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P. ANSTADT, EDITOR.
C. LEPPLEY, ASSOCIATE EDITOR.

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Poetry.

SOME PLACE FOR ME.

What if a little ray of light,
Just starting from the sun,
Should linger in its downward flight,
Or'd miss thee, tiny one?
Perhaps the rose would be less bright
'T was sent to shine upon.

What if the rain-drop in the sky,
In listless ease should say,
I'll not be missed on earth, so I
Contented here will stay;
Would not some lily, parched and dry,
Less fragrant be to-day?

What if the acorn on the ground
Refused its shell to burst?
Where would the stately tree be found?
Or if the humble dust
Refused the germ to nestle round,
What should the sailor trust?

I am a child. It will not do
An idle life to lead.
Because I'm small—with talents few—
Of me the Lord has need,
Some work or calling to pursue,
Or do some humble deed.

I must be active every hour,
And do my Maker's will,
If but a ray can paint the flower,
A rain-drop swell the rill,
I know in me there is a power
Some humble place to fill.

Astonishing Accuracy of the Bible.

FROM THE GERMAN OF GAUSSEN.

An astonishing feature of the Word of God is, notwithstanding the time at which its compositions were written, and the multitude of topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books preceding; above all, none of those absurdities which modern astronomy indicates in such numbers in the writings of the ancients—in their sacred codes—in their philosophy, and even in the finest pages of the fathers of the church—not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which, after so many ages, the investigations of the learned world have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with care our Scriptures from one end to the other, to find there such spots, and, whilst you apply yourself to this examination, remember that there is a book which speaks of everything, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, and of the plants. It is a book which teaches us the first revolutions of the world; and which foretells its last. It recounts them in the circumstantial language of history, it extols them in the sublimest strains of poetry and it chants them in the charms of glowing song. It is a book which is full of oriental rapture, elevation, variety, and boldness. It is a book which speaks of the heavenly and invisible world, while it also speaks of the earth and things visible. It is a book which nearly fifty writers, of every degree of cultivation, of every state, of every condition and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the court of the Temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and on the idolatrous banks of Chebar; and finally, in the centre of Western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars and elements were endowed with intelligence, reacted on the elements, and governed the world by a perpetual illuvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece and Asia—the Thales, the Pythagoras, the Zalmoxis, the Xenophanes, and the Confucius. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epochs of the future, and the glorious scenes of the last day. Well; search among its 50 authors, search among its 66 books, its 1189 chapters, and its 31,718 verses, search for only one of those thousand errors which the ancients and moderns committed when they speak of the heavens or of the earth, of their revolutions, of their elements; search, but you will find none.

—A young and handsome Spanish lady, Saturnina Lopez Y. Alonzo, while suffering from an attack of the cholera in Madrid, some time since, made a vow that, should she recover, she would make a pilgrimage on foot to Rome and Jerusalem. She has kept her vow. She recently reached Tonlon, clad in the garb of an ancient pilgrim. While we may regret that her devotion manifested itself in an act useless to herself and others, yet the faithfulness with which she has kept her vow is a rebuke to multitudes of Christians, who fail to perform the covenants they have made with God. We exult in the possession of superior light which raises us above such fanaticism, yet our neglect of our privileges may rank us with those who shall be cast out, while "many shall come from the East, and the West, and sit down in the kingdom of God," —*Texas Advocate.*

Practical.

The Fulton Street Prayer-Meeting

From among the Catskill Mountains last year, I sent frequent requests for prayer—God heard and answered. For many months we enjoyed a precious work of grace which greatly blessed and enlarged the church.—Called by God's providence to labor in a new field for a few months, I entreat your prayers for God's blessing upon my labors. We have a chapel, but no organized church. Left without preaching for more than a year, subject to the changes incident to an unsettled state of affairs, the former congregation became scattered, but a congregation is gathering again—has become indeed quite large.—There is also from Sabbath to Sabbath an increase in the quiet, earnest, serious attention to the preaching of the word, which indicates the presence of the Spirit among us. Some few are tender and thoughtful. Shall the blessing descend, or shall the gathering clouds disperse, and those thirsty fields be left to continued drouth? Wickedness abounds; few work and pray; our help must come alone from God. Pray for us earnestly and beseechingly! The leader said: "Thus writes a missionary from Hampton, Va., and he also requests your prayers for the conversion of several friends, a physician, an officer in the army, a church member, and for three young persons."

A stranger said, "I come to ask your prayers, being encouraged to do so by the reports of many answers I have noticed in the papers. I have been for years a professed follower of Jesus, and once thought that I enjoyed the hope of eternal life; but although still striving to perform christian duties, it seems as though I have the form without the power of godliness; my heart seems cold and hard and besetting sins often overcome me, tho' I think I am striving against them. There is something wrong. O, pray that the Holy Spirit may renew my heart that I may be enabled to delight in the service of Christ and have that blessed hope which is an anchor to the soul both sure and steadfast."

Another stranger said, "I have come seven miles to encourage you to pray. A year ago I was a miserable sinner, on the road to ruin, but God interposed through the instrumentality of prayer to save me, and for more than seven months I have felt peace in believing in Jesus, and now I desire your prayers for the conversion of my father, brother, wife and children." He appeared very earnest in his request.

Another asked, "Will you pray for a young man who once thought he experienced the pardon of his sins, but failing to take up the cross, has wandered from the fold of Jesus, and for nearly seven years has given himself to the service of sin? He is again drawn by the Spirit of God to desire salvation, but feels that his sins have been too great to expect forgiveness. But is anything too hard for the Lord?"

The leader said he had a request from New Brunswick, and read, "Every week I read the account of your meetings and how the prayers of faith are answered in the conversion of many souls. I therefore desire an interest in your prayers, that God will pour out his Holy Spirit on the church with which I am connected (Second Reformed). Do pray earnestly, that he will grant us a revival of pure religion." The writer repeats a request for the conversion of a dear friend who is still out of Christ. He read several requests for prayer for the conversion of young men; among them was one for the son of a christian minister which says, "As yet our prayers have not been answered. I have been encouraged by the signal answers to prayer I have noticed in the papers, to renew my request for prayer for him. He seems to be very much dissatisfied with his present mode of life, and at times tries to do right. And please also pray for a poor man who is intemperate." Add this, said the leader, to the half dozen other requests for similar subjects for prayer, and the Lord have mercy on the intemperate."

For days in succession requests from members of the church and professors of religion who professed to be in darkness, and asked, "What right have they to be in darkness?—Why not ask God to remove the cloud, and if they have sinned, repent and forsake, and believe in Christ? It is the blessed privilege of every child of grace to walk in the light, even as he is in the light, and nothing but sin puts out the light and causes darkness.—Do these dark-minded and doubting christians realize that they dishonor God and Christ and the Holy Spirit by their sins and want of faith in the word of his grace?"

The tone of tenderness in which the leader uttered these words commended them to attention—sin appeared to be "exceeding sinful"—and prayers were offered for the indwelling power of the Spirit, and for the peace and hope which his presence inspires in the souls of those whom he consecrates to his service and glory."

On a subsequent day a stranger said: "I have asked your prayers for the conversion of my father, and God has graciously answered them. When I heard of it, (I am no Methodist) I wanted to shout 'Glory to God.' And now I request you to pray for my only unconverted brother."

A brother said, "Our business is to seek God's blessing in prayer and to tell of his kindness and love, and thus to get strength to labor in his cause. I met an acquaintance in the street on Saturday, and remonstrated with

him for his profanity. At first he was obstinate and talked like a hardened sinner. I told him of the ruin he was bringing on his family, wife and children, and through a cord of human sympathy God touched his heart, and he melted before his truth. He had a praying wife, and I went with him to his home at his request, and then and there he read portions of Scripture, and asked his wife to pray with and for him, and now brethren, I ask you to pray for him, that the Spirit of God may regenerate his soul and give him peace in Jesus."

A young man said, "I have been under convictions for sin several days, and I hope you will pray for me." Prayers were offered, and at the close of the meeting he told the missionary that he believed God had pardoned and accepted him in the name of Jesus.—Prayers were offered for three other young men at the same time, and subsequently it was reported that two of them had found peace in believing.

