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Poetry.

DOUBT AND HOPE.

BY M. A. ROOD.

God giveth his beloved rest!
But where shall I,
By sins so great so much oppressed,
For quiet fly?
If to the mountain's lofty height,
Or depth of sea,
My spirit could but take its flight,
No rest for me.

God giveth his beloved sleep!
In pastures fair,
Beside the waters cool and deep,
And herbage rare,
The Shepherd guides his tender flock
To sleep or feed;
But I, without, it can but mock
My bitter need.

God giveth his beloved life!
Life evermore
Beyond the realm of care and strife;
But I, no more
Beloved of him who gave me breath,
For sin of mine,
Must take, instead the sinner's death,
Not life divine.

God in mercy does decree
Me life and rest;
For sake of Him on Calvary,
Beloved the best,
Who for us all did intercede
With love divine,
No more my want, no more my need—
His rest is mine. —Ch. Intel.

Communications.

For the American Lutheran.

Elders and Deacons in our Church—A Melange.

We have Elders and Deacons in all our churches; the duties of these officers are to be examined. These officers in our church are looked upon as secular, rather than spiritual. Our Formula says, "The principal duties of elders are to aid the pastor in the administration of the government, to preserve peace and harmony in the church, to visit the congregational schools, and to promote the religious education of the children; the congregation, to visit the sick, and to aid in the performance of such other duties as are incumbent on the church council." This is all very well, but how far short do many of our elders come in the discharge of duty? The duties of the deacons are, among others, "To lead an exemplary life, to minister to the poor to assist the pastor in the administration of the Eucharist, to attend and render all necessary service to attend worship, to see that the pastor receives an adequate support, and to aid in the performance of such other duties as are incumbent upon the church council." These are the duties of elders and deacons in our church. They compose a large class in our churches. There are two elders and two deacons in our smallest churches, some have four of each, and some of our very large congregations have six and eight of each. So if we have 3400 congregations, and each congregation has, say, six officers, we have no less than 20,400 elders and deacons. They are mostly the leading members of our churches, and we need not say, that much of the prosperity of our church depends upon these men.

They constitute the right arm of the ministry. They may well then be addressed as a class, for they are a power in the church, and their influence for good or evil is felt in every part of the church. If they are good, pious and energetic men, they are a great support to the pastor, but if they are unconverted drones, they are nothing but stumbling blocks in the house of God. And yet we have many of such in our church. Men are put into these offices from various motives, sometimes because they do not go to church, and this method is adopted by the congregation to steal a march on their indifference, and to compel them to do what they otherwise would not do. This is a very very poor motive. A man that does not of his own free will go to church, ought never to be an officer. He will do no good there. Sometimes men are elected merely because they are business men; now it may be well enough to have business men in our church councils, but mere business talent is not enough, they ought to be pious men. The apostles directed the church to seek out "men full of the Holy Ghost and of faith" for deacons. And that is just the kind of men the church now needs. Good, pious, substantial and energetic men should be chosen for these important offices, men that fear God and keep the commandments; men who feel an interest in the spiritual prosperity of the church; men who are intelligent and liberal, and who can be an example to others. Where the preacher's salary depends upon subscriptions that are made from year to year, as the whims and notions of the people may chance to run, much depends upon efficient deacons. The deacons must subscribe liberally according to their means, and then they can with a good face, press the matter of liberality upon others.

The elders, who are in reality nothing more than the older deacons, are not generally collectors. The New Testament recognizes no two classes of secular church officers, but no matter, the orders exist in our church, and there is no law against the distinction. In

the New Testament the elders are preachers. Peter considered himself an elder, and addressed the other preachers as elders. With this Bible fact before us, ought not our elders to be at least exhorters, and leaders of the prayer meetings? Our elders have just as good a right to expound the Scriptures, and call sinners to repentance as the preachers have. In the church of Scotland, there are preaching and ruling elders. The Baptists mostly call their preachers elders. In the Episcopal church deacons are a lower order of preachers. Thus things are mixed up in such confusion, that it would puzzle St. Peter himself to understand matters. It seems to us there ought to be nothing but preachers and deacons in the church. The deacons in the Episcopal church are called wardens, in the Methodist church stewards. The office is the same as the deacons with us. Our church councils consist of the pastor, the elders and deacons, and sometimes also the trustees. They are the representatives of the congregation. And all power is committed to their hands except the calling or dismissing of a pastor, or the building of a church, these, the congregation has reserved to itself. Our church government is simple, beautiful Scriptural, and if only properly carried out must result in good. No church in the world has a more equitable, just, and Scriptural form of government and discipline than ours. Our clergy have no power but what is shared by our members.

Our Synods, both District and General have as many laymen as ministers, and the ministers can do nothing without the consent of the laymen. This is what many of our Methodist brethren are now seeking, and it is hoped they will get it. And if the Methodist Episcopal church once assumes this true Biblical position, the United Brethren and Evangelical Association, who have copied after the Methodist church, will soon adopt the lay representative system too.

Good and efficient church officers are all important to the prosperity of the church. They can help the pastor very much, they can cheer his pathway and lighten his labors. But men who have no interest in religion, and who at heart are opposed to it, can in their official capacity do the cause of Christ much harm. Some years ago we knew a congregation whose piety was so low, that there was not moral force to sustain the pastor in maintaining the discipline of the church. There was an elder in that church who was in the constant habit of getting drunk every time he came to town, which was every Saturday night. On Sunday he would sober up and take his place in the elder's pew. Now, although the church members and the pastor knew all this, the drunken elder was permitted to go on his way. But the boys in the town, had a different notion about the propriety of things, and they were determined to enforce some kind of discipline against an elder who disgraced his office. So one Saturday night, when he was pretty far gone, the boys not having the fear of an ignorant and irreligious congregation before their eyes, captured the offender and put him into a large crate, and carried him to a stream of water, and plunged him in, saying as they did so, as he is an elder in the Lutheran church, he ought to be baptized, and perhaps he will do better.

R. W.

For the American Lutheran.
Wouldn't Pray.

Many persons preach righteousness but fail to practice it. Others prate about morality, honesty and an observance of the external rites of religion, while they practically ignore the essential duties of the christian. This is especially a sad deficiency in many of our prominent men, who hold positions of honor and influence in the community. In their intercourse with the various classes of society they will, theoretically, uphold, respect, and even defend religion to some extent, and when called upon to perform the practical part, they will refuse, and thus by their example give a lie to their profession. It is sad that such cases are so numerous in official stations. Many, though professing the religion of Christ have not grace enough to preserve them from the gross immoralities incident to public life. Public men will sometimes be placed in such circumstances as to render the performance of the practical part of religion necessary, or have the hollowness of their profession exposed, and be extremely mortified. An incident of this kind occurred in the case of a certain County Superintendent of Common Schools in Pennsylvania. Wherever he went visiting the schools, he preached morality so earnestly and persistently to teachers and pupils, that all began to think that he was a pretty good christian. But the depth of his religion was most severely tested four or five times in one day. On one of his usual visits he happened to stop with a pious family, where the husband was absent, and mimicked religion so well, that the hostess was encouraged to ask him to say grace at the table. But instead of complying, he blushed up to his ears, and stammered out, "I had rather be excused." In the morning of the same day, he visited a school taught by a pious young lady, just as she was in the act of opening the school. The teacher first read a portion of Scripture with her pupils, and then politely requested the Superintendent to open with prayer. He arose with as much grace and dignity as he could command, and managed to say, "I prefer that you open your school as you are accustomed to do." Being relieved from this dilemma, and having performed what he thought his duty, he left and went on

his way rejoicing to the next school. This school was also taught by a christian lady, but whether she asked him to pray or not, I cannot tell, but I have no doubt his heart was all the while in his throat for fear the ordeal of the morning would be repeated. As this was the last school to be visited that day, he no doubt congratulated himself that the trials of the day were over. But, alas, he was disappointed. He accompanied the teacher to her father's house, where he was again requested to say grace at the table. Here the scene of the morning was repeated. The Superintendent wouldn't pray. In the evening of the same day a certain director visited the Superintendent, and after the evening had been very pleasantly and profitably spent in social converse, the good man of the house proposed family worship before separating. Suing the action to the word, he handed the Bible to the director, requesting him to lead in worship. But, O, horror, the director at once handed the good Book to the Superintendent remarking, "Our Superintendent will, no doubt, lead us in devotions." Here was a new trial. But he got out of it again with a crimson blush and a little trembling and by excusing himself, and expressing his preference that Mr. —, should lead the devotions.

This was, no doubt, an eventful day for this official. These pious duties seemed determined to make him pray. But think of it—the County Superintendent, with all his learning, could not even ask God's blessing on the bread and meat that he ate. Had he not better get a good prayer book, and commit a form of prayer that would answer, by the time he again visits that part of the county? Could not you, Mr. Editor, recommend a suitable prayer book to him? But I think he had better repent of his sins, become converted, have his heart filled with the love of Jesus, and then he could pray without a book, for his heart would then answer for a prayer book. I would counsel all Superintendents to seek religion at once, and would say to all teachers, ask your Superintendents to pray in your schools. SIGMA.

Practical.

Lean Ministers and Lean Salaries.

Some sleepy minded editor having intimated that the occasional lapses of ministers from good morals were owing to their large salaries, is met by this off-hand reply from a correspondent:

The doctrine seems to be that on account of their prosperity they, like Jeshurun of old, (Deut. 32, 15) have "waxed fat and kicked," "their butter of kine and milk of sheep, with fat of lambs and rams of the breed of Bashan and goats, with the fat of kidneys of wheat, and pure blood of the grape to drink," being too much for them.

Now, we have some friends of the clerical order, and we do most affectionately protest against a general abatement of their income. It's all a lie about their getting fat. If any of them kick, that's not the reason. Judging from my observation they kick just because they are so lean as they are. Leanness produces bad temper, jealousy, an uneasy and malignant feeling toward the Bashan rams, goats, grape juice and honey possessed by other people, and a general sense of physical and moral goneness and exposure to temptation. When a man's cheeks begin to fall in and his clothes to hang loose, look out for him.

I lived once for years in a minister's family, and I know all about the sumptuous lot of that class of men. This one—my boarding master—always kept fat and therefore lived virtuously, but it was not his fare that did it. 'Twas his inborn and most decisive tendency to be corpulent anyhow that saved him. It was not every week that he knew where the next week's bread was to come from. He had, to be sure, a vague idea that it would come from his parish, but often the parish did not seem to have the same notion. They liked him and called him brother—but hung fire on the salary at times. And that salary when all paid, was amply insufficient. The parson's boys always wore their father's breeches over and turned. And the parson himself never shed them till they showed symptoms of weakness and decay. The parson's wife, (this was years ago,) wore calico, in the main. Her new bonnet was always an old one bleached by a neighboring sister of the church who did the work for sweet charity's sake and to pay her pew rent. The parson's horse was always known in the family as 'the old mare'—which expression settles the age of the beast, and also gives a sufficiently definite idea of her general incapacity. She weathered the winter in the barn as well as she could, and renewed her youth on the grass in the dooryard during the summer. The parson's boys caught rabbits in the winter, so that the family were able rather to put on airs around the table, and offer thanks independent of parish meat, for two or three months in the year. And then in the summer the boys picked berries, and made trades at the store.

