

THE AMERICAN LUTHERAN.

P. ANSTADT, Editor.
C. LEPEY, Associate Editor.

DEVOTED TO RELIGION, TEMPERANCE, AND EDUCATION.

TERMS \$2.00 IN ADVANCE.
AFTER 6 MONTHS \$2.50.

VOL. IV.

SELINSGROVE, PA. THURSDAY, APRIL 2, 1868.

NO. XIV

Poetry.

THE SPIRIT QUENCHED.

BY REV. DR. ALEXANDER.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path:
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man—for man as yet
Is blind and in the dark.

And yet the doomed man's path below
May bloom, as Eden bloomed;
He did not, does not, will not know,
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives! he dies—he wakes in hell,
Not only doomed, but damned.

O, where is this mysterious bourn,
By which our path is crossed?
Beyond which, God himself hath sworn,
That he who goes is lost.

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

Communications.

The Duties of the Hour. No. 9.

The duty of the church is to train men and women for usefulness, for happiness, for heaven. The church finds man in a state of sin and misery, with wicked and corrupt hearts, and perverted wills, and darkened understandings. She has therefore had material to work upon. But the influence and power she wields are almost omnipotent. She has the promised assistance of Him, who possesses all power in heaven and on earth. And altho' the carnal mind is enmity against God, yet that enmity can be overcome by grace divine. Thousands and millions of the corrupt and fallen sons and daughters of Adam, have in every age of the world, been enlightened, and sanctified, and saved. And there are to-day more holy and pious men and women in the world than there ever were before, and twelve months hence there will be more than there are now. There are now as there always have been, croakers in the church, men who think matters are growing worse, because all things do not move on as smoothly as they think they ought. But this is a sad mistake, the ark is still moving, Christ is still at the head of his church, he is still on the "white horse, riding forth conquering and to conquer," and he never will relinquish his position until the whole world shall be brought in humble submission before him. In the 72d Psalm it is said, "He shall have dominion from sea to sea, and from the rivers unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. Yea, all things shall fall down before him, all nations shall serve him." These glorious promises must be fulfilled to the very letter, and they will be accomplished and they are now in rapid process of being accomplished.

From the 14th of March, A. D. 33, according to Bengel's Harmony of the Gospels, when Jesus formed his little church on the shores of the sea of Galilee, until this hour, that church has had a constant and regular increase. And her march is still onward.—Look at her progress in every age. M. Lafont de Ladolat, a careful French statistical writer computes the number of Christians in each century as follows, viz: he says there were at the end of the

First Century	500,000 in the world.
Second "	2,000,000
Third "	5,000,000
Fourth "	10,000,000
Fifth "	15,000,000
Sixth "	30,000,000
Seventh "	25,000,000 owing to the rise of Mohammedanism.
Eighth Century	30,000,000
Ninth "	40,000,000
Tenth "	50,000,000
Eleventh "	60,000,000
Twelfth "	70,000,000
Thirteenth "	75,000,000
Fourteenth "	80,000,000
Fifteenth "	100,000,000
Sixteenth "	125,000,000
Seventeenth "	155,000,000
Eighteenth "	200,000,000
At present	265,000,000

And before the end of the nineteenth century, there will be over 300,000,000 Christians in the world. Is not the promise of Christ when he said, "The gates of hell shall

not prevail against this rock," verified in the statement above made? You will notice in the above table, that from the 16th century to the present time, the increase per century has been greatly accelerated. Thus the increase in the 16th century was 25,000,000; in the 17th 30,000,000, and in the 18th 42,000,000, and the 19th will give an increase of perhaps not less than 60,000,000, or more than all the Christians there were in the world in the 11th century. It is indeed true that many of these are mere nominal Christians, and do not know the Lord Jesus by experience. Over 150,000,000 are Roman Catholics, and 65,000,000 are members of the Greek church, and only about 80,000,000 are even Protestants by name. Oh, how many even of those who have the Bible in their own hands, are still living without hope and without God in the world? How many have the form of godliness whilst they deny the power thereof? Alas! do not millions worship the creature, the Virgin Mary, more than they do God? And the Greek church the twin sister of Rome, how is it there? But we pass by, at this time the ignorance, and wickedness and formality, and we might almost say the idolatry of these spurious churches, and take a moral survey of the Protestant churches. And as the Lutheran is by far the most numerous branch of the Protestant family, let us ask the watchman, "What of the night?" There are upwards of 40,000,000 of Lutherans in the world, mostly found in the north of Europe. Piety in many Lutheran countries is at a low ebb. Ritualism has usurped the place of true religion, and the morals of the people are very low. Until quite recently no religion but Lutheranism was even tolerated in Denmark and Sweden. The church is united with the government, and the preachers are looked upon as government officials. The pulpits must utter the sentiments of the crown, and of course no innovations upon the established order of things can be allowed.—The services of religion are all regulated by the minister of the cultus, who makes catechisms and liturgies at pleasure. Thus when the Elector of the Palatinate became Reformed, the Lutheran catechism was thrown aside, and the Reformed introduced. When Bloody Mary ascended the throne of England, the Catholic forms were introduced into the churches. In State churches religion never yet has prospered, unless dissenters were tolerated, and the learning and piety of the non-conformists, would keep a check upon the worldliness of the state clergy.

The spiritual condition of the Lutheran church in Europe is most deplorable. In most Lutheran countries there are no Sabbath, no Sunday schools, no prayer meetings, no revivals, and no attempt made to bring sinners to an experimental knowledge of Christ. The church has run into a complete ritualism, and all who do not accept that system as all sufficient, are looked upon as half-demented fanatics. And it is much better in this country. Are not revival men, and the advocates of the Sabbath, and the cause of temperance looked upon as at least a little cracked in the upper story? This is of course one of the devices of the devil to keep these great and important matters in dispute with the unthinking masses. But we must not therefore fear to advocate these great interests. Let those who seek mere human applause, yield to the pressure, but we will stand up for the right. The duties of the hour, must not be neglected, nor forgotten. Thousands of our members are violating God's holy Sabbath, and thereby endangering the salvation of their souls; thousands more are in the constant habit of drinking lager beer, and even stronger liquors and many are becoming drunkards, and dropping into the drunkard's grave, and the drunkard's hell, and shall we look on and hold our peace?

No, we must raise our voices like trumpets, and warn our people of their sins, and their danger. Let all our watchmen read carefully and ponder over the 33d chapter of Ezekiel. The duties of the hour are plain before us, our people must repent and believe, or remain as they are and perish. We are the family of God to our people, and upon our fidelity and zeal their eternal happiness depends. We must speak and preach and write the truth as it is in Jesus, but we must do it in love. May God give us grace to do his will from the heart.

SPENCER JUNIOR.

For the American Lutheran, The Birth Day of George Washington.

This day, the ever memorable 22d of February, ought not to be forgotten. The birth day of Washington and the 4th of July, the birth day of freedom, ought to be celebrated as long as the love of freedom beats in human bosoms. To keep up the remembrances of this day, we here furnish you, Mr. Editor, the tail end of an address on the character of this Great Man:

George Washington was born on Pope Creek, Westmoreland county, Va., on the 22d of February 1732, 136 years ago. His parents were pious and sensible people, who had come from England. George was carefully educated, and brought up in the fear of God. He was early taught to govern himself and this bearing the yoke in his youth, qualified him in after life to direct armies, and control the destinies of a new born nation. Washington led the armies of our Revolution in triumph to the termination of our Revolutionary war. And when he laid aside his armor, he became the greatest statesman of his age. Washington is generally looked upon only as a great warrior, his statesmanship seems al-

most entirely eclipsed by the splendors of his military glory, but this is doing him injustice. As a statesman he was even greater than as a soldier. Just look at his achievements as a statesman. He was elected first President of the United States in 1789. This was unquestionably the most critical period in the whole history of our nation. Just look at the state of our country at that time. After a seven year's war, the public mind was unsettled, because of the almost universal poverty of the people. An experiment was to be made in self-government, such as the world had never seen. A new born nation had just torn away from its ancient moorings, and was about to launch out upon the stormy and unknown sea of politics without chart or compass. The frail bark was to plunge into unknown seas, and no one knew where it would land. The American people were about to make the great experiment of self-government. They were about to teach the world that mankind were not made for the special benefit of emperors and kings, but that all rulers were only the agents of the people, or in the language of the glorious Declaration of Independence, "That governments were instituted for the good of the people." Sad and gloomy indeed were the prospects for the establishment and perpetuity of our government in 1789. Just look at our condition at that time.

At the end of our Revolutionary struggle we had only 3,000,000 of people, and they mostly poor and discouraged. We had no commerce, no manufactures, and our agriculture in a low state, our churches, colleges and schools also at a low ebb. There was little or no revenue. The savage Indians were committing cruelties upon our frontiers, and we had no means of restraining them. Spain was muttering her dissatisfaction and threatening to make war upon our infant nation.—Great Britain still chafing under her inglorious discomfiture was, John Bull like, counting on our weakness, threatening us with another war. France was intriguing to ensnare us, Algiers was grossly insulting our flag on the Mediterranean, North Carolina and Rhode Island refused to join our Confederation, Kentucky was on the eve of a Revolution. These were fearful times. Dark and portentous clouds were fast settling around our ship of state. No human being seemed able to settle all these difficulties. Yet Washington settled them all. No sooner had he taken the helm, than order began to spring from confusion, and harmony from discord. Under him our country prospered beyond the most sanguine expectations of its warmest friends. Our foreign relations were soon properly arranged and our domestic difficulties settled. Washington labored not for himself, or merely for the good of his party, but for the good of the whole country. Would to God it were so now. In 1792, he was elected President for his second term, and during this term acted as he had before. He was indeed a model president, and it is unfortunate that all our subsequent presidents did not copy after his illustrious example. Washington always appointed men to high and responsible offices, not merely because they were strong partisans or because they had been the fuglemen of factions, but because they were capable and honest. Washington was opposed to party spirit, and as soon as it arose, he retired from public life. In his farewell address to the people of the United States in 1796, he gives us his views on the evils and dangers of party spirit. "Let me," says he, "now warn you in the most solemn manner against the baneful effects of party spirit. This spirit exists under different forms in all governments, more or less stifled and repressed, but in those of a popular form of government it is seen in its greatest rankness. The alternate domination of one faction, or party over another, sharpened by the spirit of revenge natural to party dispositions, which in different countries and ages has perpetrated the most horrid enormities, is itself a frightful despotism.—The disorders and miseries which grow out of party spirit, incline the minds of thinking men to seek relief in the absolute power of one man, and sooner or later, the chief of some powerful faction, more able or more fortunate than his competitors, turns this disposition to the purpose of his own elevation on the ruins of public liberty. Party spirit always has a tendency to distract the public councils of the nation, and to weaken its administration."

