suddenly received the call, "Come up higher," "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." The morning before his death, he left home in his usual good health, and more than ordinary good spirits, to assist a neighbor in performing some labor, and while so engaged fell forward upon his face. He was carried to his home insensible, and the next day breathed his last. How true it is, that in the midst of life we are in death

LOCAL ITEMS.

SELLING AT COST.—The obliging firm of Caveny and Auker have determined to dispose of their stock of winter goods at much reduced prices. Their goods consist principally, of ready made clothing, of the best material and put up in the latest style. Persons wishing to purchase clothing would do well to give them a call. We will insure them that they will be kindly treated, and be able to make a good bargain. Their store is on Main Street almost opposite the Drug Store of Shindel and Wagenseller.

THE MUSICAL CONVENTION which was announced in our last week's issue, is now in session and progressing finely. It is raising quite an enthusiasm among the lovers of music in town. A number of strangers also from a distance have come to attend the convention. The sessions commenced on Tuesday morning. They continue from 10 o'clock to 12 in the morning, from 2 to 4 in the afternoon, and from 7 to 9 o'clock in the evening. On to-morrow evening the grand concert is to come off, at which we expect the richest musical feast that has ever been enjoyed by the people of Selingsgrove. Let every one that can possibly spare the time and raise 25 cents, by all means attend this grand concert. Prof. Perkins understands his business thoroughly; inspired with a love of music he throws his whole soul into the subject and imparts his own enthusiasm to his audience. He deserves the thanks of the community for his labors among us.

A FIRE.—On Tuesday night the citizens of Selingsgrove were aroused by an alarm of fire. It proved to be Mr. John Stahle's Barn on the Isle of Que. The building with an adjoining barn was entirely consumed with everything it contained, among which were three horses and two cows, besides a quantity of hay, oats and corn. The fire is supposed to have originated from a cigar, a warning to all tobacco smokers. Mr. Stahle had no insurance on his property. The citizens, however, are making up some of his loss.

THE FISH-LAWS.

By an act of Assembly, adopted in 1866, the owners of dams in the Susquehanna river and certain of its tributaries, were required to construct sluices or ways for the passage of fish. Only one company has done so, and the "Fish Commissioner" has entered suit against all the other owners for failure to comply with the above statute. By what plea this evasion can be justified, either on technical or any other grounds, we fail to see, and we hope the "Fish Commissioner" will push the dam-owners hard, and compel them to open at least one of the rivers or our State for the free passage of their rightful inhabitants. Years ago shad and rook fish, or bass, were plentiful in the Susquehanna, and were occasionally the chief dependence of many of the people in years of scarcity. The dams drove them back long since. Let the Susquehanna be improved, and place the ova of the shad, salmon and trout in head-waters, and in five years we shall have an abundance of fish. We have amongst us quite a number of ardent fishermen, who make long journeys to gratify their tastes in this direction. Let them agitate this subject. If to its other beauties, the Susquehanna had added to it that of being well stocked with sizable fish, it would be more than a subject for glowing eulogy. A beautiful river, with its waters full of fish, is certainly a great deal more beautiful than it is without them, which may not perhaps be an orthodox belief according to the principles of "high" art, but is nevertheless not indelible on sufficiently elevated aesthetic grounds. Shall we have a "fish-law" for the Susquehanna, and so have the opportunity of at least trying to catch the speckled trout, and the great flopping salmon, not to mention the perch, the shad, the bass, and all the smaller fry?—*Moravian.*

The Frescoes in Westminster Palace.

Mr. Ward has recently engaged in the preparation of his pictures in fresco and water-glass, which fill panels in the Commons Corridor (these had, in more than one case, been affected by unknown and variously effective causes), and has succeeded in his satisfaction, so far as the experiment permitted. After cleaning the works with bread, they were coated with gelatine size, and the artist repaired the affected parts with pure water-color, which embodied with the size and formed distemper. The general appearance of the picture being thus restored, a coating of new composition, consisting of benzole and paraffin, was applied to some of the parts which required additional fixing, and had the effect of deepening the colors and enriching the tones, as varnish upon oil-painting, without the shining surface. Except in one or two cases, this latter application was not made to the heads. This new mixture has been extensively employed on the pictures by Dyce, in the Queen's Robing Room, which had suffered from the scaling off of portions of their surfaces, and, as we have witnessed, with remarkably good effect, that will be, we trust, permanent. The composition by Dyce, called "Courtney," has been entirely covered. The large picture called "Hospitality," has not yet been treated, and truly looks so brilliant and well in tone, that it will be superfluous to touch it. These pictures are pure frescoes; but the application will be made to distemper the size-painted works, as with those of Mr. Ward. The fluid is warmed, and used at the temperature of 70°, the surrounding atmosphere being heated to that degree. Mr. Wright, chemist of Kensington, devised, and, in conjunction with Mr. Cope, R. A., perfected the composition in question, which has been employed, with the sanction of Dr. Percy on the part of the Government, upon his own pictures at Westminster whenever they required it.—*Athenaeum.*