Requests for prayer from Southern New York and Northern Pennsylvania have been several times presented in person and by letter, by persons residing there. One writes: "Abundant blessings have resulted from the refreshing seasons around us, but in my location we have not received any refreshing showers. Will your meeting remember us at a throne of grace?" —*Ch. Intell.*

"AND HE SAID TO-MORROW."

The plague of frogs is upon the land of Egypt. Frogs are everywhere—in their houses, upon their beds, upon their persons, everywhere are the filthy, loathsome creatures. Pharaoh feels the finger of God, he is convinced of his sin, begs Moses to entreat the Lord to remove the plague, and promises to obey God's command. Moses says, "Name the time;" and Pharaoh says, "To-morrow."

What a strange, strange answer. A man tormented with a loathsome plague, yet on being asked when it shall be removed, he answers, "To-morrow." Why is this? Does he not want the frogs removed at once? Of course he does, but he has promised to cease sinning when the plague shall be removed; and hence, if the frogs are removed at once, at once he must cease to sin. It is not because he wants the plague to remain, but because he wants to sin a little longer, that he says, "To-morrow." So unwilling is he now to cease his sin and obey God, that he is willing to endure a little longer the presence of the filthy creatures.

"He said, 'To-morrow,' and that one word sealed his doom. The morrow came; and though the plague was removed, his heart was hardened. He continued in his sins. He began his swift and sure course to utter ruin. The plague of flies was placed in his path, but it stopped him not; on he went, for his heart was hardened. The plague of locusts was thrown in his way, but it stopped him not; on he went, for his heart was hardened. The tenth, the terrible plague, which was the death of all the first-born, was before him, but it stopped him not; on he went, leaping over every obstacle and dashing aside every obstruction, until a horrible death closed his career.

Here we have Pharaoh's sinning, his being told, by the messengers of God to cease his sin, his refusing to obey, his being threatened, his still continuing to sin, his being afflicted, his seeing his sin and promising to do right, his saying, 'To-morrow,' his heart being hardened, and his doom made certain, his pressing on, in spite of obstacles, to destruction. This is a true picture of the life of the vast majority of those who go from a Christian land to dwell amid eternal burnings.

Like Pharaoh, they sinned. Like Pharaoh, they were told by the messengers of God to cease their sin. Like Pharaoh, they refused to do so. Like Pharaoh, they heard the threatenings of God. Like Pharaoh, they persisted in their sin. Like Pharaoh, they were afflicted. Like Pharaoh, they promised to cease sinning. But when? Like Pharaoh, they said, "To-morrow." Like Pharaoh, the morrow found their hearts hardened and their doom sealed. Like Pharaoh, they pressed on in the road to death. Though obstacle after obstacle was placed in their path, on they pressed, for their hearts were hardened.—Though personal sickness, family affliction, and national calamity were thrown in their way, on they rushed, for their hearts were hardened. Though the prayers of the church and the tears of their parents and the blood of a Saviour blocked up their road, on, on they rushed, on prayers and tears and blood, until they plunged into the world of woe.

If the Spirit of God has not for ever left you—if, in proof of this, you still have any inclination to forsake your sins and turn unto God, say not, A little longer in sin. Say not, A little more of this world. Say not, Another day, and I will go. That is saying, "To-morrow." Jesus says, "Come now; come to-day; come just as you are."

THE RIGHT PERSUASION.—A soldier lay, dying in a hospital, in terrible agony. A visitor asked him,—"What church are you of?" "Of the church of Christ," he replied. "I mean of what persuasion are you?" "Persuasion!" said the dying man, as his eyes looked heavenward, beaming with love to the Saviour: "I am persuaded that neither death nor life, nor angels, nor principalities or powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate me from the love of God which is in Christ Jesus."

Rebivals.

THE TRUE METHOD OF REVIVAL.

The 51st Psalm is valuable to us, not only because it shows us the right way we should look at sin, but also because it makes known the true method of securing escape from it. The most casual reader will observe that, after confessing his own sin, David is filled with a desire that others may have the same view of sin, and be saved from its power. In a word, he longs, as many a servant of God has since, for a revival.

But while he thus craves a revival, he recognizes the fact that it must begin in himself. His own soul must be brought to a white heat before he can hope to see others thawed out of their apathy, and filled with the flame of new affections and desires. So he approaches the subject slowly, through several verses of self-searching and uplifting. "Hide thy face from my sins. Create in me a clean heart. Cast me not away from thy presence. Bestow unto me the joy of thy salvation. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." He is sure, if all these requests are answered in him—if his heart is filled with the Holy Spirit, and made enthusiastic by the joys of salvation—there will go out from him such influences as will attract men and win them to the love and acknowledgment of the truth.

Now, God's methods are likely to be the same in all ages. What he reveals as the conditions and processes of his work in the time of David may, unless there is a special revelation to the contrary, be presumed to be essential and unchangeable. If revival come now, it must come as it did then. The waves of holy influence must have, now as then, a distinct human center; must begin their outward flow in some Christian souls into which God has dropped the plummet of his Spirit.

And this is strictly according to the genius of Christianity. The Christian religion always begins with the individual, and goes thence to the mass. Christ has made every one of his followers a center of light and love. "Ye are the light of the world," he says to his disciples. The communication of Christianity is not by ordinances or machinery. People are not to be made Christians by eloquent sermons and enchanting music, but by the touch of living souls. Every follower of Jesus is to be so charged with the electricity of the Spirit that when he comes into contact with others he shall communicate a shock. The Spirit wants hot souls that will radiate, and not only cold ones that will only absorb the influences he pours into them. Just as soon as radiation begins there is revival. It is just as impossible that there should not be revival as that there should not be a revival of grass, and herb, and flower when the earth begins, in spring time, to throw off from herself her waves of genial heat.—*Christian World.*

Woman and Intemperance.

The Chicago *Christian Freeman*, one of those editors heard Mr. Tilton's lecture on "The American Woman," in that city, expresses grave doubts whether the ballot in woman's hand would effect the reforms that Mr. Tilton claimed. On the subject of the ballot and temperance the *Freeman* says:

We lack faith, also, that the ballot in woman's right hand will forthwith bring us the temperance millennium. We must be excused from believing that if the ballot were given to the low Irish women of New York, they would go straight and vote for prohibition. We are afraid that most of them like whiskey too well for that. We can not quite admit, either, that low women, or high, are going in a body to the polls, to vote intoxicating beverages out of existence, while so many thousands of both classes refuse to affix their names to the total abstinence pledge, and lend their almost irresistible influence to keep up the custom of social drinking in the circles in which they move.

Temperance orators and woman's rights politicians do not quite agree as to the effect the ballot in woman's hand would have on legislation. The woman's rights advocates claim that woman would soon vote intemperance out of existence, while temperance lecturers frequently charge them with being guilty, in the most heinous degree, of seducing men to drink by pressing the wine-cup to their lips.—*Telegraph.*

THE THEOLOGICAL BIAS OF THE GREAT DICTIONARIES.—A writer in the *Monthly Religious Magazine* thinks that those who have a distaste for Calvinism may find a somewhat irritating and vexing occupation in turning over the pages of Webster's Dictionary, and noting how technical terms of the Calvinistic theology, with extra scriptural significations, have been wrought into its definitions. The *Watchman & Reflector* (Baptist) retorts: "Had it ever occurred to the writer to turn the pages of Worcester's Dictionary, and see the Unitarian bias that some philologists and theologians think they find quite conspicuous? Webster's etymology and accuracy of definition are too well established to suffer by such insinuations, while we confess that it is very unfortunate for our Unitarian friends that his definitions give them so little comfort and support. Indeed, their chronic trouble seems to be with the true meaning of terms and words."

Luther at the Sick Bed of Melancthon

Luther by the side of the suffering Melancthon, raising the almost broken spirit of the sick man with the powerful words of life, was a most touching illustration of Luther's faith and power in prayer. Melancthon had suddenly fallen sick at Weimar, while on his way to the monastery at Hagenau. Presentiments of death had accompanied him thither; and a mental affection, which undermined the strength, threatened the speedy dissolution of the almost exhausted powers of life; his delicately strung mind was tormented by the bitterest pain that can assail a poor mortal; he was at war with himself, for his conscience could not find rest from the reproach that he had not resisted more heroically the desires and demands of the Landgrave of Hesse, and had thus, it might be said, sanctioned, in part at least, a public slight offered to the evangelical church.

