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NO. IX.

Poetry.

The Valley of Dry Bones.

BY THE REV. DR. CROLY.

I was in the hand of God;
Borne upon the rushing gale,
On a visioned mount I trod,
Gazing o'er a boundless vale—
Far as eye could glance I was spread
With the remnants of the dead.

Sons of the Captivity,
Prince and peasant, warrior, slave,
There lay naked to the sky—
'Twas a ruin'd Nation's grave;
Death sat on his loneliest throne
In that wilderness of bone.

Morn arose and twilight fell,
Still the bones lay bleached and bare;
Midnight brought the panther's yell
Bouncing through his human lair,
Till above the World of Clay
Ages seemed to wear away.

On my spirit came a sound
Like the gush of desert springs
Bursting o'er the burning ground—
'Prophet of the King of kings,
Shall not Israel live again?
Shall not these dry bones be men?"

Then I stood and prophesied,
"Come together, bone to bone."
Sudden as the stormy tide,
Thick as leaves by tempest strewn,
Heaving o'er the mighty vale,
Shook the remnants cold and pale!

Flesh to flesh was clinging now;
There was seen the warrior limb,
There was seen the princely brow—
But the stately eye was dim;
Mailed in steel, or robed in gold,
All was corpse-like, all was cold.

Then the voice was heard once more—
'Prophet, call the winds of heaven!"
As along the threshing-floor
Chaff before the gale is driven,
At the blast, with shout and clang,
On their feet the myriads sprang.

Flashed to heaven the visioned shield,
Whirlwind axe, and lightning-sword,
Crushing on a bloody field
Syria's chariots, Egypt's horde,
Till on Zion's summit shone
Israel's angel-guarded Throne.

Then the Vision swept away—
Thunders rolled o'er Earth and Heaven,
Like the thunders of the day
When Earth's pillars shall be riven;
Hear I not the rushing winds?
Art Thou coming Kings of kings?

Communications.

The Duties of the Hour. No. 4.

If we as the pietistic wing of the Lutheran church in America wish to succeed, we must above all things be united. Like Spenser and Franke we must lay our plans deep and broad, and patiently and firmly carry them out. Like those good and holy men, we too must expect to meet with difficulties and persecutions. We must expect to endure the ridicule and scoffs and sneers of those who oppose the spiritual religion we profess and preach. We may expect to be branded as fanatics, and shallow pates, as unwise and imprudent zealots, as the golly sort, as those who pretend to be more holy than others, as hypocrites, and those who are overmuch righteous. But all these things must not move us. We must remember that our great Master has said, (Matt. 16, 24) "If any man will come after me, let him deny himself, and take up his cross and follow me." We must expect, like our predecessors, to suffer for righteousness sake. The prophets were persecuted and derided; our blessed Saviour himself was slandered and maligned; his apostles fared no better. Spenser, Arndt, Franke, Wesley, Whitefield and all pious and holy men, in all ages were persecuted and reviled by those who were opposed to spiritual religion, nor can we expect any better treatment. The religion we profess and preach is the same religion that cheered and animated the hearts of Spenser and Franke. Would to God we were more like those holy men. These Pietistic heroes were remarkable for their union in actions, their doctrinal union did not seem so much to concern them. Some of them were chiliasts, and others looked upon the personal reign of Christ on earth as an unwarranted assumption. But this did not lessen their respect for each other, nor hinder their working together. Spenser himself adopted the doctrines of the millennium in their purer forms, but some of his friends who adopted them in their grosser forms did religion great injury. Towards the close of this good man's life, the greater part of the Lutheran church in Germany was alive to the interests of true religion. Many of his bitterest enemies died before him, others adopted his views, whilst some persisted in their wicked opposition. Some of his converts professed to be inspired, and threw the Bible aside, depending for light upon that inward illumination of which Spenser had spoken so much, but they did not fully understand him, or did not want to understand him.

The conversion of Spenser was not as marked as that of Franke, but nevertheless quite as genuine. His mind seems first to have been impressed by the conversations of the pious Countess of Rappenstein, who took a great interest in the welfare of Spenser when he was yet a mere child. He afterwards re-

ceived much encouragement by reading Arndt's "True Christianity," one of the most instructive books ever written by an uninspired man. This holy man died but a few years before Spenser was born. He may be looked upon as the father of pietism. Spenser may be very properly considered his spiritual son, and Franke as his grandson, and the early fathers of our church in this country as the spiritual children of the sainted Franke. Dr. Franke died some 16 years before Muhlenberg came to this country, but the spirit of this man of God still lived in his successors. Dr. Franke the younger, his beloved son, Dr. Freylinghausen, his son-in-law, Dr. J. G. Knapp, the elder, Dr. Schultze and Dr. Neumeyer carried on the spiritual work. Drs. Muhlenberg, Heintzelman, Brunnholz, Handschale, Kuntz Schmidt, Kurtz, Helmuth and others had all caught the spirit of Franke's pietism, and our church in this country was built upon this foundation. The successors of these pioneers of Lutheranism in this country were Drs. H. G. Muhlenberg, Lochman, the elder, J. G. Schumaker, Endress, D. F. Schaeffer, the elder, and others of the same stripe. Their successors were Drs. S. S. Schmucker, B. Kurtz, A. Reck, D. F. Schaeffer, jun., C. P. Krauth, sen., (C. P. K., jun., has degenerated and is not in the line of the true spiritual succession). These were the men who founded and carried on our church up to the forming of the General Synod. These men all entertained the most liberal views, and did not think that there was any merit in opposing the spirit of improvement. The General Synod grew directly out of the free and enlightened spirit of the age. It was just the thing needed at the time, to concentrate our efforts as a church, and to enable us to do something worthy of our fathers in Germany.

The General Synod was formed in 1820, and worked most admirably for over 40 years. It served as a bond of union, it brought together the pastors of our churches throughout our land; it founded seminaries and colleges, and did an immense amount of work in a short time, and promised to unite the whole Lutheran church into one consolidated mass. But about the year 1838, a number of bigoted Germans came to this country, who set up for themselves on a basis different from the established order of the church in this country. In 1839, I saw one of the leaders of the Stephan's party in Cincinnati. This was the first invoice of Rev. Wm. Leehre's turbulent crowd of "Alt Lutherans," who came to our shores. I was introduced to him as a Lutheran preacher, and I informed him that I had just come from the meeting of the General Synod at Chambersburg, and I hoped all our German Lutheran brethren would soon unite with us. "No," says he, "that we never will. You are no Lutherans, you don't believe the doctrines taught in our confessions, and we cannot therefore recognize you as Lutherans." I confess that my German Lutheran blood was stirred within me (for I was yet a young man), and I gave him a piece of my mind for his impudence. The Germans that had come to this country before this importation of bigotry commenced, had generally gone into our church and permitted itself to be moulded and formed into the true type of our American Lutheranism, and became a useful and efficient element in our church. Indeed this was the only hope for our German immigrants. As long as they sought a church home in our American Lutheran congregations they did well, but as soon as they commenced with their own nationalities it went backward with them. It was of immense advantage to our German immigrants to mingle with our American Lutheran both religious and social, they could learn much from us, their children would learn to talk English, and as they grew up, amalgamate with our children, and thus the high walls of their stupid nationality, (which could do them nothing but injury here), would be broken down. But now in their purely German Churches they learn nothing but what their fathers knew in Germany. Their hatred toward everything American is fostered, and as their children grow up they intermarry only among themselves.

Their preachers are all foreigners, and not being able to speak English, they are prejudiced against the prevailing language of their adopted country. More than this, they are bitterly opposed to our English Lutheran churches, and poison the minds of their young people against them, and hence you will find in our large cities, the Methodists, Presbyterians, Episcopalians and even the Baptist churches are often filled with our young, wealthy and intelligent children of German Lutheran parents. Large Sabbath schools, too, under the care of other denominations will be found filled with German children. Thus the very plan these prejudiced and short sighted German preachers and parents take to perpetuate their church, is the most effectual way of breaking it down. Suppose all our churches in the General Synod had pursued the same course for the last 50 years, where would our churches in Pennsylvania, New York, Virginia, Maryland, and the Carolinas and Georgia now be? Where would Zion and St. Michael's of Philadelphia now be, if immigration had not kept the church during the last century? So of all our purely German churches in our large cities. The worst thing these Germans and Scandinavians ever did was to tear themselves away from our German Lutheran church, and the only hope for their prosperity is in a return to our General Synod. Our American Lutheran church has been tried for more than a century, and it worked well, and so it would have worked for another century, if it had not been for the prejudices and want of foresight of a few

leading minds among the Germans, and the ambitious aspirations of a few American Lutherans, who saw, or thought they saw, a fine chance to elevate themselves into positions of notoriety by directing the bigotry and prejudices of their German and Scandinavian brethren. And a pretty muss they have made of it. Instead of uniting the church, they have only widened the breach and multiplied the factions. Our duty is to unite the whole Lutheran church in this free land. On the basis of the symbolical books we never can unite, that is clear from the hostile attitude of the different factions of the symbolists, so we must try to unite on a surer and more scriptural basis, which is that of our General Synod.