How true, how prophetic are these words! Has not party spirit brought us to the very verge of ruin? Look at the present condition of our country. The words of the Father of our country should be written in letters of fire, and hung up in the most conspicuous place in the rotunda of our national capital, so that our presidents and legislators could always have them before their eyes. But the brightest jewel in Washington's crown of rejoicing was his piety. He was not only a brave soldier, and a great statesman, but better than all, Washington was a Christian, which after all, is the "highest style of man."

What after all are the green laurels of the soldier, or the blushing honors of the statesman? The honors of earth all sink into insignificance before the fleshless monster death. The greatest and the best of men die, and what to the dying man are the riches or honors of earth? Well may we exclaim with the poet:

"When fame's loud trumpet has blown her noblest blast,

Tho' long the sound, the echo dies at last,
And glory like the Phoenix 'midst her fires
Exhales her odors, blazes and expires."

But Washington had more enduring honors

than those which sprang from worldly glory. Washington was born of Christian parents, and at an early period was brought into covenant with God by the holy ordinance of baptism. At a suitable age, according to the usages of the Protestant Episcopal Church, after a proper course of religious instruction, he was confirmed and thus made a public profession of religion. And as long as he lived he remained a worthy and constant member of that venerable branch of Christ's Church. He always attended to the duties of religion, and carried out in his walk and conduct the principles of the religion he professed. He was always the pious liberal, and large-hearted Christian gentleman. He always kept the Sabbath and attended church when it was possible, if he could not attend his own church, he would attend another. He was no sectarian bigot. He even communed at the Lord's table in another branch of the church. He not only himself abstained from all vulgar and profane language, but he would not permit it in his presence by those around him. He always asked a blessing before meals at his own table, and held worship in his family.—One of his favorite chaplains in the Army was the Rev. Mr. Streit, pastor of the Lutheran church of Winchester, Va.

The anecdote of the honest Quaker who once found Washington on his knees in prayer is well known.

He was not ashamed of his religion, nor did he detract anything from his reputation.—"Them that honor me," God says "I will honor." It was the moral influence that flowed from his faith in God, that gave him such power over the minds and hearts of his countrymen. No bad man could ever have acquired such an unbounded influence in the world. And the God and Saviour whom he honored in life did not forsake him in death. When he came to die in a good old age the Lord was his shield and eternal reward, and handed him down to the grave in peace. He was not only true and faithful to his country but also to his God, and when he came to the termination of his career of glory and honor, he was not under the painful necessity of taking up the doleful lamentation of Cardinal Wolsey,—"Oh Cromwell! Cromwell! I had but served my God with half the zeal I did my king and country, he would not have left me naked to my enemies."

Washington died in peace, in the bosom of his family at Mt. Vernon at the close of the year 1799. The Bible says "the memory of the just shall be blessed." Prov. 10: 7. Is it not true? Sixty-eight years have fled since Washington's death, and still a grateful nation loves to linger around his tomb. His name is still fresh in our hearts, we still love to think about him, and his noble deeds.—His body now sleeps in the family vault at Mt. Vernon, there let it rest in peace until the morning of the resurrection. We can all unite in the beautiful sentiments of the Poet, and say from the heart,

"Disturb not his slumbers, let Washington sleep,
'Neath the boughs of the willow that over him weep,
His arm is unmoved, but his deeds remain bright,
As the stars in the deep vaulted heavens at night!
O wake not the hero, his battles are o'er,
Let him sleep in repose on his own native shore,
While the stars, and the stripes, o'er our country shall wave,
O'er the land of the free, and the home of the brave."

Washington is not merely the Hero of one age, or of one country, but of all ages, and all countries. His glory and renown, like the sun can never set, they march around the world. His name and memory will be cherished by all patriots in all lands. He is looked upon as the Great High Priest of human liberty everywhere! You may blot this Great Republic from the map of nations, the same might wave that destroyed the Republic of Greece and Rome may roll over our country and bury our Republic in oblivion, but the name of Washington will still live. His name will be revered and cherished as long as the love of freedom throbs in human hearts! And his name will be honored as long as a wave ripples in his own beautiful Potomac!

R. W.

American Missionaries in Egypt.

The American missionaries have received from the Pasha, as a present, a large house in Cairo, where they preach, teach school, and print books. They are, however, not allowed to print these things as are offensive to Mohammedans. While little can be done among Mohammedans, an active work has been carried on among the Coptic Christians, of whom already more than twenty have united with the Americans. This is the reason why the patriarch is so angry with the Americans.

The American missionaries are going up and down the Nile in pursuing their work.—A Copt at Gus has been so enlightened and affected by the reading of the Bible, that on Good Friday, when the Coptic Church, according to the usual custom, much as among the Catholics, the priests were going through the graphic performances of crucifying Christ, who was represented by a wooden image, he could no longer contain himself, but sprang forward and cast the wooden image to the ground, crying out, "There lies your wooden image!" and he drove priests and people out of the church. As an official personally he could venture to do this. An evangelist has been sent to this place, and now 25 persons have declared themselves Protestants.

Practical.

The Fulton Street Prayer-Meeting.

A minister from the country made some interesting remarks respecting the privilege of prayer and the blessings bestowed in answer thereto. In doing so he said he was much moved by that interesting letter which had just been read from an aged professor, who had for years been the slave of conflicting doubts and fears, with but an occasional ray of hope, that, in answer to the prayers of this meeting, God by his Spirit had removed all those doubts and fears; had dispelled the darkness, and caused the true light of his grace to shine, and there is peace and joy in that soul in looking to and trusting in Jesus. "In many other instances the same blessings," said he, "have been conferred upon those who were never present here, but have sent letters stating their troubles and temptations, and asking for prayers in their behalf, and who have subsequently sent thankful acknowledgements of the goodness of God in answering those prayers."

There were many letters like that to which he referred, and which was as follows: "More than a year ago I requested you to pray for me. I was then in great darkness, and the subject of tormenting fears. It seemed that my way was hedged up on every side. In tears and sighs, and even in prayer, I found no relief. 'Has God forsaken? Has God forgotten to be gracious?' I asked in groans and agony of soul. The blessed promises of the word, in which I had at times found some comfort, had become inapplicable and meaningless to me; and in this frame of mind I asked your prayers. I had read in the CHRISTIAN INTELLIGENCER that God had caused light to shine upon those who were in darkness, in answer to their prayers. About a month after I wrote, I was reading my Bible, as I always did, and there was light in the word which I had not seen before. 'But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorified, let him glory in the Lord.' And passage after passage of the Holy Word came back to my mind, to the embrace and comfort of my soul; and blessed be God, I have had constant joy and peace in believing that of him I—poor miserable sinner—now am in Christ Jesus, and that he is of God made unto me wisdom, and righteousness, and sanctification, and redemption; and I glory in my Saviour's cross. I wish to encourage you to pray for those who are in darkness, by adding the testimony of my belief, that God has conferred upon me the blessings I now enjoy, of trust and peace in Jesus, in answer to the united prayers of his people. Pray on, brethren, pray on; and may the God of prayer continue to hear and answer and bless!"

During the week the brethren were encouraged by as many as twenty letters from those who acknowledged blessings in dispelling doubts and darkness in answer to the prayers of the people of the Lord. Thus verifying the promises.

After reading some of these letters the leader said they were not all of this hopeful character. Some were yet doubting and desponding. Yet there was hope for those who were in such a case, when they had the courage to confess their weakness and lack of faith. God was always ready to help those who were conscious of their helplessness. and would come to him in the name of Jesus. He read: "I am a constant reader of the CHRISTIAN INTELLIGENCER, and have been much interested in the many blessings individuals have received in answer to your prayers. One case is similar to my own, and has induced me to ask your prayers in my behalf. I have been a church member for years, and at times have had hope in Christ; but soon doubts would come, and all would be shrouded in darkness; and so I am now. All is dark, and I am nearly hopeless; and yet I do sincerely desire, if I know my own heart, to have the love of Jesus in my soul, a clear manifestation of his presence and favor. Will you remember me in your prayers, that God in his infinite mercy may hear and answer them, that I may be prepared for that better world, the passage to which, or to—(I tremble to think it)—my shattered health admonishes me that I must shortly try?"

The leader read again: "I am a constant reader of the CHRISTIAN INTELLIGENCER, and the reports of the Fulton Street Prayer-meeting are always welcome and instructing. I have always felt that there was great power in united prayer; and it seems to me that God answers your prayers in a wonderful manner. I enjoy hope in the salvation of Jesus. But my husband does not, although he appears almost persuaded to be a Christian. I ask your prayers for him, and also for a dear brother, who is good in all else, but lacks the one thing needful, the love of God in his soul."