So the year wore on, and now the boys, arrived at manhood, wear their own untrimmed and original breeches, and ride no more old mares but horses, with four available legs, and count it all joy, that their white headed father has been, by them, delivered from parishes and parish plenty.—Advance.

The natural bridge of Virginia is advertised for sale by public auction, on the 25th of April.

CONFIRMATION.

Continued.

"The orthodox and pious Knapp speaks advisedly, when he remarks, that confirmation, in the cases of many, is followed, as experience teaches, by the most blessed effects, through their whole life. 'And if,' he continues, 'its advantages do not always immediately appear, they often manifest themselves in after years; for the seed which was sown in the heart frequently lies concealed a long time ere it comes up.' Both he, and Morus, (in the Epitome, &c., p. 238 of Schneider's German translation,) exhort the pastor to be careful and conscientious in the performance of the duties which are connected with this 'laudable custom.' Many, says Dr. Lochman, in his History, &c. of the Evang. Luth. Church, p. 158, date the beginning of their real conversion to God from their confirmation."

The qualifications requisite to a profitable reception of this rite, remain to be stated.—Believing the Lutheran Formula of Discipline corresponds on this point with the principles of the gospel, I shall be guided by that in my remarks.

From that Formula I learn, that the candidates, for confirmation, must be "obedient subjects of divine grace, that is, they must either be genuine Christians, or satisfy the church-council that they are sincerely endeavoring to become such."

All mankind are the subjects of divine grace, for all are more or less the recipients of his unmerited favor. Those who have been born in a Christian land and have an opportunity to enjoy Christian privileges, are the special subjects of God's grace, being favored with the special grace of his gospel. But candidates for confirmation must be "obedient subjects of divine grace, that is, they must either be genuine Christians, or satisfy the church-council that they are sincerely endeavoring to become such." Now, individuals who are awakened to a sense of their religious duties and anxious to be reconciled to God, have to a certain extent, been obedient to divine grace, or they would not be in this awakened and anxious condition. It will not be maintained that persons of this description are converted, that they have "saving faith," or are genuine Christians. The most that can be said of them is, that they are penitent, inquiring, seeking sinners; they are, as it were, in a state of preparation from darkness to light, and from the kingdom of Satan to the glorious liberty of the children of God. Such persons then, though not radically converted, are nevertheless, according to the Lutheran Discipline, suitable candidates for confirmation, and therefore bound to present themselves for admission to adult-membership in Christ's church, and his ministers have no right to repel them. If the Lord himself were personally on earth, and they should humbly approach him confessing and mourning over their guilt, and promising a faithful use of the measure of grace, however small already bestowed upon them, the general benevolence of his character and the superabounding riches of his mercy, are a pledge that He would not reject them. No, verily, He who in the days of his flesh so often fulfilled the prediction: "A bruised reed shall he not break, and the smoking flax shall he not quench," and who, in the plenitude of his unsearchable grace, designed to eat with publicans and sinners in the hope of recovering them from the error of their ways; would welcome them to this communion, and diligently employ the occasion to strengthen their good desires and establish them in their upright effort to become his obedient followers.

This view of the question before me, so obviously in accordance with the practice and theory of the Lutheran church, falls in no less with the system of my Methodist brethren, which prescribes an anxious "desire to be freed from the wrath to come," as the prerequisite for admission to the table of the Lord. But what is best of all, it harmonizes with the spirit of the gospel and with examples of admission to church-membership recorded on its inspired pages. To refer to and examine those examples, would extend this article, already too long, beyond my prescribed limits.

However desirable it is, that all who are received into full communion in the church, should have bright evidences of their conversion, and undoubted assurance of faith and of their acceptance with God, yet I think these high attainments are not essential to a profitable reception of confirmation, or of any religious ordinance. Christ invited all who "labor and are heavy laden to come unto him," and never rejected the trembling penitent, though that penitent was merely framing his doings to turn unto the Lord, and had advanced no further than to place his foot, as it were, upon the threshold of the sanctuary. Moreover, the gospel of Christ with all its promises, his church with all her institutions, are designed for the encouragement and salvation of the humble and contrite. "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "But to this man will I look, even to him that is poor and of a contrite spirit and trembleth at my word." Do you therefore mourn in bitterness of soul for your sins, and feel that God would be just, if he were to punish you with everlasting destruction from his presence and the glory of his power? Christ bids you come to him just as you are,—with all your misery and all your guilt, to take his yoke upon you,—profess him before men, and to follow him in the way of

his appointment. He urges you to come to his ordinances, and with joy to draw water from these wells of salvation. And all his invitations are accompanied with the gracious promise, that "him that cometh, he will in no wise cast out." Fear not, trembling sinner, to approach the altar and renew your baptismal vows in the rite of confirmation, you may there find the Lord Jesus Christ, whose good pleasure it is to administer unto those who mourn in Zion, and to appoint unto them "heavy for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

But I must return to the point from which I have somewhat wandered; and here a very important question presents itself for consideration, viz. How are we to know whether a man is a genuine christian, or whether he is sincerely and actually endeavoring to become one? Can we short-sighted mortals read the hidden thoughts or explore the secret motives of our neighbor? If any minister or set of church-officers lay claim to such profound wisdom, let them produce their credentials from the Most High, under his broad seal of miracles; but if they cannot do this, their pretensions are entitled to no more credit than those of the astrologer who casts nativities from the aspect of the planets. God has wisely reserved to himself the prerogative of discerning spirits. "I, Jehovah, search the heart. I try the reins." It appears then, that the reality of conversion, or even of sincere anxiety to be converted, cannot be laid down as the ground of admission to adult-membership, because I have not the means of positively ascertaining the existence of that reality. I often cannot detect a perjury in the custom-house, or dishonesty in common affairs of life; how then can I decide whether he who recounts his religious experience, or asserts his anxiety to become a christian, is not a hypocrite? If it be answered: "By their fruits ye shall know them," I reply,—even so, by their fruits, that is, by their external life,—their walk and conversation,—but not by their inward experience, their secret exercises, or that which passes in their own breasts and is known to God and themselves. The church of God so far as its outward ordinances are concerned, is altogether visible; and it would be absurd to make an invisible quality the criterion of visible communion. If then I am incompetent to determine with certainty who is and who is not a genuine Christian, and cannot therefore in the nature of things, make the reality of conversion the test of admission, what is to be done? Answer: The gospel informs me that "faith worketh by love," or in other words, that regeneration of heart exhibits itself by corresponding acts of obedience; when therefore, according to the best knowledge, I perceive that love to God and man, which is the legitimate fruit of living faith in Jesus Christ, or those acts of obedience which are the known and regular effects of regeneration, I am bound to account their possessor a brother and to embrace him accordingly. So also when I have reason to believe that I behold those endeavors, as sincere in his professions, as an "obedient subject of divine grace," and to extend to him all the facilities at my disposal and encourage him in his sincere intentions.

I accordingly conclude, that a credible profession of Christianity, in relation to the one class of individuals, and a credible profession of sincere anxiety to become a Christian, in reference to the other, is all that I have a right to require from candidates for confirmation. I may be deceived; my utmost caution may be, and often has been, ineffectual to prevent hypocrites and other unworthy individuals from entering the church.—I am not omniscient, but I have no right to suspect sincerely, to refuse privileges, or to inflict censure, where I can put my finger upon nothing repugnant to the love of God and the fruits of faith, or to the diligent efforts of upright desire.

I have great pleasure in assuring my readers that the conclusion at which I have now arrived, accords very nearly with the result of a discussion on the "Visible Church," by one of the ablest theological writers of our country; I allude to the late distinguished Dr. Mason, of New York. He sums up his ideas on this point, in the following language: "A profession, then, of faith in Christ, and of obedience to him, not discredited by other traits of character, entitles the adult to the privileges of his church."

The devil uses similar traps the world over. Drunkenness and Sunday spent in dissipation are the fountains of immorality in the Old World and the New. Christians abroad are awakening to the sad facts, as witness this record:

An important meeting has been held at Edinburgh, in which Dr. Guthrie, Sir James Simpson, and a number of other leading citizens took part. The object of the meeting was to consider the dreadful condition of a large section of the population. The pictures given of pauperism, vice, and wretched accommodation for the poor, were appalling.—Dr. Guthrie drew attention to drunkenness as the great cause of these evils, and to the multitude of public-houses open to attract the poor. The Roman Catholics of London have had a great meeting, under the auspices of Archbishop Manning, to consider the public-house question, and to recommend legislation, especially for Sunday, on the subject.

A cow bought for ten dollars, whose milk but pays her keeping, affords less profit than one at thirty dollars, that gives double the amount of milk afforded by the former.

Religious Views of John Randolph.

A correspondent to whom we are often indebted for choice bits of spiritual food, sends the following extracts from a letter of John Randolph:

ROANOKE, Aug. 25, 1818.

God, my dear friend, hath visited me in my desolation; in the hours of darkness, of sickness, and of sorrow; of that worst of all sickness, sickness of heart, for which neither wealth nor power can find or afford a cure.—May you, my dear friend, find it, where alone it is to be found! in the sacred volume in the word of God, whose power surpasseth all that human imagination can conceive. I am now, for the first time in my life, supplied with a motive of action, that can never mislead me—the love of God and my neighbor—because I love God. All other motives I feel, by my own sad experience, in my own person, as well as in that of numerous 'friends'—to be utterly worthless. God hath at last given me courage to confess him before men. Once I hated mankind—bitterly hated them—but I loved, like that wretched man Swift, 'John or Thomas.' Now my regard for individuals is not lessened, but my love for the race exalted almost to a level with that of my friends—I am obliged to use the word. I pretend to no sudden conversion, or new or great lights. I have stubbornly held out for more than a Trojan siege, against the goodness and mercy of my Creator. Yes, Troy town did not so long and so obstinately resist the confederated Greeks. But what is the wrath of the swift-footed Achilles, to the wrath of God? and what his speed to the vengeance of heaven? and what are these even, to the love of Jesus Christ; thou son of David, I had often asked; but it was not with sufficient humility; or perhaps, like the Canaanitish woman, God saw fit to try me. I pretend to no sudden conversion, or new or great lights. I have stubbornly held out for more than a Trojan siege, against the goodness and mercy of my Creator. Yes, Troy town did not so long and so obstinately resist the confederated Greeks. But what is the wrath of the swift-footed Achilles, to the wrath of God? and what his speed to the vengeance of heaven? and what are these even, to the love of Jesus Christ; thou son of David, I had often asked; but it was not with sufficient humility; or perhaps, like the Canaanitish woman, God saw fit to try me.