SPENSER, JUNIOR.

The Pulpit.

Preaching from House to House.

This was the primitive way. By the living presence and voice the gospel message was carried to the homes and hearts of men. Divinely appointed and blessed, this economy reached the most exalted and the most humble, and wrought powerful changes in all forms of social life. The rich heard, and the poor. Men were hailed in the crowded thoroughfare and busy mart, while the most retiring and secluded were not beyond the reach of the message, and the call to life. Households were converted, believers multiplied, churches established. It was a good way, and is not wholly obsolete. In the lapse of centuries, all things have changed—customs, laws, habits, household arrangements, and all forms of public and social life. Courtesy now forbids an uninvited entrance to human dwellings. No excuse will admit a stranger, not even to preach Christ. But the gospel is not straitened nevertheless. There is a way to Christian homes and multitudes of dwellings, over which a stranger may pass unchallenged. It is through the press. The religious newspaper is the preacher of modern times, commissioned to the work of preaching the gospel from house to house. God's Providence has summoned it into being, and given it place among the noblest instrumentalities for good, clothing it with a power second to none, save the direct preaching of the word by a divinely commissioned ministry.

The religious newspaper is now an institution and a necessity. The church demands it, and the world. In the changes which have passed over society new exigencies have arisen. Old things have passed away. Society demands now a quicker march, more rapid movements in all departments of toil, instruction, and leadership. The age is pre-eminent, active and swift. Great events make haste. Great enterprises are born, take shape, and move on to their appointed position and service in a day. Men think rapidly, and act promptly. So one of the grand necessities of the times is the religious newspaper; thoroughly furnished and equipped; at one with the age; quickly comprehending all passing events; speaking promptly, nobly, and always to the point; going before, and moulding a sound and right public opinion; the fearless champion of the truth; the faithful witness for God and the church, and the earnest preacher of the gospel of Jesus.

Such an instrumentality is a necessity to the church. The scattered members of the Christian household must have some ready vehicle of rapid intercommunication. The church is fast becoming one. The bonds of unity are cementing afresh, and so kindly greetings, and quick Christian sympathies should be made to flow in living and constant streams through all the great family of Christ. Knowledge must be spread. Disciples must know what is doing in the world for Christ, and what remains to be done. They must be informed of every advance, and held in closer relationship to the great work of the church in heathen lands. They must have the fields which lie waste in our own country, brought to their own doors, and be stimulated to activity and benevolence equal to the emergencies of the times. The church needs a faithful watchman to sound the alarm against defections from the truth and inroads of error; an exponent of her polity and a defender of her faith.

The religious newspaper is needed in the family. Parents need it to instruct them in duty, and assist them in training their household for God. Children will welcome it, and gather many precious thoughts from it to strengthen good purposes and lead in the ways of righteousness.

It is needed in the world. The polity and purpose of the church must be clearly uttered in the hearing of men, and many will read where the preacher will not be welcome, and deliver its silent message when the living voice would not be heard. It is due to the world that we fearlessly proclaim the gospel in all its fulness, and certify men of the truth of God in its power, and no more ready vehicle is offered than the religious press.

But to be a welcome guest, and an acknowledged power, the religious newspaper must be strictly what it purports to be. It may have secular news; must teach duties, to the civil government; instruct men in all that belongs to the purity of social and public life; it must grapple manfully with all forms of scepticism and unbelief, and blink no question of philosophy, falsely so called, or science perverted and made to falsify the Creator's own record; but it must still be a religious

paper. Its discussion must be in high-toned Christian principles; it must meet every opponent in the spirit of the Divine Master, and wield the sword of the Spirit to defend the truth or assail the strongholds of sin. Intellectually strong; apt to teach; faithful to warn; earnest to persuade; it must still glow with a noble Christian life. The best thoughts of the best men, and the noblest aspirations of devout Christians, who are working and waiting for the kingdom of God, must be found in it, and speak through it.—*The Presbyterian.*

Practical.

The Fulton Street Prayer-Meeting.

A YOUNG man of genteel appearance spoke with much emotion of the blessings of God to him. "A few weeks ago," said he, "I came into this city a wanderer, without God and without hope. I was destitute and ready to perish. I asked you to pray for me. You did pray for me. God by his Spirit sought me and brought me to the hopes of salvation." This young man was well known to the missionary, and his manly bearing and hopeful words were encouraging, for they told of a deep and powerful work of grace in his heart.

Several others in succession warmed by the spirit manifested by the last speaker, told of the grace of God to them. How mercifully he had led them from the paths of sin to seek peace and joy in believing in Christ. "I know," said one of them, "in whom I have believed, that he is able and willing to save all who come to God through him." And another said, "I believe in Jesus, that he is my Saviour; but I feel that I am weak, and I resign myself and all I am and hope to be into the hands of my blessed Saviour." Another told of a dear Saviour he had found, and wanted all the world to know that Saviour, and the joys of his salvation.

On a subsequent day nearly all who spoke were asking prayers for personal salvation for themselves or friends. "I feel myself to be a great sinner," was several times uttered by different persons; and "pray for me" came from several others; and the large number of requests from abroad for the prayers of the brethren who assemble here to pray, show that the great importance of prayer is felt by those who, by means of it, have been brought to hope in the salvation of Christ. One writes: "I wish very much that you would pray that the Holy Spirit may carry words of comfort to my sister, a poor sinner, who feels that there is no hope for her." Another asks: "Pray for my father, that he may receive the consolations of the gospel. He is under deep conviction, and has been for several days, and his sufferings are great." Another asks "prayers for the conversion of a dear wife, who appears to have awakened conscience, but has no hope in the mercy of God." And many others for those who are very dear to the writers in the various relations of life, which appear to come from outflowing, anxious hearts, in language of touching tenderness, and are responded to in prayers from hearts awakened by sympathy, and in the spirit of firm faith.

The revived spirit of the churches in many places is a matter of acknowledged gratitude to God, and many are the invocations that greater showers of mercy may be continued and extended until it shall become general throughout the land. "Pray for us," writes a pastor from Kentucky, and for our church and congregation. We feel anxious to share in the blessings which are enjoyed by other churches. We are praying for them, and we ask your prayers with ours, that God will so order that everything which is offensive to him, or that hinders the work may be taken away; that we may see his gracious work producing its effects upon the hearts of men; that our church membership may be united as one man in faith and prayer, and be the instruments of bringing many souls to Christ. Many, many are unconverted and sin abounds. Other letters from other pastors continue to come, requesting prayers for blessings similar to the above.

On days subsequent the personal appeals for prayer were numerous and affecting. "I come to you, dear friends, to ask you to pray for me. I am a member of a church, but fear I have no right to be one. I have no peace. I know that I am a great sinner, and am suffering; yet I am so blind, that I cannot see my particular transgressions, which cause me so much real distress, and I do beseech you to pray for me that God will have mercy upon me, and give me light in my darkness, and save my soul." Another says: "I wish you to pray for me. There seems to be no one to care for my soul. I am a poor lost sinner, pray for me, for the mercy of Christ." Another said, "I am also lost sinner, and request your prayers for the mercy of God."

With all these anxious pleadings come notes of thanksgiving. "Some two years ago," writes one, "I requested your prayers for two of our daughters, who were just budding into womanhood, and we have the unspeakable pleasure of seeing them come out on the Lord's side in a public profession of their faith in Christ, and they are active, growing Christians. Again I come to ask your prayers on behalf of my beloved wife, who has long been in the dark. Pray earnestly."

A pastor of a church near the city desired to give thanks to God for his blessing upon protracted efforts in his church. "When

they commenced, a friend unknown to the pastor requested this meeting to pray for them in connection with these services, and the Lord has been pleased to add to their number forty-two, who were indulging hopes of salvation in Christ."

The next day the leader called attention to the requests for prayer, and said they were full of interest. He read: "Believing that the fervent prayer of the righteous availeth much, and knowing you stand ready to intercede in union with those who would bring their friends to Jesus, I am free to request your united prayers in behalf of my dear Sunday-school class. We are nine. God in mercy has turned six of us to the way of life, and has shown his grace unto us during the last week by bringing two of them from the error of sin into the truth as it is in Jesus. But three are yet in the way to destruction, and seem insensible to their wretched condition. The conversion of these dear young friends is the burden of my heart."