At the call of the Elector, Luther and Kreuziger came to him; the former saw with terror the corpse-like form of his friend, the failing eyes, the feeble sense. "God preserve me," he cried, "how has the devil destroyed this organ!"—and turning to the window, he poured out his anxious soul in the boldest and most glowing prayer. Words passed through his soul and crossed his lips which, coming from another mouth, might be condemned as blasphemy, but which in him arose from the very depth of a sublime confidence in God, and from an unconditional faith in the Scriptures. "This time I besought the Almighty with great vigor; I attacked him with his own weapons, quoting from Scripture all the promises I could remember, that prayers should be granted, and said that he must grant my prayer, if I was henceforth to put faith in his promises." He then took the hand of the sick man saying, "Be of good courage, Philip, thou shalt not die; although the Lord may see cause to kill, yet will he not the death of the sinner, but rather that he should turn to him and live! God hath called the greatest sinners unto mercy; how much less then will he cast off thee, my Philip, or destroy thee in sin and sadness! Therefore, do not give way to thy grief; do not become thine own murderer, but trust in the Lord, who can kill and bring to life, who can strike and heal again." Melancthon would rather have passed away in sleep to eternal peace, than have returned to earthly strife; but the spiritually powerful words of Luther recalled him. "No, no, Philip! thou must serve the Lord our God still further."

He recovered; 'recalled from death unto life,' he says himself, 'by divine power'; and Luther rejoicingly said, "He would bring back the Magister Philip, with the help of God, from the grave to cheerfulness."

God's book of Remembrance.

Among the books that will be opened, when God shall reckon with the universe, one will be produced filled with costlier records than the common transactions of time. In that precious volume, that 'book of remembrance, written before him for those that fear the Lord, and thought on his name,' how many little acts of the humblest saint, which the world never knew or noticed, will appear in golden capitals. How many forgotten words and looks of kindness, which dropped a healing anodyne into some broken heart, will there be shown the child of God, who faint would ask, 'When did I this? How brightly in those leaves of pearl will glow that pellucid jewel which fell from the eye of him who gave all he had to give, a tear for another's woe. And the poor widow's mite, what a bright record shall be made of that, and of the midnight prayer she made for those pinched with sterner wants than hers! What a page in that heavenly album will be given to him who gave a cup of cold water to a disciple of the Lamb, with a heart big enough to have given the world. There will be shown the tableaux vivants of prison scenes, and sick and dying bed scenes, where eyes with a heaven full of love in them, and hearts big with the immortal sympathy of God, ministered to the sick stranger, and him that was ready to perish. In that souvenir of eternity will be presented charities of celestial value, that never found a record of remembrance on earth.

The Unchangeable Land.

Things do not change in the East. As Abraham pitched his tent in Bethel, so does an Arab sheik now set up his camp; as David built his palace on Mount Zion, so would a Turkish pasha now arrange his house; in every street may be seen the hairy children of Esau, squatting on the ground, devouring a mess of lentils like that for which the rough hunter sold his birthright; along every road plod the sons of Rechab, whose fathers, one thousand years ago, bound themselves and theirs to drink no wine, plant no tree, enter within no door; and their children have kept the oath; at every kham young men around the pan of parched corn dip their morsel into the dish; Job's plow is still used, and the seed is still trodden into the ground by asses and kine; olives are still shaken from the boughs, as directed by Isaiah; and the grafting trees is unchanged since the days of Saul. The Syrian house is still, as formerly, only a stone tent as a temple was but a marble tent. What is seen now in Bethany may be taken as the exact house of Lazarus, where Mary listened and Martha toiled, or as the house of Simon, the leper, where the precious box of ointment was broken, and whence Judas set out to betray his Master.—*Dickens' All the Year Round.*

Miscellaneous.

A Happy Family.

In a recent out pouring of the Spirit in A. there was a large and interesting family, in which the mother was the only professor of religion. They lived three miles from the church. The father, some 50 years old, took great pains to be at the meetings; and the mother, though the family ran down to the cradle, contrived to have all but a picket-guard around the baby, out to every meeting. Soon the children began to manifest anxiety; the eldest daughter gave her heart to Christ; a little son expressed full determination to be the Lord's.

The heart of the father was moved, and in a social meeting he said, "My friends, I am a wretched sinner. When I was sixteen years old, away at school, my mind was awakened, and I awoke very happy one morning trusting in Christ; but I covered it up in my heart, and it soon passed away. From that time I have been a miserable man, of no account to myself or anybody else; and I don't think there is any mercy for me now."

Pervent prayer was offered for him. He was exhorted to lay aside his fears and come to Jesus. He went home, set up an altar in his house, and after a great struggle, publicly consecrated himself to God. Two grown sons and two smaller ones came to the Saviour—the father, daughter and five sons, all sitting at the Saviour's feet. There is great joy in that house. "Them that honor Me, I will honor," says God.

THE WRONG SIGNAL.

"What has happened?" said Mr. Hamilton to his son, who entered the room in haste, and with the air of one who has some interesting news to communicate.

"A freight train has run off the track and killed a man," said Joseph.

"How did that happen?" said Mr. Hamilton.

"The watchman gave the wrong signal.—The engineer said that if he had given the right signal, the accident would not have occurred."

Making the wrong signal cost a man his life. There is another sense in which wrong signals sometimes occasion the loss of life—of life spiritual. The preacher who fails to declare the way of salvation, as it is laid down in God's Word, who teaches that men may secure salvation by their own works, gives the wrong track, and goes on to perdition.

The private Christian, whose reputable standing in the church and in society give influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "Be not conformed to this world."—The young Christian is led to practise a similar course; by degrees he loses his spiritual life, and becomes one of those who have a name to live, but are dead. The holding out of the wrong signal led to the disaster.

A professing Christian exposes himself to temptation. He has power to resist the temptation. One of less power is led to follow his example, and falls into sin. To him his predecessor has given the signal that there was no danger there. He gave the wrong signal.

We are constantly giving signals to our fellow men—signals, which will direct their journey to eternity. How careful should we be at all times to avoid giving the wrong signal.—*Ex.*

TAKE FREELY.

A ship was sailing in the southern waters on the Atlantic, when they saw another vessel making signals of distress. They bore down toward the distressed ship, and hailed them:

"What is the matter?"

"We are dying for water," was the response.

"Dip it up then!" was answered. "You are in the mouth of the Amazon River."

There those sailors were thirsting, suffering and fearing, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though to them it seemed that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to "dip it up!"

Jesus Christ says, "If any man thirst let him come unto me and drink." "And the Spirit and the Bride say, Come. Let him that heareth say, Come; and whosoever will let him come, and take of the water of life freely." Thirsting soul, the flood is all around you; "dip it up!" and drink, and drink, and thirst no more.—*Ernest Christian.*

—Bible promises are like the beams of the sun, which shine as freely in at the windows of a poor man's cottage as the rich man's palace.

—A confirmed Christian is one that taketh self-denial for the one leaf of his religion.—*Baxter.*

—A man living in the activities of the nineteenth century is a condensed Methuselah.

—Never indulge in what appears to be a little sin; it will harden the heart and lead to greater.

Satanic Literature.

The activity with which Satanic Literature is spread throughout the land should not only arouse the religious world, but call forth an indignant expression from every friend of morality. A leading publisher in the city of New York recently acknowledged to the editor of one of the religious journals of that city, that he had issued sundry novels which he never allowed his own family to read. His plea was that "the boys and girls would read nothing but trashy stuff of that sort."