I asked for the crumbs that otherwise might be swept out to the dogs, and it was opened to me; the full and abundant treasury of his grace. My slavish fears of punishment, which I always knew to be sinful, but would not put off, are converted into an humble hope of a seat, even if it be the lowest, in the courts of God.

I have thrown myself, recking with sin, on the mercy of God, through Jesus Christ his blessed Son, and our precious Redeemer; and I have assurance as strong as that I now owe nothing to your bank, that the debt is paid; and now I love God and with reason. I once hated him, and with reason too; for I knew not Christ. The only cause why I should love God, is his goodness and mercy to me through Christ.

But for this, the lion and the sea serpent would not be more appalling to my imagination, than a being of tremendous and indefinite power, who made me what I am—wanted either the will or the ability to prevent the existence of evil, and punishes what is inevitable.

Is it madness to prefer your new house in fee simple, to a clay cottage, of which I am a tenant at will, and may be turned out at a moment's warning, and even without it; and out of which I know I must be turned in a few years certainly.

It is now midnight. May God watch over our sleep—over our helpless, naked condition, and protect us as well from the insect that carries death in his sting, as from the more feared but not so obvious dangers with which life is beset; and if he should come this night like a thief; may we be ready to stand in his presence, and plead, not our merits, but His stripes, by whom we are made whole.—Advance.

CHRISTIAN RETALIATION.—I strike 'oo, cried a little boy in a sharp tone to his sister. 'I kiss 'oo,' said his sister, stretching out her arms, and putting up her rosy lips in a sweet kiss.

Tommy looked a look of wonder. Did his little ears hear aright? They did, for there was a kiss on Susy's lips. A smile broke over his angry face, like sunshine on a black cloud. 'I kiss too,' he then said; and the little brother and sister hugged and kissed each other right heartily. A kiss for a blow is better than tit for tat, isn't it?

Such is the state of famine in Finland, that those who were employed to carry relief to the sufferers have found several villages without a living inhabitant, the corpses of the poor starved creatures lying unburied in the streets and houses.

A Hindoo widow recently attempted to burn herself with the body of her husband at Oodypore, and was prevented from carrying out her purpose only by a strong guard which was placed around her house for four days. She refused to nurse her child, or to take food, but her resolution at length yielded, and she gave up her design. The hold which superstition has on the human mind, when it becomes embedded there for centuries, is hard to break. After all the efforts to instruct them, many would sacrifice their lives for their idolatrous belief. How many christians would sacrifice as much for christianity?—Tex. Adv.

HOUSEHOLD REVIVALS.

Rev. G. G. Phipps thus admirably develops a very important theme too often overlooked: Why should we think of the soliciting knock of the Heavenly Guest as resounding at the broad folding-gates of a church or community, and not as well at the humbler panels of our homes? Could you pray or labor for any other refreshing so heartily and hopefully as for a Household Revival, if you only thought of it often as a possible and practical reality?

There is your Willie, what would you not give to see him a Christian! Noble boy that he is, your eldest, to whom you already begin to look for many words and deeds; just getting through his teens, launched already, or soon to be, perhaps, on the danger-whitened waves of a business life, to toss amid temptations numberless. Ah, you tremble to think of what and where he is, and "Would that he were a Christian," rises to your lip time and again, that so through grace you might hope to see him stand secure where now he is liable at any hour to be swept away.

Or Mary, your daughter of the busy school days, what a gentle spirit for Jesus to rule—"If he only would," you longingly whisper to yourself. And Jessie and little Robert, too! "Suffer the little ones," sounds sweeter than ever when you look on those two, your own! Are you going to prove its abiding sweetness by taking your heart-treasures in your own arms to the One who uttered for every anxious mother's encouragement and faith, those melody-breathing words?

Or your life companion is it? He or she that is always first in your thought is as yet unconverted? No father's voice at a family altar in your home? Or worse, if possible, no mother's secret prayer and watching to follow up the pleading of each morning?

A Home Revival! Ah, when we have prayed for the Spirit of God to descend, we need not go out from under our roof-shadow to watch and wait for his coming. Invite and expect Jesus to call at your home as well as to visit your church. Read once again, too, of that Roman Centurion who could not wait for Christ to pass that way, but went out to find him, saying, "Lord, my servant lieth at home, sick!" Not worthy are you indeed to have him come under your roof? Yet you would love to have him there, nevertheless, would you not? Trust him at least, then, to "speak the word only," that you may have a genuine Household Revival. He honors faith.—Advance.

A Good Sexton.

One who thinks that a good sexton is next in importance to a good minister, takes to biography thus:

Mr Taylor was the best sexton I ever knew; his fame was known far and wide, and the church in D. was often congratulated upon having a good sexton, if it did not have a good minister. And for the benefit of his craft, I will tell you how he managed, and wherein his popularity consisted.

In the first place he was a very pleasant man, kind, courteous, and "careful to entertain strangers." He had such a way of treating strangers, taking them by the hand, saying a pleasant word, and giving them a good comfortable seat, that they would often go to great trouble to attend the church "where they had such a good sexton." He wore slippers in the church, and had a wonderful way of opening and shutting pew-doors, so as to make no noise. Besides, he took great pains to keep the house well ventilated, and of a proper temperature. The fire would be made Saturday at one o'clock, and by morning the church would be tolerably warm, the fire having been replenished the previous evening at nine o'clock. Then the heated air was let off, and the room was heated to a proper temperature, great care being taken that no complaint should be made by the pastor or people of close air, cold feet, or poor delivery, or poor sermon, or stupid hearers, so far as those things may be chargeable upon the sexton. In summer, he took equal pains to open the windows of the church in the morning, shutting the blinds, and then at noon airing the church completely, doing the same also after services at night. The entry and aisles and pews and pulpit were kept swept and garnished, and no cobwebs or dust could ever meet the eye. The church green and the paths were always as neat as a pin.—The borders of the paths were always as straight as a line, and the grass was trimmed, and the hedges and flowers were well cared for.

The lecture-room, too, was cared for.—Though he had a poor old-fashioned stove that needed the patience of Job to manage it, yet he had the room warm in winter, and cool in summer, and always clean and neat, and an air of coziness pervaded every department over which he had oversight.

And what was of especial value, he often consulted the pastor about what he liked, and would often go up to the desk and ask about the warmth or the light, and he had always a way of asking these questions by signs which the pastor understood, and replied to without others knowing anything about it. He regarded it of more importance that the preacher be suited in these things than that some old growler or other should be consulted in their whims. A. J. R.

A cheap plough at five dollars, costing in one season three dollars in repairs, and three more in lost time to teams, men, and by retarding crops, is a dearer plough than one at ten dollars, requiring no repairs.

THE AMERICAN LUTHERAN

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

Sellinggrove Pa., April, 23, 1868.

We expect to be in attendance at the General Synod at Harrisburg, and will be ready to receive subscription money and names of new subscribers. Persons who know themselves in arrears may have an opportunity to send the amounts with the delegates to the General Synod.

A TELEGRAPHIC FLASH FROM THE EDITOR OF THIS PAPER TO THE HEART OF EVERY SUBSCRIBER.—Dear Reader: It is true there are other Telegraphs through which communications may be had with those who live far apart, but the Press is our battery and the types our wires; through these we can reach all our subscribers at once. We need funds to carry on our paper, and you have them, and some of you owe them, and we want you to send them right along. Our Paper is cheap, and as for its goodness we leave you to judge. Now when this flash reaches your end of the line, return an answer at once, and let that answer be favorable to the Printer and creditable to you. Before the sound of the click of this Telegram has died away in your ears, make up your mind to return an answer.

Proposal for a Re-union Meeting at Harrisburg.

We should like to see a re-union of all our Gettysburg students at Harrisburg during the meeting of our General Synod. We are sure if an effort were made, we could have a pleasant re-union meeting with our venerable Dr. Schmucker at our head. But then a difficulty might arise. There are grand children of Gettysburg—those from Springfield and Sellinggrove what about them? We all know that where there is a family gathering, the grand children have the same rights in the old home that the children claim. Let them, therefore, also be included in the invitation. Let them all come and meet their elder brothers. Harrisburg, is perhaps a central point for such a family gathering as can be found in the Lutheran church. The railroads that converge there run right through the heart of Lutheranism. There are perhaps more Lutherans within easy reach of Harrisburg, than any other city in the Union. A large number of preachers may therefore be expected there in May. We know too, that there are two large, liberal and wealthy Lutheran congregations there, and that they have homes and hearts enough to receive and entertain us all. Let us therefore make the arrangements by appointing Dr. Schmucker and Revs. Stelling and Halderman, to put things in order for such a family gathering, say on Monday or Tuesday afternoon, the 11th or 12th of May. We should invite our Gettysburg brethren of the General Council and from the General Synod South to meet with us. We should like to see something of the kind, it would give an additional interest to our General Synod.

OBITUARIES.

Before this reaches our readers they will doubtless have heard the mournful intelligence of the death of Dr. BAUGHER, President of Penna. College. We clip the following obituary from the Gettysburg Star and Sentinel: DEATH OF REV. DR. BAUGHER.—We have the melancholy duty of announcing the death of Rev. Henry L. Baugher, D. D., President of Pa. College, which took place last evening about 7 o'clock. Dr. B. suffered severely from acute disease for several years, under which, with the arduous executive duties incident to his profession, his system had been much broken; but being of buoyant spirits few other than his most intimate friends knew how much he suffered. About ten days ago he took a severe cold which settled in his throat and breast, but without specially alarming symptoms until Monday evening, when serious apprehensions began to be entertained. The disease made rapid progress, terminating in death last evening.

Dr. Baugher has been connected with Pa. College since its organization in 1832, first as Prof. of Greek and Belles Lettres, and subsequently as President, succeeding the late Dr. C. P. Krauth, and the College is largely indebted to him for its present commanding position as an educational institution. His death occasions a loss which it will be difficult to supply.

Dr. Baugher was not only an accomplished scholar and successful educator, but more—he was a Christian gentleman. Eminently social, genial in manner, gifted with unusual conversational powers, all adorned with the graces of an earnest, active Christian faith and life—he commanded the confidence, and won the love and esteem, of a large circle of devoted friends. Dr. B. possessed pulpit abilities of a high order—and for many years commanded a marked influence in the Lutheran Church, ranking as one of its ablest divines. His religious faith was an earnest one, exemplified by a life of devotion to his Master's service, and adorned by all good works. He died in the 64th year of his age.