A brother said he had received a request from a lady in the country, asking the fervent and importunate prayers of God's children for her two brothers, one a backslider and the other unconverted. He remarked that the lady who sent this request was one whose whole life is given to the most active Christian duties. Instant in season and out of season, like the Master "going about doing good," in one of our river counties. He desired for the Master's sake, that this request might be earnestly remembered.

The leader read: "I wrote several months since, requesting your prayers for my people and myself which the Lord has graciously answered. The church of which I am pastor has waked up—nearly every member of it—and at our last communion twenty were added to our numbers."

A stranger said: "I attended your meeting yesterday, and while there felt that I could no longer neglect asking you to pray for me, and I come again to-day to ask you to pray for me. And pray for my father, he is growing old, and is without hope in Christ."

The room is full almost every day, and a pure religious spirit has never been more manifest than during the past week.

Churches of the United States.

The Report on the State of Religion in the United States of America, prepared by Rev. Henry B. Smith, D. D., of the Union Theological Seminary, and presented to the General Conference of the Evangelical Alliance recently in session at Amsterdam, is a document of great interest and value, containing within a small compass a vast amount of information in regard to the state and progress of religion in this country. It is published in the *American Presbyterian and Theological Review*, and republished in pamphlet form. We copy from it the following statistics, which our readers will be glad to have for information and reference:

Methodist.

Foremost in numbers and zeal is the Methodist Episcopal Church. Last year it celebrated the centenary of its introduction into this country. Proposing to raise thank-offering of a million, its receipts have actually come near to eight millions, a large part of which is to be devoted to the interests of education. The Northern Church reports 64 annual Conferences; 13,172 preachers; 1,036,184 church members (an increase during a year of 102,925); 82,925 baptisms of adults and children; 10,462 church buildings, of the value of thirty millions of dollars; 25 colleges and theological schools; a Book Concern with a capital of \$387,000, and 55 official periodicals with a circulation of a million a month. The Methodist Church South, separated in 1844, with 1,345 ministers, 495,282 members, now has about 700,000 communicants. Other branches are: Methodist Protestants, 105,000; African Methodists, about 112,000; the Evangelical Association, (Albion), 56,734; Wesleyan Methodists, 25,670; Free Methodistists, (since 1860,) 4,880; Primitive Methodistists, 1,805. The total Methodist church membership is over two millions. In Canada there are 85,000. All this is the growth of a century; in 1826 there were 360,800 members. No church in the country is moving onward with a more definite aim or larger plans.

Among the German population it has 334 preachers and 30,000 church members. In Germany, it has 84 preachers and 5,370 members; in France, 119 preachers and 1,558 members. Its appropriations for foreign and domestic missions, for 1867, amount to \$1,020,978. Some of the sub-divisions may soon be reunited with the main branch of this Church; but the Southern churches still stand aloof.

Baptists.

Next in number are the Baptists. Their total church membership is given at 1,693,845, with 17,220 churches, viz: Regular Baptists, 1,040,303; Campbellites, (Disciples), 309,000; Free Will Baptists, 56,258; Seventh Day Baptists, 7,014; Six Principle Baptists, (Heb. vi. 1-3), 3,000; Winebrethrens, (Church of God), 23,000; Anti-Mission Baptists, 50,000; Christian, (Unitarians), 180,000; Dunkers, (Tunkers), 20,000. The Northern and Southern Baptists act independently: the Southern number 645,551. The denomination has 23 colleges, 11 theological schools and 23 periodicals. The Northern Baptist Home Mission Society, 18,677, reports its receipts at \$176,889, (\$70,000 larger than last year); the Missionary Union, \$191,714; the Publication Society, \$199,727. The Southern Baptists report, 18,

67, \$44,000 for domestic missions; \$22,000 for foreign missions, with 16 missionaries.—The Baptists have a number of churches of Germans, and 200 missionaries in Germany and Scandinavia. Large subscriptions, amounting to more than a million of dollars, have been recently made for their colleges and theological seminaries. The Mennonites, numbering (1858) 110 churches and 36,280 members; the Reformed Mennonites, 5,000 members, and the Hooker (Amish) Mennonites, are also Baptists. An attempt to unite the Campbellites with the regular Southern Baptists has failed. In Canada and the West Indies, the Baptists number 795 churches and 79,507 members.

Presbyterians.

Outside of New England, where Congregationalism has the ground, the Presbyterian Churches extended, in various sub-divisions, throughout the country. The main branch of the Church was divided in 1838, on divers questions of doctrine and polity. The two main divisions are popularly, not ecclesiastically, known as Old School and New School. The Old School, 1867 reports 35 synods, 176 presbyteries, 2,622 churches, 2,302 ministers, 246,350 communicants, and contributions to the amount of \$3,731,164. In its foreign missions it has 40 churches, 330 ministers and teachers, 1,200 members. The New School, 1867, reports 23 synods, 109 presbyteries, 1,870 ministers, 161,539 communicants, 163,242 Sunday School scholars, and contributions of \$3,106,870 for all its objects. Its increase last year was 10,938 members, and nearly a million of dollars in contributions.—The United Presbyterian Church was formed in 1858 by a union of the Associate Presbyterian and Associate Reformed Churches. It reports, 1867, 7 synods, 54 presbyteries, 543 ministers, 717 congregations, 63,489 members, \$1,277,204 contributions. In the eight years of its history, it has increased in its ministry from 407 to 543; and in its contributions from an average of 41 cents per member to an average of nine dollars. It has missionary presbyteries in India, China, Syria and Oregon. It is anti-slavery and close communion in its character. The Presbyterian Church in the United States, (the style of the Southern Church,) was formed by a union of the Old and New School Churches during the war. They report, 1867, 10 synods, 46 presbyteries, 66,528 communicants, 829 ministers, 1,290 churches. The contributions are set down at \$409,282. There are 340 churches and 4 presbyteries, from which there is no report. The numbers given are probably below the facts. There is no present prospect of reunion with the Northern churches. The Cumberland Presbyterian Churches, North and South, are reunited. They had before the war 588 ministers and 48,000 members. An effort to unite with the Southern Church is in progress. The Association Reformed Presbyterians of the South also maintain an independent organization. The Reformed Presbyterians in the North have two synods, one of about 100, the other of about 60 ministers.

Congregationalists.

Churches, 2,780; ministers, 2,919; members, 267,453. Including Canada, there are 2,900 churches, 3,009 ministers, 272,974 members. The gain last year was 60 churches, 3,913 members, 23 ministers. Of the churches, 1,518 are in New England. The amount of contributions reported is \$1,024,720; but there was no report from thirteen States and territories. The American Home Missionary, and the American Board of Foreign Missions, the American Education Society, the American Tract Society of New England, and the American Missionary Association, are chiefly supported by Congregationalists.

The Unitarian Congregationalists have 289 societies (of which 171 are in Massachusetts) and 856 ministers. The contributions for various objects amounted to \$235,000.

Lutherans.

The Lutheran Church numbers, in all, 421 synods, 1,644 ministers, 2,915 congregations, 323,825 communicants. Of these, there are connected with the General Synod, 23 synods, 695 ministers, 1,255 congregations and 110,450 communicants. The rest are embraced in other synods. There is a General Synod at the South. A new synod is projected, on the basis of a more strict adherence to the symbols; a convention for this object was held at Reading, Pa., in December, 1866, attended by representatives from 15 synods; but no further action has yet been taken. The two western Scandinavian synods number 40,000 members. The emigration from Scandinavia alone last year was 29,000, chiefly Lutheran. There are 29 Lutheran periodicals in the United States, (14 of which are in the German language), 15 theological schools, and 17 colleges.

Episcopalians.

The Protestant Episcopal Church numbers 34 dioceses, 44 bishops, 2,416 priests and deacons, 2,850 parishes, 161,234 communicants, 151,819 Sunday School scholars. Its contributions in 1866, were over three millions of dollars. The Southern dioceses, separated during the war, are now restored.—The Board of Foreign Missions expended \$71,000; domestic missions \$54,465. The receipts of the Evangelical Knowledge Society were \$40,998. Twenty-eight of the bishops of this church have published a protest against ritualistic innovations.

Reformed Dutch.

Churches, 444; ministers, 461; communicants, 57,846; Sunday School scholars, 46,411; contributions for congregational objects,

\$765,890, for benevolent objects, \$277,209. Its last Synod, by a vote of 109 to 10, has submitted the question of dropping the word "Dutch" from its title and adopting the name of the "Reformed Church in America."