THE GREAT AMERICAN HAIR PREPARATION.—valued at home and abroad a real Hair Restorer or Dressing, (one dollar a bottle). Every Druggist sells it. Price One Dollar.

TO THE MEMBERS OF THE NORTHERN CONFERENCE OF THE SYNOD OF CENTRAL PA.—At the request of the pastor at Aaronburg, the time of the meeting of the Conference has been postponed from the first Tuesday, (3d.) to the second Tuesday, (10th) of March, 1868. J. A. HACKENBERG, Secretary.

THE JUNIATA CONFERENCE OF THE SYNOD OF CENTRAL PA. will meet on Tuesday the 3d of March, in Loysville, Perry Co. Pa. The members of Conference are urgently requested to attend. Peter Sahn, Pastor loci. Feb. 10, 1868.

THE NORTHERN CONFERENCE OF THE SYNOD OF CENTRAL PA. will convene (D. V.) in the English Lutheran Church of Aaronburg, Centre Co. Pa., on the first Tuesday Evening (2d) of March, 1868. J. A. HACKENBERG, Sec.

The General Synod of 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. Ockershausen, Esq., No. 20 Rose street New York city.

M. SHEELEIGH, Secretary.

MEETING OF THE GENERAL SYNOD.

Having been formally notified by the pastor and Church Council of the Evangelical Lutheran church of Harrisburg, Pa., that it would be inconvenient, if not utterly impracticable, to hold the meeting of the General Synod in that church on the 21st of May, and consequently requesting a change of time to the first Thursday, May 7th; and the Synod of East Pennsylvania having unanimously united in this request, as also 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. OCKERSHAUSEN, Treas.

Kind Manners at Home.

There are many families, the members of which are, without doubt, dear to each other. If sickness or sudden trouble falls on one all are afflicted. But in their daily life and ordinary intercourse there is not only no expression of affection, none of the pleasant and fond behavior that has, perhaps, little dignity, but which more than makes up for that in its sweetness; but there is an absolute hardness of language and actions which is shocking to every sensitive and tender feeling. Between father and mother and brother and sister, pass rough and nasty words; yes, and angry words, far more frequently than words of endearment. To see and hear them, one would think that they hated instead of loved each other. It does not seem to have entered into their heads that it is their best pleasure to do so and to say all that they possibly can for each other's good and happiness.

Each one for himself, and bad luck the hindmost. The father orders and growls, the mother frets and complains, and the children snap, snarl, and whine, and so goes the day. Alas! for if this is a type of heaven—as the family is said to be—at least, it is said to be the nearest thing to heaven of any thing on earth. But the spirit of selfishness, of violence, render it more like the other place—yes, and this too often, even when all the members of the household are members of the Church. Now it is a sad and melancholy thing to sit solitary in life, but give me a cave in the bowels of the earth, give me a lodge in any waste howling wilderness, where foot nor face of human being ever came, rather than abide with parents, friends, or kindred, in which I must hear or utter language which causes pain, or where I must see conduct that is not born of love. No wealth, no advantage of any kind, would induce me to live with people whose intercourse was of such a nature. The dearer they were to me the less would I remain among them, if they did not do all they could to make each other happy. With mere strangers one might endure, even under such circumstances, to remain for a time; for what they say or do has but limited effect upon one's feelings; but how members of the same family, children of the same parents, can remain together, year after year, when, every day they hear quarrelling, if they do not join in it, and when hard words fly on every side of them, thick as hail, and the very visitors in their house are rendered uncomfortable by them is indeed a mystery.

Count life by virtues, these will last,
When life's lame, foiled race is o'er,
And these, when earthly joys are past,
Shall cheer us on a brighter shore.

Have you a Cough, Cold, Pain in the Chest or Bronchitis? In fact, have you the premonitory symptoms of the "insatiable archer,"—Consumption? If so, know that relief is within your reach in the shape of Dr. Wistar's Balsam of Wild Cherry, which in many cases where hope had fled, has snatched the victim from the yawning grave.