DEATH OF MRS. BANDEL.—Some kind friend in Baltimore sent us a paper containing the following notice:

"Departed this life, on the 15th inst., in hope of a blissful immortality, JUSTINA B. BANDEL, in the 75th year of her age. "Blessed are the pure in heart, for they shall see God."

Mrs. Randel was like a mother to us, and we always felt at home in her house. She was a good woman, a mother in Israel and a Christian. She has now followed her daughter Emily to that better land where the wicked cease from troubling and the weary are at rest.

We usually refer the poor to God's Providence, and it is just this Providence that refers them to us.

The Division of the Ten Commandments again.

Some may think it a small matter how the Commandments are divided, so that they are only all there, but this is a mistake, they ought to be divided properly. In the Bible there is no formal division, it is true, nor is there originally any formal division in any part of the Bible. Origen divided the first into two, and St. Augustine divided the last into two. The Roman Catholic churches, and the Old Lutheran church receive Augustine's division, and the other Protestant churches receive that of Origen. We look upon Origen as better authority than Augustine, because he lived long before him and was a much better scholar. Augustine did not understand the Hebrew Language and was therefore not as competent as Origen to judge. But the worst feature of the Roman Catholic and Old Lutheran division, is that the whole even of the first commandment is not given. In our Catechism of the General Synod it is all given, but in many of the older German catechisms, we have only part of it. It is hoped our General Synod will attend to this, and make our Catechism conform to the general sentiments of true Protestantism. It is hoped a new Catechism will be issued and that some better and more suitable hymns will also be added, and that every vestige of Popery in doctrine will be removed, so that we need not be ashamed of our church Catechism before the Protestant world. R. W.

The General Synod of the Lutheran Church South.

Among the Brethren who support the Lutheran church South, are many of our warm personal friends, men whose piety and learning we cannot but admire, and whom we love as Brethren of the same faith. We cannot but be filled with deep sorrow that they should still continue a separate and distinctly Southern organization, and thus to perpetuate a conflict that should long since have been obliterated. On page 43 of our last General Synod's minutes a committee of five was appointed to correspond with the Southern Synods with a view to the "restoration of fraternal and ecclesiastical relations that once existed among us." Prof. Sternberg is chairman of this committee, and the other members are J. G. Butler, Dr. Conrad, Dr. W. H. Harrison, and M. Officer. We hope the surviving brethren of this committee have performed their duty, and will be able to lay something tangible and favorable before the Synod. We also constituted ourselves a committee of one, and addressed some of our Southern Brethren on the same subject, and we confess that the report we have to render is not very favorable. The Southern brethren demand of the General Synod two things, neither of which can never be acceded to on our part as long as grass grows and water flows! First, they want our General Synod to repudiate the action on the war taken at Lancaster, York, and Fort Wayne. Second, Then to extend a humiliating invitation to them to return. Then they will take the matter into consideration. These may not be the words of the conditions, but they contain the animus of them. To these terms we replied in a most emphatic and loyal manner, something in this wise: That during the war in the North we felt it our duty to take a stand for our country, for the preservation of our glorious Union, in order to cheer the hearts and strengthen the hands of our brave men on the field of battle, that they might crush all the enemies of our glorious old flag. We never said anything against our Southern co-religionists as such—if they placed themselves into an attitude of opposition to the Government, under which they had found protection and prosperity, and this threw themselves right in the way of our condemnation, surely that we could not help. We also took the liberty to remind them of some very foolish resolutions some of their Synods had passed against the fanaticism of the North. But now we did not ask them to recall what they had done under the influence of excitement. And that they should remember that the excitement was as great in the North, as in the South—that we were just as much determined to maintain to Union as they were to destroy it, and now since we were successful, and they were not, they ought not to be cross about it. We are anxious to have them on our side in the great religious secession in our church. We know that in doctrine they are with us. We don't care about them abandoning their General Synod, it may be well enough to keep that up, it may serve as a bond of union among themselves, but let their General Synod some way or other be connected with us. Let them recognize us some way or other as co-workers with them in the church. Let some of their Brethren meet with us, and see if we do not give them a warm fraternal greeting, "And if they keep quiet about Secession we will not say a word to them about it. Let them try us. R. W.

Ritualism and Symbolism.

We read and hear a great deal now-a-days about ritualism and symbolism, and yet many persons do not know what these things mean. We will try to make them clear. Ritualism is a term applied to a certain class of Christians in the Episcopal church in England and America. They are sometimes called Puseyites from one of their leaders Dr. Pusey of England, they are also sometimes called Tractarians from the fact that a number of Professors who resigned at the University of Oxford in England, issued a series of tracts, advocating the views of the would be Reformers. They took advantage of a lull in the church of England, about 30 years ago, and commenced publishing tracts to prove to the people of England that the Reformation after all was no great thing, that the church gained nothing by it, and that there was after all but one true Catholic church; and that the church of England was that church. The Roman Catholic church they declared to be a schism. They commenced Re-Reforming the church by re-introducing all the papal trappings that had been rejected. They increased the number of ceremonies, and revived

many of the old Catholic customs that had been thrown aside as the church grew in piety and intelligence. They also gave the doctrines of the church a different meaning. Those among the clergy and laity who were deficient in piety went with the Ritualists in large numbers. When those in the church of England who were true to the Great principles of Protestantism, remonstrated with the Puseyites and told them that such measures as they professed would drive the church back into Romanism, they only laughed at their fears, and said there was no danger. But now look at the results, about 15 years ago so large was the number of the Episcopal clergymen that went over into the church of Rome, that the church scarcely knew what to do with them. At last a bright thought entered into the head of one of the Cardinals at Rome, it was this, a seminary was founded at Rome for the training of Converted Protestant Clergymen from the church of England! A number from this country are now in that seminary learning to read popish mass! Yea one of our Puseyite Bishops, (Bishop Ives,) was a student there! And yet we are told Ritualism does not lead to Rome! Now let us look at some of the doctrines and usages of the Ritualists. They believed.

1. In keeping canonical hours.
2. In having pictures and candles in their churches.
3. In Chanting the Mass.
4. In Clerical vestments.
5. In long Liturgical Services.

In doctrine they teach,

1. "That by Holy Baptism man is made a child of God and an inheritor of the kingdom of Heaven.

2. "That man who has been made a member of Christ and an inheritor of the kingdom of Heaven by Baptism, is renewed from time to time in the Holy Communion.

3. "That a death unto sin, and a new birth unto righteousness is given unto every adult, and also to every infant in and by the outward visible sign or form in Baptism.

4. "That the gift may be received, in the case of adults worthily or unworthily, but that it is always received.

5. "That the body and blood of Christ are given to every one who receives the sacramental bread and wine.

6. "That the gift may be received worthily or unworthily but that it is always received." This is pure unadulterated Romanism as far as it goes. No Romanist could ask anything more.

But some are perhaps ready to ask, what has this English Puseyism to do with our old Lutheran church? Much every way, but chiefly because it is very much like it. Our symbolists are also ritualists, like their Cousin Germans in England. They advocate the use of wax candles—and vestments—and extensive liturgies—and in doctrine our German Symbolists do the English Ritualists in their approach to the church of Rome. Like the English Ritualists they teach

1. Baptismal regeneration, all infants according to the teachings of their Symbolical books are regenerated, and made heirs of eternal life. This is most abundantly taught by all the symbolists, both in Europe and America.

2. That when we eat and drink the sacramental bread and wine, we do most really and certainly receive the true body and blood of Christ. Yea and that we receive him by the mouth (not by faith) and that the thing which we manducate or chew is the body of Christ. This is the doctrine of the Symbolists, the very word manducate is used in the symbolical books. And it is further also taught that the bad and insincere as well as the pious and good receive the true body and blood of Christ. This is of course one of the errors the Reformers carried with them from the Roman Catholic church. If they who first advocated it had not learned it in the Romish church, they would never have found it in the Bible. The greater part of the Lutheran church even in Europe has thrown this error aside, as unscriptural, and pernicious to the morals of the church. Symbolism goes even further than English Ritualism and claims for its clergy the power to forgive sins in the confessional. We can see very little difference between the confessional in the symbolical church, and Auricular confession in the Romish. Our Reformers evidently learned this error in the church of Rome, and left it pretty much as they found it.

In the symbolical books it is claimed that the minister has the power to forgive sin.—Look at Luther's doctrine for confession.—There the confessor says

"God be merciful to thee and strengthen thy faith. Amen." Dost thou believe that my remission of thy sins is God's remission?

Answer of the person confessing, Yes dear sir I do! Then the confessor shall say, According to thy faith so be it unto thee. And I by command of our Lord Jesus Christ forgive thee thy sins in the name of the Father, the Son and the Holy Ghost. Amen. Go in peace." The celebrated Dr. Plank in his history of the Protestant doctrine says "on the subject of the confessional there was an entire agreement at Augsburg between the Reformers and Catholics, the Reformers had declared that they regarded confession as a very useful institution and had no idea of dropping it." With this of course the Romanists could not but be pleased. The general symptom of the symbolists is therefore very much like that of the ritualists. Both are calculated to injure the cause of Christ, and keep sinners from a true knowledge of the Saviour. And this is the ground on which we feel it our duty to oppose both. In both systems the individual christian experience that any man must have before he can be saved is lost in that nonentity called the church, a thing that does not exist anywhere but in the mind of that man that has wrong views about the Bible. R. W.

Dr. H. ANDERS, a German Chemist and a member of the Medical Faculty of New York city, after fifteen years' research and experiment, has discovered a method of dissolving Iodine in pure water. This preparation (Dr. H. Anders' Iodine Water) has cured many cases of scrofula, ulcers, cancers, &c., and had resisted the action of all other remedies.

Crucifixes and Candles in Lutheran Churches.

Some of our members in the country are hardly willing to believe that there are Lutheran churches in this country that still retain this popish usage. In order to convince such of their error, we will give an account of the celebration of Easter in the city of Baltimore, as furnished by a reporter of the Baltimore American of Feb. 13, 1868. This paper has a long report of the celebration of Easter Sunday in the Roman Catholic, Episcopalian and German Lutheran churches:

"THE OLD LUTHERANS.—There are but three Old Lutheran churches in this city.—This body of christians, it appears, still adhere to their old body of faith, not only to the 'unaltered Augsburg Confession,' but to all the rites, forms of worship, and liturgical peculiarities of the old German Lutheran church just as they have come down from the days of Martin Luther. They observe all the sacred seasons, and great feasts and high festivals of the church year. We will give an account of the Old Lutheran church, at the corner of Saratoga and Fremont streets, and the services held there on Easter Sunday.—Behind the altar rises an elaborately carved Gothic structure painted white, and divided by small pillars into five alcoves, the pillars supporting canopies of carved work terminating in the centre with a fluted cross.—The central alcove is occupied with a carved life-size figure of the blessed Saviour, represented with one hand raised as if in benediction. In the centre of the altar, just at the feet of the Saviour, is an exquisitely carved crucifix, the cross and pedestal being of ebony, and the figure of Christ upon it of fine ivory. At each end of the altar, tall candlesticks are placed, supplied with candles, which are lighted on communion occasions.