German Reformed.

Both classes from the late Confederate States, Virginia and North Carolina were represented in the Triennial Synod of 1866. It has two synods, 29 classes, 476 ministers, 1,162 churches, 109,258 communicants, 11,088 baptisms; contributions for benevolent objects \$60,882; 5 colleges and 3 theological schools; 9 periodicals. The Tercentenary of the Heidelberg Catechism was duly celebrated, and an excellent edition of the same was issued. In connection with this, more than \$100,000 were raised for the colleges of the Church. It is proposed to drop the word "German" from the title of the church. A new Liturgy is under discussion, opposed chiefly on account of its high sacramental tendencies.

Roman Catholics.

The Roman Catholic Church in the United States consists of 43 dioceses, 3 vicariates apostolic, 45 bishops—the diocese of Baltimore being the Metropolitan See. There are 3,795 churches, 2,317 clergymen, 49 ecclesiastical institutions, 23 colleges, 134 schools for girls, 66 asylums, 26 hospitals. The whole number of Roman Catholics in North and South America, is supposed to be forty-five millions; in the United States there are probably about four millions—much less than the immigration of Catholics with its natural increase. The Second National Council of this church was held in Baltimore, October, 1866; it professed anew the unconditional adhesion of the church to the papacy and its temporal power. The amount subscribed to the papal loan in the United States, to March 1st, was \$2,300,000. The power of Catholicism is here chiefly felt in the large towns, where foreigners congregate; its political influence is strong in a few localities.

Other Denominations.

The United Brethren in Christ, (organized 1774) is "Arminian in doctrine and Methodist in polity." It has 4,255 preaching places, 3,297 societies, 91,570 members; contributions \$341,279. The Moravians—89 mission stations; 307 preaching places; 371 missionaries, male and female, and 882 assistants; expended \$120,189. Under the religious instruction of the Unitas Fratrum there are 177,699 persons in Europe and America. The adult communicants number 14,240.

The Universalists number about 600,000; they raised for their denominational objects last year \$1,665,000; they propose collecting \$100,000 for a missionary fund. There has been some attempts at a union between them and the Unitarians.

The Friends or Quakers of the orthodox side number 54,000; the Hicksites, 40,000. They contributed largely to the funds for the relief of soldiers during the war, and aid the freedmen liberally. In Philadelphia they have recently contributed \$125,000 for a school for colored youth. The Shakers number 4,700; the Second Adventists, 20,050; the Swedenborgians, 5,000; the Mormons recruited chiefly from Europe and now divided among themselves; the Spiritualists—an indefinite number, easily aggravated.

The Ladies Will Vote if Allowed.

It will be remembered that a correspondent recently inquired whether ladies would generally overcome difficulties and unpleasant circumstances and go to the polls if allowed. A lady answered thus:

"Talk about tooth-ache, head-ache, neuralgia and fever! keeping us away from the polls. It is enough to give us all four at once, and the night mare beside, to see men shilly shallying with the destiny of a nation, that has been and still might be, the light house of the world. Another, and the most important question is, Who will take care of the baby? There would be some sense in the question, if it were not that woman's heart, unlike man's is infinite in affection. However, a good many papas, would oblige society, by staying at home now and then with the baby themselves.

The women that followed fathers, husbands and brothers to the camp, the battle field and the hospital, through summer's heat, and winter's sleet and mud, braving danger, disease, and death, and the smell of gunpowder and blood will not be very likely to quail at a little tobacco smoke. Surely, such of us, would not hesitate, as are in the habit of wading through ponds of tobacco juice, so vast that one cannot help thinking, if tadpoles could live in such an element, there would soon be frogs enough in our churches, and lecture rooms, to banish the necessity of choirs and glee clubs. Such want of politeness in men is a poor excuse for not allowing women to vote. O! how I wish Congress would vote an appropriation of common sense, to the male population of the United States.—With due respect to the opinions of others.—*Advance.*

BE WISE IN TIME.—A young prince, whose mind had learned in some degree to value religious truth, asked his tutor to give him suitable instruction, that he might be prepared for death.

"Plenty of time for that when you are older," was the reply. "No," said the prince, "I have been to the graveyard and measured the graves and there are many shorter than I am."

Two Dollars in Advance.

After six months Two dollars and fifty cents. These are the terms of subscription to the AMERICAN LUTHERAN. Will our subscribers please take notice of this and act accordingly. We are sometimes hard up for money to meet our liabilities for paper and work, because our subscribers do not all observe this rule of payment in advance. Most of the subscriptions begin with the New Year; this month of this year have already passed away, and the great majority have not yet sent in their subscription. We have also some subscribers on our list who have not paid anything for two or three years, although we have sent them notice of their indebtedness several times. What shall we say to them. We hope and believe they do not intend to cheat us, but hope deferred makes the heart sick. Come, brethren, we need the money most urgently just now. You have each but a small sum to pay, but all those little sums together would make a large enough amount to help us out of our trouble at this time.

A Watchman Fallen.

The "Lutheran Watchman" edited by Prof. J. A. Schmidt, at Decorah, Iowa, expired on the 15th of December last. It was a small English paper published in the interests of the Missouri symbolists and one of the Scandinavian synods of the north west. It was never edited with much spirit or ability, the editor and correspondents appearing to be imperfectly acquainted with the English language. The early death of this paper (It was scarcely two years old) is another evidence that German symbolism cannot be propagated successfully in America in the English language.

Americans in the nineteenth century, with liberty of speech and conscience and an open Bible before them, will not suffer themselves to be entrained by the notions and usages of the 16th and 17th centuries; they have too much piety and common sense for that. We should therefore not be unnecessarily alarmed at the apparent progress of German symbolism in the church at present. The descendants of the Germans who become English and attach themselves to the English Lutheran church will become Americanized. The hopes of the Lutheran church of the future in this country are based on the American Lutheran branch of it.

With its dying breath this Watchman speaks of the General Council that was organized at Fort Wayne, in tones of the deepest despondency. We will give an extract or two for the benefit of our readers:

"A very wet blanket has been thrown over the ardent hopes of many who expected the 'Church Council,' which was formed at Fort Wayne, would place itself fairly and squarely upon a basis of uncompromising fidelity to the time-honored principles and usages of our Church, as they flourished in days of old.—The practices, however, which it intends to tolerate, reveal a radical flaw either in its comprehension of Lutheran principles, or in the honesty of its professors, or in both. In adopting the whole of the Symbolical Books, and professing strict adherence to its contents, they have evidently assumed to carry a very heavy load, if that peculiar spirit which has of late developed so formidable an amount of courage in the columns of the *Lutheran and Missionary*, (as we are inclined to believe,) is to be the leading and controlling spirit in the newly-formed body. Surely, if such should prove to be the case, they will find out before very long that there are dangerous, very dangerous, breakers ahead, toward which the new-launched vessel is directly steering.—What most astounds and dejects the observer at this distance, is the open and determined declaration that the Council is meaning to develop a Lutheranism of its own, not the historical one of 'other days and lands.'—Such flourishes manifest a great deal, indeed. These who are of the opinion that Christianity, or Lutheranism, (which holds and confesses Christian doctrine in its purity,) is so variable a thing that it may, according to 'days and lands,' change its features into all sorts of grimaces, labor sadly under a very grave mistake as to the nature and vigor of God's eternal truth."

Conversation in the Sanctum.

Between Peter, John and James.

John—(Reading in Brobst's "Zeitschrift.") James—What interests you so much in that dull, prosy German paper from Allentown?

John—Here is an article about Father Albert that surprises me very much. I am sorry to see so old and venerable a man speak disrespectfully of prayer meetings.

Peter—Will you please to translate the article, so that we may all understand it.

John—(Translates) "We are glad to hear that Father Albert's health is better than it was formerly, and that he can serve congregations again. A few weeks before Christ, he was so ill that he had just confirmed 29 persons, and had immediately formed another class of catechumens (which the whole congregation is invited to attend) whom he intends to instruct during the winter; for he writes, 'this is much better than those many so-called prayer meetings, because the people are taught in the catechetical class how to pray right. Yea the catechism is itself an excellent prayer book.' Then pastor Brobst, the editor, adds this pious ejaculation: 'Thank God! Father Albert gives such a good example to the young preachers by his faithful instructions in the catechism.'"

