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Poetry.

JERUSALEM THE GOLDEN.

Jerusalem the Golden,
I languish for one gleam
Of all the glory folden
In distance and in dream!
My thoughts, like palms in exile,
Climb up to look and pray
For a glimpse of that dear country
That now is not far away.

Jerusalem the Golden,
Methinks each flower that blows,
And every bird a singing,
Of the same secret knows:
I know not what the flowers
Can feel, or singers see,
But all these summer raptures
Are prophecies of thee.

Jerusalem the Golden,
When sunset's in the west,
It seems the gate of glory,
Thou city of the blest!
And midnight's starry torches,
Through intermediate gloom,
Are waving with their welcome
To thy eternal home.

Jerusalem the Golden,
Where loftily they sing,
O'er pain and sorrow olden
Forever triumphing!
How glorious thy portal!
A pearl is every door;
The mansion is immortal—
God's palace for his poor.

Jerusalem the Golden,
There all our birds that flew—
Our flowers but half unfolded,
Our pearls that turned to dew—
And all the glad life-music,
Now heard no longer here,
Shall come again to greet us,
As we are drawing near.

Jerusalem the Golden!
I toil on day by day;
Heart-rose each night with longing,
I stretch my hands and pray
That, midst my leaves of healing,
I soon may find my rest
In God's own golden city,
The mansion of the blest.

—[GUTHRIE'S SUNDAY MAGAZINE.]

Communications.

Advanced Growth in Grace.

A chapter for all serious Christians to read and reflect upon. Many of the thoughts are taken from Prof. G. Burrows' interesting article in the Evangelical Review for April. This article has a strong flavor of evangelical piety, and can be read with immense profit by every child of God. We entirely agree with Dr. Burrows about the false notions many Christians entertain about religious experience. True religion is not a mere matter of intellect. That is a beautiful and correct exhibition of religion which says, that in religion some things are to be believed, some things experienced, and some things done. The credenda, passenda and agenda, fully cover the whole ground of true religion, and the absence of either creates a defect in the Christian character. We shall confine our remarks mostly to the things which are to be experienced or felt. We are well aware that many whose religion consists altogether in a cold intellectuality, would have us believe that everything like religious feeling is to be put down as fanaticism. This is one of the great errors of symbolism, and herein it differs from the evangelism of Spenser, and Franko and our General Synod. A symbolic Lutheran minister once visited a pious woman, who was filled with the love of God, and was able to rejoice in her Saviour, he could not understand her feelings because he had never experienced anything of the kind, he therefore said, she was visionary. Of course, any person who feels the love of God shed abroad by the Holy Spirit in his or her heart, is in the estimation of unconverted preachers, fanatical. All Christians are to be filled with God's Spirit, and through the indwelling of that Spirit, they are to become transformed into the image of Christ.

Let us look at the religious experience of President Edwards. No man acquainted with that profound divine, will charge him with fanaticism. President Edwards says, "The first instance that I remember of that sort of inward, sweet delight in God, that I have lived in much since, was on reading the words, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, forever and ever.' I Tim. 1, 17. As I read these words there came into my soul, a sense of the glory of the divine Being, a new sense quite different from any I ever experienced before. This I knew not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of the world, sweetly communing with Christ, and wrapped and swallowed up in God. This sense I had of divine things, would often of a sudden kindle up as it were a sweet burning in my heart." Like the experience of John Wesley, in the little meeting in Aldersgate street, London, when he first felt the power of pardoning grace, and said, "I felt my heart strangely warmed."

Once, says President Edwards, "as I rode in the woods, having alighted from my horse as my custom was, for contemplation and prayer, I had a glorious view of the Son of God. The person of Christ appeared ineffably excellent. This continued about an hour, and kept me in a flood of tears, and weeping

aloud. I felt an ardor of soul to be emptied and annihilated, to lie in the dust and to be full of Christ; to love him with a pure and holy love, to trust in him, to live upon him, to serve and follow him, and to be wholly sanctified and made pure with a divine and heavenly purity. I have several times had views very much of the same nature, and which had the same effects.

The Rev. Mr. Pfertz, a learned and pious Lutheran divine, of the Spenserian school, says that when it pleased God to convert his soul, he was so filled with the love of God, that he had to thrust his handkerchief into his mouth to keep from crying out aloud. The Rev. Wm. Tennent, a pious Presbyterian minister, who preached in the congregation in the morning, and after a short interval expecting to preach again in the afternoon, went into the woods for meditation and prayer, and while there had such a view of Christ, that he was completely overwhelmed, and fell almost lifeless to the ground. When he had recovered a little, all he could do was to pray that the Lord would withdraw himself from him, or he must die. Overstaying his time his elders went in search of him, and found him prostrate on the ground, unable to rise. They raised him up, brought him to the church, and he at last rose up in the pulpit, and the prayer and sermon which followed melted the whole congregation into tears. No doubt of it, and if we had more of the same holy feeling in our hearts, sinners would often be melted into tears under our preaching.