Would it not be well if every parent would examine the books their boys and girls read. Many perhaps would be startled to find them familiar with works the name of which should call a blush to modesty's cheek. Few papers are more sought than the Police Gazette, and the avidity with which the accounts of most atrocious crimes are read, and the eagerness with which their disgusting, and often obscene, illustrations are examined, is one of saddest signs of the times. Just in proportion as they inflame the passions, they sell; and publishers and book venders, caring only for the profits of their trade, promptly supply the demand, until the passions of eager readers are intoxicated with their licentious tales. If society has the right to shield itself against those who violate its peace, or invade the rights of property, it has also the right to protect itself against those who thus blast the peace of homes, and imperil the virtue of the youthful, by insidious but deadly assaults, and threaten to bring on our land a corruption from which the judgments of God alone can cleanse it.—*Tr. Adv.*

Character of the Drama.

The New York *Tribune* is not greatly in admiration of the modern drama. In speaking of the fact that the merest stuff is generally palmed off for good playing, and that the most renowned actors frequently appear on the stage in a state of beastly intoxication. Of George Frederik Cook, Edmund Kean, and the elder Booth, three of the most distinguished actors, the *Tribune* says:

These men of genius nearly made a complete wreck of their professional ability and reputation, and it they were frequently forgotten when they had grossly insulted their audiences, it was for the sake of what they had done when they were sober.

In the following sentence it gives in a few words the morality of the drama as now existing: "Adultery seems to be the chief staple of the modern drama."

SMOKING.

The February number of the *Atlantic Monthly* has an article from the stirring pen of Mr. James Parton, entitled, "Does it Pay to Smoke?" Every old and young smoker, and every person contemplating the habit, should purchase this number of the magazine and read it. The article concludes thus:

The vast majority of smokers—seven out of every ten—can, without the least danger or inconvenience, cease smoking at once, totally and forever. I was myself a smoker for thirty years, but I am now free. I can work better and longer than before. I have less headache. I have a better opinion of myself.—I enjoy exercise more, and step out much more vigorously. My room is cleaner. I think I am better tempered as well as more cheerful and satisfied. It did not pay to smoke, but, most devotedly, it pays to stop smoking.

Mr. Parton devotes his life to literary labor. Clergymen, as brain-laborers, would do well, if addicted to smoking, to consider his counsel.

A gentleman in conversation with Dr. Johnson, having to some unusual arguments for drinking, added this: "You know, sir, drinking drives away care, and makes us forget whatever is disagreeable; would not you allow a man to drink for that reason?" Johnson replied, "Yes, sir, if he sat next you."

Some persons are always noting signs, a few of which we will interpret:—To hear a death watch, denotes that there is a little insect near you. A ringing in your ear denotes that you have taken cold. To see strange sights or hear dismal sounds, is a sign that there is something to cause them, or that your head or nervous system is disordered. To have frightful dreams, is a sign that you are too much for supper. To see an apparition, or to be bewitched, is an incontestable evidence that you are either feverish or lacking common sense.

Western papers are adopting the practice of announcing marriages in advance. It becomes necessary because the married life is so short afterwards that friends do not get fairly notified of an engagement before they see an application for divorce has been filed.

Cardinal Antonelli threatens to retire. He has been the pope's main advisor and secretary of state for many years; during which, with his brother, he has amassed a little fortune of \$12,000,000 in gold. Let New York City officials, tyros in speculation, go to Rome and learn a lesson from this priestly pocketeer of Peter's penance.

Men change, but truth never. The sweep of time bears on its surface a thousand floating things, but in its calm and tranquil depths lie unmoved the pearls and diamonds that beauty covets and wisdom labors to secure,

Duties of Editors.

We mean more especially the editors of the AMERICAN LUTHERAN. The object of this paper is to advocate American Lutheranism, and of course all those institutions whose work it is to promote the same ends. And in the faithful discharge of these duties we shall try to do our very best. We do not seek controversy nor will we seek to avoid it. We will speak out clearly and distinctly on all subjects relative to what we conceive to be the best interests of experimental piety. We shall fearlessly advocate revivals and temperance; we will without disguise oppose symbolism and formalism and everything else that in our judgment stands in the way of the spiritual prosperity of our beloved church. We will have only the fear of God before our eyes, and not the fear of man. We shall advocate the General Synod in all its measures in so far as in our judgment they are for the spiritual good of the church and no farther.

We shall advocate the interests of the Missionary Institute above all others. We will advocate the importance of lay labor in the church as an element without which we can never prosper as a church. We take the broad, Biblical and Lutheran ground of the priesthood of all God's children, and we say it is not only the privilege of all christian men to pray, and labor for the salvation of those who are perishing around them, but that it is their duty. Yea, we go farther and say, that according to the constitution of the apostolic church, all our laymen who have the ability, should exhort their neighbors publicly to seek the Lord. Whilst we shall unflinchingly advocate revivals, and with them all the measures necessary for their success, we shall set our faces like a flint against all fanaticism as an element calculated to bring religion itself into disrepute.

We hope our friends, those who believe that our American Lutheran church can only be saved by revivals, will use their influence to circulate the AMERICAN LUTHERAN. You can do much for the cause of Christ by circulating our paper. It will assist the pastor in his work, and it will be a great help to pious parents in training their children for usefulness and heaven. The price is only \$2 a year, and if you raise clubs of 10 or upwards, only \$1.50. How can any christian man be without it? We need 1000 new subscribers in three months, and if all true friends of the cause of revivals will exert themselves we will have them.

The Evangelical Review for April 1868.

We have looked through this Review. It contains some good articles, articles that can be read with profit, and as usual some very indifferent ones, clearly indicating that theological brains is wanting in its head. Against the amiable and learned (i. e. classically learned) Editor we entertain no other than the most friendly feelings, he is everything that a man in his sphere of life should be. But we have long thought that he was not the man to conduct a learned theological Review in the Lutheran church, and we will give our reasons for this conviction. In the first place, he is no German scholar. This we look as a *sine qua non*. How can a man successfully conduct a Lutheran Theological Review who cannot even read the *Luthische* in which nearly all our theology is written? How could a Canadian advocate the French Catholic church who did not understand the French language? Secondly he is a layman. This is to say the least of it a great reproach to our clergy. But to this itself we would not object, if he had the theological learning which the post demands. It is indeed a humiliating reflection that of 1800 Lutheran clergymen in the United States, there are none capable of conducting the principle theological Review. This ought not so to be. And perhaps we are ourselves to blame for this state of things. The Review was commenced nineteen years ago, by Drs. Reynolds, Krauth, and Prof. Stover, and proved as we then predicted, the entering wedge to split our church! Dr. Reynolds was among the first of our Americans Lutheran to raise the standard of opposition to the principles of the General Synod, and especially to Gettysburg and its American Lutheranism. He did all the mischief he could, and not being able to swing himself into the notoriety his ambition craved, he left our church, and thus did us a great favor. Dr. Krauth and Prof. Stover then conducted the Review for some years, when Dr. Krauth died, and the Review naturally fell into Prof. Stover's hands as the only survivor of the trio. Now we think that Prof. Stover should have at once associated with himself some of our learned professors at Gettysburg, and we hope to see something of the kind done yet. We think the church demands it. We think further that the Review should be a go-between any longer. It advocates both sides of our present controversy. It should be decidedly American Lutheran, or if it cannot be made such, let us get up a Review that will give a certain sound. Let the General Synod Lutherans talk this thing over at our next meeting, and see whether we do not need a Review to advocate our claims to Lutheranism. It is true we can advocate our claims in the pages of the present Review, provided we do it in a tender, soft, and pointless manner. This does not suit us all, we want a wider scope. We have a striking illustration in the April number, in Prof. Valentine's able and muddy article on Revivals, and the dark and shallow article by the Dorpat Profs. We shall notice each of these articles in a subsequent article in this paper. They are both representative articles. The article on "Advanced Growth in Grace" is a strong, and an admirable paper, and shall furnish us material for an editorial. It contains much of that rich spiritual food that we wish to furnish the numerous readers of the AMERICAN LUTHERAN. For we want this paper to be true to the souls of its readers.

Confessional or Extra Confessional—Evangelical Review.