Peter—It is sad, to hear such language from Father Albert, and it shows the baneful influence of symbolism even on a good man.—I have known Father Albert in his younger days, when he had revivals of religion in his congregations and was a warm friend and

advocate of prayer meetings, and no doubt much good was accomplished by his protracted meetings and prayer meetings. But now, since he has cast his lot with the symbolists, he can sneeringly speak of the "so-called prayer meetings." It is sad and pitiful to hear an old man, almost on the verge of the grave, speak disrespectfully of a means of grace enjoined in the Holy Scriptures and practiced by the Apostles and early Christians.—As to calling the catechism a prayer book, that is simply nonsense. The catechism is a very good guide for religious instruction in the fundamental truths of the Gospel, but it is no prayer book.

James—What do you say to the editor's ejaculatory thanks, that Father Albert gives the young preachers such a good example?

Peter—It is in bad taste, and the implication it conveys is false. In the first place when he sneers at prayer meetings he gives the young preachers a very bad example, and in the second place when it is implied that the young preachers do not have catechetical instruction, a false impression is sought to be made, for some of the young ministers catechize more than some of the old ones.

James—Does this German paper circulate in any of the General Synod congregations?

Peter—I think it does to some extent.—While the Pennsylvania Synod belonged to the General Synod the "Zeitschrift" gained a footing in many of its congregations, but now, after the secession every pastor who desires to promote vital godliness, and keep up prayer meetings in his congregations, should try to banish this paper out of his church.

John—I hope the General Synod at its next meeting in Harrisburg will be able to inaugurate another German paper and that will obviate all difficulties.

James—Here is the *Lutheran and Missionary* just come to hand. I have just been looking over an interesting article headed "Lutheran Ritualism," evidently from the pen of Rev. Dr. Krotel, pastor of St. Mark's church in Philadelphia. He seems to be very much annoyed by strange rumors and ominous reports circulated about his church. For instance, he says they have a gasolin in the ceiling of his church of one hundred burners, and they find it necessary to keep one of them burning all the time. From this circumstance, he says, the report has gone out into various parts of the land and is frequently believed by many that the perpetual light is kept up in St. Mark's and that it is an *ignis fatuus* to lead the people to Rome. Yea more, he thinks there are credulous souls "who would unhesitatingly receive the statement that the symbolists in Philadelphia and elsewhere when they celebrate the mass, (for our readers know that we do celebrate the mass of course) they elevate the host, sing the service in the Latin form given in the Symbolical Books (?) wear robes of red, white, and blue, imbroided with crosses six yards long, and have little white robed Lutheran boys, who ring little silver bells, and swing brass censers."

John—I believe this is the same church that erected a large cross on its steeple, which was afterwards blown down by the wind, and many people thought it was a very ominous occurrence.

Peter—I believe the symbolists as a class are very superstitious. These rumors must annoy Dr. Krotel very much, as the whole tenor of his article evidently shows. It reminds me of a passage of Scripture, 'The wicked are like the troubled sea, that cannot rest, whose waves cast up mire and dirt.'

James—It seems, in some of their other congregations they have trouble too. For at the close of the article he gives an instance of one of their ministers who one Sunday morning surprised his people by getting his choir to sing the "Kyrie." The next day one of his most worthy members came to see him in great trepidation and asked him, whether that thing which the choir sang was the *Symbolical Books*?

Peter—This shows the great ignorance of the laity in regard to these Symbolical Books, and yet at the meeting of their General Council in Fort Wayne the laymen along with the ministers adopted the whole of the Symbolical Books as their confession of faith. It appears to me to be a sin and folly to induce men to subscribe to a confession of faith which they know nothing about.

Church News.

NEWPORT.—Having received several urgent calls to come over to Germany to assist an aged brother in holding a protracted meeting, I finally consented. I preached on Sabbath evening, Monday and Tuesday evening, the result of the meeting is the conversion of quite a number of persons. Bro. Shafer has quite an interesting meeting in progress at the Markleville church. The meeting has been in progress for some weeks yet the interest is unabated, and bids fair to revolutionize the whole community, the work is confined to neither age nor sex, quite a number of old persons were converted, and still the inquiry is made, what shall we do to be saved.

J. H. D.

MEETING OF THE GENERAL SYNOD.

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

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

CONFERENCE MEETING.

The Brethren composing the North Branch Conference, according to the division of the Susquehanna Synod, assembled in the Ev. Luth. church at Bloomsburg, Pa. Rev. B. F. Alleman, Pastor, on Monday evening Feb. 10th, 1868—on which occasion Rev. M. L. Shindle preached the opening sermon from Isa. 60: 2.

On Tuesday morning Rev. M. L. Shindle was elected President *pro tem*, and Rev. J. B. Keller, Secretary *pro tem*.

The following clerical brethren were present: Revs. Alleman, Born, Beckner, Keller, Rhodes, Rice, Sherts, Shindle and Shoup.—Absent Revs. Domer and Hemperly.

Lay delegates, Messrs Jacob Beidleman, Wm. Martin, J. H. Engel, Michael Sanders, Samuel Bidleman, Philip Creary, W. E. Caveny and Charles Seiwel.

Conference then proceeded to effect a permanent organization by the election of officers for the year. The President and Secretary *pro tem* were elected as regular officers and on the second election Rev. D. Beckner was elected Treasurer. The claims of Penn'a. College were presented by its agent Mr. Lloyd Knight and a resolution of encouragement was given to the agent. A letter from the Publication Society giving a plan for the publication of books was read and the plan seemed to commend itself favorably to the minds of the brethren.

The following Resolutions were offered and adopted:

Resolved, That it is the sense of the Conference that dancing is contrary to the Word of God and morally and physically detrimental to those who engage in it.

Resolved, That we as exponents of the truth as it is in Christ should earnestly lift up our voices and fearlessly exert our influence against this popular and growing evil.

Resolved, That it is the sense of the Conference that it is contrary to the teaching of our Holy Religion for any church member to engage in, or countenance dancing. A committee was appointed to draft a constitution, by-laws and order of Business and ordered to report at the next meeting of Conference to be held at Sunbury on Tuesday previous to the meeting of the Susquehanna Synod.

The following Resolutions were offered and adopted:

Resolved, That Conference recommend that a special Jubilee meeting be held in each charge, and if possible in each congregation within its bounds during the remainder of this Jubilee year, at which meetings the several pastors shall endeavor to secure the presence and assistance of one or more of the neighboring brethren, and that special efforts be made for the procuring of Jubilee funds.

Resolved, That the interests of the Sunday School are so important in the estimation of this Conference that we regard it as highly beneficial to connect with each convention of Conference when practicable a meeting of the Sunday School of the church in which Conference is held.

Resolved, That the Sunday Schools of our Conference should be under the supervision of the Pastor and Church council.

Resolved, That a committee be appointed to explore the most promising portion of our missionary territory and be requested to report concerning the prospects at our next meeting with a view of reporting to Synod—Committee Revs. Alleman and Shoup.

Reports on the state of Congregations were on motion omitted. The question, how can we bring our laity to the true standard of practical Christianity was selected for discussion, and Rev. Rice appointed essayist for the next meeting of Conference.

After a vote of thanks to the kind people of Bloomsburg and the usual closing services Conference adjourned to meet at the time and place already specified.

SECRETARY.

INSTALLATION.

On Wednesday Evening, Feb. 19th Rev. F. Klinefelter recently elected pastor of St. John's Ev. Luth. Church, Tremont, Pa., was installed according to the formula of the General Synod. Rev. E. Henry delivered the charge to the pastor and Rev. J. B. Keller presented the duties of a congregation to its pastor.

The services, although occurring on a week day evening, brought together a full house of attentive hearers. Bro. Klinefelter's spirit of self-denial, his earnest desire to be useful in the cause of Christ and his willingness to follow the leadings of God's providence are certainly worthy of imitation. The congregation is small in point of numbers, but they appear willing and ready to co-operate with their pastor in the work of the Lord's vineyard. From what we could gather during our short stay, we would infer that a door of extensive usefulness is opened for our dear brother at Tremont.

May the relation thus consummated under such favorable auspices be intimate, peaceful, pleasant, and profitable, and may they between whom it has been formed at least be brought to the enjoyment of eternal rest, where pastor and people, redeemed and sanctified from sin, shall meet in the great congregation and unite in forever singing the song of Moses and the Lamb.

Feb. 24, 1868.

SCRIBBLER.

HARRISBURG, PA.—A series of meetings has been in progress in the First English Lutheran Church in Harrisburg under the pastoral charge of Rev. G. F. Stelling. Up to this time twenty persons have professed conversion. The meeting is still in progress.