The Rev. Augustus Toplady had such transporting views of Christ, that he said he could not live under them. Herman Augustus Franko too, had such spiritual views of Christ as almost to overpower him.

Paul too was in such transports of joy that he did not know whether he was in the flesh or in the spirit. All good and pious men in all ages of the church had the love of God shed abroad in their hearts, and so must we have to enjoy religion, or have the peace of God in our hearts. The Bible is full of this, it is taught on every page. Christ has promised to manifest himself to his people, not as he does unto the world. We have another of these divine manifestations in the blessed experience of Mrs. Jonathan Edwards. She thus describes her experience in 1742, just at the close of the great revival in Northampton: "I cannot find language to express how certain the everlasting love of God appeared, the everlasting hills and mountains were but shadows to it. My safety and happiness and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flood of tears and could not forbear weeping aloud. The presence of God was so near and so real, that I seemed scarcely conscious of anything else. The peace and happiness I felt were altogether inexpressible. At night my soul seemed to be filled with an inexpressible sweet and pure love to God, and to the children of God. All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and my nearness to him, with a sweet calmness of soul in an entire rest on him. I seemed to myself to perceive a flow of divine love come down from the heart of Christ in heaven into my heart, in a constant stream, like a pencil of sweet light. At the same time my heart and soul all flowed out in love to Christ, so that there seemed to be a constant flowing and reflowing of heavenly love from Christ's heart to mine; and I appeared to myself to float in these bright, sweet beams of the love of Christ, like the notes swimming in the beams of the sun."

"I think I felt that each minute during the continuance of the whole time, was worth more than the outward comforts and pleasures which I had enjoyed in my whole life."

Noble woman! Worthy to be the wife of the greatest theologian of America. This woman, like her husband, had attained an advanced growth of grace, a state at which we ought all to aim. Our happiness and our usefulness will depend on our growth in grace. Religious experience is a thing that we cannot reason about, it must be felt. Thousands have reasoned themselves into Hell. We must believe the Scriptures, and try to experience what they teach. Let all who read this article ask themselves the question, Do I know Christ by a happy experience? Has the love of God ever been shed abroad in my heart by the Holy Ghost? Can I hope to be saved without these? R. W.

FAMILY TRAINING.—We find in one of our exchanges, the following item illustrating the effects of religious training in the family of the celebrated Mr. Spurgeon:

Rev. C. H. Spurgeon has but two children—twin boys, eleven years of age. They are at the present time studying in the Metropolitan Tabernacle College. When Mr. and Mrs. Spurgeon had departed last year on their summer tour, the two boys entered into conversation with each other as to how they should act with respect to the evening's devotions. After some consultation on the subject, it was arranged that one should read the chapter and the other should pray. When the evening had come, and the hour of prayer had arrived, they called together all connected with the house, and having read and prayed as they had planned during the day, they dismissed the servants and retired to repose. When the parents returned home and learned what had been done, with tears they embraced their little ones, and rendered praises and thanksgiving to God.

The Pulpit.

Expository Preaching.

Writers upon Sacred Rhetoric usually distinguish three different species of sermons—the Topical, Textual and the Expository.—The last named seems to be falling almost into disuse, and I should like the privilege of your columns to say a few words upon the subject.

Dr. Shedd, in his recent work upon Homiletics, remarks, that "the expository sermon should be occasionally employed," though he regards it as subordinate. He says, "there is less call for this variety than there was before the establishment of Sabbath schools and Bible classes," that these "have taken the exposition of Scripture into their own charge," so that "the ministry is relieved from this to a considerable extent."

It seems to me that these are very extraordinary statements, notwithstanding their high source. The instructions of the Sabbath school and Bible class no more supply the place of expositions of Scripture from the pulpit, than the art of printing supersedes the necessity of preaching. The multiplication of religious books and journals does not at all render unnecessary the preaching of the gospel; and if Sabbath schools are ten times as well managed and efficient as they are, they would not relieve the ministry from any part of their divinely appointed duties, any more than they would relieve Christian parents from the religious instruction of their children.

I take it that the great duty of the preacher is to expound and apply the revealed truth of God to the hearts and consciences of men. His mission is to 'preach the word'—and how can he do this more effectually than by a plain and forcible exposition and illustration of that word itself, in the form in which it is presented in the inspired Book?