SCALES IN PHILADELPHIA.—At the Reading Railroad Coal Depot, at Port Richmond, there are nine miles of Railroad track within the depot inclosure, and twenty-one miles outside, within one mile of the coal wharves.—Each wharf is supplied with one or more Fairbanks' Tract Scales. They do things in the correct weight there.

The New Illustrated Edition of Webster's Dictionary. This seemingly dry and certainly ponderous book has its peculiar charms. Here is collected and tersely set down a vast quantity of various and useful knowledge, such as indispensable to educated men and women. Here are a hundred and fourteen thousand words, defined with a clearness, precision, and wealth of illustration, that denote the soundest scholarship, and the most entire fidelity to laborious details. Altogether the work is a marvelous specimen of learning, taste, and thorough labor. We praise it heartily, because we believe it deserves the heartiest praise.—N. Y. *Albion.*

SPECIAL NOTICE.

A Cough, a Cold, or a Sore Throat. Requires immediate attention, and should be checked off at once, to prevent the development of the Lung, 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 all speakers use them to clear and strengthen the voice.

Obtain only "Brown's Bronchial Troches," and do not take any of the worthless imitations that may be offered. Sold everywhere. 3mos

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Fifteen original hymns, very neatly printed, and occupying 18 pages in a form to fit into our Church Hymn Book. Address Rev. M. SHEELEIGH, Stewartville, Warren county, N. J. Prices: 12 copies for \$1.00, and any less number 12 cents apiece, including postage. Jan 30 3t

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It is a perfect and wonderful article. Cures baldness. Makes hair grow. A better dressing than any "oil" or "pomatum." Softens brash, dry and wiry hair into Beautiful Silken Tresses. But, above all, the great wonder is the rapidity with which it restores GRAY HAIR TO ITS ORIGINAL COLOR. The whitest and worst looking hair resumes its youthful beauty by its use. It does not dye the hair, but strikes at the root and fills it with new life and coloring matter.

The first application will do good; you will see the NATURAL COLOR returning every day, and before you know it, the old, gray, discolored appearance of the hair will be gone, giving place to lustrous, shining and beautiful locks.

Ask for Hall's Sicilian Hair Renewer; no other article is at all like it in effect. Beware of cheap imitations. Beware of cheap Government Stamp over the top of the bottle. All others are imitations. R. P. HALL & CO. Nashua, N. H. Proprietors. For sale by all druggists.

IRON IN THE BLOOD.

The necessity of a due proportion of iron in the blood is well known to all medical men: when it becomes reduced from any cause whatever, the whole system suffers, the weakest part being first attacked, and a feeling of languor, lassitude and "all goneness" pervades the system. The remedy is simply to supply the blood with necessary quantity of iron. This can be done by using the

PERUVIAN SYRUP.

a protected solution of the protoxide of Iron, which is so prepared that it assimilates at once with the blood, giving strength, vigor and new life to the whole system.

To take medicine to cure diseases occasioned by a deficiency of Iron in the Blood, without restoring it to the system, is like trying to repair a building when the foundation is gone.

An eminent divine says: "I have been using the PERUVIAN SYRUP for some time past: it gives me new vigor, buoyancy of spirits, elasticity of muscle."

Pamphlets containing certificates of cures, and recommendations from some of the most eminent physicians, clergymen and others, will be sent free to the glass. J. P. DIMMORE, Proprietor—No. 39 Dey St., New York.

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and that includes

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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.	21,312
1,712	in One Day.	
1,931	in One Day.	in only 10
2,676	in One Day.	Days!

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

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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 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!

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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.

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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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For the CHILDREN,
For the ORCHARD,
For the GARDEN,
For the FARM,
&c., &c., &c.,

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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Nos. 41 Park Row and 151 Nassau street, N. Y. (Late office of the American Agriculturist.)
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would invite attention to the fourteenth edition of their celebrated Seed Catalogue and Amateurs' Guide to the Flower and Kitchen Garden, just published. It contains 132 pages of closely printed matter, beautifully illustrated with upwards of 100 engravings, and a descriptive list of upwards of 300 varieties of Garden, Field and Flower Seeds and 150 varieties of French Hybrid Gladioli and other Summer Flowering Bulbs; also a list of the most select varieties of Small Fruits, Bedding Plant, &c., with explicit directions for their culture, and much other useful information upon the subject of gardening generally. A copy will be mailed post paid to all applicants enclosing 25 cents Address as above, B. K. BLISS & SON, 21
B. 512 P. O. N. Y.