"The pastor, Rev. H. Mauser, officiated.—He wore a closely fitting black gown, with wide sleeves and white bands. The service was a responsive one, and much of it was chanted. There was a form of confession uttered by the whole people, the pastor kneeling meanwhile immediately in front of the altar, with his back toward the people.

In pronouncing the 'absolution the pastor concludes with an ascription to the blessed Trinity, making with his right hand the sign of the cross three times as he uttered the sacred names. The pastor after sermon administered the Lord's Supper in rather a peculiar way. Only three communicants appeared at one time before the altar."

The reporter then concludes thus: "We have thus endeavored to give our readers, who have never witnessed such a service some conception of its character and impressiveness. To most American Protestants it would no doubt, be a very unexpected experience to meet with such an elaborate form of worship among a body of christians, of such pronounced and emphatic Protestantism, as the followers of Martin Luther, the famous German Reformer."

Here are the naked facts in the case. Now we hope our American symbolists in Philadelphia and elsewhere, will not accuse us of slandering their old Lutheran brethren in Baltimore. We have ourselves, seen this same thing in the West long ago, now it has become a matter of newspaper notoriety in the East. The reporter no doubt, gave a correct account of what he saw, but he evidently did not understand the merits of the case. Those newspaper reporters generally are poor theologians. When our reporter says "That we Americans will be surprised to hear of such elaborate forms in a church that is of such emphatic Protestantism," we would differ a little from him.

The Protestantism of these old Lutherans, like their co-workers, the Ritualists of the Episcopal church, is to say the least of it, rather apocryphal. This reporter seems not to be aware that according to the testimony of many English theologians, and not a few German ones, these old Lutherans, "of all Protestants, differ least from the Roman Catholics." We are well aware that the old Lutherans and their imitators and apostles in this country deny it. But it is not nevertheless true? Should not our American Lutheran congregations, especially those who have a leaning to ward the General Council, look at this thing? Now the object of the General Council is to introduce all this papal nonsense into the worship of their churches.—To be sure they will not attempt it at once, that would break their necks with their people, for the Americans who have one spark of genuine Protestantism still lingering in their hearts would at once rebel. But now in connection with this look at the liturgy of the Pennsylvania Synod. They want the services to be by responses, and they introduce the gown and chant, just as fast as they can root out every particle of American Revival Lutheranism. It is true those German Lutherans are all foreigners, perhaps you would scarcely find a single native born American in a large congregation, unless he or she is yet quite young. Now we would ask in what do those Lutherans differ from the Roman Catholics? Like them they have crosses, crucifixes, gowns and bands and wafers; like them they chant the sacraments, and they are just as exclusive and bigoted as the Papists. And from what we have seen of them, they are not any more pious or intelligent, the only difference is that the Roman Catholics have a better show for their exclusiveness than the old Lutherans. For anything that can be said in favor of the antiquity of old Lutheranism, can be said with tenfold force in favor of Romanism. If these old Lutherans were to labor and pray to the Lord to convert their souls, and if they had Christ formed in their hearts instead of having him carved out of ivory in their churches, it would do them more good. The fact is, the American Lutheran church must take a stand against these trappings of popery. We don't want outward forms and ceremonies, wax candles, crosses and crucifixes, but like the early christians, we do need the pure gospel of Christ unmixt with all human inventions. Those German Lutherans need an out pouring of the Holy Spirit, to cure them of their hankering after Rome. But we are not without hope, God will yet save those churches now so far gone in ritualism. God will in

due time even here in this Western world raise up other Arnolds, and Spencers, and Frankes, who will tear the cobwebs of symbolism from the eyes of their countrymen, and through the power of a pure gospel bring them to a saving knowledge of the truth as it is in Christ. In this exhibition of ritualism we see the great and mighty work we have to do in this country.

R. W.

Editorial Correspondence

DEAR BRO. ANSTADT:

Easter, like many other things, has come and gone again. It was a festival occasion in the church, and, no doubt, many souls were edified; and we trust many more brought to Jesus Christ as the "Lamb of God, which taketh away the sin of the world."

In his death and resurrection the Christian church has the cardinal doctrines, which are to make wise unto salvation. These days, Good Friday and Easter Sunday, are recognized as festival occasions, by nearly all denominations of Christendom. This is as it should be. I do not think that many days should be multiplied in the church, as Holy days; but such as have reference to the birth, and resurrection of our blessed Lord, would be most appropriate.

I did not mean when I commenced to write, to give a homily on the festivals of the church; but simply to allude to Easter, as the day on which the New English Lutheran congregation in Pittsburgh, Pa. assembled, for the first time, to worship Almighty God under the directions of their new Pastor, Rev. J. H. W. Stuckenberg. The day itself was unpropitious; but the collection of events, seemed to be most fortunate, if even there was no higher meaning.

That which was pronounced perfectly dead by an Eastern D. D. en route to his Eastern home, proves not to be quite dead. There was a glorious resurrection last Sabbath morning and evening. The Hand Se church which the congregation purchased, some time since, from the "Seceders," was, on both occasions, comfortably filled. The impressions made by this good Bro. there were all that the new enterprise could possibly wish. This is truly a resurrection. It is a life from death. Whilst Jesus is the first fruits of those who sleep the natural sleep of death, we trust there will be thousands in that church, who will receive an interest in the spiritual resurrection preparatory to an ascension into eternal glory. This beginning is much better than had been anticipated by the most sanguine friends of the enterprise. And why should it not succeed? It is on the old foundations of the Lutheran church of the United States. It is not a new organization of a new set of doctrines.—Neither is it a new organization of all sorts of doctrines," to be taught by "all sorts of men;" but it is a new organization of members of the Lutheran church in the city of Pittsburgh, who refused to bow the knee to the Baal of Symbolism, which was lately introduced into the ecclesiastical relations of the Pittsburgh Synod, and with which introduction these men could have no ecclesiastical sympathy. Why should it not succeed? It has the Augsburg Confession of faith as its foundation principle. Why should it not succeed? It has God opening the way before it. Why should it not succeed? It has the salvation of immortal souls as its grand aim. Under God it must, and will succeed, as every enterprise will, that builds upon the sure mercies of David. The Argus eye of the enemy will see and will surmise many evils, as all enemies do; but enterprises do not usually fail because enemies predict it.

This is, as I take it, one of the most important moves in the General Synod in this country. It was in Pittsburgh mainly where the inception and maturing of the elemental symbolical strife took place; and here it is, that pure Lutheranism and pure Christianity ought to be taught, to give the lie to those who unLutheranize their brethren, because they cannot subscribe to their rush-light labors.

This enterprise ought to be, and, I have no doubt, will be, nourished by the whole church. The teachings in this pulpit will not be uncertain. L.

Church News.

Rev. M. J. Alleman, of Hanover, Pa., having accepted a call to the Lutheran congregation in Middletown, Frederick county, Md., desires from this date to have all communications for him addressed accordingly.

SHANESVILLE, Ohio.—Rev. W. B. Bachman has changed his post office address from Rogersville to Shanesville, Tuscarawas county, Ohio.

CALL ACCEPTED.—Rev. H. Louis Baugher, formerly pastor of the Lutheran church at Norristown, has accepted a call from a congregation of the same denomination at Indianapolis, Ind. Mr. B. is a son of the Rev. Dr. Baugher, of this place, and has recently returned from a European tour, some of his letters having appeared in the Star and Sentinel. He is a young man of fine attainments, and more than usual promise.—Gettysburg Star.

PITTSBURG, Pa.—Rev. J. H. W. Stuckenberg, of Indianapolis, having accepted a call to the First English Lutheran congregation of Pittsburgh, connected with the General Synod, desires his communications to be directed accordingly.

THEOLOGICAL SEMINARY, GETTYSBURG, PA.—The N. Y. Tribune, of the 15th inst., contains the following interesting item of news:

A reunion, at Gettysburg, on the 1st of July, of officers of the Army of the Potomac is proposed, and it is intended to purchase the Theological Seminary buildings as the nucleus of a national watering place.

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. SHERLEIGH,
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. SHERLEIGH, Secretary.

For the American Lutheran. Sunday-School Jubilee at Harrisburg.

As it customary to hold a Sabbath-school meeting sometime during the convention of the General Synod, it has been thought best, for reasons which will be given at the time, to hold this meeting on the Wednesday evening (May 6th) preceding the opening of the Synod. The exercises will consist of singing, recitations, and addresses from several members of the Synod.

We shall be glad if all the delegates and visitors can make their arrangements to be present at this meeting.

G. F. STELLING, Pastor 1st Lutheran Church.
Harrisburg, April 20th, 1868.

For the American Lutheran. For The General Synod, Ho!

Delegates and visitors to the approaching General Synod will please take notice of the following:

All persons passing over the Pennsylvania Central, the Northern Central, the Philadelphia and Erie, the Cumberland Valley, the Hanover Branch, the Allegheny Valley, the Lehigh Valley, the New Jersey Central, the Erie and Pittsburg, Railroads, having paid full fare from the point of starting on said roads to Harrisburg, will receive free return tickets from the officers of the Synod.

NOTE: Persons coming from the West will purchase tickets only to Pittsburgh, and thence to Harrisburg; otherwise they will not be entitled to free returns over the Pennsylvania Central.

All persons passing over the East Pennsylvania, the Philadelphia and Reading, the Schuylkill and Susquehanna railroads, will receive excursion tickets at the point from which they start.

Persons coming from the Southwest had better take the Pan Handle route, since no arrangements have been made with the Pittsburg, Ft. Wayne and Chicago.

Upon their arrival at Harrisburg, brethren will please report themselves at the First Lutheran Church, on Fourth Street, near the Pennsylvania depot.

G. F. Stelling.
G. W. Halderman.
Harrisburg, Pa. April 20th, 1868.

For the American Lutheran. Kansas Missions.

Perhaps no State in all the West is now filling up more rapidly with immigrants than the State of Kansas; and in no part of the country is this immigration more largely Lutheran; for besides the settlers going in from the more eastern part of our own country, in which there is the usual proportion of our people—the Scandinavians are pouring into almost all parts of the State. These facts, the rapid growth of the country, and the large admixture of Lutheran people, make it one of our most important mission fields.

Rev. A. J. Hesson, whose truly christian deportment, and earnest, well directed labors have already done much for our cause in that State, continues to report progress. Under date of April 4th he says,—"I held a meeting of one week, preaching every night, among the swedes at Lawrence; and they became very much interested in the services.—We had good attendance and also attention. Although some objected at first, yet before the meeting closed they expressed themselves well pleased and many regretted that the meeting could not be continued longer. I think these services have done a great deal of good.—That field is ripe to the harvest, and a man ought to put in his whole time there. I cannot serve Topeka and Lawrence together another year. I cannot do what I know ought to be done. We must also have a house to worship there."