As a TONIC AND APPETIZER, none can equal the effect of Dr. H. Anders' Iodine Water. Unlike all stimulants its effect is permanent, building up the body, and giving strength and vitality to all parts of the system. In old and Chronic cases it may be used with almost a certainty of success.

"THE HANDWRITING OF GOD" is the title of a new and important Book of testimony to the prophetic truth of the Bible. We direct the attention of our readers to the advertisement.—Wanted, Men and Women of Christian character, in another column.

ORPHAN HOME AT LOYSVILLE.—We have learned that the directors appointed by the Synods have made a purchase of the Loysville Academy in Perry County, Pa., with the addition of twenty-five acres of land adjoining. Rev. P. Willard up to this time agent of the Lutheran Publication Society has been appointed superintendent.

PITTSBURG.—A gentleman from Pittsburg has given us the information that the members of the English Lutheran Church in Pittsburg, remaining faithful to the General Synod have purchased a church from the congregationalists situated on Hand street, at the price of fifteen thousand dollars. Also that Rev. Stuckenberg of Indianapolis has definitely accepted a call from the congregation and expects to take charge by the first of April next.

DONATION VISIT IN BERRYSBURG, PA.—We clip the following from the Upper Dauphin Register: On Tuesday afternoon of this week, the Lutheran congregation of Millersburg got up a donation party, designed as a "surprise" for their esteemed pastor, Rev. Fensler, residing at Berrysburg—and a complete, yet agreeable surprise it was. About forty of the personal friends of the pastor, after supplying themselves with an abundance of "good things to eat," and many valuable presents, provided with comfortable sleighs and equipped with robes, started on their errand of grateful remembrance. Arriving safely at the parsonage they found the good lady alone, Mr. F. being at that time engaged dispensing the word of life to his congregation at Berrysburg, (having a revival meeting in progress). The object of the unexpected visit being explained to the bewildered wife of the faithful minister, the ladies at once set about preparing the sumptuous repast provided for the occasion, when Mr. Fensler was sent for who, upon arriving, stood aghast at the scene before him.

After mutual congratulations, singing and prayer the party repaired to the dining room, and it is useless to say what transpired there. The last programme of the occasion was the presentation, which consisted in gifts of dress goods, muslin, fancy articles, groceries, dried fruits, jellies, &c., amounting to a very respectable sum; and, as a capstone of the whole affair, a purse containing a respectable amount of "stamps" was added to the already large stock on hand. At a late hour the generous party left the happy family en route for home, well satisfied with the events of the evening.

For the American Lutheran.
Revival at Carlisle, N. Y.

The Frankan Evangelical Lutheran church of Little York, located in Carlisle, Schoharie county, N. Y., has just passed through a glorious revival. The pastor, Rev. J. R. Sikes, has been an instrument in the hands of God, in accomplishing a work, that will tell in time and eternity. The condition of the church at the time Bro. Sikes was called to its pastoral care, was laudicane, "neither cold nor hot." Heart and church divisions existed.—Some were so far backslidden in heart and practice, as to not have even the form of godliness. But a remnant remained. Enough righteous to save the city, as the sequel will prove.

The larger portion of the surrounding community, who were not members of the church rarely, if ever, attended the house of God, except on funeral occasions. Gambling, horse trading, horse racing and visiting on the Sabbath was the order of the day. The young people were dancing their souls and bodies to hell as fast as the wheels of time would let them. Bro. Sikes' sermons on dancing has abated the nuisance. It is a sovereign remedy if applied in large doses.

The dancers rallied all their available force, but came to grief. The revival progressed. They could not overthrow the work of the Lord. Christ's words proved true, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

The gospel trumpet is blown in Zion. God's people heard and were glad.

"The glorious time is rolling on."

The gracious work is now begun.—The backslider is troubled, the careless sinner alarmed. Soon the small church was filled to overflowing, and the altar nightly surrounded with penitents, anxiously inquiring what they must do to be saved; and thus the showers of divine grace continued to descend, until 83 were willing to confess Christ before a dying world, and what is still better, most of these are the happy subjects of pardoning grace, having "found him of whom Moses and prophets spoke." Glorious doctrine! "Being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ."

The moral and religious aspect of the community, how changed! Church going for Sabbath breaking! Praying for profanity! Honesty for cheating! Prayer meetings for dancing! Christian fellowship for the card table! Family altars erected and maintained in lieu of drunkenness! On Sharon Hill a prayer meeting is established, and meets every Thursday and Sabbath evening. This section of country has been settled nearly a quarter of a century, and within the memory of the oldest inhabitant, no meeting for prayer was ever held. The ground has been occupied by the anti-nomians and Universalists, and hence no prayer meetings nor Sabbath schools. We can truly say, the blind see, the deaf hear, the dumb speak, the lame leap for joy, the lost are found, and the dead are alive.—"This is the Lord's doing, it is marvellous in our eyes." The ordinance of Baptism is administered, and converted persons are added to the church every Lord's day.

Bro. Sikes was kindly remembered with a generous donation for his extra labors in the Lord's vineyard. He is now engaged in a more powerful revival at Argusville—a great outpouring of the Spirit. Six or seven sermons have been preached, and over 80 have come forward for prayers. Thirty came in one evening. Last night 9 came. The constant cry is, "Still they come." Brethren, keep looking to the Lord. Pray for us.

J. V. V.

English Mission in Lock-Haven.

We took charge of the above about the middle of April last, and have steadily pursued our legitimate work until the present.—Since the division of the original congregation into German and English, by bro. Sell, the latter for certain reasons did not seem to prosper very well. Indeed, the aspect of affairs one year ago was so disheartening that neither the Synod, nor the few members left could look forward with much hope to its future prosperity.

But our heavenly Father entertained purposes of mercy—notwithstanding our fears—towards this struggling little band; and now with prudence and care this "little one" may yet become a large and influential congregation.

But to the facts; we received into church fellowship by baptism, confirmation, and otherwise fifty-five persons, many of whom were heads of families. This was the result of much pastoral visitation in connection with a protracted effort of several weeks. We have now a membership of about 90, nearly all of whom seem to be alive to the interests of the church, and not only pray, but work with it well. We have also secured an excellent church council to advise and aid the Pastor in his labors of love.

The Female members have undertaken to pay for a lot upon which to erect a suitable church building. A corner lot has been purchased situated in a central and beautiful part of the town for \$2000. Through the commendable zeal and industry of the ladies, the amount requisite for the first payment has been secured with a balance of \$150 surplus in the treasury. A Grand Festival just closed has netted us about \$400. Two hundred and fifty more was raised by contributions from the citizens of the place. A charter has been applied for and we shall soon be able to proceed legally in the transaction of business.

Subscriptions will be taken out at an early period for the erection of a church edifice, headed with \$1000 by a female member, whose worthy example I hope will be followed by many others. Altogether, things look hopeful for the "mission."

In this connection and before closing I desire to return my hearty acknowledgements to the members of the congregation for a very respectable donation received a few weeks since, and trust that the harmony and goodwill which promoted the latter may continue to exist between Pastor and people—and that together we may invoke to the continued blessing of Almighty God on our future labors, rendering unto him alone praise for mercies past.

Yours &c.

Feb. 20, 1868.

R. C. FLETCHER.

For the American Lutheran.
A Beautiful Pagan Idea Christianized.

Pythagoras, one of the most learned philosophers of Greece, and one of the most religious men of an irreligious nation, once made the following sensible remark, "The sum of religion is to be like the object of our worship." This poor blind pagan trying to grope his way from the moral darkness of paganism into the clear light of the true God, has here stumbled upon one of the most beautiful thoughts revealed in the Word of God. In the 115 Psalm, David referring to the false gods of the heathen, says, "They that make them are like unto them, so is every one that trusteth in them." That is, those that have much confidence in false gods, as to worship them will be like them. This fact is fully illustrated in the character of all pagan and idolatrous nations. The idea of the Grecian philosopher would however, have been more intelligent, and more confined to the truth, if he had said, "The tendency of all religion is to make the worshippers like the object of their worship." This is perhaps the idea that was floating in the mind of Pythagoras.

This is based upon the philosophical principle that the stream can never rise higher than its source. As the gods with which the Greeks were acquainted were not famed for their moral purity, of course Pythagoras did not mean that the sum of religion was to become morally pure. But he meant that they should become like the false gods. In this he was certainly correct, and the history of the pagan nations of the world have demonstrated it. Now it is well known that man like all other animals is an imitative creature. He learns everything by imitation. It is well known that we learn to speak only by imitation, just as the dog learns to bark by hearing others bark. I once saw a deaf dog, and he never barked, for the same reason deaf persons are also mutes. They have all the organs of articulation, but cannot use them because they do not know how. A rooster shut up in a solitary cavern when a young chicken by himself, would never crow.

