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Poetry.

Six Little Feet on the Fender.

In my heart there liveth a picture
Of a kitchen rude and old,
Where the firelight tripped o'er the rafters,
And reddened the roof's brown mould:
Gilding the steam from the kettle,
That hummed on the foot-worn hearth,
Throughout all the livelong evening,
Its measure of drowsy mirth.

Because of the three light shadows
That frosted that rude old room—
Because of the voices echoed
Up mid the rafters' gleam—
Because on the feet of the fender,
Six restless, white little feet—
The thoughts of that dear old kitchen
Are to me so fresh and sweet.

When the first dash on the window
Told of the coming rain,
Oh! where are the fair young faces
That crowded against the pane?
While bits of firelight stealing
Their dimpled cheeks between,
Went struggling out in darkness,
In shreds of silver sheen.

Two of the feet grew weary
One dreary, dismal day,
And we tied them with snow white ribbons,
Leaving them there by the way:
There was fresh clay on the fender
That weary wintry night,
For the four little feet had tracked it
From this grave on the bright hill's height.

Oh! why, on this darksome evening,
This evening of rain and sleet,
Rest my feet all alone on the hearthstone?
Oh! where are those other feet?
Are they treading the pathway of virtue
That will bring us together above?
Or have they made steps that will dampen
A sister's tireless love?

Communications.

For the American Lutheran,
The Duties of the Hour, No. 10.

Our church in this country has an immense work to do. God is throwing thousands and tens of thousands of Lutherans upon our shores every year. They come from countries where symbolism mostly prevails. From Germany, Sweden, Denmark and Norway. There they are mostly taught the soul destroying errors of symbolism, or a cold and lifeless ritualism. They are taught to believe that baptism regenerates the soul of the child, and that the regenerated child at the age of 12 or 14 must be confirmed, no matter whether it knows anything about Christ or not. Every one knows that this is true. Then too they are taught to look upon the Holy Sabbath as a mere holiday, i. e. a day of amusement and recreation. No holiness or sanctity is associated with it, hence in those countries the Sabbath is not observed as a day of holy and religious enjoyment. In the morning, it is true, the people go to church, but where do we find them in the afternoon? At the pleasure gardens, where wine and beer drinking—selling of cakes and sweetmeats and often dancing are carried on! Look at our large cities East and West. How is the Sabbath observed by the Germans? They are nearly to a man opposed to all Sabbath laws. In a moral point of view the most of them are a perfect nuisance in our country. They come here down trodden and stunted in all their moral faculties, not only by the oppressive governments, but by the church which is nothing more than an engine of tyranny in the hands of foul and corrupted governments, and what love can we expect them to have for a church that has done nothing for them, but baptized and confirmed them? Symbolism treats them here in this free country in the same way that they were treated in the old country, and invites them to be here what they were there, "dumb driven cattle," to obey their superiors, and take the sacraments at their hands. Is it any wonder then that they leave the church by thousands and go over to the German Methodists and Baptists and others, who endeavor to lead them to Christ.

I will here give an incident that fell under my own observation in the West. A plain common sense German man by some means or other became awakened, and felt that he was a sinner and must either find pardon for his sins, or perish, went to his pastor and opened his heart to him, told how badly he felt, and wanted to know what he must do to be saved. The pastor told him those were bad thoughts, and he must not entertain them, that he was baptized and confirmed and had often eaten and drunk the body and blood of Christ, and he might rest assured that he would be saved! But this did not satisfy his awakened conscience, he knew that he had never experienced a change of heart. Still he thought he would pray and struggle on, and go to church as usual. On the following Sabbath the pastor preached against fanaticism and wildfire, and pointed out the poor awakened sinner as a hypocrite and a pharisee. The poor awakened man did not know what to do, he prayed and wept over his lost condition. At last he went to a meeting of the United Brethren, and there gave himself to the Lord, and found that peace for which his soul sighed. After his conversion he still felt it his duty to go to his own church, and try to do some good among his unconverted brethren. But he met such a storm of opposition from the preacher and the members

that he soon left them and went where his religious sentiments would be respected! This is the history of thousands of our members. The churches of German converts in all the Western cities are growing and multiplying. All the most hopeful material leaves the Lutheran church. Another pious German informed me that he left the church, because the German Lutherans did nothing but quarrel and fight in their churches! Every one acquainted with the German character and temperament knows this to be true. The Germans are in their unconverted state a turbulent quarrelsome set. I once asked a preacher of a German Methodist church, where there were about 200 converted members, about this feature of the German national character, his reply was, "yes we have our own trouble with this national weakness, we have frequently to discipline our converts for it. The Germans as a class are warm and passionate, but forgiving and gentle when they are converted." I have often asked myself if our fathers could have been such men as the Germans now are? But I suppose the grace of God has made us all what we are, if it were not for that, we would all be passionate and boisterous as others. A brother now in heaven, who spent some time in Germany said he found some few of the most gentle, lovely, meek and Christlike christians in that country he had ever seen. It was the grace of God that changed Africaner the blood-thirsty African chief into the gentleness of a lamb. Our duty then to these foreigners that God is throwing upon our shores is to preach Christ to them. To take them by the hand and lead them to the fountain of living waters—to preach them such a gospel as they need, a gospel that will do their souls good. Occasionally we meet with Germans who come from neighborhoods where Christ is preached. I once had such a congregation in the West, the people came from Hesse Darmstadt where they had a faithful pious pastor who taught them to look to Christ, and not to the sacraments for salvation. But his standing among his old Lutheran brethren was not high, they called him a pietist. He had no doubt been a descendant of Spener or Franke. There seem to be four classes of Lutherans in Europe, I have met some of each class viz:

1. The Old Orthodox Lutherans, called in German "Die Alten Lutheraner." Wm. Loehe stands at the head of this class, the Missouri, Iowa and Buffalo Lutherans belong to them. They are all bigots, and are great on the sacraments.

2. The Rationalistic Lutherans—consisting of the more intelligent who come from the large cities. These are unbelievers, and often theoretic infidels, and not unfrequently atheists. We have these in abundance in all our large cities, they are a graceless and a hopeless set of baptized heathen.

3. The Separatists, or those who have run into a wild fanaticism. These are mystics, and pervert the works of God. These never coalesce with any of our sects, they are all too fanatical for them. I have only known a few of this class, and it is a blessed thing that there are not many of them, for they are a great pest to the church. This class is most admirably described by Henry Young Stillinger in his "Theobald, The Fanatic."

4. The Pietists, or those Lutherans who constitute the true spiritual strength of the Lutheran church, both in Europe and America. They believe in conversion, and salvation through faith in Christ. Many of the most godly and efficient ministers and members of our church both in Europe and this country, belong to this class. Nearly all the first ministers who came to this country, belong to this class. Those pious men who formed our General Synod also belonged to it.—All our present active and efficient revival men belong to the Pietists. We of the General Synod's wing of the Lutheran church are the successors of Arndt, Spener and Franke, Muhlenberg and Helmuth, and we need not be ashamed of our fraternity. Our duty, then, is to preach Christ to all our brethren, to turn their minds away from the false gods (i. e. sacraments) on which they rely for salvation, to the blessed Saviour, who alone can save the lost and ruined sinner.—We need the aid of the press both German and English to help us in this great and mighty work. We must meet the duties of the hour as becomes men of God. We must speak the truth as it is in Jesus, no matter who may be offended, we must shrink from no duty, shun no responsibility, and be deterred by no opposition. God has committed a great work to our hands, and we must do it. And by his grace and help we will.

SPENER JUNIOR.

A Terrifying Surmise.

Nothing but the truth of God's word can give comfort and true peace, either living or dying. Whilst living, if men are not resting on the word, they can at least have no rest in denying it. The very fear lest the Bible be true is enough to mar all enjoyment. A celebrated infidel said one day to a friend of his who had imbibed the same principles:

"There is one thing that mars all the pleasures of my life."

"Indeed!" replied his friend, "What is that?"

"I am afraid the Bible is true! If I could know certainly that death is an eternal sleep, I should be happy; my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul. If the Bible is true, I am lost forever."—*Ch. Union.*

For the American Lutheran,
Our Church Literature.