A brother said: "I am a merchant in this city, and have many country merchants as customers. One evening I was going to Albany on the boat, and on board saw a customer from Vermont, and thought it would be a good time to speak to him upon the subject of religion, but was much tried as to the manner of introducing it. At length I asked him if he ever attended the Fulton Street Prayer-meeting. He replied, with emphasis, 'O yes; I have been much blessed in that meeting.' The first time I went there I was convinced that I was not doing my duty as a Christian,

and was living far below my privileges. I went home, and the first evening called on my clerks, fifteen or twenty to meet me in the main office immediately after the store was closed. They were, apparently astonished—supposed there was something wrong in relation to some business matter. They were all serious, so unexpected the summons, and each was inquiring of himself, what the matter could be—feeling conscious rectitude in all his business relations in the store. After they had assembled, I told them in few words of my own shortcomings in Christian duty, and that I had called them together for a season of prayer. We all bowed and solemnly invoked forgiveness and grace to renew our diligence. The next evening we met again in the same way. Some of my clerks had invited neighbors to join us, and night after night our numbers increased, until our room was too small, and we went into the church, and the work spread, until the city and region round about was blessed with a great revival."

A brother said the religion of the gospel is intended to make men happy here and hereafter. "The Kingdom of God is righteousness, peace, and joy in the Holy Ghost." And this is embraced by faith; it is the righteousness of faith, and true holiness in heart and life; in peace of conscience through the atoning blood of Jesus, and a peaceable inclination towards others, under a sense of the peace of God with us, and the holy joy in communion with God, and this 'we have through Christ. He is the author of it. It comes from what Christ has done and suffered; from his glory and love, the perfection of his righteousness, and the fulness of his grace. The Christian's heart says, 'This is all my salvation.'"

Another said: "What matchless mercy!—God remembers us in our low estate. He looks with compassion and pity upon us, and encourages us to realize and 'know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.'"

Selected for the American Lutheran. The Tobacco Cure.

There are no doubt many persons addicted to the use of tobacco who would like to break off from the habit, if it were in their power. To such the following remedy which we copy from the Religious Telescope may be very welcome. The writer says:

The cure in my possession is one that a traveling physician published within the past year in our village, and is as follows: 1st. Form a determined resolution to abandon the use of the filthy stuff.

2d. Throw away what of it you may have about you.

3d. When you hanker for it, instead of taking tobacco take a small piece of the leaf of the red plantain, medically known as *plantago major*. There are two kinds of plantain. One is smaller and green, and is said to be slightly poisonous; while the seed stems and the stems of the leaves of the plantain major are a deep red, and in its medical properties is an antidote to poison.

The leaves of this plant are the part recommended to be chewed the same as tobacco, and the juice to be swallowed. In this respect its use may differ from the manner in which tobacco is used. I am told that some swallow the juice of the precious weed, while it is quite evident that others do so from the traces it leaves on chins, beards, shirt-bosoms, and on the floors of some of our churches.—Perhaps the best way to use this remedy, is to take it up when in its full growth, and dry it in the shade. This is the best way to prepare it for future use. I think the doctor said that its use for six weeks would be sufficient for a cure.

I can not vouch for the efficiency of this remedy. Several persons in this vicinity have tried it, some say that it helped them, while others claim that it did them but little if any good. It may be, however, that they lacked perseverance; about this I can not tell.

But if it is true, as it is asserted by those who profess to know, and ought to know, that tobacco contains a most virulent poison; and on the other hand, if it is true that the plantain major contains an antidote to this poison, then I believe chemists would decide that one would counteract the effects of the other.—Tobacco, being the strongest, would, of course, counteract the plantain, while we continue the use of tobacco, and that the antidote would in a little while cleanse the system if the use of the former were discontinued.—This, I think, would be the logical reasoning at least, if the remedy does not cure. I think, however, it is worth a trial, be the hope of success ever so small.

The use of Tobacco is certainly pernicious; and it does seem that some should be found to indulge in a practice so generally admitted to be wrong, and condemned by the many wise and good, whether used for chewing or smoking.

Dr. Lutze, a celebrated German physician, says: "Smoking is very much abused now-a-days, by young persons. Even boys are seen walking about the streets with cigars in their mouths. Parents and guardians should put a stop to this reprehensible practice, which enfeebles the rising generation, and gives rise to the diminutive stature, and to the many pulmonary affections of young people, that were never so frequent in former times."

Certainly these words are well worth pondering; and ought not the consideration of our health, and the well being of coming generations, have due weight on our minds, and influence our present actions. And most especially ought these things have their effect on Christian minds.

ISAAC CROUSE.

How to Choose a Wife.

Rev. Henry Ward Beecher, in one of his discourses, while commenting on the twenty-eighth chapter of Genesis, said: "Jacob's father forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion; that he had brought into his house the fairest and discreetest of wives he would have brought in the cause of a long train of miseries with her. It is an old proverb, that a man is what his wife will let him be; and old Isaac was a wise man when he said, 'Don't go among the Canaanites to get a wife.' Canaan nowadays is everywhere.—It is every house where there has been no family prayer, there is a godless household, there is the land of Canaan. A man who marries a good wife has little more to ask for until he dies. 'A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that are comparable to it.' And marriage is a thing not heedlessly to be rushed into, but slowly, discreetly. It is anything but a fancy or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. As for Ishmael, he gets married out of spite.—There have been a good many men who have married out of a rebound of passion, of whom this is a typical instance. It is not the first time that a man has forsown his own good out of spite to somebody else."

In respect to the marriage relations, they that enter into this sacred state ought to feel themselves bound to do it upon moral grounds, not upon the calculation of secular advantages. The public sentiment of this Christian country derides the man who would debase the sanctity of married life for reasons of pecuniary or ambitious calculations; for although one may find a wife come to him now and then that is a joy and a blessing of his life, ordinarily such marriages result in arid married lives, if not in contention and unhappiness. Nor should the pleasure of fancy influence one's selection; neither should one form a marriage sentiment—I mean the mere sentiment of affection. There are many persons who kindle quick and burn out quick. There are many kinds of wood that kindle slowly, but, once on fire, keep all night long. Therefore, when a man would form a household, which is the beginning of his own organized life, it ought to be done on moral grounds. It should be done with full advisement not of conscience only, but of religious feeling. Such a man will be apt, indeed, to make a household blessed. And in this matter you must remember that natural traits are more to be considered even than artificial ones. A person may have excellent experiences in religion, and yet a very poor wife. First choose, then, good-nature, cheerfulness, gentleness. As Baxter said, the grace of God could live with persons that he couldn't live with. They that marry for interest without regard to moral considerations lose usually even that; but they that select for moral considerations, gain first the moral ends that they sought, and then work out the other ends that they did not seek. It is not wise to mix religions. A man who marries a wife of a different religion to his own, thinking afterward to bend her to his views, has very little idea of timber.

The Spirit of Paul.

The disinterested spirit of Paul did not appear only in his readiness to remove every pecuniary claim. He was prepared and proud always ready to make a sacrifice of his case, his health, his strength, his reputation, his life, his prosecution of his high calling, and for the advancement of the spiritual welfare of those among whom he labored; nor could their ingratitude and insensibility to his services cool the ardor of his generous determination to do them good: "I will very gladly spend and be spent for you; though less the more abundantly I love you, the less I be loved." Nor was the disinterested benevolence confined to those who were Christians. If the maxim be just, "Out of the abundance of the heart the mouth speaketh," then his unpremeditated reply to King Agrippa is a convincing proof of this. Struck with his fervent appeal to him, and with the character of his whole appearance and defence, the King could not refrain from exclaiming, "Almost thou persuadest me to be a Christian."—"I would to God that not only thou, but they also that hear me this day, were both almost and altogether such as I am, except these bonds." O how gladly would Paul have continued to wear "these bonds," how gladly would he have withdrawn his appeal to Caesar, and consented to go up to Jerusalem and there be judged, provided he could have obtained but half his pious wish! My brethren, if that sentiment, instead of lying in this despised book, had occurred in a Greek tragedy, in a Roman story, or had it proceeded from the mouth of a Socrates or a Cicero, instead of that of an Apostle, it would have been quoted a hundred times in the writings of the age as an effusion of the sublimest and purest benevolence. But, alas! our wits have taste and feelings on every point but one.—*M. Orie.*

ADVICE TO GIRLS.—Girls, do you want to get married, and do you want good husbands? If so, cease to act like fools. Don't take pride in saying you never did housework, never cooked a pair of chickens—never made a bed—and so on. Don't turn up your nose at honest industry—never tell your friends that you are not obliged to work. When you go a shopping never take your mother with you to "carry the bundles."

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR.
REV. R. WEISER, CORRESPONDING EDITOR.

Selingsgrove, Pa., April 2, 1868.

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; three months 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.

If these who are in arrears for last year will now send in four dollars we will give them credit for the last and present year.

Corresponding Editor.

It will be seen by our editorial head that Rev. R. Weiser has consented to act as Corresponding Editor of the AMERICAN LUTHERAN. Rev. Weiser is one of the best and most fluent writers in the church, and his trumpet gives no uncertain sound. He will henceforth write exclusively for the AMERICAN LUTHERAN, which will no doubt be welcome news to our readers.

AN EXCUSE.

We beg the indulgence of our readers for the lack of editorial matter in this week's issue. This is moving week. We too, had to move, and consequently could find no time to write editorials. The Conversation in the Sanetum also could not take place for the same reason. Our readers, will however, be fully compensated by the large number of excellent original communications in this issue. Another most excellent article on "Church Literature" had to be deferred till next week for want of room.

It was only our family residence that we removed; our office remains for the present where it is. There is only one more moving which we look forward to with joy. That is when we shall move into one of the mansions of our heavenly Father's house. We shall then leave all our earthly trash behind us, for we shall not need them there.

Ninety-five Theses for the Seventh Semi-Centennial Jubilee of the Reformation, with Notes and Appendix

BY T. NEWTON KURTZ, PUBLISHER.