Now as a man is an imitative creature, he generally imitates those whom he is taught to look upon as his superiors. Hence every body knows that children will imitate their parents. In one of the German districts a good school-master was dismissed because he squinted, the parents were afraid their children would become cross-eyed.

Polytheism was carried to a fearful height in Greece, there were no less than 30,000 recorded in the Books of the Pantheon, and yet not one in all that polytheistical catalogue that was free from pollution and crime. Even their chief celestial gods such as Jupiter, Mars, Apollo, Bacchus, Mercury, Juno, Minerva and Venus were a vile and impure and polluted set—they were represented in their Mythology as malicious, revengeful, deceptive, intriguing, filled with anger, and raging and burning with passions of the most revolting and degraded kind. They loved war, rapine, and murder, they were guilty of the most revolting and debasing crimes. This wretched rabble of moral pollution and crime was presented to the poor ignorant multitude for their worship. And these were the purest and most virtuous of their gods, what must their inferior gods have been? Their religious ceremonies fully corresponded with the licentious character of their gods. It is a well known fact, too, that the vices and crimes which were attributed to the gods, generally

prevailed among those who worshipped them. This was perfectly natural, for they looked up on their gods as superior beings, and it would of course be the height of their ambition to be like them.

Now the Egyptians, Greeks, and Romans were the most enlightened, intelligent and refined pagan nations of antiquity, and yet some of their religious ceremonies were so beastly and revolting that we cannot pollute our pages with their recital. Need we wonder at the moral pollution of those nations.—And what must the moral condition of the ignorant and savage nations have been? Paul in the first chapter of Romans gives a true picture of the moral condition of the world. See latter part, verse 23: "They change the glory of the uncorruptible God into an image made like to corruptible man, and birds, and four footed beasts, and creeping things.—Wherefore (on account of these things) God gave them up to uncleanness." "Uncleanness" this one word expresses the state of moral pollution among the Polytheists of antiquity. It is well known that the nations of the earth have done just what Paul here states, they did worship, "birds, and fourfooted beasts, and creeping things" and he might have extended his catalogue even farther, and said that they worshipped fire, and water, and the air, trees and flowers and vegetables, and almost every thing in creation, but the Great Creator. We know that some nations worship owls, and vultures, and eagles and storks. Others worshipped bulls, goats, and sheep and dogs, and wolves, and even monkeys, whilst others paid their devotions to serpents and frogs and crocodiles, "creeping things" coming up to the very letter of Paul. The more refined and elevated among the Greeks and Romans did not believe in the gods, like Numa and Cicero and Seneca, Socrates, Plato and Aristotle, they looked upon all religion as a state affair, and their national mythology as a mere figment. Hence the higher classes were at least more elevated in sentiment, if not purer in heart. The North American Indians being no idol worshippers, are far more elevated in sentiment than those miserable wretches who worship the monkey or the serpent. And hence the Christians who worship the Great Creator, who is the source of all moral purity and all goodness and compassion, must of all the inhabitants of earth be the most elevated and pure. Jesus said to his disciples, "Be ye perfect as, (like as) your father in heaven is perfect." Here is the model at which Christians must aim. It is said a man can never become a first rate painter unless he goes to Italy and looks upon the productions of the Great Masters. There he can see the creative power of human genius and there he catches the inspiration that makes him an artist. I knew an artist of no mean attainments, who had painted many portraits that were much admired. He visited Italy and saw the mighty works of the immortal painters—when he returned to this country he told me that he was ashamed of all the pictures he had made before he went to Europe. His conceptions of the beautiful, art were elevated by looking constantly upon those grand old works. Thus we are told, Ex. 34, 29. That when Moses had talked with God on the Mount and came down to talk with the people, his face shone to such an extent that he had to put a veil over his face before the people could approach him! That was a beautiful idea advanced by a pious mother when her little girl asked her this question, "Mother what makes you always look so pleasant when you come out of the closet?" "Why my child I always talk with my Saviour there."

The individual that spends much of his time in conversing with God, must become good and holy. By the long and intimate intercourse of the mothers with their Lord and Master they were naturally formed and moulded into his image. Even the fiery and impetuous Peter, became in the end mild and amiable and gentle as the beloved John. It was by intercourse with Jesus that the cruel and ferocious Africaner, who used to drink the blood of his slain enemies from human skulls, became as gentle as the lamb! It is the worship of the true and living God that has transformed the ancient savage of England and Germany and all Europe into refined and civilized nations. Is it not true then, that the sum of Religion is to make us like the objects of our worship? Paul says all the elect are, "to be conformed to the image of his Son" Rom. 8, 29. We are now says John the "sons of God, but it doth not yet appear what we shall be."

To be the sons of God is to be like him in our moral nature. The more we contemplate the Great Father of lights, the more will we become like his dear Son. "If any man have not the spirit of Christ he is none of his." No one can have the spirit of Christ without having close and constant intercourse with him. We must be united with him as the branch is united with the vine, and thus we must draw our spiritual life from him. This life union with Christ is the very essence of spiritual Religion. But our resemblance to Christ will of course here in this world be more or less imperfect. But John tells us in his first Epistle 3: 2. "When he shall appear we shall be like him, for we shall see him as he is." In the blessed world to which all Christians are hastening, "we shall be like him," what a glorious thought? When we shall have laid aside these habiliments of clay and our blood washed souls shall be introduced to that "happy land where saints immortal dwell" there we shall be like him. R. W.

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LOCAL ITEMS.

Photographs.

On last Tuesday, happening to be in Harborside, we called at the Gallery of Mr. C. S. Roshon, No. 424 Market Street, and bro't away with us four large and well executed photographs of the editor of the AMERICAN LUTHERAN. Mr. Roshon has an extensive and well arranged gallery, and is at all times prepared to take pictures of every size and on reasonable terms. Persons who wish a good photograph of themselves or their friends would do well to call on this obliging and enterprising artist.

We call the attention of our lady readers to the advertisement of Mr. Wm. P. Hopkins, in another column of this paper. The "Keystone," "Union," and "Champion" Skirts are offered for sale by him.

We call the attention of our readers to the advertisement of Mr. Zach. Keely in this week's issue. Those wanting building material such as Doors, Blinds, Sash, Shutters, Mouldings, Door and Window Frames, can be accommodated by calling at his factory.

THE LECTURE ROOM of the Evangelical Lutheran Church has been entirely changed, and nicely repainted. It presents a very new and adapted for the comfort and convenience of the Sabbath School teachers and scholars. One of the most desirable things in connection with any church is a suitable and comfortable place for Sabbath School purposes. We think that the ladies of the "Mite Society," through their committee Mr. J. G. L. Shindel, Col. W. F. Wagenseller and J. S. Shindel, Esq., have displayed good taste in this matter, and are entitled, and should receive the thanks of the entire congregation.

This Sabbath School by the blessing of God, is in a flourishing condition. It is in the hands of an efficient superintendent and a corps of devoted and faithful teachers.

May the great Head of the church, He who loves children, bless all the Sunday Schools of the church and of the land.

THE MIDDLE CREEK RAIL ROAD.—We have received a pamphlet containing the Report of the President, Chief Engineer, and Treasurer of the Middle Creek Rail Road Company. The company was organized in October 1866, and in the summer and fall of 1867 the final location of the road was made. Northumberland was made the eastern and the Pennsylvania Central Railroad at Lewis-town the western terminus of the road. At Northumberland it will make connection with the Lackawanna and Bloomsburg Rail Road, which runs directly into the heart of the coal fields in the state, and forms a thorough line to New York that will compare favorably as regards distances with any existing routes. The Board feels gratified in being able to say that the prospects of the early completion of the road were never more encouraging.

MUSCULAR DEVELOPMENT.—It has always been admitted we believe, at least for a number of years, that men, while engaged in mental labor, or endeavoring to elevate the standard of intellectual culture, should not neglect a thorough physical education as necessary to the improvement and enjoyment of body, mind and soul. While, however, it has been admitted to be necessary, it has many other important duties, been most sadly neglected. Running and jumping in the open air was always regarded as very proper and healthy for boys, but through a false modesty or prudishness it has been thought improper for girls to do so; and while mere children, they must act as young ladies, and never move except in an exceedingly nice precise and measured manner. Anything that required muscular effort was regarded, and is yet by some, as vulgar and should not be indulged in. This prejudice, however is giving way to a more enlightened and intelligent view; and physiologists tell us that this muscular exercise is just the thing our girls and ladies need. They want active vigorous muscular effort, such as walking, riding on horseback, calisthenic and gymnastic exercises.