It has long been a source of deep regret to many of the lovers of our Lutheran Zion that our church literature is comparatively so little known and so limitedly circulated.—There are tens of thousands of persons in this country who know nothing at all of Lutheran literature, and it is not an unfrequent occurrence that persons are found who have no knowledge of the Lutheran church, never heard of it. Now this is not as it should be. Where can you find persons who have no knowledge of the Methodist, Baptist or Presbyterian churches? Perhaps no where in all this land can you find reading and intelligent persons who have no knowledge of these churches and their literature. Why is this?—Simply because these churches manage so as to get their literature scattered broadcast over the land. And this is what Lutherans should do. But this ignorance of Lutheran literature is not confined to those outside of her pale, but to our shame be it said, there are thousands within her bounds that know almost nothing of her literature, and distinctive features. Many are Lutherans only because their fathers and grandfathers were, and others are Lutherans only because they happen to live convenient to a Lutheran church.—Hundreds of Lutheran families have no church paper at all, and many others have the religious papers of other churches, but none of their own. You can find scores of Lutheran families who have books published by the Methodist, Presbyterian and other denominations, and yet have no Lutheran publications besides a hymn book, and many have not even that. Now we have no objections to Lutherans buying and reading the publications of other religious denominations, and if the Lutheran church will not furnish them with Lutheran literature, no one can blame them for buying and reading those religious books that are not only placed within their reach, but repeatedly brought into their houses. Yet these things do not speak well for our church. Indeed, it is a shame to us as a church, that we leave this work of supplying our membership with religious reading to other denominations. And it is not only a shame but a great evil that ought to be immediately remedied by us. It is this, among other things, that indicates a want of wisdom and activity, that places us in the fourth or fifth rank, among the churches of this great commonwealth, instead of being, what we might and ought to have been, the first church in the land in numbers, wealth, intelligence and moral power.

Who is to blame? Many blame the Publication Society, or more especially the Board of Publication. But this we think is not just. The brethren constituting that Board are widely known as active, pious men—men who have at heart the great interests of the church, men in whom the church does have, and ought to have confidence, and who, we have no just reason to doubt, are doing all they can do in this, as well as in every other respect to promote her interests. It is true, the Constitution of the Publication Society makes it the duty of the Board, "to furnish a suitable literature for the church, and promote its circulation." Here is the duty plain enough, but where are the means? The money? It is unjust to name to place them in responsible positions, enjoin upon them duties of vital importance, and at the same time withhold from them the adequate means, and then after all, complain of them for failing to perform duties which they had neither the pecuniary means nor adequate power to discharge. The Lutheran church has the ability, and ought, within three months from this date, to place in the hands of the Publication Society two hundred thousand dollars, so as to enable the Board of Publication to furnish Lutheran literature, at rates that would successfully compete with other denominational publishing houses.

It is a question worthy of serious consideration, whether scores of our ministers, and thousands of our membership are not to blame in this matter. Ministers for not presenting more frequently and earnestly this subject in all its important features, and members for not responding more liberally to appeals thus made. Without doubt some ministers and some laymen have done their whole duty in this matter, but all have not, or the work would have been done. Brethren, let us be up and arouse ourselves to the discharge of this duty. Let us agitate! agitate! appeal! appeal! Give, and continue to give until our church literature shall take its proper place in the land. But if the work cannot be accomplished in this way, that is, if the Lutheran people of this country will not place our Publication Society on a pecuniary basis that will enable it to do its proper work, then let us cease to complain of our publishing committee, sell our Publication House and fixtures, and let the Publication Society and the whole church patronize our worthy and esteemed friend and brother, T. N. Kurtz, who can and does publish Lutheran books, at low rates, as ought to be asked, and who, if he were patronized as a Lutheran publisher, could afford to sell at prices even below his present figures.

But how is the evil to be remedied? 1. What we consider a sovereign remedy, if timely and properly applied, has been prescribed at least in part, above. Let pastors and people awake to the importance of this work. Give the Publication Society the pecuniary means, to publish our valuable literature at rates that will bring it within the pe-

cuniary reach of all classes of our population. Then invest the Board with power to employ agents, and send them out all over our country with our books and papers. Let them sell the books and get subscribers for the papers, until everybody shall know who the Lutherans are, and what they are doing, and especially let our own people know why they are Lutherans, and be ever ready to give a reason for their being such.

2. Let every pastor make it a part of his work, as it certainly is a part of his duty, to circulate Lutheran books and papers among his people, not only say from the pulpit, "If you want any Lutheran books or papers, I will get them for you." But let him preach on the subject, talk about it in his daily intercourse, and more than this, let him take the AMERICAN LUTHERAN, *Lutheran Observer*, the *Life of Luther*, Why are you a Lutheran? and other Lutheran publications with which every pastor is familiar. Let him take these, one or two at a time, with him in his pastoral visitations, show them to the people, explain their value, if need be, and thus sell the books, and get subscribers for the papers. We have a literature we need not be ashamed of, and it will not lower our dignity nor diminish our power for good, after we have prayed with a family, to show and sell them a good book, or take their names and money for papers so valuable as the AMERICAN LUTHERAN or *Lutheran Observer*.

3. As some of our pastors are really too busy, and many others think they are, whether it is so or not, to do the work in this way, why may not some of you good brethren, who are out of enjoyment make a business of this? Let them take the AMERICAN LUTHERAN, *Lutheran Observer*, *Harold*, and such Lutheran books as they may deem most valuable and salable, and go from one pastoral charge to another, and get subscribers for the papers, and sell the books by subscription.—Any pastor who either cannot or will not do the work himself, will be glad to have others do it, and they will find many outside of our church, who will gladly purchase our literature. And it will pay, and pay well. I have tried it, and therefore have a right to know. It will pay the agent pecuniarily, and at the same time accomplish a great work for the church, and the country.

Thus, I think the evil may be remedied.—Our church literature circulated, and the people made acquainted with us, who we are, what we teach, and what we do. And now, if any person can devise a better, and more plausible plan for accomplishing this work, I shall not complain, but feel grateful in my heart, and in advance I will promise my aid, however feeble it may be, to any plan that is likely to succeed in giving our church literature to the world.

J. R. SIKES.

Argusville, N. Y., March 27, 1868.

For the American Lutheran,
A Chapter on Lent and Fasting.

The season of Lent extends from Ash Wednesday, (which came this year on the 26th of February,) to Easter, which comes this year on the 12th of April. By counting from the 26th of February to the 12th of April, omitting the Sabbaths, you will find it just 40 days. Why the Sabbaths are not included in this long fast of the church, I do not know, but I have no doubt the reasons for omitting the Sabbaths, are quite as cogent as those assigned for the keeping of the fast itself. There is neither Scripture, reason or common sense for either. This fast has nothing to stand upon but antiquity, it is an old tradition coming down perhaps from the 3d century, and seems always to have been observed most strenuously in proportion as true piety declined, and it is now mostly observed by those who have the most incorrect views of true piety, and would do the least in obeying that Saviour, in whose honor they profess to keep it. In order to substantiate this charge let us see what parts of the christian church observe this Fast. They are

1. The Roman Catholics, or Latin church. 2. The Russian, or Greek church. 3. The Ritualistic Episcopal church, and 4. The Symbolic Lutheran church. The German Returned church too, in this country is aping after those four Ritualistic branches referred to, besides I do not know of any other branches of the church that keep Lent.—There is the great Presbyterian family of churches, including the Congregationalists, and the churches of Scotland, and in short all the descendants of the old Puritans. There is the great Baptist family, and there is the Methodist fraternity, and the Reformed Dutch church, together with the General Synod Lutherans. Now look at the intelligence, piety, and energy of these active christians. Look at the work of their hands, their prayers their zeal in the cause of Christ. Suppose a moral earthquake were to pass over the world and destroy all these churches, how much of Protestant christianity would be left? Are not these the very churches that give tone and character to our modern christianity, and make it so immeasurably superior to the reputed christianity of former ages? Do we not find the largest number of the true disciples of Christ in these churches, and do they not honor Christ by holiness of life, and zeal in his service more than the Romanists and their imitators, the other ritualists? Now the real Protestants can find nothing in the Bible for keeping this popish fast of 40 days. Yet these are the very christians who of all others follow the teachings of the Bible. I am sure they read it more, and study it better than any other class of christians, and yet they

can find no warrant in God's Word for this fast.

Now let us see what the New Testament teaches on this subject. Jesus says, Matt. 6, 17-18, "When ye fast be not as the hypocrites of a sad countenance. But thou, when thou fastest, anoint thine head, and wash thy face. That thou appear not unto men to fast, but unto thy Father."

Here is a mere allusion to fasting, no law or command, either to fast or not to fast. It does seem to me that if fasting were a part of our duty as christians, there would be some rules or regulations for it.

In Matt. 9, 14, we read, "Then came to him (Jesus) the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not." Now we are not to understand from this passage that our Lord's disciples did not fast at all, for we learn from Acts 13, 2, that they did fast, but they did not fast as the Pharisees did, to be seen of men. The Jews were in the habit of fasting and the Pharisees ran the whole thing into the ground, and made it contemptible in the eyes of all good men. Just as the Romanists have done in the eyes of all good, pious christians. There is no objection to men's fasting provided they do it in the right way and with proper motives. John Wesley used to fast, and recommended it to his preachers. Dr. Edward Payson used to fast, and so did President Edwards and Richard Baxter. But they did it in the right way and manner.—Luther also approved of fasting in the right way. But hear what he says about Lent, as ordered by the Roman Catholic church. See his Postill, page 346, first part. "To-day, Ash Wednesday, which is the beginning of Lent, the gospel is read which teaches us to keep Lent as Christ kept it. This is nothing more than a farce (in German, Affenspiel). Because no one can do without eating 40 days, as Christ did. The fasting of the church is a complete perversion, and institution of men, and nothing more. Although Christ fasted 40 days, yet there is no command in his Word that we should fast 40 days. Christ did many things that we are not to do, and cannot do, but what he commanded us to do, that we must not omit."