We are getting along finely with our house at Topeka and will have it done by the 1st of May and therefore will soon be comfortably fixed. The first installment, of \$500 from the West Pennsylvania Synod has been received. We had a Swedish minister here last week—a very fine man—not at all bigoted—has been in this country ten months—is visit the Swedes, and expresses deep regret that they are so much neglected, and says he will try to have ministers sent from Sweden who are educated in both languages. Whilst he was here I encouraged the people to go to hear him. But the principal men still desire an English minister, and they now manifest more attachment to our church than they did before; and our mission here continues to become more hopeful."

Topeka is the capital of the State, is on the Union Pacific Rail Road—as well as on the Kansas and is increasing rapidly in population. Lawrence is the most beautiful, intelligent and refined city in the State and is the great centre of the Scandinavian population and hence each of these missions is very important—and fully requires and deserves the entire services of a missionary. O.

ALL doubts of the safety of Dr. Livingstone are dispelled. Sir Roderick Murchison, on April 8th, received a letter from the distinguished traveler, which came via Zanzibar. Dr. Livingstone writes that he is in good health. His journey of exploration has been successful, and he will soon return to England!

BOOK NOTICES.

ELDRIDGE & BROTHER, of Philadelphia, have in press a new work, by Professor Hart, of the New Jersey State Normal School, entitled, "In the School Room: or, Chapter on the Philosophy of Education."

PHILIP PHILIPS, Author and publisher of the "Singing Pilgrim," "Musical Leaves," and other standard Sunday School Music, appears to be growing rapidly in public esteem as a favorite composer and singer of sacred songs. We quote the following from the last Western Christian Advocate: "Philip Phillips is devoting himself earnestly to aiding many Church enterprises, by his inimitable Concerts. Crowded houses greet him wherever he goes, and the multitudes go away delighted and filled with nobler, purer and tenderer thoughts." Zion's Herald says: "He gave a concert in the Saratoga Street Church to an audience packing the house. To describe his singing is an impossibility. It strikes the soul as soon as the ear, and one finds himself floating upward and heavenward on every strain." We learn it is Mr. Phillips' intention to make a trip to Europe during the Summer, with a view to a more thorough study of the Science of Music, in which he is so deeply interested.

A TIMELY WORK.

It is announced that the house of J. B. Burr & Co., of Hartford have in press a work entitled "Grant as a Soldier and a Statesman," which will be ready for publication, shortly, and will be sold by subscription. The title intimates its contents. It will no doubt be eagerly sought for as soon as it appears. The country is desirous of some accurate account of Gen. Grant's whole course in the field of politics, as well as of battle.—The name of the author has not yet been announced, but we understand that the work is by one of the ablest and most conscientious literary gentlemen of the country, every way fitted for the task, and enjoying peculiar advantages, deriving the most important part of his materials from headquarters.

HUEBNER'S BIBLE NARRATIVES, from the Old and New Testaments, with practical remarks and appropriate questions. Translated from the German. Published by Scheffer & Koradi, Philadelphia, Pa.

The present edition of this work has been embellished with neat wood engravings, and has been made more entertaining and instructive by the addition of questions to each narrative. This is a valuable little book, and in its present form is admirably adapted to impress Bible truths upon the minds of the rising generation. Price \$5.00 per dozen.

THE RAILROAD ACROSS THE CONTINENT.

—By the close of this year, it is estimated, fully 1,200 miles out of the 1,700 between Omaha and San Francisco, will be traversed by the locomotive. The time between New York and San Francisco will be reduced to ten days. Both ends of the Great National Line are making gratifying progress, and under their respective powerful Companies, the prospect for a continuous all-rail connection across the continent in 1870, is favorable.

It appears there will be no lack of funds for the prosecution of the great work with the utmost vigor. Besides the gift of public lands along the route, and the loan of Government bonds to a large extent, and the other cash resources of the corporation, the property itself furnishes an excellent security for investments of private capital. The Central Pacific Railroad Company building the Western line, it will be seen by our advertising columns, are offering their six per cent. Gold Bonds, based on the First Mortgage of the Road and equipment, at their par value and accrued interest. It is now generally conceded that the Pacific Railroad Line is to be one of the most prosperous, valuable, and enduring properties in the country.

BUSINESS IS BUSINESS.—The anecdote is related of Mr. Swain, late publisher of the Philadelphia Ledger. A gentleman called upon him with an advertisement in behalf of a poor widow with several helpless children. "How much for the advertisement, under the circumstance?" said he. "Just what it comes to," said Mr. S.; "business is business, sir; charity is another question." "But, to a poor widow, sir! every dollar saved is a matter of serious moment to her family." "Business is business, I repeat, sir. What I choose to give in charity is my own private affair. My business has nothing to do with it." "Then you will take no less?" "Not a cent, sir." The gentleman paid the bill very reluctantly, amounting to perhaps \$2, and was going out of the office, reflecting severely in his mind upon the parsimony of Mr. Swain, when the latter stopped him. "Do you know this widow. Is she honest and deserving?" "She is, sir." Mr. S. slipped a \$10 bill in the gentleman's hand, asking him to appropriate it for her benefit.

Quarreling.

If anything in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is unquestionably a quarrel. No man ever fails to think less of himself after it than before. It degrades him in the eyes of others, and what is worse, blunts his sensibilities on the one hand, and increases the power of passionate irritability on the other. The truth is, the more peacefully and quietly we get on, the better for our neighbors. In nine cases out of ten, the better course is, if a man cheats you, cease to deal with him; if he is abusive, quit his company; and if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with.

Love God and you shall be happy.

LOCAL ITEMS.

JURILEE PICTURE.

OF THE GENERAL SYNOD IN HARRISBURG.

The Second English Lutheran church of Harrisburg, design to procure a Photograph of the General Synod, with Luther in the center, as a memorial of the Reformation. The Delegates to the General Synod, both clerical and lay, are requested to call as soon after their arrival as possible, at the Gallery of Mr. C. S. ROSHON, No. 424 Market street, to have their photographs taken.

Each one will be taken separately, card size. Afterwards they will all be formed into a group together, so as to constitute one large and complete picture of the General Synod. It is hoped that all the members of Synod will promptly comply with this request.

G. W. HALDERMAN, Pastor.

Harry Ebersol, David C. Burnie, George Musser, Committee.

We are personally acquainted with Mr. ROSHON, and know him to be an experienced and skillful artist. He has a first class establishment, and will no doubt make a splendid picture.

CAVENDY AND AUKER have received their new supply of spring goods consisting of men's and boy's clothing, shoes, hats &c., and invite their friends to come and examine their stock. They will sell their goods as cheap as they can be bought anywhere in town, and their customers can always rely upon the correctness of the statements which they make about the price or quality of their goods.—See advertisement in another column.

THE SALEM BROTHERS have removed their Music Store to one of the rooms in W. F. Eckberts new building where they will continue to keep on hand a supply of Pianos, Cabinet Organs, Melodeons, and musical instruments. Also an assortment of sheet music, which they will retail from their store or send to any given address by mail for the usual price. They have also commenced the manufacture of Cabinet organs and melodeons.—The people of Selingsgrove and vicinity should consider themselves highly favored in having such an establishment in their midst which is so eminently calculated to foster a taste for music and the fine arts in the rising generation, and should encourage Mr. Salem by purchasing their pianos &c., of him, he will sell them as cheap as they can be purchased in the cities.

J. S. BURKHART has been driven from his position by the onward march of improvement. His former tinsmith on Main street has been pulled down to make room for the new bank building. He has, however, established his quarters in Mr. Eckberts new building in which he occupies two rooms, and enlivens the whole neighborhood by the sound of his mallet. It will do any housekeeper good to go and see his large and well arranged stock of kitchen and household furniture.

THE CLONIANs have made all the necessary arrangements for the lectures of Dr. Talmage on Monday and Tuesday next. They will leave no efforts untried to make it a grand success. There will be two lectures, on Monday evening the subject will be "Gambler and Co." and on Tuesday evening "Our new House, or the pleasure of House seeking."—We predict for them a full house. Mr. Talmage delivered these lectures in Gettysburg not long ago. The Gettysburg Star says:—"Mr. Talmage has a keen appreciation of the humorous, and skillfully avails himself of the material at his command to get up a taking lecture."

TURNER'S NEURALGIA PILLS.—Messrs. Turner and Co. have removed their manufacturing and sales room from 120, to 157 Tremont Street Boston. They now occupy a building 100 feet deep, 26 feet wide and 5 stories high. This building is so arranged that there will be ample space for the accommodation of 200 operatives, who will produce ready for sale, goods to the amount of \$5000 to \$6000 daily. Their sales room on the lower story is one of the most convenient and elegant in the city of Boston.

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.

For Compactness, Accuracy, and Durability, when applied to every commodity, from a vessel of a hundred tons down to the merest dust of the balance, nothing equals the Fairbanks' Scales. They are the product of genius, and the result of more than thirty years' careful study, and constant efforts for perfection; and now you may find them testing and determining the value and weight of every material in the range of trade and commerce. They are destined to find a place in every family for domestic uses.

OLD SINS.—Dr. Guthrie says: "I have read of brave, stout captives, who had escaped from prison, but who brought away with them, in swollen joints or festering wounds, the marks and injuries of the cruel fetters.—And do not old sins continue to hand about a man even after grace has delivered him from their dominant power? Who does not need every day and hour to resort to the fountain of cleansing, and wash his heart in the heart of Christ, often that he washes his hands in water? We need to be renewed day by day; converted as it were, not only once or twice, but every day. Surely the happiness of a child of God lies mainly in this—that sin, though it remains within his heart, has ceased to reign there, and that, made perfect at length in holiness, he shall enter by the dismal gate of death into the full and glorious liberty of the children of God."

Song of Iron.

I am mighty in the sabbath,
Pierced by the sword of the brave;
Glorious in the stalwart steamer,
Laughing at the storm and wave.

Beauteous in the palace pillars,
Saving in the pointed rod,
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 shadows bow!
See the rose of health and beauty
Take the palest cheek and brow.

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

Shall I tell in what great essence
I can thus your spirits cheer up?
I call, trembling, dying sufferer,
"This the famed '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.—Iron.

The genuine has "Peruvian Syrup" blown in the glass.

Tablets free.

J. P. Dinsmore, Proprietor.

No. 36 De St. New York.

Sold by all Druggists.

GRACE'S CELEBRATED SALVE.

From Mr. James Curran, of Amherst, Mass.

"I was afflicted with a severe form of one of my fingers, and tried many remedies without relief. My friends induced me to apply your Salve. In two days it extracted the inflammation from my finger so that it returned to its normal state."