I shall, in this article, state a few of the arguments in favor of expository sermons. 1. They lead to a more extended knowledge of the Word of God, on the part of both preacher and hearer.—There can be no doubt that, with all the advantages of Sabbath schools and Bible classes, and apparatus for studying the Scriptures, there is not on the part of Christians in general that thorough and devout acquaintance with the Bible that there was formerly; while in regard to the familiarity of ministers with the Hebrew and Greek originals, let the examination of our candidates before the Councils tell. We know that in nine cases out of ten there is not scholarship enough in the whole body to put a candidate through a respectable examination on the Old Testament, and he is commonly required to read and parse a few verses in the first chapter of Genesis, which he learned from his grammar the first year in the Seminary. But if more expository preaching were done, ministers would acquire a more thorough and critical knowledge of the sacred volume, and congregations would become far better acquainted with its contents than they are at present.

2. The systematic exposition of the Scriptures will secure attention to the whole compass of revealed truth.—The minister is bound to declare the whole counsel of God; yet there are some doctrines and duties the consideration of which he is in danger of neglecting, if he chooses his topics at random. But if he delivers an orderly exposition, of the Epistle to the Romans, for example, there is not one of the great doctrines of Christianity, or one of its great duties, upon which he is not led to touch; and he will be more likely, too, to give to each of these its proper place, and due prominence, in the scheme of divine truth. Such a plan will give symmetry and fullness to his theology, and completeness to his instructions.

3. We have the example of Christ and his Apostles, in favor of expository preaching.—Our Saviour went into the synagogue at Nazareth, on a certain occasion, and there was put into his hands a book of the Prophet Isaiah to read. And he found the place where it was written, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor;" etc. And the eyes of all in the assembly were fixed upon him, and he began to say unto them, "This day is the Scripture fulfilled in your ears." Was not this an expository sermon? So also Peter's address upon the day of Pentecost—Stephen's long defense in the 7th chapter of Acts—and Paul's discourse in the synagogue at Antioch, were substantially expositions of Old Testament Scriptures. Indeed, the exposition of "the law and the prophets" was a regular part of Jewish worship, and was transferred from the synagogue service to the Christian Church.—Ch. World.

Eternity.

Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulcher of ages, but time writes no wrinkles on eternity. Eternity! stupendous thought! the ever present, unborn, undecaying and undying—the endless chain composing to life of God—the golden thread entwining the destinies of the universe. Earth has its beauties, time shrouds them for the grave. Its honors are but the sunshine of an hour; its pleasures are burst-bubbles. Not so in the untiried bourne.—In the dwelling of the Almighty can come no footsteps of decay—eternal splendor forbids the approach of night.

A Spurgeon Anecdote.

At the close of the service he gave the doxology, and after it had been sung he got up, shook his head and waved his hand, and said, in the easiest way imaginable,—

"No, no; that won't do at all. Not half of you sung that time Mr. Orgnaist, let's have that again, please; and this time let everybody sing."

The organist was at the extreme end, looking like a bird or a mouse. But he turned round on his stool, put his hand behind his ear, and when Mr. Spurgeon had finished his say, wheeled round to the keys and played Old Hundred again. That time all appeared to sing, and the effect was wonderful. It was as though a huge block of sound had come from somewhere. Get Mr. Spurgeon to visit America, and see how you like him. He is not of my school; but he is a remarkable man, thoroughly honest, and achieving a singular amount of good.

Temperance.

TOBACCO AND HEALTH.

The following article we copy from the Religious Telescope of Dayton Ohio:

The writer proves too, that the use of tobacco destroys the health, weakens the intellect, and shortens life. Sad facts indeed; but they are facts, nevertheless as we shall now endeavor to show.

Mr. Webster says: "Tobacco is a narcotic"—the meaning of which is, "to render torpid"—which, if taken in sufficient quantities, produces stupor, coma, convulsions, and finally death. Dr. Piddock says: "It is poisonous; and leeches are instantly killed by the blood of smokers. In no instance is the sin of the father more strikingly visited on his children than in the sin of excessive tobacco-using." Dr. Paxton says: "Tobacco is soothing to the nerves—temporary intoxication. In plain English, it is poison." The