Again he says, on page 347. "The Evangelist says with great care, Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." So that none should follow his example from choice, and thus assume a fasting of his own, but rather let him wait until the Spirit gives him fasting and temptation enough. For he who without the influence of the Spirit puts himself into such a situation where he must suffer hunger, when the bounties of heaven are spread around him, tempts God. We should not seek want and trials, they will come soon enough of their own accord. It is said, 'Jesus ducit est Spiritum in desertum.' Not 'Jesus ducit sibi ipsi desertum.' i. e. Jesus was led by the Spirit into the desert, and not that Jesus of himself went out into the desert. God has given us his bounties, not that we should not touch them, but that we should receive them with gratitude."

This does not look much like favoring Lent. But let us now look at the laws laid down in the Roman Catholic church concerning Lent. The church of Rome has laid down the following rules for Lent:

1. All persons over 21 years of age must observe the regulations of the church or they offend God.

2. They are to make but one meal a day except on Sundays in Lent. This meal is to be taken at noon. But at that meal even, unless a dispensation from the bishop should be given to eat fish or fish, flesh and fish dare not both be eaten. A collation is allowed in the evening. Sick persons and nursing women and laboring men may get permission to eat flesh on fast days, i. e. on Mondays, Tuesdays, Thursdays, and Saturdays, but not on Fridays."

Now, I would ask in the name of common sense, where does the church of Rome get such power to make such foolish and absurd laws? Why should it be a sin to eat flesh on Friday and not on Saturday? What nonsense! Is not this commanding to abstain from meats one of the marks of the man of sin? Look at 1 Tim. 4, 1-3, "Now the Spirit speaketh expressly that some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving."

If the Roman Catholic church thus fixes the mark of apostasy upon itself by those absurd and un-Scriptural laws, do not the ritualists and the symbolists also share in her shame, and also depart from the faith just in so far as they follow the Romanists? But the Roman Catholic priests and bishops have another object in view in this Lent and fasting business. It is one link in the great chain of oppression they have thrown around their ignorant dupes. Just so long as they can make a poor ignorant man believe that it is a sin to eat meat on Friday or in Lent, just so long they can keep them in darkness. This is therefore the touch-stone of Romanism, and this is the reason why it is a mortal sin to violate the rules of the church in Lent.

R. W.

Oh, how blessed is the thought that I am going to live with God, where sorrow never comes; where heaven's own sun always shines with benignant beams, and where love, pure and perfect, flows on in one everlasting stream!

Practical.

A LITTLE HERO.

Passing through town a short time since, while the coasting season was at its height, I chanced to encounter a rosy cheeked boy, who, school being finished, was hastening with his sled to the top of the hill not far off, where a number of his comrades were already assembled. Gay voices were challenging him to come and compete with them, and see who could ascend the hill first; each one asserting, in boyish fashion, that his sled was the swiftest. "The youth's only answer was a merry laugh; but the quickened step, and proud glance which he cast upon his newly-painted sled, showed his opinion at least.

At a little distance from the group stood a tall boy in tattered clothes, looking wishfully on, ever and anon asking some questions of the boys; by whom, however, he was entirely neglected.

Just as my little hero (for I must call him so now) was making ready to start, he happened to see the longing, grieved gaze with which the poor boy was observing them.—Quickly springing from his seat, he darted towards him, and in a cheery voice exclaimed, "Charlie you may slide in my place: I have slid a good deal this winter, and had just as lief you would as not." Oh, what a grateful look Charlie gave him! Some of the boys dissented at first; but the owner was firm: and at last Charlie, a victor, led off the astonished ranks of boys.

The incident was trivial in itself; but it suggested a long train of thought to me. If all the youth, and also children of a larger growth, would be as desirous of promoting the happiness of those with whom they are surrounded, the paths of many would be strewn with roses where now are only thorns.

Children of poverty and want are many. Numerous are the opportunities for following the Master's footsteps, and doing good to all men and let us remember that with whatsoever measure we meet, it shall be measured unto us again.—*Christian Banner.*

PICTURE OF A TRUE MINISTER.

Come in: I will show thee that which may be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him; so he led him into a private room, and bid him open the door, the which when he had done, Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it:—It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back, it stood as if it pleaded with men, and a crown of gold did hang over his head. Then said Christian, What means this?—*Interpreter:* The man whose picture this is, is one of a thousand; he can beget children (1 Cor. iv. 5), travail in birth with children (Gal. iv. 19), and nurse them himself when they are born (1 Thess. ii. 7). And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men; and whereas thou seest the world as cast behind him, and that a crown hangs over his head, that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter, I have showed thee this picture, first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayest meet with in the way; wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.—*John Bunyan.*

A Saviour for Nine Years Old.

A little girl went to church one Sabbath. She listened with all her might. Mr. Adams preached to grown-up people; so I do not know how much of the sermon she took for herself; but when she came home, (Mother, said she, 'is Jesus a Saviour for a little girl nine years old?' Her mother, I know said, 'Yes indeed,' and lest some other little child might think the same question, I want to say, 'Yes, indeed.' Jesus is a Saviour for a little girl nine years old. He knows what worries you. He knows your little trials and temptations. He knows what makes you glad, and when you are happy. He can feel for you. He can carry your little sorrows for you. He can take away the evil of your heart, and give you his Holy Spirit to make you good and happy.

He is a Saviour also for ten years, and twelve years; and for a child of one year, and two years, and three years, and so all the way up. He was a baby in his mother's arms, and a boy at his mother's knee; he worked and studied and played as you do; and knows all about you; and he died upon the cross to save you, my little one. You need not be afraid to go to him and tell him all your wants, and thank him for all your enjoyments.

The poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lies in a splendid tomb? Sleep you in innocence.

Oh, how blessed is the thought that I am going to live with God, where sorrow never comes; where heaven's own sun always shines with benignant beams, and where love, pure and perfect, flows on in one everlasting stream!

Lady Drunkards in New York.

A few days ago a carriage, with a liveried coachman, drew up to the station-house of the Twenty-ninth Precinct, containing a widow woman, elegantly attired, in a gross state of intoxication. It required the united efforts of the driver and two policemen to carry the partially insensible woman into the station house. The charge was made by the lady's own coachman that she was in the habit of driving down town two or three times a week on a shopping excursion, and it was her custom on these occasions to visit fashionable restaurants to dine, not forgetting to drink sufficient wine to always go home gloriously drunk. On this occasion she became so totally oblivious, and consequently so uncontrollable, that John felt it his duty to deposit his load at a station-house instead of at her elegant mansion in the upper part of the island; besides this, it was yet daylight, and it would never do for the gossips of the neighborhood to behold the sight of a lady of wealth and rank coming home in such a state. After the lady had remained in the station-house a sufficient length of time to become partially sober, she was taken to the Jefferson Market Police Court, where she was sentenced to ten days' imprisonment. She was accordingly locked up in a cell, but it is said when she became perfectly sober, and to realizing sense of her degraded position, she drew forth her phreoric pocket-book, paid the fine, and was released from confinement. This woman, not yet forty years of age, was but a few short years ago a reigning belle of New York society, and bears the name of an honored New York family. Out of respect to a family which has suffered no other disgrace we refrain from printing her name.—When she was brought to the station-house she had with her in her carriage a basket filled with fruit, bonbons, and other fancy nick-nacks of womanly fancy; but probably from shame at her humiliated condition, she has since failed to call or send for them.—Cases such as this are rare in this city, we are happy to be able to say, although we do not deny that drunkenness among women, particularly of the upper classes, is by no means a rarity; but, as a rule, women with depraved appetites have sufficient respect for their friends, if not for themselves, to continue their potations in their own rooms and removed from the public gaze.

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

NOT SUITED.—Some persons are so fastidious in their tastes that it is out of the question to please them, no matter how hard you try. The Chicago *Advance* has recently made a failure of this kind, and thereby lost a valuable subscriber. It tells the story thus:

Editors find it impossible to suit all tastes at the same time, as the following letter shows. It was received at our counting-room a day or two since, and the printer "follows copy" exactly, save the Tibbittian penmanship, which is impossible to reproduce:

Sir
I do not want you to Send your Paper to me No Longer if you do I Shall not take it out of the Post office and I Shall Not Pay for it
Wm E Tibbitts

Witness
Wm keege

—Telescope.