PRICE ADVANCED TO PAR & INTEREST

THE CENTRAL PACIFIC RAILROAD

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 overland railroad connection from New York to San Francisco will be made in 1870.

The United States Government furnishes, upon a subordinate and contingent lien, 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 bonds secured by a first mortgage upon the whole property, to the same amount only as the U. S. Subsidy Bonds.

The results already attained, although under comparatively unfavorable circumstances, afford substantial ground for believing the Central Pacific to be the

Most Favored, Productive, and Valuable Railroad Enterprise in the Country.

In consequence of the large and rapidly increasing demand, the price of these bonds has been advanced, and the Company are now offering for sale, a limited amount of their

First Mortgage U. S. Per Cent. Bonds.

Principle and Interest Payable in Gold Coin, in sums of \$100 each, at their par value and accrued interest from January 1st in currency.

These Bonds, it is believed, possess the elements of safety, reliability and profit, in a greater degree than any other class of corporate securities now offered, and are therefore very desirable for steady investments of surplus capital.

Investors will bear in mind the following advantages:

I. They are the first mortgage on one of the most valuable and productive lines of railroad in the world.

II. The actual earnings from local business, in 1867, were more than four times the annual interest engagements.

III. The hard part of the work is now done, and the prospects of a rapid completion are now favorable.

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.

VII. The lands promise to be of immense value, 17,038 acres having been already sold.

VIII. Both principle and interest being explicitly made payable in gold coin.

IX. Both the aggregate amount of issue and their standing in Europe will insure for them continued activity and a high rank among standard securities.

At this time they yield nearly

NINE PER CENT. UPON THE INVESTMENT.

Holders of Government Securities have an opportunity of exchanging them for Central Pacific Bonds, bearing an equal rate of interest, with the principal advantage secured, and of realizing a profit of ten to fifteen per cent. in addition.

Orders sent with the funds through responsible Banks or Express Companies will receive prompt attention. Bonds sent by return Express to any address in the United States at our cost. Information, Descriptive Pamphlets, Maps, &c., furnished on application at the office of the Railroad Company

Office of the C. P. R. Co., No. 64 William street, N. Y., and of

FISK & HATCH

Bankers and Dealers in Government Securities, and Financial Agents of the Central Pacific Railroad Company.

No. 5 Nassau Street, New York, and of BOWEN & FOX, No. 13 Merchants Exchange, Philadelphia, Pa.

PHILIP PHILIPS & CO.

No. 37 UNION SQUARE BROADWAY, N. Y. WHOLESALE AND RETAIL DEALERS IN SMITH'S UNRIVALLED AMERICAN ORGANS, Also manufacturers of Sewing Machines, and Publishers of Sunday school music.

THE REVOLUTION. A weekly paper, the only political journal in the country demanding the right of suffrage for women in the reconstruction. Elizabeth Cady Stanton, Parker Pillsbury, Editors. Terms—\$2.00 per annum in advance. Ten names and \$20, entitle the sender one copy free.—Susan B. Anthony, Publisher, 37 Park Row, Room 17, New York.

\$200 per month sure, and no money required in advance. Agents wanted everywhere to sell our Patent Everlasting Metallic Clothes Lines. Send for Circular. Address The American Wire Co., 162 Broadway, N. Y., or 16 Dearborn street, Chicago, Illinois.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world; the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied at Bachelor's Wig Factory, No. 16 Bond street, N. Y.

LADIES AND GENTLEMEN EMPLOYED. Picture business. Very profitable. No risk. Seven specimen pictures and catalogue sent for 20 cents, twice as many 30. MANSION LANG, 34 Columbia street N. Y.

Children's Department.

The Beggar Baby.

Pale and weary, strangely old;
Wan with hunger, parched with cold,
Clothed in rags around is rolled,
Was this poor beggar baby.

Careless travelers going by
Walked around, lest, coming night,
They might hear the hungry cry
Of this poor beggar baby.

Rich men passed, and thought within,
'Twere well that life had never been,
As though misfortune were a sin
For a poor beggar baby.

Only the pauper mother smiled,
The mother blessed the child,
And murmured low in accents mild
To that poor beggar baby.

But by and by that baby died,
And they buried it on the pauper's side
Of the yard—only the mother cried
Of that poor beggar baby.

Who used to cling to her lonely breast,
And kiss her cheek ere it took to rest,
Like a little bird in a happy nest—
Poor little beggar baby.