Only 25 Cents a Box.

Seth W. Fowle & Son, Boston, Proprietors.

Sold by Apothecaries and Grocers generally.

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.

It will keep the Hair from falling out.

It cleanses the Scalp, and makes the Hair

SOFT, LUSTROUS, AND SILKEN.

Our Treatise on the Hair sent free by mail.

R. P. HALL & SO., Nashua, N. H. Proprietors.

For sale by all Druggists.

Boston, Sept. 1897.—sp. notice 1 yr.

336 H. C. ORTH. 336

DEALER IN

PIANOS, ORGANS, MELODEONS,

ALL KINDS OF MUSICAL INSTRUMENTS.

SHEET AND BOOK MUSIC,

Best Quality of Strings.

No. 336 MARKET STREET.

Next door to Adams' Express Office.

mar2/68.1y Harrisburg, Pa.

MILLINERY GOODS.

PHILADELPHIA, March 1st, 1898.

We beg to inform you that we are prepared to offer for your inspection our usual assortment of

MILLINERY GOODS.

Consisting of the Newest Shapes in Straw, Silk and Gimp Hats, Bonnets, &c.; Velvets, Silk Goods, Ribbons, Flowers, Ruchers, Ruffles, Crapes, Blouses, Braids, Ornaments, &c., &c.—We shall be happy to wait on you at our Store, or receive your orders. Prices low for Cash.

Yours very truly, H. C. ORTH.

No. 103 105 & 107 N. Second St., Phila'd.

March 19, 1898.—1m.

ECONOMY, HEALTH, PLEASURE.

EVAN'S FAMOUS EAST INDIA COFFEE

EVAN'S DANDELION COFFEE

AND CELEBRATED "AMERICAN CLUB" COFFEE,

is manufactured at the "AMERICAN MILLS," late "Kent's Mills," also manufacturers of and dealers in

Coffees, Spices, Mustard, Cream-Tartar, Salts, &c., &c.

For particulars, apply to

FREDERICK EVANS & CO.,

154 Route street, N. Y.

CONSTITUTION WATER is certain cure for Diabetes, and all diseases of the Kidneys. For sale by Druggists.

628 HOOP SKIRTS. 628

W. T. HOPKINS' "OWN MAKE"

OF "KEYSTONE SKIRTS."

are the best and cheapest low priced. Hoop Skirts in the market. Trail Skirts, 25 springs, \$1.00; 30 springs, \$1.20; 40 springs, \$1.45. Plain Skirts

Waves, 20 springs, 80 cents, 25 springs, 95 cents; 30 springs, \$1.15; 35 springs, \$1.25. Warranted in every respect.

"Our own make" of "Union Skirts," eleven tape trails, from 20 to 50 springs, \$1.20 to \$2.50. Plain

six tapes, 20 to 50 springs, from 90 cents to \$2.00. These skirts are better than those sold by other establishments as first class goods, and at much lower price.

"Our Own Make" of "Champion Skirts," are in every way superior to all other Hoop Skirts before the public, and only have to be examined or worn

They are being sold extensively by merchants throughout this and adjoining states at very moderate prices. If you want the best ask for "Hopkins' Champion Skirts." If you do not find them

get the merchant with whom you wish to order them for you, or come or send direct to us. Merchants will find our different grades of skirts exactly what they need, and we especially invite them to call

Wholesale Price List.

To be had at retail at manufacturing, and of the retail trade generally, and at wholesale of the manufacturer only, to whom all orders should be addressed.

MANUFACTORY AND SALESROOM, 628 ARCH STREET.

Between 6th and 7th sts., Philadelphia.

Feb26 1898.10ms W. T. HOPKINS.

NEW ADVERTISEMENTS.

S. M. PETTINGILL & CO.,
37 Park Row, New York, and 10 State st., Boston.
Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

BURNETT'S COCAINE,
For Promoting the Growth of, and Beautifying the Hair,—and rendering it Dark and Glossy.

The Cocaine holds in a liquid form, a large proportion of deodorized COCAINOID oil, prepared expressly for this purpose. No other compound possesses the peculiar properties which so exactly suit the various conditions of the human hair.

Loss of Hair.
Messrs. Joseph Burnett & Co.:
I cannot refuse to refer to the salutary effect in my own aggravated case, of your excellent hair oil—Cocaine.

For many months my hair had been falling out, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. By the advice of my physician, to whom you had shown your process of purifying the oil, I commenced its use the last week in June. The first application allayed the itching and irritation. In three or four days the redness and tenderness disappeared; the hair ceased to fall, and I have now a thick growth of new hair.

Yours truly,
SUSAN R. POPE.

A Remarkable Case.

EAST MIDDLEBORO', Mass. June 9, 1894.

Messrs. Burnett & Co.:
I send you a statement of my daughter's case, as requested. She will have been sick six years; if she lives until the first of August next.

When her hair came off she had been afflicted with neuralgia in her head for two years. She had used during that time many powerful applications. These with the intense heat caused by the pains, burned her hair so badly that, in October, 1891, it all came out, and two years after, her head was as smooth as her face.

Through the recommendation of a friend, she was induced to try your Cocaine, and the result was astonishing. She has gained half the contents of a bottle before her head was covered with a fine young hair. In four months the hair was grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use Cocaine, and we have little fear of her losing her hair. With respect,
Wm. Eddy.

Burnett's Cocaine is the best and cheapest hair-dressing in the world. It promotes the growth of the hair, and is entirely free from all irritating matter.

JOSEPH BURNETT & CO., Boston, Manufacturers and Proprietors.

For sale by Druggists everywhere.

THE SPRING OF THE YEAR

Is the proper time to take cleansing and purifying medicines, of which

SWAIN'S CELEBRATED PANACEA

stands pre-eminent for the cure of scrofula, general debility, White swelling, rheumatism, diseases of the liver and skin, and all diseases arising from impurities of the blood.

Swain's Panacea has been for nearly half a century celebrated in this country and in Europe for its extraordinary cures, for the certificates of which reference is made to the directions and books (to be had gratis) accompanying the Panacea, some of which give the particulars of cases too frightful for general publication, where the patients have by almost eaten up their faces with scrofula, and were deemed incurable by physicians.

It has been used in hospitals and private practice and has been recommended by the most celebrated physicians and scientific persons.

The wonderful cures effected by Swain's Panacea have for many years made it an invaluable remedy. The Panacea does not contain mercury in any form, and being an internal preparation, it may be given to the most tender infants.

BEWARE OF IMITATION.

Swain's Panacea is in round bottles, fluted longitudinally, with the following letters blown on the glass:

"SWAIN'S—PANACEA—PHILADELPHIA."

Having the name of JAS. SWAIN stamped on the seal and written on the Internal Revenue Tax label covering the seal, and a circular engraving on the side of the bottle, by Draper & Co., bank note engravers, in the center of which is a portrait of the late Wm. Swain, (copyright secured by law.) If these purchases are made, you will be careful to observe that the name SWAIN is correctly spelled, they need not be imposed on.

Also, SWAIN'S VERMIFUGE,

a valuable family medicine, being a highly approved remedy for all diseases arising from debility of the digestive organs, such as acidity of the stomach, worms, cholera morbus, dysentery, fever and ague, bleeding piles, skin headache, &c. See the pamphlet.

Prepared only at Swain's Laboratory, the old stand, South Seventh street, below Chestnut, Philadelphia, and sold by all druggists in the United States.

General Agents for the United States,
W. H. SCHIEFFELIN & CO.,
170 William st., New York

BOOK AGENTS WANTED

To sell orders for Dr. Wm. Smith's Dictionary of the Bible. The only edition published in America, condensed by Dr. Smith's own hand. In one large octavo volume, illustrated with over 125 steel and wood engravings.

Agents and subscribers, see that you get the genuine edition by Dr. Smith, and do not be imposed upon by juvenile editions, nor imperfect reprints.

The Springfield Republican says, this edition published by Messrs. Burr & Co., is the genuine thing.

The Congregationalist says, whoever wishes to get, in the cheapest form, the best Dictionary of the Bible, should buy this.

We employ no General Agents, and offer extra inducements to Agents dealing with us. For descriptive circulars, with full particulars and terms, address

J. B. BURR & CO., Publishers,
ap23 4w Hartford, Conn.

THE CHURCH UNION.

The largest and most Catholic paper in the world. The organ of the Union movement in the whole church. Rapidly increasing in power.

Publisher Henry Ward Beecher's sermons. Advocates Union in church and state. Offers Premiums of books, sewing machines, watches, pianos, organs for churches. Send for copy, enclosing 10 cents to HENRY E. CHILDS, Publisher, Box 6, 129, New York city.

ap23 4w

DOTY'S WASHING MACHINE

AND

The Universal Clothes Wringer.

IMPROVED WITH

Rowell's New Double Gear and the Patent Stop.

Will save half the labor and time of washing, and pay for themselves every year by saving clothes. Canvassers and Dealers supplied everywhere.

R. C. BROWNING, General Agent,
ap23 4w 32 Courtland st., N. Y.

MINERAL DROPS.

Concentrated properties of Mineral Springs.—Nature's remedy for cancerous, scrofulous, cutaneous and kidney diseases, etc., at comparatively small cost. Address, Wm. Ward, Agent, 43 Franklin st., N. Y.

ap23 4w

A Day for Fall.—Stencil Tool samples free.—Address A. J. FULLIN, Springfield, Vt. ap23 4w

BOOK AGENTS WANTED, for Howland's Life of General Grant, as a Soldier and a Statesman. An accurate history of his military and civil career. One large volume of 650 pages, finely illustrated. Agents will find this the book to sell at the present time. The largest commission given. We employ no General Agents, and offer extra inducements to canvassers. Agents will see the advantage of dealing directly with the publishers. For circulars and terms, address J. B. BURR & CO., Publishers,
ap23 4w Hartford, Ct.

WANTED!!

One or two active agents, of either sex, in every town, for the largest, \$100 Pambrook's Sale in the country. Send for circulars. S. C. THOMPSON & CO., 80 Hanover st., Boston. ap23 4w

GENERAL GRANT—AGENTS WANTED—to sell the best and most reliable life of the Greatest of Living Soldiers. By Hon. J. T. Headley, the popular historian of Washington, Napoleon, Sared Mountains, etc. Selling the Agency at once, before the field is taken by inferior books—with this our agents can sell of Headley's standard works. Our terms unexcelled. E. B. TREAT & CO., Publishers, 654 Broadway, N. Y. ap23 4w

For coughs, colds and consumption try the old and well known Vegetable Pulmonary Balm, approved and used by our oldest and best physicians and families for 40 years past. Get the genuine.—RED, CUTLER & CO., Druggists, Boston, Proprietors.