THE POPE AND THE LADIES.—The pope, whose ideas of ladies' dressing have never been subjected to the mellowing influence of family ties, has recently delivered a manifesto on the subject. An exchange thus alludes to it:

The pope keeps some good sense for his old age. He has taken up the subject of female extravagance in dress, and prescribes certain restrictions on those who come to the communion table. He complains that they dress for church as if they were going to a theater or promenade, and avers that this tends to immorality. O for a pope for American "good society!"

St. Bernard calls holy fear the doorkeeper of the soul. As a nobleman's porter stands at the door and keeps out vagrants, so the fear of God stands and keeps all sinful temptations from entering.

The bitterness of humility is a tonic to the spirit. To humiliate yourself is as necessary in this wicked world, as it is for travelers through African jungles to take, every now and then, a draught of quinine.—*Spurgeon.*

BE SHORT.—One of our exchanges finds its contributors inclining to string out their articles, and admonishes them thus: "Write, brethren, but please be short; if not, be as short as you can." This is like the Emerald's expostulation with his friend: "Now do be decent. And if you can't be decent, be as decent as you can." But the editor has our best wishes.—*Telescope.*

THE AMERICAN LUTHERAN

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

Sellinggrove, Pa., April 9, 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 these little sums together would make a large enough amount to help us out of our trouble at this time.

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

Support of Ministers of the Gospel.

"The laborer is worthy of his hire." This is a divine doctrine, and cannot be gainsaid. This asserts a principle of justice, and applies to all conditions of life. If you employ a man to cut your wood, or to build your house, or to plow your field, or do any thing else for you, you are bound by this principle of justice to pay him for his labor. So if you employ a physician to heal your body, or to set your limb, you are bound to pay him for his services. So also if you employ a lawyer to secure your rights, you are under obligations to pay him for his work. On the same principle of justice you are also bound to pay your minister. The laboring man is justly entitled to his pay, because he has expended his physical strength for your benefit, the lawyer has used his intellect for your good, the physician has used his time and skill to promote your bodily welfare, the minister has spent his intellectual and physical strength for your good, and therefore you ought to pay him. But somehow or other, many even of our pious men, have taken it into their heads that ministers, because they are pious, should work for little or nothing.

Hence they are quite willing to pay all others who may labor for their good, but the minister. He must have just enough to keep soul and body together. A good mechanic will make from \$800 to \$900 a year; a physician with less than half his time employed will make from \$2000 to \$3000; a lawyer with an ordinary run of business will make from \$2500 to \$3000, and yet a minister with more brains and more learning, and doing three times the business, will get \$700 or \$800. Formerly, \$500 was considered a very fair salary in the country, and \$1000 in the city. Now, however, the salaries of most of our country pastors have been about doubled but in proportion to the increased expense of living it is entirely inadequate. When I entered the ministry I received \$500, and for many years, I never received even all of that, and yet I could live. Now, double that sum is not enough for my family expenses. In order to show the true state of the case let us look at two tables—the one the prices of living in 1835, the other in 1868, and from this our members can see the propriety of raising their pastor's salaries. For while the most of our members are producers, and not consumers, they have been the gainers by the advance in prices.

In 1840, I had a family of three children, and was obliged to hire a girl, and to keep a horse, and as near as I can now come to it, I then consumed the following articles:

4 barrels of flour at \$5 per bbl.	\$20.00
120 lbs butter at 10c	12.00
600 lbs pork at 4c	24.00
200 lbs beef at 5c	12.00
40 lbs coffee at 10c	4.00
6 lbs tea at \$1	6.00
100 lbs sugar at 10c	10.00
6 cords wood \$2	12.00
Sawing wood 50c	3.00
24 tons hay \$8	20.00
100 bush oats 20c	20.00
150 bush corn 25c	37.50
25 bush potatoes 25c	6.25
40 bush apples 25c	10.00
Hire of girl 62 c 52 weeks	32.50
6 gal molasses 60c	3.60
120 pounds soap 6 1/2c	7.80
50 lbs candles 10c	5.00
Salt, spices, fish, rice, &c.	25.00

Total \$269.54
This was the bare living, at the low prices of 1840. Now let us look at the prices of the same articles of living in 1868.

4 bbls of flour \$14	\$56.00
120 lbs butter 40c	48.00
600 lbs pork 15c	90.00
200 lbs beef 17c	34.00
40 lbs coffee 30c	12.00
6 lbs tea \$2	12.00
100 lbs sugar 16c	16.00
6 cords wood \$5	30.00
Sawing wood	6.00
24 tons hay \$20	50.00
100 bush oats at 75	75.00
150 bush corn \$1	150.00
25 bush potatoes \$1	25.00
40 bush apples \$1	40.00
120 lbs soap 15c	18.00
6 gal coal oil	7.00
Hire of girl \$2 per week	104.00
Salt, spices, rice, fish, &c.	45.00

Total \$783.00
This is just the bare living. Every house-keeper knows there are in a family a great many things needed, even for the stomach,

as milk, cream, vinegar, soda, camphor, &c., but we have just taken the staples of every household.

Here then we have \$783 against \$269.—Now to understand the full force of these two tables, let it be borne in mind by our members, that \$269 in 1840, would purchase just as many articles of living as \$783 will now purchase, or one dollar then would go nearly as far in the preacher's family, as three will now. And let it be remembered that in the clothing and furniture line the difference was nearly as great. Now, as honest christian men what ought our pious members to do? How can they keep this thing square, and keep their consciences void of offence? The rule is a very plain one; let them triple their subscriptions. But perhaps some do not know what that means, I will explain it. Let the brother that gave \$5 make it \$15, and he who gave \$10 make it \$30, and he who gave \$20 make it \$60. I will say nothing about \$1 subscribers, for I hope that generation has died out, if it has not, it is high time it had. By the by, I must give your readers an account of what I once saw in one of the dark corners of Pennsylvania. A subscription list of a large, wealthy congregation of about 200 male members, that amounted to less than \$100. You are perhaps ready to ask, How could that be? I'll tell you. A few subscribed \$1, and a few more 50 cents, but many more 25 cents, and a goodly number only 12 1/2 cents. Think of that. One cent a month to the support of the gospel. Is it any wonder that such congregations do not prosper? I have no doubt the General Council has many such congregations. I knew a congregation, or rather a charge, in Pennsylvania, that reported 1600 communicants some years ago, and paid their pastor only \$500, or about 30 cents apiece. It is true, the perquisites of those preachers who have such large congregations are large, sometimes perhaps, nearly as much as their salary. But would it not be better if the salary were sufficient? then the pastor could do the other things for nothing. Our churches ought to support their pastors liberally in the country. In the cities our churches are doing better in this respect, and it is to be hoped our country charges will also soon learn to do their duty.

R. W.

Conversation in the Sanctum. Between Peter, John and James.

(James reading letters, with which he appears to be much pleased.)

John—What pleases you so much this evening?

James—Here I have received a number of letters that speak very kindly of our paper, and promise to send us subscribers. I will read you a few extracts from some of them. Here is one from East Berlin, Adams county, Pa. (reads.)
"I feel as though I could not do without the American Lutheran, and I only wish, that many more Lutherans would become subscribers and readers of it. It would be a great means to enlighten them and make them acquainted with the duties of the church, for many, and entirely too many, of our so called Lutherans in some sections of the country, are far behind what they ought to be, considering that we celebrate the Seventh Semi-Centennial year of the Reformation. My opinion is, that many ministers are laboring under many disadvantages, on account of their members not taking a church paper, to make themselves acquainted with the state of the church, and the duties of the members to the church. I hope the day is not far distant when every Lutheran family will have a church paper."

Peter—That is a very sensible letter.

James—Here is a letter from a lady in Belleville, Pa., which I regard as equally sensible and encouraging. (reads.)

"Dear Sirs:—Find enclosed \$2, subscription money for your paper for this year. My subscription ran out in February last. I would have sent sooner, but had not the money till now, but I guess it is time enough yet, but I like to pay my subscription in advance, then I feel right, and it makes the editors more willing to print. Your paper is a splendid paper; I like it very much. I advise all my christian friends to get it, and every one else. If they will get it one year and read it, I am sure they will take it another year. I will now close, wishing you all every blessing and God speed. Yours truly,
C. M. C."

Peter—You must thank that lady for her kind wishes, and her endeavors to circulate our paper.

James—But here is a letter from a Lutheran minister in Central Pennsylvania which I am afraid will make you blush. (reads.)

"Dear Sir:—I am now making another effort to raise a number of subscribers for the dear AMERICAN LUTHERAN. I am in hopes to raise quite a number. Oh, how I like the AMERICAN LUTHERAN. I do really think it is the best Lutheran paper in this country. I believe God has need of it in the Lutheran church in our land, and therefore he will favor it and prosper it. I also believe that you have the prayers of the most pious and useful men in our Lutheran Zion. I send you one subscriber now, assuring you that more will be forwarded before long."