But to! beyond the pauper tomb,
A wondrous light stole through the gloom,
And voices sang, "In heaven, there's room
For that poor beggar baby."

And then in garments white and new,
Upward, the rank of angels through,
The radiant, ransomed spirit flew
Of that poor beggar baby.

HOW THE COW MADE PEACE.

We are told that cows do not know as much as dogs and cats, but to-day I saw a cow do something that I thought showed a good deal of sense. I must tell you of it while it is fresh in my mind. I give you my word that it is true.

The cow's name is Flora. She is white and red. She is quite tame, and will stand still while I milk her; for I am a farmer's wife, and, when we have no girl to help us I milk the cows.

Well, as I sat at my window this morning with the baby in my arms, I saw Flora near by in the yard, feeding on husks. The hens were out too, and they were having a good time, for it was a fine, clear day.

By and by a little white rooster came strutting by as proud as a prince. He scratched with his feet, and made the hens think he had found a worm or a bug, so that they all came running to him to see what it was. But it was nothing at all. This proud little rooster was boasting of what he did not have.

Now, there was another little rooster in the yard—a red rooster—and he did not like to see the white one getting the notice of the hens by making them think he had found a worm or a bug, when he did not have such a thing.

So the little red rooster ran up to drive the white one from the yard; but the white one, though he was so proud, was not quite a coward. He stood his ground and would not run.

Then the two began to fight. O! how they did fight! It was sad to see them peck at each other with their sharp bills, and strike at each other's comb, while their feathers would rise, and they would swell and look fierce with rage.

All at once the old cow stopped chewing, and seemed to take notice of the fight. Then she left her husks, and went up to the two birds, and put her head between them to part them, as if she were saying, "Stop this, you had little fowls! Can you not live in peace? Do you not know it is wrong to quarrel in this way! I will not have such doings in this yard. Stop, I say!"

But the roosters were too fierce and mad to mind the cow much. They could fight under her neck and between her legs, and this they did; and then she tried to part them a second time with her head.

But she might as well have tried to part two bull-dogs. The little roosters would not mind the good cow's wish to make peace. At it they rushed once more, more fierce than ever.

Then I think the good cow must have lost patience, and felt like saying to them, "You bad little fowls, if I cannot make you stop that by mild means, I know a way, not so mild, that I will try."

So the cow, all at once, put her horns under the two little roosters and lifted them both from their feet, and this partied them and scared them so much that they ran off, one to the barn and one to the bushes, so that the great fight came to an end.

The cow looked after them till she was sure there would be no more fighting, and then she went back to her husks, and finished her breakfast in peace.—*Nora's Mother.*

'I Will Begin Now.'

Emma was a sweet little girl six years old. One day she said to her mother: "Mamma, I mean to begin at the new year to love Jesus."

"But," said her mother, "how do you know you will live till the new year?"

Emma sat some moments without speaking. At length she looked up, with tears in her eyes, and said:

"Perhaps I shall not. I will begin now; and then mamma, if God lets me live, I shall be a Christian when the new year begins."

Little ones, did any of you resolve, as little Emma did, not to wait till the new year to give your heart to God, but to do it at once? I hope, if you did not, you will not wait any longer. Hasten to Jesus now.—Tell him your sins. Tell him you want a new heart that will be good and love him. And he will hear you. He will give you what you ask, and help you to be good and do good.—Then, with holy joy in your hearts, you will find this the happiest year you have ever known.—*Young Pilgrim.*

A Stitch in Time Saves Nine.

"O, mother, only see! What a monstrous hole! Will you please to mend it? I could not help it. It was only a little torn place last night, and I shouldn't have thought it

could grow so much bigger by now. Only look! What shall I do?"

Julia's mother looked up not a little amused at her doleful tone.

"Why, my child, you should have given it to me last night, when the hole was little.—Then it would have been easy to mend, but now I am afraid it is too much torn to mend. Now learn from this, a stitch in time saves nine."

"But how could I know that it would grow so big?"

"If you knew it was there," replied her mother, "you knew it should be mended at once. Never forget that the best time to mend rents in our clothes, or faults in our temper and conduct, is when they are first discovered. Delay only makes the matter worse."

HOUSEHOLD, FARM, & GARDEN.