This is a curious chapter, and may well claim the attention of the readers of the AMERICAN LUTHERAN. The history of it seems to be this: The German Lutheran Symbolical Synod of Iowa, which is the last fledgling of Rev. Wm. Loche, of Bavaria, it seems had some ecclesiastical difficulties with some other symbolical Synod; what the precise point of difference was we do not know. But one thing is certain, it was nothing that concerned the salvation of souls. An old dispute has existed for years between the three branches of the symbolical churches or Synods of Iowa, Missouri and Buffalo, about the ministry, and the other point was chiliasm or millenarianism. The Iowa Synod was at a loss, it seems to know whether these were fundamental points according to Lutheran orthodoxy. The Synod of Iowa wrote to the faculty of the University of Dorpat in Russia, in order to have this important matter settled, and the learned faculty, considered themselves highly honored, and very graciously answered their inquiries. Prof. E. I. Koons has translated it into English after a certain fashion, i. e. in a very stiff manner, too much after the German to sound well to English ears. Those Russo German professors are no doubt very learned men, Dr. J. H. Kurtz we know is, so is Dr. Al von Oettinger, and we presume all the others learned symbolists. But their whole theory of the church is wrong from beginning to end. It is indeed true that the church is the congregation of believers, but not such believers as their system makes.—They quote a great deal of Latin. We suppose this is to scare us Americans, but we do not fear that. We also studied a little Latin in our younger days, and even now sometimes read a little scholastic Latin. But we cannot for the life of us, see how the quotation of so much Latin is to make matters any clearer.—According to these learned symbolists, the confessions of the church must, and do determine what is, and what is not, fundamental. We deny this position altogether. The Bible alone must determine that. Here the Dorpat professors take for granted the very thing to be proved. The Westminster divines might say the same, so might the German Reformed, and the Roman Catholics with far greater propriety. Thus the symbolical Lutherans according to this assumption would make the Real Presence and Baptismal Regeneration and Private Confession, and the doctrine of the Keys, which all intelligent Protestants in the world regard as non fundamentals, these men would make fundamentals, and of course essential to salvation, which is perfect nonsense. Here are their own words: "The limits of what is necessary for an essential confession of the faith of the church, can be decided by no other rule than the confession itself." Is this true? Suppose the confession of the church teaches error, how then? Is there no higher rule? what use have we for the Scriptures? This is like the figment of Rome, constantly pointing to the unanimous consent of the Church Fathers, a thing that never had an existence, a perfect theological humbug. You can scarcely find two of the Fathers who agreed on all points, they differed even more than we now differ on most points. So also the Lutherans have always differed, and still differ on many points, and especially do the majority of the Lutherans in Germany differ from the Dorpat Faculty, for they are Alt-Lutheran, whilst the great part of the Lutheran doctors in Germany are not. We asked a Lutheran clergyman, who had spent a number of years in Germany and who had perhaps as good an opportunity as any man in the church to learn the sentiments of the Lutheran doctors there, we asked him if the most learned and efficient Lutheran clergymen of Germany would or could endorse the Fundamental Principles of the General Council. He replied, emphatically, No! He did not know one of the hundreds of the leading professors who would not reject that symbolic platform with scorn and indignation. They could, however, receive the principles of our General Synod. We do not claim, however, that the basis of the General Synod shall be the basis of all Lutheran churches in all time to come. The times and circumstances under which the basis of our General Synod was formed, were far more favorable to a full and free expression of the doctrines of christianity, than when the Augsburg Confession was formed in 1530. The grand spirit of the Augsburg Confession most unquestionably was, on the part of Melancthon, to show the Emperor how little the Lutherans differed from the church of Rome. Hence Melancthon, in a letter to Cardinal Campegius, the Pope's Legate, dated July 6, 1530, says, "We have no doctrine different from that of the church of Rome." To show that our translation is correct, we give the German and the Latin, "Wir haben keinen von der Römischen Kirche verschiedenen Lehrtzatz," "Dogma nullum habemus diversum a Romana Ecclesia." Luther always contended that too much was granted to Rome at Augsburg, and a majority of the church has always thought so too. Dr. Hagenbach, a learned and distinguished theologian of Basel, says that, "There are but few Lutheran divines that still hold to the bodily presence in the eucharist."—And Prof. Shultze in a recent work on the Lord's Supper, says, "If in the most recent times, individuals have here and there arisen in the Lutheran church itself, as defenders of Luther's views of the Lord's Supper, it must not be overlooked, that even they, sensibly feeling the difficulty of their undertaking, resort to all manner of subtle explanations in order to explain away the objectionable aspect of this view." How true this is even here in our own church. Look at Dr. Krauth's sophistical, non-get-at-able articles, the twisting and screwing, and turning, and denying, and affirming, so that one is sometimes ready to believe he is teaching Puritanism, and the next moment Romanism. Look at Dr. Seis's elaborate effort, in which he attempts to prove that a thing can be, and cannot be at the same time. The fact is, this is the only way error can be supported. Now this is about the conclusion of the professors at Dorpat, the thing is not. Chiliasm is fundamental, and it is not. We suppose Dr. Bengli has made some converts to his system of Chiliasm in

the Lutheran church, and the Dorpat Faculty did not like to tread on their toes, hence their want of clearness and decision. We have no doubt the Iowa symbolists have been very much enlightened and comforted by this learned exposition, and will now go on their way rejoicing. They will no doubt say, as a poor, ignorant minister once said to us, when he read an essay against revivals, "It did my soul good." But our Philadelphia symbolists will find some things in this report that is far, very far from harmonizing with their Fundamental Principles. Perhaps they had better alter them, or the Dorpat Faculty may issue a bull against their un-Lutheran Lutheranism. It is to be hoped some one will send our American Ninety-five Theses to the Dorpat Faculty and let them try their hand on that.

Revivals of Religion.

We promised to notice Prof. M. Valentine's able and timely article in *Evangelical Review*. We will now fulfill that promise. Prof. Valentine writes like one who is in earnest. His utterances are clear and distinct. The subject, too, which he has selected is one of commanding importance, and he has handled it in an able manner. We can endorse all he has written, and do endorse it. We hail the truth no matter from what quarter it may come.—We are not, however, quite sure that the statement in his exordium is altogether correct, where he seems to intimate that the spirit of revivals has died out in the Church. We think that revivals have of late been as numerous, and as extensive in the Lutheran church, as at any former period of her history. We think that more revivals have been reported in the month of January, 1868, than in any one month before. The revivals in Lock Haven, and in Adams county, Pa., and at Mansfield, Ohio, have been the most extensive we have had in our church. But it is nevertheless true, that many have become indifferent about revivals, and this indifference is perhaps more to be dreaded than open opposition.

Dr. Valentine's Scriptural arguments for revivals is a tower of strength. For, after all, if they were not supported by Scripture, they would be of little consequence. As he very properly says, "God's Word must be our guide, and whatever is not sustained by that, either in its direct statements, or through legitimate inference from its teachings, we dare not press as a proper or necessary feature in the life and operations of the church." "God has commanded revivals; no candid reader of the Bible can fail to see that they have been sent as special mercies to his church. In both the Old and New Testaments they stand out in the brightest records of God's goodness to Zion."

Dr. Valentine dwells largely and learnedly on the out-pouring of the Holy Ghost on the day of Pentecost, in strong contrast with an article in the *Lutheran Observer* several years ago, in which a D. D., who has since gone over to the symbolists or anti revivals, tried to prove that the pouring out of the Holy Spirit on that day, was a thing of its own kind, and that we have no right to look for anything of the kind now. "It seems impossible that any one should look on this scene of the birth of christianity and fail to see that the idea of revivals has been incorporated into the very life of the church." Yes, it does seem almost impossible, but it is nevertheless even so. Look at our Alt Lutheran in Germany, and their imitators here in this country. With the Bible in their hands and the blessed effects of revivals everywhere seen around them, they still oppose them.—Although their churches are suffering for want of them, and their people dying, and going into the presence of God unprepared, yet they still oppose God's approved method of awakening sinners and bringing them to Christ. Sin and wickedness cannot be kept down by the educational process, human nature cannot be curbed in that way. The state of morals in countries where anti revival principles prevail, shows this clearly. Nothing but the grace of God can change human nature, and that must be brought into contact with sinful man in the way and manner which God has directed. All other methods are of human invention, and will not reach the case. Men must be awakened and converted, or they never can become holy.