Peter—Well, really, this is more than I would like to say of our paper myself, altho' I shall labor and pray to make it what this letter represents it to be. I have no higher ambition than that it might be said with truth of the AMERICAN LUTHERAN, what was said of the Saviour's preaching, namely, "The common people heard him gladly." So may it be said of our paper, "The common people read it gladly."

John—I believe that was Dr. Luther's principle, too, in his preaching. He said he preferred to preach in such plain and simple language, that the poor servant boy who stood with cap in hand behind the door, could understand him, and then he was sure the most learned doctors of divinity would understand him too.

James—Speaking of preaching, brings to my mind a short paragraph that I cut from a newspaper, containing one of Henry Ward Beecher's witty remarks on church sleepers.—

I will read it and hear what you think of it. (reads.)

"CHURCH SLEEPERS.—Various reasons," says Mr. Beecher, "are given why men do not go to church. The fact is, they are not fed when they do go. The herds will not refuse to come to the rack when there is juicy fodder there. If a man sleeps under my preaching, I do not send a boy to wake him up, but I feel that a boy had better come and wake me up."

Peter—Well, there may be some truth in it. But it is not always the preacher's fault when people fall asleep under his sermons. I know a man who always falls asleep every time he goes to church, no matter who preaches, and yet he says, he hears every word of the sermon and can repeat parts of it when he wakes up. Beecher is no doubt a great preacher, but Paul was a greater preacher than Beecher ever was or will be, and yet we read that a young man fell asleep under Paul's preaching and fell out of the window. The truth is, when people fall asleep in church it may be on account of the physical condition of the hearer, or an unventilated church, or the dry and prosy discourse of the preacher, or all these three causes combined. But we have no right to put a minister down as a poor preacher because a hearer once in a while goes to sleep under his sermon. Beecher has said a good many smart things in his time, but we must not take everything he says as gospel.

John—Do you give this as an apology or an excuse for sleeping in church?

Peter—By no means. I am only giving you the causes why in my opinion, it frequently occurs. I consider it a great evil, that should be earnestly avoided by every sincere christian. People should retire early on Saturday night, so that they may not feel sleepy on Sunday, they should go to church in a prayerful frame of mind, with an earnest desire to hear something that may tend to their spiritual good; the sexton should see to it, that the church is well ventilated, and the air is fresh and pure in the audience chamber and the preacher himself should be wide awake when he presents the words of eternal life to his hearers. These things would go very far, if they would not entirely prevent the reprehensible practice of sleeping in church.

John—We had better close the sanctum or we might all fall to sleep ourselves, talking on this sleepy subject.

Editorial Correspondence

SWISSVALE, April 3d, 1868.

DEAR BROTHER:

After a long silence I take this way to apprise you that I am not unmindful of the interests of the Redeemer's kingdom, nor of the events of the Lutheran Church as they transpire. About one week since my school most generously voted me a recess of a few days, to make a visit to my much esteemed Bro. V. Miller. This was very considerate in them, and duly appreciated on my part.

I will not tell you about riding in the cars, whom I met, what I saw en route; for in these days of travel, who has not ridden, I met, and seen. I received a hearty welcome in the new home of our young brother and his excellent lady. How pleasant it is to have a home feeling. This feeling I had there. I was under no restraints. They were both my parishioners for several years, in the State of Maryland.

THEIR NEW PARSONAGE is not quite finished, but it soon will be, as its incumbent is a working man. The Church is a neat frame building close by.

These are prominent buildings in the village of Fayetteville, not New Wilmington as I supposed it was, where I was going.

Here I renewed the acquaintance of some of my first parishioners from Kishacoquillas valley, Mifflin Co., Pa., and am happy to say, that they are as fresh and vigorous as ever, in the service of the Master. The taut that men who are born into the kingdom in a revival of religion, do not prove faithful, is simply a trust, unwittingly I presume, at Jesus himself.

But there is indeed a heaven born pleasure in reverting to the days of our youthful ministry, in the love of God and the love of souls, ardent, fresh and out flowing, constrains the young pastor, to press forward the work of winning souls to Christ, he will not only meet success, but will also effect a good position in the hearts of his people. It is most gratifying to find your old friends, in whom you confided in your youth, after a quarter of a century, still faithful, still true, still good.

THE SERVICE in the church were solemn. The length of my sermons, during the winter, were just 30 minutes, and I did not feel much inclination to go beyond this limit; but in my first sermon before this people, I found my tongue was loose, my heart was free, my thoughts were at liberty; so that I could not even keep within the limits of sixty minutes. A devoted people will make an interesting and profitable preacher, and vice versa. Brother Miller, it is due to him to say, labors with much acceptance among his people. He has had large accessions, (I do not recollect the number) to his congregations the past winter.

NEW CASTLE is the county seat of Lawrence county. This is a very sprightly town. Some of the business houses are not inferior in style and durability, to many of the best in our great cities. The church, of the "Disciples of Christ," or, as commonly known, Campbellites, is not only beautiful, but a grand affair. It cost about \$100,000. This is the product of a few liberal minded men, who made large fortunes by striking oil.

There are some Lutherans in this place, but I had not time to make their acquaintance. Yours as ever,
L.

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.

Minutes for General Synod.

The Chairman of each Synodical delegation to the General Synod will please bring with him to the meeting at Harrisburg several copies of the Minutes of his district Synod.
M. SHELLBACH,
Secretary of General Synod.

MEETING OF THE GENERAL SYNOD.

The Twenty-Third Convention of the General Synod of the Ev. Luth. Church in the United States will be held at Zion Church, (Rev. G. F. Stelling, pastor,) in the city of Harrisburg, Pa., beginning at 9 o'clock, A. M. on Thursday, May 7th, 1868. For reasons already announced by the officers, the time has been changed from the third to the first Thursday of May. M. SHELLBACH,
Secretary.

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.

We 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.

A CHOICE LIBRARY OF MUSIC.

The United States Musical Review, published by J. L. Peters, 200 Broadway, N. Y., is before us, and merits the attention of all lovers of music. It is a mammoth monthly magazine, sheet-music size, containing over seventeen pages of musical news, reviews, and we should say, invaluable to all musicians.—This alone is well worth a year's subscription, which is only \$2. The publishers, however, do not stop here, for, in addition to the above, each number contains four pieces of choice new music by the best writers in America, thus giving a select library of new music at such a low rate that even the poorest may indulge in what has hitherto been considered a luxury.

The music in the Review is of the best, as the following select list will testify, all of which has appeared within its pages during the last six months: "Nora O'Neal," "Katy McFerran," "You've been a friend to me," and "Kiss me good-bye, darling," all by Will. S. Hays; "Good-bye, but come again," and "Do you think the moon could have seen us," by J. R. Thomas; "Ally Ray," and "Little Brown Church," by William S. Pitts; "Marilyn," by Danks; "Break, break, O Sea," &c.

Also Kinkel's "Heavenly Thoughts" and "Maiden's Blush Schottische," Mack's "Daisy Rose" and "White Rose March," and several other choice pieces, amounting in all to \$9 at retail prices.

The United States Musical Review is published at \$2 per year; single copies, 25 cents. No musical family should be without it.

THE SABBATH IN ENGLAND.—While German infidelity is making such loud clamors for the abrogation of the Sabbath in America, and many Americans are ready to yield their support to the same object, by supporting men for office who desire the obliteration of the holy day, it is gratifying that in the greatest city of the Old World there is no abatement of respect for God's law. The directors of the London Crystal Palace have, for the last seven years, given "Free Sundays," but are about to discontinue the practice. A Workingman's Sabbath Association recently sent circulars to the shareholders presenting facts and urging reasons why it should be closed. The result is, that 20,087 votes were cast in favor of Sunday closing, and but 4,853 against it.—*Telegraph.*

An old German custom required the sons to walk after their father when going to church; but the daughters went before their mother, to show that her eye should never be off them. Unless the teutonic urethras were a better breed of boys than we meet at the present day it would be well if the fathers had kept them also under their eyes. We like the custom, as it shows that whole families in those days went to church. The absence of children from the house of God, after they have reached an age when they can understand its teachings, indicates, that the parents think their children are so good that they stand in no need of the Gospel, or that they are so bad that it cannot benefit them, or that the parents care but little about the salvation of their children.—*Church Advocate.*

Confirmation.

A few weeks ago a minister in the West requested us to write and publish an article in the AMERICAN LUTHERAN on the subject of Confirmation as practiced in the Lutheran Church. On examining the subject we found that Rev. Dr. B. Kurtz has treated it very extensively and satisfactorily in his book, "Why are you a Lutheran?" In this treatise he also answers all the usual objections to confirmation. We advise all our ministers and laymen to procure that book, but for the benefit of those who have not got it, we will publish in consecutive numbers of the AMERICAN LUTHERAN, what Dr. Kurtz says on the subject.

"I AM A LUTHERAN,"—Because I most cordially approve of the mode of admitting baptized persons to sacramental communion in the Lutheran church.