PLANTING APPLE ORCHARDS.—We have long been under the impression, brought to us merely by observation, that as a rule the trees in our apple orchards are planted too

distantly apart. Many farmers look upon the space usually occupied by orchards as so much waste. They say, we get so little fruit from the ground taken up by the trees, and we cannot cultivate the orchards, as we should like, from injury to the roots, &c., so that we are forced, on the score of economy, to abandon apple raising. Now, particularly an orchard should be an orchard only. Except for grass, it should be left uncultivated, after the trees have reached say about four inches in diameter. We can see no reason why a good crop of grasses should not be continuously produced for a quarter or a third of a century, without disturbance. A top-dressing of manure once in two or three years, we know, has produced fine yields of grass annually of two crops. The trees have little or no influence upon the crop of grass; indeed, if they possess any, it is in affording a heavier swath under the trees.

Hence, instead of setting out young orchards thirty and thirty-five feet apart, reduce the distance to about twenty feet, in the quincunx form, and if at any time the trees should threaten to become a little crowded, prevent it by additional pruning. This is our theory.

The leading purpose of an orchard should be to obtain fruit; next the crop that will do the least damage to the trees. This is grass. Grass, however, will not do any damage to the apple trees, but the contrary. It keeps the soil moist and of a uniform temperature—protecting the roots in summer against heat and drought, and in winter against the severe effects of alternate thawing and freezing.

It should also be remembered, in setting out young orchards, to get trees as low-branched as possible. They will generally not grow as high, while the low boughs will protect the trunk against the intense rays of the sun in summer months which are frequently very injurious to the health and productivity of the trees.—*Ed. Ger. Telegraph.*

RYE—ITS VALUE.—The importance of this crop seems to be but little understood by Western farmers. We think if its value as a crop were better known, its cultivation would be general—that every farmer would have his rye field just as much as wheat, corn, oats or potatoes. It is valuable as food both for man and beast. It makes excellent feed for stock, and is second to wheat only, and scarcely that, in its bread-making qualities. Von Thier says, "This substance seems to facilitate digestion, and has singularly strengthening, refreshing, and beneficial effect on the animal frame." Rye is subject to fewer casualties than any other crop, though it is sometimes affected by rust. The straw is bright and strong, which renders it better than wheat straw, both for feeding out in the winter and as litter for horses and cattle. On farms stocked with cattle and sheep, especially the latter, the great value of this crop does not lie in the grain and straw so much as in the great amount of pasture it affords at a season of the year when all other kinds of pasture fail. It makes excellent feed in the fall, long after grass becomes entirely worthless. Again in the spring, so soon as the snow is off the ground, it makes good pasture, and may be used as such until the grass is large enough to make good feed. Nor does this fall and spring feeding injure the crop for grain. Rye is usually ready to cut before the hurrying season of harvest. The soil best adapted to rye is a rich, sandy loam, though no one of the cereal grains will adapt itself to a greater variety of soils. It will do well on a rich loamy soil, not at all suited to wheat, its stronger stem enabling it to sustain itself under a luxuriant growth. Then again, it will make a better return on a light sandy soil than corn or any other crop.

GRAIN IN GEORGIA.—While majority of planters in the southern and western portions of this State have become bankrupt in their attempt to raise cotton, every farmer in Northern Georgia has made money by raising wheat and corn. One farmer in a county north of this, who never made any money, even before the war, on the cotton speculation, cleared \$3,000 this year by raising wheat.—*Atlanta (Ga.) Opinion.*

RATIONAL DEDUCTIONS.—A little Miss, just entering her teens last summer, in the western part of Pennsylvania, took twelve saucers of ice cream, and died in a few hours; then it would be better not to take twelve saucers of ice cream at a time.

Within a month, D. G. P., a student of Brown University, lost his life by an abscess, induced by excessive exercise in a matched game of ball between the students of Harvard and Brown. Then let all young persons take exercise in great moderation in the heats of summer.

A young lady in Milwaukee, having heard that arsenic eaten in small and increasing quantities was a great beautifier, determined to try the experiment, but not knowing what was a small dose, a fatal result was only averted by the promptitude of the family physician. Then it follows that young ladies ought not to eat rank poison for the purpose of improving their looks.

HOOFLAND'S GERMAN BITTERS, and HOOFLAND'S GERMAN TONIC, PREPARED BY DR. J. C. HOOFLAND, PHILADELPHIA, PA.

The greatest known remedies for Liver Complaint, DYSPEPSIA, Nervous Debility, JAUNDICE, Diseases of the Kidneys, Eruptions of the SKIN, and all Diseases arising from a Disordered Liver, Stomach, or Impurity of the BLOOD.

Read the following symptoms, and if you find that your system is affected by any of them, you may rest assured that these Remedies will cure you. It is the most important organ of your body, and unless it is healthy, the rest of the system will be diseased. Life, even terminating in death, will be the result.