THE AMERICAN LUTHERAN hails with joy and gladness, everything that has force and grit, and decision on the great questions of the day. As our name imports we are in favor of American Lutheranism. These 95 Theses are American out and out, no conservatism about them, they are radical to the very core. They were published in Baltimore, in the place where the flavor of the precious old radicalism still lingers; it was meet that this strong, decided, and earnest document should emanate from the place where the old Observer lived and reigned so long in its glory. This document would no doubt have been rejected in Philadelphia, both by the symbolists, and the prudent conservatives, as being an unwise and premature effort, calculated to hurt somebody's feelings. But now since it is published, I have no doubt the conservatives of Philadelphia, although they did not originate it, will nevertheless speak well of it, and perhaps condescend to recommend it to their readers. We look upon the 95 Jubilee Theses, as a dead shot, such an one as has not been discharged since the 31st of October 1517. It gives a clear, and certain sound, there is no equivocation, or mental reservation about it. It lays hold of the heresy of symbolism with a master hand, and grapples Samson-like with the ugly monster. It is a timely production, and all our American Lutherans ought at once to send for it, and read and study it well. In it we have the weapons with which we can demolish the idol of symbolism. Every American Lutheran needs just such an expose or creeds and confessions. It is a God send. We will here furnish a few of the Theses, with their explanations.

Thesis 1. "The Holy Scriptures are the only rule of faith and practice for Christians." This all Protestants believe, all but the symbolists.

Thesis 2. The Word of God is so clear, and so perfect that it needs neither the traditions of the church to complete it, nor the interpretations of the church to make it plain." We heartily approve the Theses up to 17, about which we wish to say a word or two.

Thesis 17. "It is only when a church has lost its vital piety that it attempts to substitute human formulas of faith for the Bible, and to make them and certain forms and ceremonies the bond of union, instead of the Holy Spirit operating through God's Word." This is true to the very letter. In 1580, the Lutheran church had lost much of its vital piety, and hence something else was needed to stimulate the sluggish souls of the unconvinced preachers and people. They must have something to occupy their minds, hence they got to making long confessions, and set them as traps to catch those that were suspected of heresy. So the Pennsylvania Synod men had first to lose all their faith in the idea of revivals and vital piety, and at last,

ran into the fooleries of the Fundamental Principles, which many of them neither believe nor understand. Men destitute of true piety have always tried to lengthen the creed and shorten the doctrine.

The 19th Thesis is worth studying; it is suggestive and rich in thought. We pass on to the 31st.

Thesis 31. "The church that insists upon unity in non-essentials, not required by the Scriptures, is schismatic." Look at the manner in which by this principle the General Council has rent and torn the church into factions. Those factions will retard the unity of the church for perhaps another half century.

The 33d Thesis is one that those recently converted symbolists in Philadelphia would do well to lay to heart. "Those who exalt themselves to the position of umpires in matters of faith, denouncing and rejecting all who cannot agree with them, as the Jews did Christ, deserve the pity and need the prayers of Christians." Here, too, we give the authors pertinent notes to this Thesis. "The writings, speeches and actions of some men indicate that they regard themselves as heavenly favorites, especially called to decide in God's name, who is sound and who is unsound. Their decisions are final, they are right, and all others are wrong; their creed is true, all others are false; their church is the Church, and others are committed the keys of heaven, and woe be to those who cannot see eye to eye with them. Some of them are heresy hunters, with a scent as keen as that of a blood hound, and when they find a poor mortal who cannot sufficiently compress his faith to make it fit into their formulas, however pious and sincere he may be, he must be abused and anathematized. Such men are a curse to the church. If they are not in the church of Rome, they form a popeless papacy." Right bravely spoken, thank you, for such plain talk.

Here in the 34th Thesis is a fair hit at those symbolical fanatics who call us of the General Synod, traitors. "Men who denounce condemn and excommunicate others, simply because they cannot in any respect agree with them in doctrine, are no more to be headed than so many fanatics and lunatics." This is rather a hard hit, but it is deserved.

The 35th is also pretty severe. "If such men exclude us from their fellowship, and refuse to fraternize with us, we are to regard it rather as a blessing than a calamity." These men would exclude the apostles of our Lord from their fellowship, and Luther and Melancthon would not be received into their communion.

In the 46th Thesis we have a tremendous blow at the folly and stupidity of the Symbolists. "If to be a Lutheran, one must denounce all who differ from him in the faith; if he must refuse to commune with such; if a Lutheran minister must exclude from his pulpit all who belong to another denomination then it is a disgrace to be a Lutheran." To this every intelligent and enlightened Lutheran will respond a hearty Amen!

In the 48th and 49th Theses, our author tears the Fundamental Principles of the General Council to shreds, and scatters them to the four winds. But there are so many good things in this pamphlet, that one scarcely knows what to notice, it seems like spoiling it even to make an extract. The whole must be read together. Let all our ministers, and intelligent laymen, therefore, send 25 cents to T. Newton Kurtz, No. 151 West Pratt st., Baltimore, and get a copy, and when you get it, read it thoughtfully, for it requires some brains to read it understandingly. It will be a great help to our cause. We owe the author our most grateful acknowledgments for this able and timely publication. We would also recommend it to our symbolical brethren. Let them read it, and compare it with the Bible and with common sense, and they will find that it sets forth Lutheranism in its fairest colors. We say again, thanks to the author and publisher. You have done us a good service.

R. W.

Church News.

LIGHT STREET, Pa.—Rev. A. H. Sherts, having removed to Light Street, Columbia county, Pa., requests correspondents to address him accordingly.

TURBETVILLE, Pa.—Rev. J. Wampole, of Shamokin, Pa., having removed to Turbetville, Northumberland county, Pa., requests correspondents to address him accordingly.

FAYETTE, N. Y.—Rev. A. L. Bridgman, desires communications for him to be directed to Fayette, Seneca county, N. Y.

TIPTON, Iowa.—Rev. D. S. Altman writes: We have had a glorious time in my charge this winter. Upward of 60 have taken their stand on the side of Jesus, and still the chariot is rolling on. God be praised for revivals of religion. I am pleased with the American Lutheran. Go on, brother P.

MANSELD, Ohio.—Within the last two months four hundred and fifty-one persons have been added to the churches in Mansfield, Ohio. The Lutherans have received 250, the Methodists and Presbyterians 45 each, the Congregationalists 61, and the Baptists 50.—A number have also joined the Episcopal church.

GRASSHOPPER FALLS, Kansas.—Rev. S. P. Harrington writes to us the following encouraging church news from Kansas: "God has greatly blessed my work this winter; we have added 60 members at Monrovia and this place. I am now collecting a class of catechumens at Monrovia which promises to be very encouraging. We found about 60 members on what we now call Monrovia charge, without a church completed. We now have 165 members besides removals and deaths, and have a church at Monrovia, and one at this place completed, and a good attendance at both places." Yours &c.

A little girl of three years, when she first saw an apple-tree in full bloom, exclaimed, "See God's big bouquet."

Gettysburg and Selingsgrove Again.

Sometime ago Vindex Junior hit upon our Institution at Selingsgrove in a rather rude and unmanly way. We were compelled to write in defence of the Institution we look upon as the hope of the Church. As we do not want to have any controversy with our brethren, we thought the ardent admirers of Gettysburg would let us alone. But it seems not. A writer who signs himself "Patapoco" which is the name of a river, and bay in Md., has brought up the case again. And of course we must meet it, or give up our cause as indefensible.

He calls his squibs "Letters from the Garret" rather a lofty title, but we can have no objections to that, as that is a mere matter of literary taste.

Patapoco seems to be dissatisfied that there are only ten students in the Theological Seminary at Gettysburg. This is sad enough, and we sympathize with him in the painful fact. The Seminary has the machinery for educating 60 or 80 as well as 10. The grounds and buildings have cost the church not less than \$25 or 30,000, the library is worth \$10,000 more, and there are endowment funds amounting to \$100,000 more, making \$140,000. The interest of which is \$8,400. So that the tuition alone of each student costs the church nearly \$1,000 a year.

This goes ahead of the University of Paris, or that of Edinburgh. This institution certainly has been a pet of the church, and has been highly favored. But still it is unfortunate that there are so few students. The church contributed her funds freely and for the express purpose of educating her ministers.

Patapoco is at some loss to account for the distressing fact that there are no more students there. He speaks in the highest terms of the Professors, their learning, talents, piety and popularity, to all of which we have not one word to say. Now if Patapoco had stopped here, his lofty incursion might have passed by unnoticed. But when he endeavors to build up Gettysburg at the expense of other institutions, institutions that are just as dear to their friends, as Gettysburg is to him, he must not be surprised that we take up arms against him. Here are his own words, "The fault lies partly at the door of those General Synod ministers whose influence is given to other schools, and to this disloyalty to Gettysburg we have discrediting proof, within less than fifty miles of that place, and on the part of men also, who sit in the Gettysburg board and vote, whilst they advise students to attend another school of the same theological faith. A benevolent candor on this subject is much more to my taste than the convenience of an acknowledgment of evil, and the suppression of (an) opinion long practised. I would not needlessly wound any man's feelings but I cannot sacrifice truth to expediency."

Here you have a long, and rather tangled, and obscure paragraph, the meaning of which seems to be that no other Institution has a right to come within 50 miles of Gettysburg. Now there are only three Institutions in the United States of the same faith with Gettysburg, where young men are prepared for the ministry. They are Hartwick, N. Y., Springfield, Ohio, and Selingsgrove, Pa. Now as Springfield and Hartwick are more than 50 miles from Gettysburg, the whole weight of Patapoco's wrath falls on Selingsgrove. Now we don't like to meddle in other people's business, but we would at a venture, advise Patapoco to try to hunt up some other solution for the thing that seems to perplex him so much. These directors who sit in solemn conclave at Gettysburg, and even vote, and then advise students to go to other seminaries, will please make a note of the utter impropriety of their conduct.