This mode is by Confirmation, associated with a previous full course of religious or catechetical instruction. I am warmly attached to this regulation as well from my own personal experience of its happy tendency, as from my observation of its blessed effects in reference to others. Indeed I regard it as one of the most beautiful and valuable characteristics of Lutheranism, and am persuaded that no intelligent christian properly acquainted with it, can fail to give it his entire and hearty sanction.

CONFIRMATION is the solemn act of laying on of hands accompanied by fervent prayer, in the admission of baptized persons to the full enjoyment of christian privileges. The churches that reject this rite are but a small minority in the christian world, and even they have that among them, in a different form, which is designed to answer the same purpose.

The Lutherans constituting by far the largest Protestant denomination in the world, (numbering about thirty millions of members,) do not as a body believe that Confirmation was instituted by Christ or the apostles, nor do they generally profess to find sufficient evidence in the Word of God, to justify the belief that it was even practiced by the apostles.

The portion of Scripture recorded Acts viii. 14, 15, and Acts, xix. 1, 6, which are usually quoted as apostolic authority for the observance of this rite, are understood by them as referring, not to the ordinary solemnity of confirmation as practiced in the church at the present day, but to the miraculous gifts of the Holy Ghost, conferred by extraordinary officers for an extraordinary purpose.—There have indeed been some very respectable divines in the Lutheran church, for aught I know there may be yet, who have inferred from Heb. vi. 1, 2, that "the imposition of hands" may possibly have been continued in the church as an impressive mode of invoking the divine blessing on those who were to be received into full communion with the church. The passage from which this deduction is made, reads; thus: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and faith towards God, of the doctrine of baptism and the laying on of hands, and of resurrection of the dead and eternal judgment." The inspired penman here enumerates the laying on of hands, among the rudiments or elementary principles of Christianity, and it is supposed by some, that although the laying on of hands was first designed to accompany the communication of the extraordinary influences of the Holy Spirit, it was nevertheless retained by the early Christians, after those powers had ceased, as a standing solemnity to mark the transition from infant-membership in the church to adult membership.

It will be perceived that this is merely a supposition,—a supposition however, which receives some strength from the consideration, that no other rite whatever has descended from the apostolic church, to which the above mentioned imposition of hands could allude, if it be not confirmation. But even granting that the apostles and their immediate successors practiced confirmation, which the premises in the case are not sufficiently clear to warrant, still as that presumed primitive practice was not enforced by a "thus saith the Lord," we are not obligated to conform to it any further than as its superior adaptation to accomplish good, may commend itself to us.—I cannot admit that the example of the first Christians, including that of the apostles enforced by a command is binding on us, as fact, that confirmation lays claim to great antiquity. The laying on of hands was a common usage under the Old Testament dispensation. Thus when Moses constituted Joshua his successor, God appointed him to lay his hands upon Ephraim and Manasseh when he gave his last blessing. The high-priest stretched forth his hands to the people as often as he pronounced the divine blessing upon them. This practice was also frequent in sacrifices; the person bringing the victim, laid his hands on the head, &c.

All this was indeed not confirmation, but still it marks the practice of the imposition of hands as ancient and solemn, and always connected with religious or devotional exercises. In the New Testament we find, besides that already referred to, (Heb. vi. 1—2,) at least four kinds or occasions of the imposition of hands recounted. The first by Christ himself, to express an authoritative benediction; the second, in the healing of diseases; the third, in conferring the extraordinary gifts of the Spirit, and the fourth in setting apart persons to sacred office.

Though none of these instances affords a clear example of confirmation, nor even alludes to one unless it be that recorded in the epistle to the Hebrews, yet, if the apostles received into full communion members who had been baptized in their infancy, it appears to me to be not improbable that they did so by the imposition of hands and prayer, in other words, by confirmation, because this mode of doing it would have fallen in most harmoniously with the well known and long established usages of the Jews, and have precisely coincided with the spirit and custom of the apostolic age. This probability is heightened by the historical fact, that the Jews were in the habit of presenting their children at the age of thirteen years, to the congregation, that they might be publicly examined, renew

vanities of the world; the lust of the flesh, the lust of the eye and the pride of life; to believe in Jesus, and to serve him in holiness and righteousness all the days of their lives. In a word, they deliberately "join themselves to the Lord in a perpetual covenant, never to be forgotten."

2. The second aspect in which this rite may be viewed, exhibits it to us as a solemn mode of admitting individuals to adult church-membership, or to full communion in the church. The enjoyment of the privileges of membership in Christ's church is progressive. It commences with baptism and the special prayers of God's people; next, as the infant member grows older and the powers of the mind are developed, it includes religious instruction from the preaching of God's word, and the private labors of the pastor and members; to this is gradually added the society of the faithful followers of Christ, whose example and exhortations will afford the young member important aid in his journey toward the land of bliss; then issue the advantages resulting from church-discipline, which consist in the watchfulness exercised by the church over the purity of individual members in exhorting, admonishing, reproving, censuring, &c., the member who wanders from the footsteps of the Saviour. And although the latter stages of this discipline may be painful, the entire youth will be greatly benefited by it, and feel thankful to the church that even this severe remedy is employed to lead him to the Saviour of his soul. Finally, having reached mature age and been properly instructed, the last and crowning act, is admission to full and complete membership in the church of Christ, whereby he publicly devotes himself to the service of his Saviour, voluntarily presenting his soul and body as a living sacrifice upon the Christian altar. He thus, in a public and solemn manner, comes out from the world and declares himself to be a member of God's kingdom, a subject of his covenant to what is termed in some churches, a public profession of religion. In the Lutheran church, this profession is made at confirmation.

Every church has some mode of receiving members into full communion, and as Christ did not prescribe any particular form, that which is the most appropriate and impressive, and has the least tendency to nourish superstition, may be regarded as the best. I have no objection to the Presbyterian, or Methodist mode; nay, I am willing to admit that their modes may be more appropriate than ours for their respective churches; but at the same time I maintain that ours is decidedly the best for me. Of this, extensive experience has long since convinced me. Confirmation, with its antecedent and attendant religious exercises, is admirably adapted to make deep and salutary impressions, as well upon the assembled congregation who witness the solemn scenes, as upon those who are the personal participants of them. Moreover, the Master has again and again sanctioned this rite with his smiles, and blessed it on countless occasions, as the means of awakening sinners and reviving and strengthening believers. So long therefore, as any degree of fidelity and spirituality mark the character of ministers and people, the rite of confirmation with the previous religious instruction connected with it, will be held in very high esteem and be practiced in Evangelical Lutheran churches with great confidence in the promised blessing of God.

Having admitted that the evidence in support of apostolic example for this rite, is not conclusive, and that if it even were, not being enforced by an injunction, it would form no obligatory rule for us, the question may be proposed: "why, under such circumstances, do Lutherans still adhere to it?"—Because the Great Head of the church, having in this case, as well as many other similar ones, given no specific directions, but left us to adopt such form as in consistency with the general principles of the gospel, might most strongly commend itself, I am of opinion that this rite is peculiarly adapted to the very purpose for which it is employed. It is therefore on grounds of Christian expediency or utility, that Lutherans hold to confirmation; they prefer it decidedly to every other outward mode of renewing the covenant of baptism and making a public profession of religion. They know assuredly, that it is acceptable to that God who has so frequently sanctioned and blessed it.

To this consideration may be added the fact, that confirmation lays claim to great antiquity. The laying on of hands was a common usage under the Old Testament dispensation. Thus when Moses constituted Joshua his successor, God appointed him to lay his hands upon Ephraim and Manasseh when he gave his last blessing. The high-priest stretched forth his hands to the people as often as he pronounced the divine blessing upon them. This practice was also frequent in sacrifices; the person bringing the victim, laid his hands on the head, &c.

All this was indeed not confirmation, but still it marks the practice of the imposition of hands as ancient and solemn, and always connected with religious or devotional exercises. In the New Testament we find, besides that already referred to, (Heb. vi. 1—2,) at least four kinds or occasions of the imposition of hands recounted. The first by Christ himself, to express an authoritative benediction; the second, in the healing of diseases; the third, in conferring the extraordinary gifts of the Spirit, and the fourth in setting apart persons to sacred office.

Though none of these instances affords a clear example of confirmation, nor even alludes to one unless it be that recorded in the epistle to the Hebrews, yet, if the apostles received into full communion members who had been baptized in their infancy, it appears to me to be not improbable that they did so by the imposition of hands and prayer, in other words, by confirmation, because this mode of doing it would have fallen in most harmoniously with the well known and long established usages of the Jews, and have precisely coincided with the spirit and custom of the apostolic age. This probability is heightened by the historical fact, that the Jews were in the habit of presenting their children at the age of thirteen years, to the congregation, that they might be publicly examined, renew

the covenant which had been made for them in their infancy, and take upon themselves their obligations of obedience to the divine law. On these occasions the elders of the Synagogue laid their hands upon them and pronounced them the sons of the congregation of Israel. The objection that the laying on of hands by the apostles (Acts, viii. 17, and xix. 6,) was accompanied by the extraordinary influences of the Holy Ghost, does not appear to be a solid one, because the ceremony was attended by the same miraculous effects, in cases of ordination to the gospel ministry, (1 Tim. iv. 14, and 2 Tim. i. 6,) and yet the practice of ordaining in the same mode is still retained in churches that reject confirmation, though they make no pretensions to confer the Holy Ghost on such occasions. To condemn confirmation then, simply because we cannot thereby impart those supernatural gifts would be no less fatal to ministerial ordination.