Some object to revivals because of the evils that sometimes, owing to human infirmity, are connected with them. We should condemn the bad and hold on to the good. If there is anything bad connected with them, that is of man, the good is all from God. Dr. V. has some fine thoughts on the tendency in revivals to undervalue the ordinary means of grace.—This is an important point and cannot be too carefully studied by the friends of revivals.—When the ordinary means of grace are depreciated, and the church depends entirely on the extraordinary means for the desired results, the case may be looked upon with suspicion. The church then falls into, as Dr. V. says, the dreadful error of expecting nothing from the ordinary means of grace. This is indeed a dreadful error. "The extra endeavor for an enlarged spiritual awakening, must not be at the expense of the regular services, but as additional strength to them.—The word should always be preached with a view to a revival." This is true. "We should always preach to awaken sinners, and comfort saints. Everything spurious should be separated from pure revivals." This is also true. Yet we must not forget that we are weak and erring mortals, and imperfections must necessarily be mixed with all our actions, whether we labor for or against revivals. Do those who oppose revivals commit no errors? Are all the other methods which ministers adopt free from imperfections? No, far from it.—Do men of the opposite party reject their own methods because some poor dolts abuse them? No. Nor ought we to object to revivals because some weak brethren on our side sometimes commit blunders. We must do the best we can.

In order to be convinced of the power and efficacy of revivals, we have only to look at the Methodist church in the year 1868. It has existed here a little over one century. It started here as a revival church, and it has held on its way, and see what God has wrought through that church. Our church

had commenced a century earlier, and labored a century and a half before it would encourage God's festivals. What has been the result? The Methodists have done a mighty work, and we have done comparatively nothing. But it may be said the German language stood in our way. Well, then look at the German Methodists, the United Brethren, who at first were Germans, and the Alsbrights, or Evangelical Association. These three sects far out number us, and why? Simply because they pursue God's method, and we man's. They are all in favor of revivals, and often mingle many human imperfections with them, and yet God has blessed these German churches, and together they now have nearly 4000 churches, 3000 preachers, and over 550,000 members. The Methodist Episcopal church has 12,000 churches and 10,000 preachers, and not far from 2,000,000 of members, all because it is a revival church. Nor did they get their members like the Roman Catholic church by emigration, but they looked to the standard of revivals. Should not our church and all others learn a lesson from the success of Methodism? Revivals have done it all. Yet some of our weak brethren rely upon their theories that revivals can't hold out—have they not held out over a century in the Methodist church? And have not many of the abuses that have crept into the Methodist church corrected themselves with the increasing light of that denomination? So it will be in our church. Prof. Valentine deserves the thanks of all who are laboring for the spiritual interests of Christ's kingdom.

Conversation in the Sanctum.

Between Peter, John and James.

John—I see that the *Lutheran Observer* has received the services of a witty correspondent from Baltimore, who writes letters from a garret."

Peter—I suppose from a laudable desire to give a little more spice and life to their paper, and take away any appearance of dullness that might seem to attach to their Journal. But let us have some specimens of this wit from the garret.

John—He says he relishes a good joke, even when made at his own expense, and therefore he could not help but smile when an eccentric friend, who with difficulty mounted to his exalted den, remarked, he could not understand how such a poor man as he, could afford such high living.

James—I would call that a specimen of high wit.

Peter—Well, it is genuine wit, let us have some more of this garret wit.

John—He says he amuses himself by practicing on his French horn, or occasionally emptying his slop bucket on the heads of children playing below.

James—I would designate that as a specimen of very low wit.

Peter—I can see no wit in it at all, on the contrary I regard it as very undignified and unclerical conduct. Can't you give us something better?

John—He gives a description of his garret and the furniture which it contains. He says it is of small dimensions, but large enough to make voyages round the world, for he has marked out the floor in imaginary maps, and a few steps take him from New York to China, and all around, stopping occasionally at interesting points, or sometimes even in mid ocean. His furniture consists of an invalid table covered with a copy of the New York Tribune, a rickety chair with one leg longer than the other, a bed that has the appearance of a coffin box. (James aside.—That garret must be a perfect blemish.) His library contains only an almanac of 1850 and a greasy copy of the "Definite Platform," which was fished out of a tub of soap-fat by an insane bibliomaniac.

Peter—That will do. I want to hear no more of this garret wit. The Definite Platform expresses the doctrinal position of the American Lutheran Church. It was prepared by Drs. Kurtz, Schmucker, and Sprecher, the three best men, then living, in the General Synod. It was also adopted by some of our best Synods in the church as their doctrinal standard, and if it had been adopted by all the district Synods belonging to the General Synod, we would not have had so much trouble with symbolism in our churches. But it was the hue and cry raised against it by the symbolists and semi-symbolists, together with the spirit of conservatism that prevented its universal adoption in the General Synod. I would advise the *Observer* to be very cautious, how it permits any of its correspondents to ridicule that important and valuable document.

John—I believe the same facetious writer is writing for the *Lutheran and Missionary*, for a "Letter from Baltimore" gives us the following apocryphal story. (Reads.)

"A so-called Lutheran minister was recently inveighing against some portions of Luther's Catechism in his pulpit. He vociferated so vehemently that another dog in the house began to bark fiercely, as that animal is apt to do when he hears one of his own canine brethren yell. It is thought by naturalists that this disposition arises from a sort of fraternal sympathy, and especially in those varieties most nearly related to each other. There was an exhibition of it in the case before us.—The dog which set up a tenor in this canine detest, was a half-grown puppy of the poodle variety."

The sexton, whose name was Simeon Bolech, usually called Sim, for short, chased dog No. 2 all around the church, but he took refuge under the crinoline of his mistress.—The other exclaimed from the pulpit, "Put that *Symbolist*!" Now, Sim not being familiar with that word, thought the allusion was to him, and not the other dog, and looking defiance at the pulpit, replied, "I'd like to see anybody try to put out Sim Bolech!" And there this dogmatical farce ended!

James—I would call that dog wit.

Peter—I would call it a most low and vulgar wit, it is beneath criticism. In the first place I believe the story is "manufactured out of the whole cloth." There is perhaps not a word of truth in it; it is evidently in-

vented to cast contempt on American Lutheran ministers, and shows the spirit which animates the symbolists towards us. The Saviour says: "Whoever shall say, (to his brother) Thou fool, shall be in danger of hell-fire." But here this garret scribbler repeatedly calls a brother minister, who has perhaps more learning and piety than himself, a dog! How a paper which claims to stand higher than any other in the church in a literary point of view, publish such vulgar and profane slang, is unaccountable to me. I think we had better stop our extracts and close the sanctum.

John—Before closing I would like to read the last paragraph of the "garret letter" which contains an interesting item about Kossuth and is the only redeeming feature about the letter. (Reads.)

"Speaking of Kossuth reminds me of a little speech I once made to him at the head of a whole deputation of clergymen. I suppose they selected me as their spokesman, because Kossuth was a Lutheran, and had worshipped in my church on the previous Sunday. In a subsequent private interview, I asked him where and how he learned his English? He replied, that during his imprisonment he procured an English Bible, and laboriously compared it with other versions with which he was familiar, and thus gradually learned the meaning of words.—For the pronunciation, he trusted to his Latin and Italian, and when I knew him, his accent was very foreign and unenglish. I presume he subsequently improved, but I never knew a foreigner who in so short a time acquired such an extensive knowledge of English and such a copiousness of words, in general, correct. PATAPSCO."

Church News.

STRASBURG, Pa.—Rev. E. Dutt writes: I held four meetings during the winter.—Through these efforts the meetings were greatly revived, and about thirty professed conversion through faith in Christ. To God be all the glory.

NEW BERLIN, Pa.—Rev. D. Kloss received donations in grain, groceries, greenbacks, &c. from his New Berlin congregation to the amount of \$95, and from his Laurelton congregation to the amount of about \$65.00, for which he desires herewith to return his sincere thanks to the kind donors.

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. SHEELEIGH,

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. SHEELEIGH,

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.

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.

When I see the most enchanting beauty that earth can show me, I yet think there is something far more glorious; methinks I see a kind of higher perfection peeping through the frailty of a face Owen Feltham.