But I would ask Patapoco, whether there is not such a thing as Theological Conservatism in the church? Does he not know that we live in a positive age, and that conservatives both politically and theologically are always on the wrong side? We look upon conservatives as enemies in disguise, men who have not the magnanimity to come out in favor of that which is wrong, but who will uphold the wrong clandestinely. We agree perfectly with Patapoco, that the fraud lies not with the Professors at Gettysburg, nor is it to be found in the existence of Selingsgrove, but rather in the conservative character of the controlling minds in the Board of Directors at Gettysburg, and in the existence of the seminary at Philadelphia. The students that ought to be at Gettysburg are in Philadelphia. Here is the difficulty.

Many of our students are inclined to symbolism, especially those who have never been converted, they like our unconverted members, want some substitute for true heart religion, and they find their wants met to some extent in the liturgy and the gown. Our pious young men want an institution where their spiritual wants will be met, as well as the intellectual ones. Let Patapoco and all others remember, that Gettysburg cannot be written into notice, it must make itself felt as a spiritual want in the church, in order to reach that high position it once occupied. The time was when its influence was felt all over the church, when it was full of students, but in those palmy days it had not the least taint of conservatism. Its professors and directors were all positive and decided men. We wish Gettysburg well, and if its misguided friends will let Selingsgrove alone, and permit it to pursue its own quiet and unostentatious work in peace, we will never mention Gettysburg. But for reasons it may not be necessary here to state, we prefer Selingsgrove, and feel it our duty according to our most conscientious convictions to sustain it. Let us not quarrel by the way, let us remember that Selingsgrove, though but an humble Institution, has rights which more favored ones ought to respect.—Come, Patapoco, no more secret thrusts at Selingsgrove. Selingsgrove wants to be let alone.

MARYLAND.

A Capuchin some time ago in Ireland called upon his congregation to be especially thankful that Providence should have placed death at the end of life, and not in the middle, so that we all have possible time to prepare for it.

For the American Lutheran. "Conformity to the World."

Some very able and interesting articles have appeared recently in the AMERICAN LUTHERAN under the above heading. I admire the sincerity, earnestness, and spirituality which pervade the articles. But there are some blemishes which should not pass unnoticed in the general blaze of excellence.

In the last article the writer says: "The philosophy of dress has never been so well expressed as by the early fig leaves and the skins of wild animals. It was designed to cover the human nakedness, and to protect the body against the inclemencies of the weather."

It was only after the race degenerated and departed from its native simplicity that people began to tattoo their faces, etc." Further along he says, "The world calls the Quaker proud in his antique dress, and declares that he thinks more of his plain apparel than it does of its continual changes of shapes and colors. But I do not believe a word of it. He is a living and walking rebuke of the foppery of the day. And the only thing to be regretted is that he has not the moral courage to stand up for it."

It is evident from the above quotations and from the general tenor of his remarks that the writer would ignore everything in dress except what pertains to comfort and utility.—Would the writer like to appear in the pulpit invested with the skins of the racoon, the wolf, or the buffalo? Would he even like to hold forth in the shad-bellied coat of the Quaker, and appear at Synod arrayed in his broad brimmed hat? Because the world goes to one extreme, the christian is not justified in going to the other. It is of great practical importance to all who are striving to live a christian life to know that the extreme opposites of many vices are not necessarily virtues. Stubbornness is much condemned in the Scriptures, but a want of firmness which leaves a man as easily turned from virtue as from vice, is equally despicable.—Because there are libertines, is it therefore virtuous in men to live old bachelors? Or because there are prostitutes, does it justify women in becoming nuns and shut themselves up between the narrow walls of a religious prison?

Some persons rush headlong into gluttony; would it be a virtue in christians to live on acorns or wild berries and roots? Would it not become christian like to avoid both extremes and lay under contribution as wide a range of nature as practicable to keep up the proper harmony of the vital functions and a proper condition of the vital forces?

Another thing should be kept in mind by all who would seek symmetrical views in regard to a religious life, that very much of the evil and sin that are in the world are the abuse and perversion of something that is good in its original nature; that is, it results from the defective or excessive exercise of some of those faculties, passions, or appetites which were originally planted and balanced by the great Creator, and by him pronounced "very good." Ancient philosophy attached great importance to the "golden mean." The christian injunction is to "be temperate in all things," and again, we are taught to "let our moderation be known to all men." The sin of covetousness is a despicable one, but the love of possession is an elementary principle of our nature, and answers an admirable purpose in the economy of the universe in its pure and healthful state. Pride is the extreme of that feeling of self-respect which nature has implanted within us. Idleness is but the perversion of veneration which has God for its object when it is legitimately exercised. Excessive and sinful devotion to dress is but the abuse of the love of the beautiful, or the principle of taste which God has implanted within us.

The love of the beautiful and graceful is a principle as native to the soul as any other.—Has God placed it there for no purpose, or to be utterly ignored? Has he not intended that man should take pleasure in the contemplation of the starry heavens, of hills, and streams and lakes, of landscapes, of waving fields and flowers? If God has scattered beauty over the face of his creation, shall all regard to it be ignored in human life and art? Or shall we recognize it in some things, and not in others? Is it right to have an eye to the symmetrical proportions of a horse, and wrong to have a fitness and adaptation in a coat or a dress? It appears to me that we should have a strange sort of universe, if the principle should everywhere be acted upon, which is involved in his remarks on dress.—If the love of the beautiful must be crucified in regard to dress, because it is often perverted, then other elements in our nature which are abused and perverted by others should be destroyed. If we were to banish from the world all those elements, which are good in their original nature, and which may become the possible occasion of sin and destruction, what would become of God's system? If in order to root out pride, that deadly sin, we should take away from the human breast that principle of self-respect of which it is the excess, would it prove a blessing? Avarice is a heinous sin, and intemperance and licentiousness, would a greater good accrue to the world if you were to extract from human nature all those passions and appetites of which these sins are the abuse? If in our zeal against idolatry, we were to root out the feeling of veneration of which it is the perversion, would the world be better when it had attained to atheistic indifference to all religion? When in the parable of the tares, the servants asked their Lord, "Wilt thou that we go and gather them up?" the Master replied, "Nay, lest while ye gather up the tares ye root up also the wheat with them."

A. L. B.

Breakabeen, March 24, 1868.

THE NORTH BRANCH CONFERENCE of the Susquehanna Synod will meet in the Evangelical Lutheran Church at Sunbury on Tuesday evening, April 21st 1868. Question for discussion: How can we bring the laity to the true standard of practical Christianity? Rev. Rice Essayist.

J. B. KELLER, Sec.
March 26th 1868.

Lutheran Publication Society.

PROPOSED CONSTITUTIONAL AMENDMENTS.

The following proposed amendments to the Constitution were offered, at the meeting of the Society at Port Wayne and will be acted on at the time of the meeting of the General Synod at Harrisburg, commencing on the 7th of May next.

Notice is hereby given, that at the next meeting of the Lutheran Publication Society a resolution will be introduced to amend the Constitution as follows:

Arr. "This Society is pledged to the Doctrinal Basis of the General Synod, is under its direction and control, and shall have for its object the diffusion of religious knowledge by means of translations and original productions, in order to furnish and circulate a suitable literature for the Church.

All delegates to the General Synod, shall for the time being, be ex officio, members of this Society. And any other Lutheran minister or layman, connected with churches belonging to the German Synod, may become members of this Society by a vote of the existing members at any stated meeting upon the payment of \$1.00. The payment of \$20, or more, in one year, shall constitute the person so paying a Life Director, and the payment of ten dollars a Life member.

Arr. III. "This Society shall hold its stated meetings at the time and place of the meeting of every General Synod, and the President and Secretary of the General Synod shall be, ex officio, President and Secretary of this Society. At each stated meeting, the Society shall elect a Board of Publication, to hold its meetings in Philadelphia, and to be composed of twenty-four members, all of whom shall be members in good standing of the Evangelical Lutheran Church, and two thirds of whom shall be within such distance from Philadelphia, as to be able to attend the meeting of the Board.

Arr. V. The second clause to read: The Board of Publication to have power to enact its own by-laws, to fill vacancies occurring during the interim of the stated meetings of the Society, to provide for the publication of books and tracts, and to print and circulate appeals to the Church in behalf of the benevolent objects of the Society.

Arr. VII. The Society may also hold Anniversary meetings at such time and place as the Board of Publication may determine, of which meetings at least four weeks notice shall be given in the Church papers.—At these meetings the Corresponding Secretary of the Board shall make a detailed report of the operations of the Society, showing its present condition and future prospects. But no other business shall be transacted at the Anniversary meetings, except such as relates to the anniversaries themselves, or resolutions and efforts to raise funds, or to recommend any measures to the Board, or to the stated meetings of the Society.

Arr. IX. To be inserted at the close of Arr. II.

Arr. X. The following sentence to be added at the end of the article: "But to have no vote."

Arr. IX to be numbered as XIII.

New Arr. XI to be read as follows: The Board of Publication shall hold monthly regular meetings on such day of the month as they may agree on, Mondays and Saturdays excepted; and each meeting shall be opened and closed with prayer. Special meetings of the Board shall be called by the President whenever deemed necessary by him, or requested by five members of the Board. Ten days notice of each special meeting shall be given to each member of the Board by circulation either personally or by mail, stating the object of the meeting, and no other business shall be transacted at these meetings.

XII. The entire 6th by-law is to constitute the twelfth article of the Constitution, unaltered, except in the first sentence, which is to read as follows: "There shall be three or more Standing Committees elected by the Board of Publication at its first regular meeting in each year, viz: a Publication Committee of seven," &c., &c., and in the next paragraph, "to which any two members of the committee object."

XIII is to consist of the old article XI, unaltered.

N. B.—The amendments proposed are indicated by the solid and italic types.

P. RABY, Secretary.
Middletown, Pa., March 29, 1868.

Susquehanna Synod.—Change of Time

Resolutions having been passed by both the Conferences of the Susquehanna Synod, requesting a change of the time for the next Synodical meeting, we hereby give notice that the said Synod will meet in Sunbury, Pa., on Thursday, the 23d of April, 1868, instead of the last Thursday of the same month, as appointed when the Synod was organized.