As our Lord, when he instituted the new seal of his covenant, did not introduce a novel rite, but selected baptism which had long been used among the Jews in the reception of proselytes, and appointed it to a new purpose, is it not very reasonable to suppose that the imposition of hands accompanied by prayer,—a practice so well understood among the Jews, should be adopted as one mode of admitting members to full communion in his church? But whether or not, it is certain that confirmation can be traced to a very early period in the church. Dr. Campbell thinks it arose in the second century from the right which the bishop claimed to confirm the baptisms that were administered by the presbyters and deacons of his church. Towards the close of the second century, it was undoubtedly in vogue, for Tertullian mentions a number of superstitious practices that were associated with it about that period. The ceremony was performed immediately after baptism, provided the bishop was present, and in his absence, was deferred until the candidates could present themselves, or if children, until they could be presented by others to him. In that age the imposition of hands was regarded as essential to the completion of baptism, and was usually performed by the bishops, who professed to be the successors of the apostles, and as such, empowered to communicate the Holy Ghost through the act of confirmation. "For their convenience the two festivals of Easter and Whitsunday were chosen as the proper seasons for adults and children, when the candidates were required to assemble from all places in the bishop's church, and the part which the bishops then performed was that of the imposition of hands, while the act of baptism, might be done by presbyters and deacons. Such as had been baptized in the interval, and converts from heresy who had received baptism in their own sects, now receive only the imposition of hands with

NEW KINGSTON, PA.—Rev. A. Babb, formerly of Dickinson, has removed to New Kingston, Cumberland Co., Pa.

MIDDLEBURG, PA.—Rev. R. Lazarus has removed to another part of his charge. His address is now Middleburg, Snyder Co., Pa.

ACCIDENT FROM COAL-OIL.—The Lewisburg Chronicle of last week contains the following account of an accident by coal oil:

On Saturday morning last, Mary Clifton, a domestic in the employ of Timothy Smith, Scranton, having poor success in building a fire with wet wood, sought to improve the fire by pouring oil from the can upon the wood. Of course the can exploded and the girl was horribly burned, though in the afternoon the opinion was expressed that she would recover. Another member of the family, to wit, the cat, lying near the grate at the time, had every hair singed off, and with the first leap bounded upon the bed, which also took fire, but was at once thrown out doors and the fire extinguished. When will people learn that kerosene oil, coming in contact with fire, is vastly more dangerous than powder!

—The publisher of a paper has recently recovered at law thirteen years' subscription and costs from a subscriber who pleaded the statute barred the claim for all exceeding six years. The Judge held that it was a continuing contract.

The Lutheran and German Reformed church building at Delaware Run, N. W. of Turberville, has been re-built, 40 by 60 feet, and was dedicated free of debt on the 15th of February.

THE GALAXY.—This is the name of a monthly which has been in successful operation for two years. With the month of May it is to pass into the hands of Sheldon and Company when it is to be greatly improved and enlarged, in various respects. It will contain 50 per cent. more matter than heretofore, and will be the most elegantly illustrated magazine in the country. Address, Sheldon & Co., 500 Broadway, N. Y.

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SLATE ROOFS.—We direct attention to the advertisement of the "Twin City Slate Mining and Manufacturing Company" in another column of this paper. We would recommend this kind of roof especially for churches, because it is superior to every other in appearance; it is easily put on; it saves insurance; it is imperishable; it is fire proof; and it costs but 25 per cent. more than shingles.

BALLOU'S MONTHLY for May is already on our table. It is a great favorite with the young folks who can scarcely await its monthly arrivals. Published by Elliot, Thomas and Talbot, Boston, Mass.

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FROM THE DUNGHILL TO THE THRONE.—The passage of Scripture, "He raiseth up the poor out of the dunghill, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people," has found a literal fulfillment in the case of the Rev. James H. Paine, who has been elected President of the Republic of Liberia. —Mr. Paine was once a slave in Kentucky. —Telegraph.

—Mr. Spurgeon advised his female members, recently, to stay at home "darning" their husband's stockings, instead of always flocking to indulge in a little religious excitement. We fear that Mr. Spurgeon, if he indulges in such expressions, will be cast from the synagogues of the progressive who assign to woman a broader sphere than the narrow limits of the domestic circle. We do not know what kind of religious excitement he was speaking of, and he may have been wrong on that point, but on the "darning" question he hits the thing precisely. A woman who neglects home duties and leaves her household in a muddle, is hardly in a proper condition to assume her true position among those "of whom the whole family in heaven and earth are named," of which family the domestic circle is so beautiful a type.—Ch. Advocate.

—Dr. W. A. Scott, in the American Christian Review, argues that the Lord's supper "was at first a full supper, (in the current sense of that word) and should be observed as such now." That it was observed in that way in the Apostle's day is evident from what Paul says in the 12th chapter of Corinthians. The Apostle, however, does not commend it very highly.

The disciples found angels at the grave of him they loved, and we should find them too, but that our eyes are too full of tears for seeing.

Some one has beautifully said: "Truth is immortal; the sword can not pierce it, fire can not consume it, prisons can not incarcerate it, famine can not starve it."

SIXTEENTH QUARTERLY REPORT OF THE FIRST NATIONAL BANK OF SELINGROVE.

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Resources.	
Notes and bills discounted	\$126,756.29
U. S. 5-20 Bonds deposited for circulation	100,000.00
U. S. securities on hand	450.00
Compound Interest Notes	\$227,206.29
L. T. Notes, current, specie	5,970.00
National Bank Notes	22,066.52
Cash items	2,914.00
Due from other Banks	28,462.42
Furniture and Fixtures	676.00
Construction Account	1,725.00
Current Expenses & Taxes,	2,401.00
	2,038.98
	\$286,859.21
Liabilities.	
Capital	\$100,000.00
Reserve	90,000.00
Due Depositors	75,204.97
Due to other Banks	2,010.22
	78,215.19
Surplus Fund	13,137.52
Dist. Int. & Exchange,	5,006.50
	18,144.02
	\$286,339.21

I. C. B. North, Cashier of the First National Bank of Selingsrove, do solemnly swear, that the above statement is true to the best of my knowledge and belief.

C. B. NORTH, Cashier.

Sworn to and subscribed before me this 15th day of January, 1868.

J. S. BURKHART, N. P.

Song of Iron.

I am mighty in the sabbat.
Flourished by the brave;
Gloriously in the stalwart steamer,
Laughing at the storm and wave.

Beauteous in the palace pillars,
Singing in the pointed roof,
As it brings the deadly lightning
Quelled and harmless to the sod.

But there is a glorious essence,
Where I take my grandest power,
Giving to the race my surest,
Sweetest aid, in danger's hour.

See! before me fly diseases!
See the darkest hydra bow!
See the role of health and beauty
Take the palest cheek and brow.

Fly, dyspepsia! fly consumption!
Yes, all ailments are crushed!
For I give what human nature
Only ever needed—STRENGTH!

Shall I tell in what great essence
I can thus your spirits cheer up?
Pallid, trembling, dying sufferer,
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Johnston's Agricultural Chemistry, 1.75

Johnston's Elements of Agr. Chemistry, 1.50

Children's Department.

ROBERT, THE STONE-THROWER.

'Shame upon you, Robert,' said Mrs. Wilson to her son, as they walked across the field towards the church, 'you grieve me exceedingly by throwing stones at the poor little birds; and then to do it on the Sabbath day. It is very sad.'

Mrs. Wilson turned towards her husband, after having addressed these words to her little boy, and with a sigh, which evidenced a mother's deep concern, she said, 'I fear that something sad will happen to Robert some day on account of his cruelty.'

'Jads will be jads,' replied Mr. Wilson.—Robert overheard the words of his father, and he gave a very disobedient look to his mamma. When he returned from church he went into the garden, and whilst his mamma was dressing for dinner, he threw several stones at the birds, one of which landed a pretty little sparrow, so that it could never fly as it had done before.

Although Robert's mamma did not see the act of wicked cruelty and disobedience, she said 'not one of them sparrows is forgotten before God did. Oh yes, God saw it; and let all disobedient boys, and girls who read this ever remember those solemn words of sacred Scripture, 'Be sure your sin will find you out.'