CHILDREN.—All parents should understand that children's shoes, with metal tips, wear at least three times as long as shoes without. The new silver tip is decidedly ornamental, and is being extensively used on children's first class shoes. Sold everywhere. ap23 8w

A VALUABLE GIFT.—80 pages. Dr. S. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Free, by mail. Address Dr. S. S. FITCH, 714 Broadway, N. Y. ap23 7ms

AGENTS WANTED everywhere, to sell John S. C. Abbott's "Life of Gen. Grant." New work. People's edition. Ready for subscribers. Price suited to the times. Address E. B. RUSSELL, Publisher, Boston, Mass. ap23 4w

PHILIP PHILIPS & CO.,
No. 37 UNION SQUARE BROADWAY, N. Y.
WHOLESALE AND RETAIL DEALERS IN SMITH'S UNPARALLELED AMERICAN ORGANS, Also manufacturers of Superior Pianos, and Publishers of Sunday school music. April 3m

A PRESENT OF \$25.00 VALUE.

Of Your Own Selection.

Free of cost. For a few days services in any town or village.

Particulars sent free, by addressing with stamp

40 Hanover st., Boston, Mass. ap23 4t

Railroad Across the Continent.

The Central Pacific Railroad Company are authorized by Acts of Congress to construct, with the aid and supervision of the United States Government, the Western and principal portion of the National Trunk Line between the Pacific Coast and the Mississippi Valley. They have built by far the most difficult and expensive portion of their Road, and have an unprecedented working force extending the track across the Salt Lake Basin. By the close of 1898, it is expected they will have 400 miles in full operation; and that the

ENTIRE LINE WILL BE COMPLETED IN 1870.

More than Twenty Millions of Dollars have been expended in the work, and the Construction Resources are ample for the remainder.—They consist of

1. United States Bonds to the extent of \$35,000 per mile, average, delivered as the work progresses.

2. First Mortgage Bonds to the same amount issued also according to the progress of the road, and having the preferred claim—superior to that of the Government.

3. Grant of Public Lands along the route, 12,800 acres per mile, or nearly ten millions acres in all, which are now selling at the minimum rate of \$2.50 per acre.

4. Capital Stock of \$20,000,000, of which \$5,000,000 is subscribed and paid on the work done.

5. Cash Resources, comprising Donations from California sources amounting to \$1,250,000, Net Earnings, etc., 1895 to 1897, \$5,500,000, making a total of more than

Seventy Millions upon the first 726 Miles.

The Company now offer for sale through us at their

PAR VALUE AND ACCRUED INTEREST,

in currency, a limited amount of the

FIRST MORTGAGE BONDS

bearing six per cent. per annum—both INTEREST AND PRINCIPAL being explicitly made

"Payable in Gold Coin," conformably with the special laws of the Pacific States.

The Bonds are of \$1,000 each, with semi-annual gold coupons attached, payable in July and January.

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of any such advance will be filled at present price. They are believed to combine greater attractions of safety, reliability and profit than any other securities now offered, and are recommended by persons seeking desirable steady investments. We receive all classes of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit and keep the principal of their investments equally secure.

Orders and inquiries will receive prompt attention. Information, Descriptive Pamphlets, etc., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return Express at our cost.

FISK & HATCH.

FINANCIAL AGENTS OF THE C. P. R. R. CO.

No. 5 Nassau St., New York.

Offices of the Company.

No. 54 William Street, New York.

No. 56 and 58 K St., Sacramento, Cal.

Sold by BOWEN & FOX, Special Agent,

No. 13 Merchants' Exchange, Phila.

Subscriptions received through Banks, and Bankers, generally.

All descriptions of Government Securities Bought, Sold, or Exchanged, at our office and by Mail and Telegraph, at Market Rates.

Seven-Thirty Notes converted into the New Five-Twenties, or any other class of Government Bonds.

Accounts of Banks, Bankers, and others received and favorable arrangements made for desirable accounts.

Gold, Coupons, and Compound-Interest Notes Bought and Sold.

Miscellaneous Stocks and Bonds Bought and Sold at the Stock Exchange, on Commission, for Cash.

Dealers and Investors out of the City desiring to make negotiations in any of the above, may do so through us by mail or telegraph, as advantageously as though personally present in New York.

FISK & HATCH

BANKERS AND DEALERS IN GOVERNMENT SECURITIES.

5 NASSAU STREET, NEW YORK.

April 23d, 4t.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M. D., Oculist and Aurist, (formerly of Leyden, Holland), No. 805, Arch street, Phila. Testimonials from the most reliable sources in the city and country can be seen in his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. ARTIFICIAL EYES inserted without pain. No charge for examination. nov14y

CANCERS Cured without pain, use of the knife, or caustic burning. Circulars sent free of charge. Address Mrs. BABCOCK & SON, mar27 68 3m 750 Broadway, New York.

WATERS'

FIRST PREMIUM PIANOS,

With Iron Frame, Overstrung Base and

Melodeons, Parlor, Church and Cabinet Organs.

The best Manufactured; Warranted for 6 Years.

100 Pianos, Melodeons and Organs of six first class makers,

Children's Department.

LITTLE PILGRIMS.

Close beside the wicket gate,
Lay two little children dead,
Each with grave and earnest brow,
And a pilgrim's staff in hand;
Stand to read that promise free,
"Knock, and it shall open be."

Well they know beyond that gate
That a toilsome journey lies;
Many dangers must be met,
Ere they hope to reach the prize;
But they pray God's grace to win,
And they knock and enter in.

Children, you are pilgrims too,
"Traveling onward day by day,"
Some toward the wicket gate,
Others on a broader way,
All forgetful of the prize,
Promised to you in the skies.

O! while yet your pilgrimage
Is but just begun below,
Pray that God may guide your feet
In the way that they should go;
That when life's journey's done,
Gladly shall your prize be won!

"A Little Child Shall Lead Them."

Passing one day with a friend through a hospital, we stopped by the side of a cot on which lay a wounded soldier. He had lost an arm in battle, but not one word of murmuring or regret escaped his lips. After a moment's conversation, receiving the assurance that he was comfortable and needed nothing, we were about to pass on, when he looked up wistfully and said, "If you have time, I wish you would sit down a while and talk to me. I feel lonely to-night."

Taking a seat by his cot, we asked him how long he had been in the service, and in what engagement he had received his wound. He loved to talk of these things, and in an animated way told us of his soldier-life, of the hardships and privations he had endured, and last of all, of the battle which had cost him an arm. He spoke of the loss cheerfully. It was for his country he had made the sacrifice.

We asked him of his home and the loved ones there. We knew that was a pleasant theme by the light which spread over his fine features at the very mention of that word home. How he loved to dwell on it, and how happy he was by the assurance of the surgeon that he would soon be well enough to go to that dear home.

During a pause in the conversation, we said to him, "You have rendered your country faithful and cheerful service. Have you also enlisted under the banner of the cross?"

A sad, regretful look passed over his face, for a moment he was silent. Then looking up he answered in a subdued tone, "I am afraid that I have not served Jesus as faithfully as I have my country. I am afraid that I have never given my heart to Him."

We were silent again for a moment and then continued, "I trust I am not so wicked as once I was. There was a time when I often took God's name in vain, but I have two little girls, who, when they were old enough to understand such things, felt obliged to hear me swear, because it was a sin against God; and they would come to me in their sweet, winning way, and beg that I would not take God's holy name in vain." "Oh," he said with much feeling, "I could not bear that. I could not bear to see my innocent children grieved because of their father's sins, and I tried to overcome all such wicked habits, but I am afraid that I have not yet made my peace with God."

A little Sabbath-school scholar, who had an ungodly father, became so anxious that he should learn to love the Saviour, who was so precious to her, that she asked God every day to make him a Christian. How anxiously she to little one watched her father! If he spent the Sabbath in a manner which she felt was not pleasing to God, she was grieved. If, in her presence, he uttered an oath, her sorrow was great. The father tried to be an infidel, but could not. He gave his heart to Jesus. The mother, too, became a Christian, and now father, mother, and little daughter are walking in the heavenly way.

Surely, here is encouragement for those who have the young in charge. Here is encouragement for the Sabbath-school teacher. Not only may we hope that the lambs will be brought into the fold, but that these little ones will bring to Jesus those whom we may be powerless to reach. Many an ungodly parent has been led to Christ through some words spoken by one of his little ones; and that word which God made of saving power may have been learned in the Sabbath-school.—*Sunday-School Times.*

AN OPINION ABOUT BABIES.—Tommy

Taft, the old sailor, in 'Norwood' says:

Parson Buell, it's the unaccountable thing what the Lord sends children into this world for, considerin' what sort of a place 'tis, and what a time folks have in gettin' thro' it.—Lord! They die off like apple blossoms, half on 'em, afore they're bigger'n mice. And the rest of 'em have a hard time gettin' grown, and when you've got 'em grown, half the folks are paddling round as if they didn't exactly know what they came on airth for; and nobody can tell 'em, for that matter. I never see babies but I think how we used to have birds come aboard ship, way out to sea—land-birds, and so tired, poor little things, and hungry. You could go up to 'em and take 'em in your hand, and they turned up their bright eyes with such a piteous look at you, as if they had come from ever so far, and lost their way, and didn't know where they were. Wall, that's about what I think of babies.—What do they come off to this 'ere world for?

The late venerable President Day, of Yale College, on being asked what he thought of the modern spiritualism, so called, replied, "Either there is nothing in it, or the devil is in it." A statement that could hardly be improved.

ESTABLISHED 1861.

THE GREAT AMERICAN TEA COMPANY

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22,000 Half Chests by ship Golden State.

12,000 Half Chests by ship George Shattuck.

In addition to these large cargoes of Black and Japan Teas, the Company are constantly receiving large invoices of the finest quality of Green Teas from the Moyne district of China, which are unrivalled for fragrance, 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., \$1.10, best \$1.20 per lb.

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

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

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

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

Coffees Roasted and Ground Daily.

Ground Coffees, 20c., 25c., 30c., 35c., best 40c. per pound.

Hotels, Restaurants, Boarding-Houses, and Families who use large quantities of Coffee, can economize in that article by using our brand.

Breakfast, Breakfast, Breakfast, which we sell at the low price of 30c., per pound, and warrant to give perfect satisfaction.

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

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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 as we sell them in New York.

For ladies and gentlemen, we have a special selection of teas, which we sell at the same price as we sell them in New York.

Some parties inquire of us how they shall proceed to get a Club. The answer is simply this: Let each person wishing to join in a Club say what kind of Tea or Coffee he wants, and select the kind and price from our Price List, as published in the paper or circulars. Write the names, kinds, and amounts plainly on the list, and when the Club is complete send it to us by mail, and we will put each party's goods in separate packages, and mark the name upon them, so that the goods to be sent need be no confusion in their distribution—each party getting exactly what he orders, and to 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 \$50.

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.

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