CONFIRMATION.

Continued.

Having examined the nature and design of confirmation, I shall now proceed to set forth its benefits, and the qualifications necessary to a profitable reception of it.

The great value of this rite consist, not in the simple act of laying on of hands, nor even in the form of words uttered by the minister; for, apart from the knowledge of divine truth, and the impression which it is designed to make upon the heart, the whole ceremony, so far as the recipient of it is concerned, is little else than a solemn mockery.—Confirmation then, must be considered in connection with the course of instruction which precedes it, and as the closing act of a series of religious efforts intended, and with the divine blessing adapted to prepare the candidates for "the communion of saints;" that is, for their communion with Christ as their Head, and with God's people as members, of which communion the Lord's Supper is the visible sign.

Some time before a Lutheran minister intends to administer confirmation, he invites all who desire to take up the cross and follow the Redeemer, to meet him in the church or lecture-room. Among those invited, are particularly such as are religiously disposed, or awakened to a sense of their sins, and others, whether baptized or not, who are old enough to make a personal profession of religion.—In order to enforce his invitation, he seeks a private interview with all whose duty it is to attend his public ministrations, but have not yet been admitted to full membership, and urges upon them the necessity of this duty.

All are exhorted to attend the contemplated course of religious instruction, with the understanding however that no one will be required or even permitted by the discipline of the church, to be confirmed, unless the religious instruction is the means of awakening his heart and producing a sincere desire to consecrate himself to God.

The "catechetical lectures" now commence; each catechumen is provided with Luther's Smaller Catechism, which, so far as may be deemed advisable, is committed to memory, together with accompanying proof-texts. The minister explains the object of the instruction, the nature and design of baptism, of confirmation and the Lord's Supper; he aims at making them acquainted with themselves and with God, with their own character as fallen and hell-deserving creatures, and the character of Christ as the only Saviour of a perishing world; the Holy Spirit is represented as the only efficient agent, and the inspired Word of God as the instrumental means of renewing and sanctifying their nature. The whole plan of salvation, every important doctrine and precept of the gospel, especially the nature and indispensable necessity of repentance and faith, of thorough conversion to God and of newness and holiness of life, are elucidated and inculcated in as simple and earnest a manner as possible, so that the youngest and weakest may fully understand. No scriptural efforts are unemployed, to prevail on them to turn to the Lord with the whole heart; to yield without delay to the claims of God and become forever remain his humble and obedient children. The meetings are opened with singing and prayer, and closed in the same manner; the catechumens themselves, amply instructed on the subject of prayer, if qualified publicly to lead in this duty, are sometimes called on to offer up the closing prayer. The sacred Scriptures are made the only basis of these lectures; they are the polar-star of the Lutheran minister in imparting religious instruction; with them he lays the foundation, rears the superstructure and adds the cap-stone; the catechism he also uses faithfully, not however to determine the sense of God's word, but as a summary of it, to direct him in his general course and facilitate and simplify his lectures. For every meeting with his beloved pupils, he is careful to prepare himself previously in his closet, and by prayerfully reading the Bible and other devotional works calculated to interest and instruct his own heart and solemnize his own feelings. Before he finishes his deeply interesting and important work, he takes occasion to converse with every catechumen on the great subject of his personal salvation. At these interviews he ascertains from each, the state of his heart, the measure of his doctrinal knowledge, his religious experience, his peculiar trials and difficulties, &c., and is enabled to form a tolerable estimate of the qualifications of every one for the approaching solemnities. This course of instruction is continued at first, once, and subsequently, twice or three a week, for two or three months, and often longer.

"Such is the course of instruction substantially pursued by the great mass of our divines, with the variations which the habits and predilections of each may dictate, and the exercise of which, the principles of Christian liberty, so highly prized, and so fully enjoyed in the Lutheran church, secure to all; yet has it not unfrequently been the theme of invidious clamor to the illiterate theist, and of animadversion from others better informed. But we have never heard, nor do we expect ever to hear, of a single truly pious pastor, who faithfully attended to this instruction, and did not regard it as a highly blessed means of bringing souls to Christ. By unconverted sinners, this duty, like all others, will be performed as a mere formality, and confer little benefit on those who attend on it. But in the hands of the great mass of our pastors, it is nothing else than a series of meetings for prayer, singing, exhortation and individual personal interview, between them and those who profess a concern for salvation; in which, without adopting the novel nomenclature of the day, they can enjoy all the facilities and afford to their hearers all the benefits aimed at, and doubtless often attained by others, in what are termed anxious meetings, inquiry meetings, class meetings, private conferences, &c. &c. Indeed, the friends of this good old custom are delighted to see the several denominations, under different appellations, adopting the substance of the same thing; nor do we care by what name the thing is known, so that God is glorified, and sinners are saved."

The instruction ended, an examination of the catechumens takes place, at which the pastor presides and the church-officers are witnesses. After the examination, the minister recommends to the officers, as many of the applicants for full communion in the church, as he thinks are qualified; and their cases decided, all who have been deemed worthy, are confirmed, that is, they are permitted publicly to renew and ratify their baptismal promises and by a public profession, to dedicate themselves to the service of Him who loved them and gave himself for them. Those of the candidates who had not been baptized, enter into the same engagements preparatory to their baptism, which are made by such as are confirmed. In these cases, some of our ministers do not deem confirmation necessary while others do. As the christian cannot renew his vows to God too often, even though it should be every day, there is certainly no impropriety in administering confirmation to those adults who have just been baptized, and it may have a beneficial effect.

The ceremony of confirmation is thus performed.—First, several appropriate questions are proposed; these being answered in the affirmative, (which with prayer of the officiating minister, is considered the essential part of the act itself), the catechumens kneel at the altar, and the pastor laying his hands on each one as he passes around, solemnly invokes the blessing of God upon him in a short prayer. He then extends to each the hand of brotherly fellowship, and in the name of the whole congregation, acknowledges him as a member of the church, and entitled to all its privileges, so long as his deportment shall correspond with the solemn promises which he has just made.

It is accordingly the public and solemn renewal of the baptismal covenant, as the concluding act of a previous and full course of religious instruction, which is regarded as confirmation, and not the imposition of hands; indeed the latter, though, an appropriate religious practice, always connected with it, is not even considered essential.

The foregoing view of confirmation, including the preparatory course of instruction and the attending circumstances, will enable the intelligent and unbiased mind to form some idea of its advantages. I will only yet remark, that in addition to the special prayer of the officiating pastor for the subject of this rite, the fervent supplications of the assembled congregation of God's people, are also enlisted in his behalf. His religious obligations, though not increased, are more deeply impressed upon his mind, and this will have a tendency to keep him faithful and diligent in the duties of Christian life, to make him watchful and prayerful, and we may justly hope, to prepare him the better for the reception of those influences of the Holy Spirit, which are necessary to aid and guide him in all the ordinances and commandments of the Lord, blameless. As he confirms the obligations arising from his covenant-relation to Jehovah, and willingly renounces his vows of self-consecration to him; so God, by his ministering servant, confirms all his promises of grace and mercy, so that when this rite is duly administered, and duly received, it can hardly fail to prove the occasion of the richest blessings. It would be a folly to suppose that a surrender of all we are and have, to the great Head of the church, in a manner so solemn and serious, and withal, so intelligent and voluntary, should not be highly acceptable to him. He has declared that he will honor those who honor him; that he will confess before his Father and his holy angels, all who sincerely confess him before men, though heaven and earth should pass away, not one jot or tittle of his promises shall fail. Often has sanctifying and comforting grace descended like the dew of heaven, on occasions of confirmation; and thanks to his unmerited grace, many humble believers can testify, from happy experience, that when they sealed their covenant with God, by renewed vows of fidelity, they found themselves "sealed with the Holy Spirit" unto the day of eternal redemption.

AN INEXPLICABLE MYSTERY.