As Robert grew older, his cruelty increased. Flies, birds, dogs, donkeys, and horses, suffered from his hard-hearted ways. Bad as this was, it is not the worst that I have to tell. It has been frequently observed that children who practice cruelty to the dumb creation grow to be bad and cruel men and women, and in a few instances has it been found to be the case that those parents who have refused to properly correct their off-springs for acts of cruelty, have, in after years, been the greatest sufferers by the ingratitude of their children.

It was so in this instance. When Robert grew up to be a young man he was noted for his wicked conduct. On one occasion in a fit of passion, when his parents would not give him money to squander in sin, he actually struck his father!

That father now lies in the churchyard.—He died broken-hearted. What earthly friend will continue to love like a mother? Long did Robert's mother bear with her son's dissolute and cruel conduct; but at length her strength and spirits failed, and she too, was laid in the silent tomb.

Whether Robert still lives or not, I do not know. It is now several years since I saw him. He was then walking on crutches.—His leg had been injured by a stone, and, notwithstanding all the skill of the doctors, he was pronounced to be a cripple for life.

As I looked upon him I thought of his boyhood, and the stone which broke the poor sparrow's leg, and of those impressive words of our Saviour, 'With what measure ye mete it shall be measured to you again.' Matt. vii. 2.

There would be fewer heart-broken parents in the world if the counsel of the Wise Man were better attended to.—'Chasten thy son while there is hope,' Prov. xix. 18. He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes.—Prov. xiii. 24. Withhold not correction from the child.' Prov. xiii. 13.

BIRDIE'S PRAYER.

'O, mamma,' said tearful little girl, her sweet voice tremulous with grief, 'O, mamma, my flowers are all dead up with snow on it, and I'll never see it again.'

It was a late aster she was weeping over, that had withstood the early frosts, and been doubly cherished, because the other flowers had long since faded and gone.

'No,' said the mother, 'the flowers have only gone to sleep; and God has covered them over to keep them warm till their morning comes, when they'll be as bright as ever.'

'Is the snow their night dress, mamma?'

'I should think so, Birdie; it's white enough, isn't it?'

Yes, mamma. God puts it on just as you do, mine, and tells you 'Nightly night; and they shut their eyes right up, don't they?'

'I guess so; good little flowers always mind.'

'It'll be a good little flower, mamma; is it bedtime now?'

A smiling nod was the answer; and soon Birdie was dressed for her crib, white as the snow that covered her flower. Dropping on her knees, with hands folded, and the sweet serious face raised, she whispered, 'Our Father; but, before the anxious little pleader could finish the dear Saviour's prayer, she exclaimed, 'O! don't let my flower be afraid in the dark, and don't let the big night dress smother it, and please wake it all up in the morning.'

Sure enough, Birdie's prayer was answered just as she had expected it would be. The light snow had all melted before she opened her blue eyes upon the aster.

'God listened, mamma; he heard me. My flower is all waked up; will it stay so?'

The mother explained more fully, that soon the flowers must all sleep till the Winter is over, and their morning is the spring. Then they awake, gloriously beautiful, to sleep no more for a long, long time. Just so every little child will some time sleep; and if they love God and obey him, they will awake where there shall be no more night, no more need to sleep, where they shall be clothed in garments more pure and bright than any earthly flower, and the radiance of heavenly glory shall envelop them forever and forever.—Child at Home.

SMALL boy on tip-toe, to his companions; 'Sha, stop your noise, all of you.' Companions: 'Hollo, Tommy! What's the matter?' Small boy: 'We've got a new baby. It's very weak and tired; walked all the way from heaven last night; mustn't be kicking up a row round here now.'

Forget others' faults; remember thine own.

ESTABLISHED 1861.

THE GREAT AMERICAN TEA COMPANY

HAVE JUST RECEIVED

TWO FULL CARGOES

THE

FINEST NEW CROP 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 quantities of the finest quality of Green Teas from the Moyne district of China, which are unrivalled for flavor 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, \$1, \$1.10, best \$1.20 per lb.

Imperial (Green), 50c, 60c, 70c, 80c, 90c, \$1, \$1.10, best \$1.25 per lb.

Young Hyson (Green), 50c, 60c, 70c, 80c, 90c, \$1, \$1.10, best \$1.25 per lb.

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

Ganpou, \$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, Keapers, and Families who use large quantities of Coffee can economize in that 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 \$1.20 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 price with the small addition of 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 of the Club, 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 exceeds thirty dollars we will, if desired, send the goods by express, to "collect on delivery."

Hereafter we will send a complimentary package 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 bogus 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.

April 2, 3m.

One Ounce of Gold will be given for every ounce of adulteration found in "H. T. BARNETT'S LION COFFEE." The Coffee is roasted, ground and sealed "hermetically," under letters patent from the U. S. Government. All the "aroma" is saved, and the coffee presents a rich, glossy appearance. Every family should use it, as it is 15 to 20 per cent. stronger than other pure "Coffee." One can in every twenty contains a \$1 Greenback. For sale everywhere. If your grocer does not keep this coffee, write to us, or send for descriptive circulars, and send our terms. J. B. Burr & Co., Publishers, Hartford, Conn.

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

Complete Revolution in Trade,

Thus 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 handsomely for their services. The most popular 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 the piano. It continues to be the Standard Method of Piano Instruction throughout the country. Its Easy Lessons, Pleasing Exercises, and Charming Recitations, 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 lifetime. Price, \$3.75. Sent postpaid. Oliver Ditson & Co., Publishers, 277 Washington street, April 2, 4.

LOOK! READ! REFLECT!

The Pioneer Dollar Sale!

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

S. C. THOMPSON & CO.,

30 Hanover 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 emphatically 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.

\$2.00 to \$5.00

For every hour's service, pleasant and honorable employment without risk. Desirable for all ladies, ministers, farmers, merchants, mechanics, soldiers, everybody. C. W. Jackson & Co., 58 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 Greys, 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 Fort Edward Institute.—Spring term of thirteen weeks begins March 26. Sixty dollars for board, washing, fuel and common English. Brick buildings, sixteen teachers, classical, scientific, commercial and musical departments. For thirteen years the best sustained boarding seminary for ladies and gentlemen in the State. A Live Christian Institute, impartially nonsectarian.—Address for catalogues or rooms, J. E. King, D. D., Fort Edward, N. Y.

Students accompanied by a Professor from New York. April 2, 4.

Redding's Russia Salve

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

Established 1860.

For Chilblains, 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 best of vegetable oils, and combined in itself greater healing powers than any other preparation before the public. Its timely application 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, enclosed stamp and address

Kephart, Crider, & Bro., York, Pa. April 2, 4.

\$15 Per Day, sure and no money required in advance. Agents wanted everywhere to sell our Patent Enameling Metal Clothes Lines. Send for a circular. Address, the AM. Wire Co., 162 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, fell, tuck, 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 second stitch can be cut, 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 or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

Are you lame, crippled, or deformed, or have you a child with hip disease, crooked spine, paralyzed limbs, crooked feet, contracted limbs, dislocated joints, weak ankles, or white swelling, don't fail to send Dr. Mann, or 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 Star Building. A. J. Cickel & Co., Publishers, Troy, N. Y. April 2, 4.

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Complete Revolution in Trade,

Thus 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 handsomely for their services. The most popular 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.

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\$15. Novelty Sewing and Embroidering Machine is the only cheap licensed 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 Gilbert & Co., 614 Broadway, N. Y. April 2, 4.

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All persons who keep Howe & Stevens' Family Dye Colors for sale can be relied on for fair dealing for the reason that they cost the retailer twenty cents per dozen more than other kinds of Dyes in the market, while he retails them all 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 imposition. 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 goods. 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.

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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, no matter how strong the habit, in one month's time. It is entirely free from any deleterious effects upon the system. Forwarded to any part of the country, post paid on receipt of \$2.—Address, R. Douglass, Sole Proprietor, Box 1572, Portland, Maine.

REFERENCES.—Rev. Stephen M. Andrews, Colebrook, N. H.; Isaac Wetmore, Portsmouth, N. H.; Rev. G. Michael, New City, Cal.; E. W. Adkins, Knoxville, Tenn.; Valde Barrett, Zanesville, Ill. April 2, 4.

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As it is always fresh without being sensational. Six Hundred Pages for \$1 50.

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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 it. The beautiful gloss and perfume imparted to the Hair make it desirable for old and young.

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The undersigned, having opened a Music Store in Selinsgrove, are sole agents for the celebrated Haines Brothers' Pianos of New York, and can sell them much cheaper 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 and keeping in tune, they are unsurpassed. We refer you to a few of our Patrons:—

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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 tune 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.

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We always keep on hand, different styles of violins; prices varying from \$5 to \$20. We also have the best French Accordions, Bass Violins, Fifes, Flageolets, Flutes, Organs, Banjos, Clarinets, the best violin strings, violin bows, violin boxes, pygmy tail pieces, bridges, rosins, &c., at reasonable prices. Sheet music and music books—can be had at our store. Teachers of music supplied at the usual 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.

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