It is hoped that all the congregations within the bounds of the Susquehanna Synod, who have not presented certificates of dismission from the Synod of East Pennsylvania, will be prepared to do so at our next meeting.

E. J. WOLF, Sec. J. EVANS, Pres.
March 11th, 1868.

For the American Lutheran.
Attendants upon the General Synod.

The pastors of the English Lutheran churches of Harrisburg, respectfully request all persons expecting to be present at the coming convention of the General Synod, as visitors, to notify us of their intention as early as possible, in order that arrangements may be made for their entertainment. Letters may be addressed to either of the undersigned.

The following Railroad companies have agreed to pass all persons in business attendance upon the Synod at half the usual fare over their respective roads: Pennsylvania Railroad, Philadelphia and Erie, Northern Central, Cumberland Valley, East Pennsylvania, Philadelphia and Reading, Allegheny Valley, Lehigh Valley, and Schuylkill and Susquehanna.

Western roads are yet to be heard from, and due notice will be given if arrangements are made with them. Further directions in regard to the above matter will shortly be given.

G. F. STELLING,
G. W. HALDERMAN,
Harrisburg, Pa., March 21, 1868.

For the American Lutheran. CONSERVATISM, NO. 2.

In our former article we gave a brief synopsis of the General Synod, and a few of its leading men, whose conservatism either drove them from the Lutheran Church or to see the folly of years of fruitless toil spent to worse than no purpose at all. In this article we propose to notice the similar course of the Iowa Synod and its result.

In June 1865, this Synod, to conciliate Symbolism, adopted the General Synod platform, with some slight modifications, requiring all who became members of the organization to "subscribe its constitution," which drove a number of its more active American members from the Synod to seek a home elsewhere.

At its last session, its President, Rev. A. Axline, who urged the adoption of the above document, and spoke contemptuously of Dr. Schmucker's exposition of the Augsburg Confession, chronicled the following as part of his official report, namely: "In view of the unsettled condition of those Synods which are not in connection with the General Synod, I still think it the part of wisdom to wait for developments before you sever your permanent union with that body"—the General Synod.

From this language it is clearly to be seen, that it was not Rev. Axline's loyalty to the General Synod that induced him to remain, but the unsettled condition of outside Synods. This is strange loyalty!

Page 15, of the same minutes, the German Conference petitions the Synod to approve of the transactions of the convention held at Reading, Pa. Dec. 1866, and received permission to withdraw from the Synod.

Again, Rev. C. Baird, a member of said Synod, soon after his ordination, by the Synod told a minister, that he was ordained with a mental reservation to the doctrinal basis of the Synod: This aside of the unbecoming talk he had with various other parties would go clearly to prove that "they are not all Israel that are of Israel."

In 1865 the Iowa Synod numbered near 24 ministers, and now not half as many, simply from the fact that Conservatism tore it into fragments. When will the American Lutheran portion of the Church learn wisdom and cease to run after men who are only intent on destroying the church, or, on the other hand care nothing for it.

Lastly, Do we design to let the Lutheran Observer continue to contaminate the church by encouraging the publication of Symbolic works in our strong holds, until another portion of the church is driven to the General Council. More anon? ALPHA.

WHY CHRIST CAME AS A BABY.

"There is one thing I have often thought about—why it was necessary for Jesus to come as a baby; he could not do anything for so long."

"First, I would answer, that if you would tell me why it is necessary for all of us to come as babes, it would be less necessary for me to tell you why he came so; whatever was human must be his. But I must say next. Are you sure that he could not do anything for so long? Does a baby do nothing? Ask mamma there. Is it for nothing that the mother lifts up such heartfuls of thanks to God for the baby on her knee? Is it nothing that the baby opens such fountains of love in almost all the hearts around it? Ah! I do not think how much every baby has to do with the saving of the world—the saving of it from selfishness, and folly, and greed. And for Jesus, was he not going to establish the reign of love in the earth? How could he do better than begin from babyhood? He had to lay hold of the heart of the world.—How could he do better than begin with his mother's—the best one in it? Through his mother's love first, he grew into the world.—It was first by the door of all holy relations of the family that he entered the human world, laying hold of mother, father, brothers, sisters, all his friends; then by the door of labor, for he took his share of his father's work; then, when he was thirty years of age, by the door of teaching. You must not think little of the grand thirty years wherein he got ready for the chief work to follow.—Sabbath at Home.

What One Sin Will Do.

There was but one crack in the lantern, and the wind has found it out, and blown out the candle. How great a mischief one unguarded point of character may cause us!—One spark blew up the magazine and shook the whole country for miles around. One leak sank the vessel and drowned all on board. One wound may kill the body. One sin destroy the soul.

It little matters how carefully the rest of the lantern is protected, the one point which is damaged is quite sufficient to admit the wind; and so it is little matter how zealous a man may be in a thousand things, if he tolerates one darling sin; Satan will find out the flaw, and destroy all his hopes. The strength of a chain is to be measured, not by its strongest, but by its weakest link, for if the weakest snaps, what is the use of the rest! Satan is a very close observer, and knows exactly where our weak points are; we have need of very much watchfulness, and we have great cause to bless our merciful Lord who prayed for us that our faith fail not. Either our pride, our sloth, our ignorance, our anger, or lust, would prove our ruin unless grace intervened; any one of our senses or faculties might admit the foe, yea, our very virtues and graces might be gates of entrance to our enemies. O Jesus, if thou hast indeed bought me with thy blood, be pleased to keep me by thy power even unto the end.—Spergeon.

A minister, traveling through the provinces some years ago, asked the old lady on whom he called what she thought of the doctrine of total depravity. "Oh! I think it a good doctrine, if people would live up to it."

One of the oldest relics of Chaldean art has been recently acquired by the British Museum. It is the signet cylinder of Ili, who reigned over Chaldea about 2050 B. C.

MARRIED.

On Thursday, March 26th Jeremiah Renn and Miss Ellen Houseknecht, both of Lycoming county, Pa.

Longing to Save Souls.

It should be the constant indwelling thought of every Christian, and especially of every minister, how he may win souls from sin to God and heaven. The words of those whose souls have been on fire for God, quicken our longing efforts.

It is said of the learned John Smith, "that he had resolved to lay aside other studies, and to travel in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said, that he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching. Bunyan said, "In my preaching I could not be satisfied unless some fruits should appear in my work." I would think it a greater happiness, said Matthew Henry, "to gain one soul to Christ than mountains of silver and gold to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than undertake this great work. Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than any thing besides. Methinks I could not only labor, but die for it with pleasure."

Irritable Christians.

There is too much truth in the following from the Religious Magazine:

"There was a clergyman who often became quite vexed at finding his little grand-children in his study. One day one of these little children was standing by his mother's side, and she was speaking to him of heaven.

"Ma," said he, "I don't want to go to heaven."

"Don't want to go to heaven, my son?"

"No, ma, I am sure I don't."

"Why not? my son?"

"Why, grandpa will be there, won't he?"

Children's Department.

THE BIBLE.

Study it faithfully,
Think of it prayerfully.
Deep in thy heart let its precepts dwell;
Slight not its history,
Ponder its mystery,
None can ever prize it so fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unflinching,
And love all-prevailing,
Trust in its promise of life evermore.

With fervent devotion,
And thankful emotion,
Hear the best welcome, respond to its call!
Life's purest abode,
The heart's adoration,
Give to the Saviour, who died for us all.

May this message of love,
From the Throne above,
To all nations and kindred be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven!

The Pigeon's Advice.

"I shall never know this long lesson," said George Nelson. "I wish there were no such books, then I wouldn't have to get lessons from them."

"What's the matter, George?" asked his grandma, who at that moment entered the room.

"O, this lesson, grandma. I'm sure I can't get it. Just look! both of these long columns, and I don't know one word."

"Well, never mind that; you will soon know every word of it you try much hard—And then, only think how much more you will know than you do now. I wonder if my white pigeon couldn't help you to get your lesson?"

"Your pigeon, grandma, I didn't know you had any pigeons."

"No, I haven't now; but when I was a very little girl my brother had a pair of beautiful white pigeons presented to him. He told me I might call one of them mine. They were both very tame, and they would eat corn from our hands. What pleased us both was that they seemed to know us both, for my brother's pigeon would go and take corn out of his hand, while mine always came to me. Well, I was going to tell you, how mine helped me to get my lessons."

"Did it really help you, grandma?"

"Yes, and I think it will help you just as it did me."

"I'm sure, I wish it would; for this is a very hard lesson."

His grandma smiled, as she continued: "One morning I was sitting near the window trying to get my spelling lesson. It seemed so long, and the words looked so hard, I was sure I could not learn it. I sat there a long while, wishing I knew it, so that I could run out and play. The sun was shining bright, and it looked so pleasant out of doors. All at once I saw my pigeon fly up to his house, and then in a short time, it flew down again to the street. I watched to see what it was doing. It picked up a piece of straw and flew as it had done before, and then returned to get another. It did so for a long time."

"It was building a nest, wasn't it, grandma?" asked George.

"Yes, sometimes it would fly up with a little piece of straw, and sometimes it picked up quite long pieces, and when it would get about half way up to the window the straw would drop down, and then, it would go right down after it and pick it up again. I saw it try to get one piece up three times, and the third time it reached the window safely—Just then my eyes fell on my book. There was no lesson yet. How much my pigeon had done while I had been doing nothing, I thought to myself, and yet, it took only one straw at a time. My lesson did not seem near so long as it did at first. In a few moments, I knew the whole of it."

"My lesson looks easier already, grandma. I shall only have to learn one word at a time, and I'll soon know all of them."

George set to work in good earnest; and but a short time had passed till he had learned it perfectly.