Constipation, Flatulence, Inward Pains, Fullness of Blood to the Head, Acidity of the Stomach, Yellowing of the Skin, Discoloration of the Face, Swelling of the Liver, Headache, Dizziness, Vertigo, and all the symptoms of a Disordered Liver, Stomach, or Impurity of the BLOOD.

Hoofland's German Bitters is a purely vegetable, and contains no alcohol. It is a compound of Fluid Extracts of the Roots, Herbs, and Barks, from which these extracts are made. It is a purely vegetable, and contains no alcohol. It is a compound of Fluid Extracts of the Roots, Herbs, and Barks, from which these extracts are made.

Hoofland's German Tonic is a combination of all the ingredients of the Bitters, with pure Sarsaparilla, and is a purely vegetable, and contains no alcohol. It is a compound of Fluid Extracts of the Roots, Herbs, and Barks, from which these extracts are made.

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Pennsylvania Central Rail Road

WINTER TIME TABLE.

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

ON AND AFTER MONDAY, NOV. 24, 1867, THE Passenger Trains of the Pennsylvania Railroad Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburg as follows:

EASTWARD. PHILADELPHIA EXPRESS leaves Harrisburg daily (except Monday) at 2:45 a. m., and arrives at West Philadelphia at 7:00 a. m. EAST LINE leaves Harrisburg daily (except Mondays) at 10 a. m., and arrives at West Philadelphia at 9:25 a. m.

MAIL TRAIN, with connection from Hollidaysburg only, leaves Altoona daily (except Sundays) at 2:50 p. m. and arrives at Harrisburg at 8:30 p. m.

DAY EXPRESS leaves Harrisburg daily (except Sundays) at 1:50 p. m., and arrives at West Philadelphia at 6:10 p. m. Dinner at Harrisburg. CINCINNATI EXPRESS leaves Harrisburg daily at 9:25 p. m., and arrives at West Philadelphia at 12:50 a. m. Supper at Harrisburg.

HARRISBURG ACCOMMODATION leaves Harrisburg daily (except Sundays) at 4:10 p. m., and arrives at West Philadelphia at 9:40 p. m. This train has no connection from the West. LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily at 8:45 a. m., and arrives at West Philadelphia at 10:10 a. m.

WESTWARD. ERIE MAIL WEST, for Erie, leaves Harrisburg daily (except Sundays) at 8:20 a. m., and arrives at Erie at 4:15 p. m. ERIE FAST LINE west, for Erie, leaves Harrisburg daily (except Sundays) at 4:20 p. m., arriving at Erie at 9:45 a. m.

CINCINNATI EXPRESS leaves Harrisburg daily (except Monday) at 12:15 a. m., arrives at Altoona, 4:47 a. m., and arrives at Pittsburg at 9:20 a. m. PHILADELPHIA EXPRESS leaves Harrisburg daily at 3:15 a. m., arrives at Altoona at 8:25 a. m., takes breakfast and arrives at Pittsburg at 2:00 p. m.

FAST LINE leaves Harrisburg daily (except Sundays) at 4:15 p. m., arrives at Altoona at 9:00 p. m., takes supper, and arrives at Pittsburg at 2:00 a. m. MAIL TRAIN leaves Harrisburg daily (except Sundays) at 1:15 p. m., arrives at Altoona at 7:30 p. m., takes supper, and arrives at Pittsburg at 1:30 a. m.

EMIGRANT TRAIN WEST, (to which a First Class Passenger Car is attached for the accommodation of local travel) leaves Harrisburg daily (except Monday) at 7:35 a. m., arrives at Altoona 3:05 p. m., takes dinner and arrives at Pittsburg at 10:40 p. m. DILLERVILLE ACCOMMODATION, west, leaves Dillerstown daily (except Sundays) at 3:15 p. m., arrives at Mount Joy at 8:00 p. m., and arrives at Harrisburg at 6:00 p. m.

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

PHILADELPHIA & ERIE R. ROAD

WINTER TIME TABLE.

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

Elegant Sleeping Cars On all Night Trains. On and after MONDAY, NOV. 25th, 1867, the Trains on the Philadelphia & Erie Rail Road will run as follows:

WESTWARD. MAIL TRAIN leaves Philadelphia 11:15 p. m., " " " " 5:50 a. m., " " " " 9:00 p. m., ERIE EXPRESS leaves Philadelphia 12:00 m., " " " " 6:35 p. m., " " " " 9:45 a. m., " " " " 6:40 p. m., " " " " 4:15 p. m., " " " " 7:45 p. m.