This important matter occupies a prominent part in the instructions at the Susquehanna Female College. While Mr. Domer is the last man to attempt to lower the standard of intellectual culture and discipline, he does not neglect the muscular development of his young ladies. He knows that without a proper exercise of the muscles the other portions of the body must suffer, and to provide for this he has regular exercises in gymnastics and calisthenics under the efficient direction of Miss Gilbert. The time is gone by, we trust, when any will be found to object to this physical training. Why the old Greeks the heathen did not neglect it. We are informed that while they thoroughly disciplined the intellectual power, their "seminary of learning" was the gymnasium for muscular exercises, in which both men and women engaged and regarded as equally important as an intellectual effort. Let parents and guardians remember these facts, and if they have the right kind of an interest in the health and happiness of their children and wards, they will see that this is not neglected when they send them to school. In this respect, as well as in many others, we believe we are safe in saying, that the Female College here is in the advance of many others. Let our people, no longer be silent in reference to its advantages. If persons abroad are made acquainted with its workings, we are certain they will the more appreciate it. Go and see.

Ninety-Five Theses

for the Jubilee of the Reformation. Baltimore, T. N. Kurtz.

This is the title of a pamphlet sent us by a friend. The author's name is not given but whoever he is, he appears to be well acquainted with his subject and handles it with a master's hand. The Theses bear on the controversy now agitating the church and deal with heavy blows on symbolism. We shall make some extracts occasionally from its pages.

DIED.

LEISENRING.—On February 24th, 1868 WILLIAM M. KEMP, infant son of George W. and Georgianna Leisenring.

MARRIED.

By Rev. M. L. Shindel, Feb. 25, 1868, at the residence of the bride's Father. Mr. J. S. Burkhardt, to Miss Lizzie Schoch, both of Selinsgrove.

By the same assisted by Rev. S. Domer, Feb. 27, 1868, Mr. Michael Schroyer and Miss Mary Lloyd, both of Selinsgrove.

By Rev. P. Anstadt, Feb. 23, 1868, at the house of the officiating minister, Mr. Enos H. Brouse to Miss Hattie Haas.

Susquehanna Female College. SELINSGROVE, PA.

The Spring Session will begin on Tuesday, March 3d, 1868.

For particulars apply to S. DOMER, PRINCIPAL.

Feb 20 1m

Missionary Institute. SELINSGROVE, PA.

The spring session will begin on Tuesday, March 3d, 1868.

For particulars apply to P. BORN, PRINCIPAL.

Feb 20 1m

WEBSTER'S UNABRIDGED DICTIONARY.—No pains or labor could have been spared in making this edition what it is. We think this work, now, is all that we can expect in a dictionary. We give it our *unqualified commendation*, and hope to see a copy of it in every school-district, and in every editor's room, and in every family in Pennsylvania.—*Presbyterian Standard.*

A Novel Plank Road.—If all the Hay and Track Scales alone which the Messrs. FAIRBANKS have in use were consolidated, the result would be a plank road longer than from Philadelphia to Harrisburg, and they were never adding more plank to this road than now. The fact carries considerable weight with it.

Is Christianity Alive or Dead.

"But Christianity has lost its power. It is not believed. Practically it is extinct." Is this, I ask in calmness and sobriety, true? To me, looking at the question as boldly, broadly and soberly as I can, it appears that the aspect of affairs is for Christianity more promising now than it has ever been. Christianity was never so low and pure—never did Christian zeal burn with so clear and ardent a flame—as at this hour. Monastic Christianity was very narrow and very sickly Latin Christianity, though one of the most glorious things ever beheld on this earth, was cramped with superstition. Protestant Christianity, as organized at the Reformation, was grievously, inexpressibly injured by the worldliness of its patrons, by the secularity of its arrangements, by the rigidity of its forms, by the scorning intellectualism of its spirit, by the paralyzing influence of its great sin in gnashing its teeth with furious hatred against those who, a few years before, had been accompanied with as fellow Christians. The Christianity which was vital at this hour, the Christianity which more or less inspires devout and intelligent souls in all churches, and in all civilized nations, is a gentler, purer, more beautiful spirit of moral life than ever in this world breathed in an equal number of human bosoms. Only of these latter days—now is the fact wonderful, for the truth in its simplicity is always the highest and the last attainment of man—have we really learned that tolerance, mercy, brotherly kindness are of the essence of Christianity.

But after all it is not Christianity practically a failure? "The millions suffer yet." Well, there is a truth in that; but let us speak composedly on the subject. Is it true their suffering is a prevailing condition of Christians, either as individuals or as families? Is it not rather a fact that Christian virtue, whether by the calm it breathes within, or by the activity, sobriety, contentment which it enjoins, is the most powerful of talismans for conjuring happiness to the heart and to the hearth. If you look, you will find that the grumblers of this world are not, as a rule, the Christians. Again, is it not one of the boyish impressions, most surely and rapidly dissipated by any real inquiry into the facts of history, to suppose that "the millions" were ever happier than now, if they were ever so happy? There was possibly, I would not dare to use a stronger word, a brief period in the feudal ages in England, when the common people were better off than at present. I think it probable that, in the moments of their highest religious enthusiasm and brightest national prosperity, flying gleams of a happiness beyond the average of that ever enjoyed elsewhere visited the mass of the Hebrew people. But throughout vast tracts of human history, have not the body of the race been preyed upon by pestilence, famine, the sword, and has not all industry languished, save that ghastly industry in which man sheds his brother's blood? Poets must not put their ideals for facts, or despise that standard of well-being which seems to be appointed for man here below. The common man has ever been a toiler; scope to toil, opportunity to earn his bread in the sweat of his brow, this has been all that man in this world ordinarily attains. Horny hand, bent back, aching limb, hard fare, these have been man's lot. He is a true man who does not whine over this; who does not call it suffering; who silently wrestles and endures, and takes with all his heart what happiness is to be had. Labor is not joyousness, but grievous; and yet the laboring man, whatever his vocation, is *par excellence* the healthy and the happy man on this planet.—*Peter Bayne in The Contemporary Review.*

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

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

THE JUNIATA CONFERENCE OF THE Synod of Central Penn'a., 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 Aaronsburg, Centre Co. Pa., on the 2d, Tuesday Evening (10) of March, 1868.

J. A. HACKENBERG, Sec.

The General Synod to the Congregations.

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

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

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

M. SHEELEIGH, Secretary.

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

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

Brown's Bronchial Troches Having a direct influence to the parts, give immediate relief. For Bronchitis, Asthma Catarrh, Croup and Throat Diseases, Troches are used with always good success. Singers and public speakers use them to clear and strengthen the voice.

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

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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, Stewartsville, Warren county, N. J. Prices: 12 copies for \$1.00, and any less number 12 cents apiece, including postage.

Jan 30 3c

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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.

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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 goodness" pervades the system. The remedy is simply to supply the blood with necessary quantity of iron. This can be done by using the

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SCRATCH! SCRATCH! SCRATCH!!!

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Wheat's Ointment cures The Itch.

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Price, 50 cents a box; by mail, 60 cents. Address WHEAT & POTTER, No. 170 Washington Street, Boston, Sept. 1867.—sp. notice 1 yr.

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BY HIS FATHER.

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These articles will be read with avidity by all classes of the reading public. They will be continued for several weeks in the Ledger. They are chock full of interest—equal to any story, and will be entertaining to every man and woman—to every boy and girl. The first number is illustrated by an engraving of the house in which General Grant was born, and likenesses of his father and mother. His father, as will appear by his portrait and by these biographical sketches, is himself a man of extraordinary natural endowments; and his style is characterized by great firmness and clearness. The stories which he relates in his off hand way, of the General's boyhood, are as readable as any work of fiction. Every one will wish to see this genuine account of Grant's early life.

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It aims to lead public opinion on all subjects and to express the sentiments of no party or sect. Edited by seven editors, from seven different denominations, whose names are not even known to each other.

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Feb 20, 1868, 10ms

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WANTED to sell Dr. Wm. Smith's "Dictionary of the Bible." It contains over 1000 closely printed, reliable columns, from new electrotype plates, on good paper, and appropriately illustrated with more than 200 engravings on steel and wood, and a serious of fine, authentic maps, &c.

It contains the Dictionary, Biography, Geography, Natural History, Topography, and is a complete Cyclopaedia of the Scriptures.

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It is highly commended by all learned and eminent men, and by the Press generally in all parts of the country, as the best book of the kind in the English language. Do not be deceived!

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