Within the walls of the Bastille, during the reign of Louis XIV., was enacted the inexplicable mystery which has continued a mystery to this day, of the Man of the Iron Mask. When first heard of he was confined in the Marguerite Island, in the Mediterranean, whence he was removed by De Saint Mars, who was his private governor, and answerable, it is believed for his safety with his own life, to the Bastille, where he died Nov. 19th, 1703, and was buried on the 20th, in the cemetery of St. Paul, under the name of Machiavi. No man except the governor, as far as is known, ever saw his face, or heard his voice; two persons to whom he had conveyed written words, in one case marked upon a linen shirt, in the other engraved on a silver plate, died without apparent cause immediately afterwards. During his conveyance from the Marguerite Isles, De Saint Mars dined at the same table and slept in the same room with him, with pistols at hand ready to destroy him in case of an attempt to reveal himself. In the Bastille he was waited on, at table and toilet, by the governor, who took charge of and destroyed all the linen he had worn. He was never seen but with a mask of black velvet, fastened behind his head with steel springs; and when he went to hear mass, the invalids, who were in charge of him, with muskets and lighted matches, were instructed to fire on him instantly in case of his speaking or showing his face. A hundred conjectures have been risked as to who this mysterious person was, who was treated with such respect, yet such jealous rigor—whose life was held sacred against taking off, yet made one scene of incessant misery. The absence of any person of sufficient note from the stage of history to account for such precautions, alone baffles all inquiry. The general idea seems to be that he was an elder brother of Louis XIV., the fruits of an adulterous intrigue between Anne of Austria and the Duke of Buckingham, or some unknown lover, who being born in wedlock, could not have been dispossessed of his claim to the throne, had his existence been admitted.

LOCAL ITEMS.

We call attention to the advertisement of Dr. Bows in another column of this paper. The Dr. has fitted up a new drug store in Selingsgrove in elegant style. He has supplied it with a large stock of fresh drugs, which he offers for sale at the lowest possible market rates.

H. E. Miller has received a new supply of fresh groceries, which he offers to his customers cheap for cash or to exchange them for produce. He also keeps constantly on hand the best Family Flour and Provisions. See his advertisement in this paper.

A LECTURE.—The Clonian Society of the Missionary Institute have secured the services of Rev. T. De Witt Talmage to give two public lectures in Selingsgrove on Tuesday and Wednesday evenings the 27th and 28th of this month. The lectures will be the following subjects.

"GRUMBLER & CO." and "OUR NEW HOUSE."

Mr. Talmage bears the reputation of being one of our best public lecturers. The Clonians manifest a very commendable degree of enterprise in procuring these lectures. The citizens of Selingsgrove should encourage them to such a degree that not only the expenses may be paid, but also a handsome profit be realized to replenish their library. The hearers will be amply repaid by the rich intellectual feast which will be spread before them. The press speaks in the highest terms of this lecturer. We will give an extract from the *Harrisburg Telegraph*:

TALMAGE'S LECTURE.—There are few lecturers who can attract a large audience, and fewer yet who can entertain one when they have it. The public have long looked upon lectures as a great bore, and nine out of every ten have as a general thing disapproved of empty benches. Not so with Rev. T. De Witt Talmage. His former lecture here was attended by a large audience, but his second, (delivered last night), was listened to by a larger one—the largest and most fashionable that ever assembled in our city to hear a lecture. The court house was jammed. Every pew was occupied; hundreds of chairs were brought in and filled, and scores of people were compelled to stand. Talmage is a rare speaker. He has the gift of drawing tears from the eyes of his hearers one moment; and the next convincing them with laughter. His discourse on "Grumbler & Co.," is made up of side-splitting bits at persons and things, interspersed with eloquent and solemn sentences.—Talmage is a popular lecturer, and fine writer, and an entertaining speaker.

Some Idea of the Magnitude of the Scale business may be obtained from the fact that the Messrs. Fairbanks alone employ over six hundred workmen in the manufacture of their Standard Scales, their works covering nearly four acres of ground. Their Scales are adapted to the system of weights of all nations, and are almost exclusively used throughout the world. They received two medals at the Paris Exposition, and were acknowledged the STANDARD.

CAUTION! In our changeable climate, coughs, colds, and diseases of the throat, lungs and chest will always prevail. Croup consumption will claim its victims. These diseases, if attended to in time, can be arrested and cured. The remedy is *Dr. Wistar's Balsam of Wild Cherry*.

Though we have no official statistics, we see it stated that there are now in Austria three hundred thousand Protestants, inhabiting the German and Slavonic Provinces. Two hundred thousand of these adhere to the Augsburg Confession, and one hundred thousand to the Helvetic. They have one hundred and eighty parishes under the charge of one hundred and eighty-nine pastors. Though the number is small in comparison with the mass of the population, yet their moral force, as manifested in the liberal tendencies of the government, is very important, and will not doubt largely increase as their privileges are enlarged.

He who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of a man.

An Episcopal vicar in London has preferred charges against a brother clergyman for daring to aid the poor in his district without his permission, and the offender has apologized for his transgression. If a house in the aforesaid vicar's district were to catch fire, we presume all the surrounding clergymen must wait his permission before they could pull the children out of the flames.

MARRIED.

At the Lutheran parsonage in Milroy, March 2d 1868, by Rev. J. F. Dietrich, Mr. John H. Hackett, of Selingsgrove, to Miss Sarah C. Goss, of Armagh, both of Milford Co. Pa.

March 2d 1868, by the same, Mr. Samuel McClung, of Centre Co. Pa., to Miss Sarah E. Henry, of Armagh, Milford Co. Pa.

March 12th 1868, by the same, Mr. James N. Brown, of Selingsgrove, to Miss Anna M. Triester, of Armagh, both of Milford Co. Pa.

March 22d 1868, by the same, Mr. Aaron Wagner, to Miss Martha Wilkison, both of Milroy, Milford Co. Pa.

March 26th 1868, by the same, Mr. John T. Roop, to Miss Elizabeth W. Swabb, both of Milford Co. Pa.

On Tuesday April 7th by Rev. E. Dutt, Mr. James Freet, of Bendersville, Adams Co. to Mrs. Mary Cramer of Strasburg, Franklin Co. Pa.

On Tuesday April 7th, at the residence of the bride's mother by Rev. A. W. Lentz, Mr. Charles Harman to Miss Elizabeth Waltman, both of Montgomery Station, Lycoming Co. Pa.

RADICAL RESTORATION. ITS GOOD EFFECTS are permanent. It not only restores the color of the hair, but the quantity and natural glossiness. This is said by every one using Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OR DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

THE Ecclesiastical Court of England has before it the question, whether the practice of writing and selling sermons, as men manufacture other kinds of wares, is moral or otherwise? Sermons are advertised for sale. Special sermons are gotten up for funeral or other occasions, delivered on short notice, and promised to suit purchasers. They can be obtained of every style and length—from the logical to the fanciful, and from the practical to the ornate. A sermon as solemn as the severe taste of the Puritan would demand, and as short as the eighteen minute rule of the Queen's chapel requires, or as spicy as Punch, or as long and dull as the most patient man can bear. However they may decide the morality of the question, it is evident that a gospel gotten up to order is not worth more than is paid for it.—*See Ad.*

Song of Iron.

I am mighty in the sabbath,
Fiercely yielded by the brave;
Glorious in the stalwart steamer,
Laughing at the storm and wave.
Beauteous in the palace pillars,
Sitting 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 rose of health and beauty
Take the palmett-club and bow.

Flu, dyspepsia! fly consumption!
Yes, all are crushed at length:
For I give what human nature
Only ever needed—STRENGTH!

Shall I tell in what greatness
I can thus your spirits cheer?
Pallid, trembling, dying sufferers,
'Tis the name "PERUVIAN SYRUP."

The Peruvian Syrup is a protected solution of the Protoxide of Iron, a new discovery in medicine that strikes at the root of diseases by supplying the blood with its vital principle or life element.

The genuine has "Peruvian Syrup" blown in the glass.
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Only 25 Cents a Box.

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It is the cheapest preparation ever offered to the public, as one bottle will last longer and accomplish more than three bottles of any other preparation.

Our Renewer is not a Dye; it will not stain the skin as others.

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It cleanses the Scalp, and makes the Hair SOFT, LUSTROUS, AND SILKEN.

Our Treatise on the Hair sent free by mail.

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