MAIL TRAIN leaves Philadelphia 10:25 a. m., " " " " 1:55 a. m., " " " " 8:55 a. m., " " " " 4:25 p. m., " " " " 6:40 a. m., " " " " 1:00 p. m., " " " " 7:10 a. m., " " " " 10:25 a. m., " " " " 6:10 p. m.

MAIL and Express connect with all trains on the WARREN & FRANKLIN RAILWAY. Passengers leaving Philadelphia at 12 m. arrive at Irvinville at 8:40 a. m., and at Oil City at 9:30 a. m. Leaving Philadelphia at 11:15 p. m., arrive at Oil City at 4:35 p. m.

All trains on Warren & Franklin Railway make close connections at Oil City with trains for Freeland and Petroleum Centre. Baggage checked through. ALFRED L. TYLER, General Superintendent.

NORTHERN CENTRAL RAIL ROAD.

On and after Nov. 24, 1867, trains will leave Sunbury as follows:

DEPART NORTHWARD. 5:50 a. m.—Daily to Williamsport Daily, (except Sunday) to Buffalo, Niagara Falls, Susquehanna, Rochester, Elmira, and Albany. 4:15 p. m.—Daily, (except Sunday) to Elmira and Buffalo via Erie Railway from Elmira. 6:35 p. m.—Daily (except Sundays) to Williamsport.

LEAVE SOUTHWARD. 2:00 a. m.—Daily (except Sunday) to Baltimore, Washington and Philadelphia arriving at Baltimore 8:50 a. m., Washington 11:35 a. m., Philadelphia 1:25 p. m. 5:45 a. m.—Daily, to Baltimore and Washington arriving at Baltimore 12:30 p. m., Washington 5:05 p. m.

10:35 a. m.—Daily, (except Sunday), to Baltimore, Washington and Philadelphia arriving at Baltimore 6:20 p. m., Washington 10:00 p. m., Philadelphia 6:10 p. m. ED. S. YOUNG, Gen. Passenger Agt., Baltimore, Md.

THE CHURCH OF THE REDEEMER

As Developed within the General Synod of the Lutheran Church in America. With a HISTORICAL OUTLINE from the Apostolic Age, to the present time, and a plan for restoring APOSTOLIC UNION between all Orthodox Denominations.

For sale by the Lutheran Publication Board, No. 42 N. Ninth St., and Son, and Engle, N. Fifth St., Philadelphia; T. N. Kurtz, No. 151 Pratt St., Baltimore; A. D. Bushler, Gettysburg, Pa. Price \$1.25 plain cloth, \$1.50 fancy binding.—The work will be sent free by postage to any part of the United States on receipt of price, by either of the above parties.

Jan. 8th, 1868. 6t.

ECONOMY IS WEALTH.

MEBRIETT'S EUREKA SCARF AND TIE HOLDER. Is a German Silver Frame or Plate, on which any one can form a Scarf or Tie in any number of styles with a small piece of silk or other material. No sewing required.

They are light and pleasant; they are durable; they do not break the collar in adjusting; they do not come loose; with one every one can make his own scarf and being of German Silver they do not corrode.

AGENTS WANTED EVERYWHERE. A liberal discount to the trade. Samples sent by mail on receipt of the price. Sole Prop'r. JAMES C. MERRITT, Sole Prop'r. Jan. 8-68 Office & Factory 507, West 43d St. N. Y. P. & Co.

AGENTS WANTED.—Male and Female, every where, to sell our new and splendid Engraving entitled, "From Shore to Shore," suggestive of Life's Journey from Childhood to Old Age. A perfect Gem. Address B. B. Russell & Co., Boston, Mass. 4t

Lackawanna & Bloomsburg Railroad.

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

SOUTHWARD. Leave Scranton, 5:50 a. m.; 7:04 a. m.; 12:45 p. m.; 4:45 p. m. " Kingston, 6:55 a. m.; 8:05 p. m. " Rupert, 9:25 a. m.; 8:45 p. m. " Danville, 9:54 a. m.; 9:23 p. m. Arr. Northumb'd, 10:35 a. m.; 10:05 p. m.

NORTHWARD. Leave Northumb'd, 7:00 a. m. 4:30 p. m. " Danville, 7:45 a. m. 5:12 p. m. " Rupert, 8:15 a. m. 5:47 p. m. " Kingston, 10:50 a. m. 3:00 p. m. 8:35 a. m. 8:40 p. m. Arr