"Now, George," said his grandma, afterward, "do you think you will remember the pigeon's advice?"

"O, I am sure I shall," he replied laughing, "and when I come to the longest words, I'll do as the pigeon did when the straw fell—I'll try them again!"—*Pacific Churchman.*

At a Turning-Point.

As Thomas Bent was walking along the street one day, he saw a gentleman drop a purse upon the walk. Thomas quickly picked it up, slipped it very lightly into his pocket, and walked on saying to himself, "I'm a lucky fellow! This purse feels as if there was a good lot of money in it. Hurrah for Tom Bent!"

Just then the boy's conscience woke up and whispered, "What are you going to do with that purse? It is not yours. If you keep it you will be a thief. Remember the eight commandment, 'Thou shalt not steal.'"

Thomas paused a moment to think. Then with flashing eyes he ran after the gentleman, and handing him the purse said: "Here it is, please, sir, you dropped your purse. Here it is."

"You are an honest boy," said the man, as he took the purse, and smiling pleasantly, handed him five shillings.

Thomas walked home, feeling happy indeed, as he had good reason to do. He had escaped a great danger. When he picked up that purse he was standing at a point where two roads met—one was the path of the thief, the other of the honest man. If he had kept the purse he would have entered the first path, and most likely have landed at last in a prison; by restoring it he entered the way of honesty and right. So, you see, he was at a turning-point in his life, and he turned it safely. Happy Thomas Bent!

Children, you now see what a turning-point is. Whenever you are met by a strong temptation to do a wrong act, you are at a turning-point. Let the temptation conquer you, and you will find yourselves in the wrong road—Conquer the temptation, and your feet will stand in the right way. Look out for turning-points.

ESTABLISHED 1861.

THE GREAT AMERICAN TEA COMPANY

HAVE JUST RECEIVED

TWO FULL CARGOES

THE

FINEST NEW CROPS TEAS.

22,000 Half Chests by ship Golden State.

12,000 Half Chests by ship George Shotton.

In addition to these large cargoes of Black and Japan Teas, the Company are constantly receiving large invoices of the finest quality of Green Teas from the Moyne district of China, which are unrivalled for fineness and delicacy of flavor, which they are selling at the following prices:

Oolong (Black), 50c, 60c, 70c, 80c, 90c, best \$1 per lb.

Mixed (Green and Black), 50c, 60c, 70c, 80c, 90c, best \$1 per lb.

English Breakfast (Black), 50c, 60c, 70c, 80c, 90c, best \$1.10, best \$1.20 per lb.

Imperial (Green), 50c, 60c, 70c, 80c, 90c, best \$1.10, best \$1.20 per lb.

Young Hyson (Green), 50c, 60c, 70c, 80c, 90c, best \$1.10, best \$1.20 per lb.

Unbleached Japan, \$1.10, best \$1.25 per lb.

Gunpowder, \$1.25, best \$1.50 per lb.

Coffees Roasted and Ground Daily.

Ground Coffees, 20c, 25c, 30c, 35c, best 40c, per pound. Hotels, Saloons, Boarding-Houses, Restaurants, and Families use our large quantities of Coffee, can economize in this article by using our French Breakfast and Dinner Coffee, which we sell at the low price of 30c, per pound, and warrant to give perfect satisfaction.

Consumers can save from 50c. to \$1. per pound by purchasing their Teas of the

Great American Tea Company,

Nos. 31 and 33 Vesey St.

Post Office Box No. 5648, New York City.

We warrant all the goods we sell to give entire satisfaction. If they are not satisfactory they can be returned at our expense within 30 days, and have the money refunded.

Through our system of supplying Clubs throughout the country, consumers in all parts of the United States can receive their Teas at the same prices with the small additional expense of transportation, as though they bought them at our warehouses in the city.

Some parties inquire of us how they shall proceed to get up a Club. The answer is simply this: Let each person wishing to join in a Club say how much Tea or Coffee he wants, and select the kind and price from our Price List, as published in the paper or our circulars. Write the names, kinds, and amounts plainly on the list, and when the Club is complete send it to us by mail, and we will put each party's goods in separate packages, and mark the name upon them, with the cost, so there need be no confusion in their distribution—each party getting exactly what he orders, and no more. The cost of transportation the members of the Club can divide equally among themselves.

The funds to pay for the goods ordered can be sent by drafts on New York, by post-office money orders, or by express, as may suit the convenience of the Club. Or, if the amount ordered exceed thirty dollars we will, if desired, send the goods by express, "collect on delivery."

Hereafter we will send complimentary packages to the party getting up the Club. Our profits are small, but we will be as liberal as we can afford. We send no complimentary packages for Clubs of less than \$20.

N. B.—All villages and towns where a large number reside by clubbing together, can reduce the cost of their Teas and Coffees about one third, by sending directly to "The Great American Tea Company."

Beware of all concerns that advertise themselves as branches of our establishment, or copy our name either wholly or in part as they are beguiled or imitations. We have no branches, and do not, in any case, authorize the use of our name.

Post-Office orders and drafts made payable to the order of "The Great American Tea Company." Direct letters and orders to the

Great American Tea Company,

Nos. 31 and 33 Vesey St., New York.

Post-Office Box, 5648 New York City.

One Ounce of Gold will be given for every ounce of adulteration found in "B. T. Babbitt's Coffee." This Coffee is roasted, ground and sealed "hermetically," under letters patent from the U. S. Government. All the "aroma" is saved, and the coffee preserves its rich, clean appearance. Every family should use it, as it is 15 to 20 per cent. stronger than any pure "Green." One can in every twenty contains a \$1 Greenback. For sale everywhere. If your grocer does not keep this coffee, and will not get it for you, send your orders direct to the factory. B. T. Babbitt, Nos. 64 to 74 Washington St., N. Y. April 2, 1861.

AGENTS WANTED FOR an illustrated book entitled, "A Picture of the Desolated States." The work covers the whole subject of slavery, and is a struggle of 1868 hinges. Freight, largest commissions, and a premium of \$500 paid. For full particulars address L. Stebbins, Hartford, Conn. April 2, 4.

BOOK AGENTS WANTED—For Dr. William Smith's Dictionary of the Bible—Written by 70 of the most distinguished Divines in Europe and America. Illustrated with over 325 Steel and Wood Engravings. In one large octavo volume. Price \$3.50. The only edition published in America condensed by Dr. Smith's own hand. We employ no General Agents, but for sample machine and terms of sale, send for descriptive circulars, and see our terms. J. B. Burr & Co., Publishers, Hartford, Ct. April 2, 4.

\$4 Sewing Machine.

The celebrated Champion Sewing Machine is a marvel of Simplicity and Beauty. It will Stitch, Hem, Sew, Felt, Quilt, Bind, Braid and Embroider, making the Elastic Lock-Stitch. Patented Aug. 6th, 1857, and does not infringe. The ladies are delighted with it. Single Machine and Sewing Machine, for sale at \$4, at our agents. Agents are making \$10 to \$20 per day selling them. For sample machine and terms of sale, send for descriptive circulars, and see our terms. J. B. Burr & Co., Publishers, Hartford, Ct. April 2, 4.

EDWARD J. EVANS & CO.,

Nurserymen and Seedsmen,

York, Pennsylvania.

Illustrated Descriptive Fruit & Seed Catalogues mailed to any address on receipt of stamp. April 2, 4.

TO THE WORKING CLASS.—Farmers, Mechanics and Ladies everywhere, I am now prepared to furnish you with constant employment at your homes—the whole of your time or in your spare moments. Business new, light and profitable. 50 cents to five dollars per evening is easily earned by persons of either sex, and the boys and girls earn nearly as much as men. Great inducements are offered those who will devote their whole time to the business, and that every person who sees this notice may send me their address, and test the business for themselves. I make the following unparalleled offer: To all who are not well satisfied with the business, I will send \$1 to pay for the trouble of writing me.

Full particulars, directions, &c., sent free. Sample sent by mail for 40 cents. Address E. C. Allen, Augusta, Maine. April 2, 4.

The Best! The Best! and most richly illustrated Magazine of the Century. The Nursery, (\$1.50 a year.) Send for a sample. I shall cost you nothing. Send Premiums for 1863. Address J. L. Shorey, Publisher, 13 Washington Street, Boston. April 2, 4.

\$2.00 to \$5.00

For every hour's service, pleasant and honorable employment without risk. Desirable for all ladies, ministers, farmers, mechanics, soldiers, everybody. C. W. Jackson & Co., 28 Beaver Street, New York. April 2, 12.

Howe & Stevens' Family Dye Colors. Thirty different shades, all in liquid form. The same shades, all in powder form. We advise the use of the Blacks, Browns and Drabs, in the powder form. For sale by all Druggists and Dealers. April 2, 4.

The Great Family Ointment.

As an Emollient

Kennedy's Salt Rheum Ointment

IS UNSURPASSED.

The Roughest skin is made smooth.

Chapped hands are instantly healed.

Cracked and dried lips are healed and softened.

To keep the hands and face comfortable during the cold weather, put a little of the Ointment on when going to bed.

Fifty Cents Per Bottle.

Sold by all Druggists.

April 2, 12.

\$60 Per Edward Institute.—Spring term of thirteen weeks begins March 26. Thirty dollars for board, washing, fuel and common English. Brick buildings, sixteen teachers, classical, scientific, and practical departments. For the first thirteen years the best sustained boarding seminary for ladies and gentlemen in the State. "A live Christian Institute, impartially nonsectarian." Address for catalogue, rooms, Joseph E. King, D. D., Fort Edward, N. Y.

Students accompanied by a Professor from April 2, 4.

Redding's Russia Salve

Is the Universal Remedy for Burns, Scalds, Cuts, Bruises, and All Flesh Wounds.

Established 1860.

For Gills, Chapped Hands, Piles, and old Scrofulous Sores, Eruptions, Blisters, Salt Rheum and all Cutaneous Diseases.

The Russia Salve is a purely vegetable ointment made from the very best materials, and combines in itself greater general use of the Russia Salve has been the means of saving thousands of valuable lives, and of relieving a vast amount of suffering. Fifty years' general use of the Russia Salve is a noble guarantee of its incomparable virtues as a healing ointment.

Price, 24 cts. Sample box sent free on receipt of price. For sale by all Druggists and Apothecaries. Redding & Co., Proprietors, Boston, Mass. April 2, 4.

\$2 Per Hour realized by our Agents. For particulars enclose stamp and address to J. E. King, D. D., Fort Edward, N. Y. April 2, 4.

\$15 Per Day, sure and no money required in advance. Agents wanted everywhere to sell our Patent everlasting Metallic Clocks—Lines. Send for a circular. Address, the AM. Wire Co., 102 Broadway, N. Y. or 16, Dearborn st., Chicago, Ill. April 2, 4.

WANTED, AGENTS. \$75 to \$200 per month, everywhere, male and female, to introduce the Genuine Improved Common Sense Family Sewing Machine. This Machine will stitch, hem, felt, quilt, cord, bind, braid, and embroider in a most superior manner.

Price only \$18. Fully warranted for five years. We will pay \$100 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock-Stitch." Every country can be used, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice that can be made. Address, Secomb & Co., Pittsburg Pa., or Boston Mass.

CAUTION.—Do not be imposed upon by other parties palming off worthless cast-iron machines, under the same name and brand as ours. Ours is the only genuine and really practical cheap machine manufactured. April 2, 4.

Are you lame, crippled, or deformed, or have you a child with hip disease, crooked back, or any other ailment? Send for a circular. 133 West Forty-first street, New York City. April 2, 4.

CARPENTERS. Send for Catalogue of New Practical Books on Architecture and Surveying. A. J. Cienek & Co., Publishers, Troy, N. Y. April 2, 4.

Revolution in Trade.

Under the Club System, inaugurated by us, we are making a

Complete Revolution in Trade.

This enabling our customers to obtain supplies of almost all kinds of goods, by the single article, at wholesale prices. In addition to this, in order to facilitate the getting up of clubs, we pay agents handsome commissions for their services. The system ever placed before the public. Endorsed by prominent business men and the press. Agents wanted in every town and village in the country. Circulars sent free. Parker & Co., 64 & 66 Federal street, Boston. April 2, 4.

Quarter of a Million Pianists

Are indebted to "Richardson's New Method" for their ability to play well. This book continues to be the Standard Method of Piano Instruction throughout the country. Its Easy Lessons, Pleasing Exercises, and Charming Recreations, have made it extremely popular, while its rare adaptation to all grades of advancement, causes it to be not only valuable to a person during his early studies but for a life time. Price, \$3.75. Sent postpaid. Oliver Ditson & Co., Publishers, 277 Washington street, April 2, 4.

LOOK! READ! REFLECT!

Best Inducements ever offered!

We make this statement, and are able to back it up with facts, namely,—

"That we can and will sell more goods, and better for one dollar than any other concern in the world. The reason is plainly to be seen. With a very large cash capital, we are enabled to keep agents in New York, Boston and Philadelphia, who are prepared at all times to pick up any and all job lots of goods offered for cash."

N. B.—Our Agents are not required to pay one dollar for their presents, as in other concerns. Agents wanted in every town and village in the United States, to whom we offer the most liberal inducements. Send for circular. Address,

S. C. THOMPSON & CO.,

30 Haver Street, Boston, Mass.

April 2, 4.

"Economy is Wealth."

Franklin. Why will people pay \$50 or \$100 for a Sewing Machine, when \$25 will buy a better one for all practical purposes? Notwithstanding reports to the contrary, the subscribers beg to inform their numerous friends that the "Franklin" and "Diamond" Machines can be had in any quantity. This Machine is a double thread, complete with table, constructed upon entirely new principles, and does not infringe upon any other in the world. It is especially the poor man's Sewing Machine, and is warranted to excel all others, as thousands of patrons will testify.

AGENTS WANTED.—Machines sent to Agents on trial, and given away to families who are needy and deserving. Address, J. C. Otis & Co., Boston Mass. April 2, 12.

\$15. Novelty Sewing and Embroidering Machine in the market.

It will do all kinds of work done by the highest priced machines. It makes the famous Elastic stitch, which will not rip or break if every third stitch be cut. Run by hand or foot. Price with table, \$22. Agents wanted. Machine sent on receipt of price. Address, French, Childs & Co., 614 Broadway, N. Y. April 2, 4.

HOWE & STEVENS' Family Dye Colors.

CAUTION.

All persons who keep Howe & Stevens' Family Dye Colors for sale can be relied on for fair dealing for the reason that they cut the retailer twenty-five cents per dozen more than other kinds of Dyes in the market, while the retailer sells them at the same price, consequently he makes twenty-five cents per dozen more by selling an inferior article.

We publish this caution to guard our customers against imitation. Accept none but Howe & Stevens' Patent Family Dye Colors. They are the original inventors of an improvement which originated this branch of business, and made dyeing a domestic art. They have had, also, five years' experience in this particular business, and have been constantly improving the quality of their Dyes. All the colors, both in liquid and powder form, are manufactured by the undersigned, and we can supply our customers with either. The liquids do not require so much time in dyeing; but the powder colors will color the most goods, and cost the same per package. In coloring blacks, browns and drabs, we would advise the use of the powder colors in preference to the liquid, unless for ribbons or some very small article.

MANUFACTURED BY MANLEY HOWE, (Successor to Howe & Stevens.)

200 & 262 Broadway, Boston. April 2, 8.

\$10 To \$20 A Day Guaranteed.

Good Agents Wanted to introduce our New Star Stereotype Patent Family Dye Colors. They are the only first-class, low-priced machine in the market. We will consign Machines to responsible parties, and employ energetic Agents on a full commission. Full particulars and sample work furnished on application. Address, W. G. Wilson & Co., Cleveland Ohio. April 2, 8.

The Great Tobacco Cure!

The appetite for Tobacco destroyed by using ORTON'S PREPARATION.

Chewers and Smokers leave off this disagreeable and unhealthy habit. One box of Orton's Preparation is warranted to destroy the appetite for Tobacco. Its taste is agreeable. It is a safe and reliable cure. It is entirely free from any deleterious effects upon the system. Forwarded to any part of the country, post paid on receipt of \$1.25. Address, Dr. Douglas, Sole Proprietor, Box 1572, Portland, Maine.

REFERENCES.—Rev. Stephen M. Andrews, Colebrook, N. H.; Isaac Westcott, Portsmouth, N. H.; Rev. G. Mitchell, Nevada City, Cal.; E. W. Atkins, Knoxville, Tenn.; Wales Barrett, Zanesville, Ill. April 2, 4.

Boys want it!

Girls like it!

Old folks prize it!

As it always finds without being sensational. Six Hundred Pages for \$1.50.

The Cheapest and best Juvenile Magazine is the SCHOOLMATE.

Specimen copies free. Club rates most liberal. JOSEPH H. ALLEN, Publisher. April 2, 4. Boston Mass.

The Last of the Success.

Mr. S. A. ALLEN'S IMPROVED HAIR RESTORER.

FAVORITE HAIR DRESSING.

New style in one bottle.

will quickly restore Gray Hair to its natural color and beauty, and produce luxuriant growth. It is perfectly harmless, and is preferred over every other preparation by those who have a fine head of hair, as well as those who wish to restore the beautiful gloss and perfume imparted to the Hair make desirable for old and young.

For Sale by all Druggists. DEPOT, 198 GREENWICH ST., N. Y.

PRICE ONE DOLLAR.

MUSIC STORE.

SALEM AND BROTHER.

PIANOS.

The undersigned, having opened a Music Store in Selinsgrove, are sole agents for the celebrated French Grand Piano. They are the most cheap than they can be bought elsewhere. They are pronounced by good judges the most durable, first class instruments made. For beauty of finish, power of tone, keeping in tune, they are unsurpassed. We refer you to a few of our Patrons:

P. R. Wagneller, M. D., George Schure, Pres. First National Bank, Selinsgrove, Pa.; S. P. Walter, Esq., S. B. Boyer, Esq., Miss Jeanie Duval, Music Teacher, Sunbury, Pa.; J. C. McKee, Watstown, Pa.; James Sand, Cashier First National Bank, Milford, Pa.

PELOUBET'S ORGANS AND MELODEONS.

We warrant these celebrated Organs and Melodeons for five years, and if they should get out of order we are always here to repair or exchange them.

Parties living at a distance from us, can address us by letter, send for a price list, and select the kind of instrument they want and we will deliver the instrument free of charge.

SALEM & BROTHER.

VIOLINS, SHEET MUSIC, &c.

We always keep on hand, different styles of violins; prices varying from \$5 to \$20. We also have the best French Accordeons, Bass violins, Flutes, Flageoles, Pianos, Guitars, Banjos, Clarinets, the best violin strings, violin bows, violin boxes, gaiters, tail pieces, bridges, rosin, &c., at reasonable prices. Sheet music and music books—can be had at our store. Teachers of music supplied at the lowest discount. Music sent post-paid on receipt of retail price.

Special attention paid to tuning and repairing Pianos and Melodeons. Second hand instruments taken in exchange for new ones. Call at our music store when you come to town. We keep open every Wednesday and Saturday.

SALEM & BROTHER.

Selinsgrove, Snyder County, Pa. July 4 67

TRY THE PURE MINERVA WHITE LEAD.

WARRANTED EQUAL TO ANY IN MARKET.

JONES, LEISENBERG & PRICE, 319, North 3d Street, Philad.

JONES, LEISENBERG & PRICE, 319, North 3d Street, Philad.

JONES, LEISENBERG & PRICE, 319, North 3d Street, Philad.

JONES, LEISENBERG & PRICE, 319, North 3d