sallow complexion, debilitated frames, and discordant digestion of the young men of the present day attest the noxious influence of tobacco. The plant possesses no salutary qualities. Its use is subversive of all the purely natural functions of life, impairing the finer sensations of taste, smell, and correct feeling. An author of eminence, speaking to ministers, says: "The habit of using tobacco injures the voice. The cigar makes it weak and husky. The quid gives it a rough, frog-like note; while snuff, as all know, gives it the nasal twang." Why ruin the rich and manly notes of an eloquent voice, so charming and so effective in our pulpits. Have we an excess of sacred eloquence? "It disturbs the circulation of the blood, and the action of the heart." Many tobacco-users fall dead suddenly. You may fall dead in your pulpit, or at your daily pursuits, as many tobacco-users have thus fallen, without a moment's warning, or any special preparation whatever. We beseech you to consult Dr. Twitchell on "Sudden Death," and most earnestly beg you to heed his warning. Tobacco injures the mind; it completely enslaves it. Said a young minister, aiming to break the chain: "I need tobacco to give me resolution to give up tobacco." Sooner or later it renders clergymen unmanly, undecided, and the sport of caprice." It enfeebles the memory. The minds of smokers are sometimes completely oblivious. The machine seems to stop, mental action to cease, so that suicide for the time is committed—a violation of the sixth commandment: "Thou shalt not kill." The habit is an assault and battery on the whole nervous system. It tends to debase reason, and makes imbeciles and maniacs of many ministers and sedentary men, and our insane asylums confirm this statement. Sad waste of intellect.

We might bring much more testimony to establish further and more positively this well authenticated fact, but we forbear, as we think there is not a well informed minister or layman in our church who will seriously contend against it.

In addition to the above established facts, it is being practically demonstrated all around us, every day, that ministers and people are dying, by inches, the most horrible and painful death from use of this poisonous narcotic. We have been exceedingly pained, while associating pastorally and otherwise with our people, as we have done for the past twenty years, to see so many sad exhibitions of the above.—We visit members, sometimes, that we have not visited for years; and, after supper, all would sit down in their comfortable homes for a familiar talk. Then the brother would out with his "plug," and the sister her "pipe" and, chewing and smoking, would tell us of the many sufferings, physical, mental, and otherwise, with which, as they would say, they had been providentially visited since we had last met. Without doubt the veritable plug and pipe were the cause of it all, or much of it at least. The pale and ashy-looking eye, the hectic and hollow cheek, sallow complexion, hoarse, dry cough, and attenuated frame, were but too sure indications to us that the poisonous weed was doing the sad but sure work of killing them in the most torturous and cruel manner.

After a careful examination of this subject, it is our firm conviction that the tobacco-user, on an average, cuts off about ten years of his stay on earth, and sends his soul about ten years sooner into the presence of its Maker, to be judged for "the deeds done in the

body." Friends, we implore you to give this grave subject the attention its importance demands, and not laugh it off with the old stale remark: "He is a fanatic." Arouse, then, from your lethargy, and avoid that slumbering but certain ruin that awaits the incessant tobacco-user. The writer of this warning was once an inveterate tobacco-user, and spent many a dollar of the Lord's money on this expensive and destructive habit. Furthermore, we came very near dying before we could be induced to give up the use of tobacco. Before we had abandoned this practice our average weight was about 135 pounds, now it is 170. Then a poor, miserable invalid, expecting to die every year, now able for full work and fare, expecting to live to a ripe old age. Go then, reader, and do likewise.

G. W. STANTON.

Is There No Remedy?

If the theory of some men of science is correct—that drunkenness is a disease—then its victims should receive the kindest consideration from every generous heart; and if aid can be rendered to rescue them from their terrible condition, no humane person can withhold it. The man who would deliberately import small-pox, yellow fever, or cholera, into the country for pay, were such a thing possible, would be considered a monster. He might grow rich amid the sufferings of his victims, but as they sickened and died, his own heart must feel the decay of all noble and generous impulses; and while rioting in ill-gotten wealth, rottenness and death will possess his moral nature. The heart is hard indeed which looks along the pathway of the epidemic, and, while he aids its spread, can coolly calculate the dollars it secures him. The terror it inspires, the agony of heart when loved ones are stricken down, and the fearful ache of suspense as we bend over their prostrate forms, the pall, the tomb, the terrible sense of desolation which makes us forget our own danger, are scenes which men cannot look upon with indifference, much less aggravate, if any of the elements of humanity are left in the heart. Men surely do not reflect on their deeds when, for wealth, they spread temptations in the path of their fellows. A husband is stricken down, and they stimulate instead of staying the disease, and send him reeling home to his wife and children to pollute the family circle with the example and breath of a drunkard. The hopes of parents are withering as they see traces of the malady on the countenance of their boy; and yet there are those who eagerly drown all his aspirations and generous resolves in the fiery bowl, and laugh when the wild delirium tells that their victim rushes on to his doom. It is horrible work, and the strangest thing about it is the fact that those who engage in it, and society which looks calmly on, are oblivious of its nature, though not ignorant of its results. Has the wife no remedy as she holds the poison placed before her infatuated husband? Has the parent no refuge for his child? Has the inebriate, over whose soul a deep horror is gathering as he feels himself yielding to the demands of that insatiable thirst, no escape from those who surround his path with temptations, and grow rich while he buries his manhood in the grave of the sot? A remedy is needed, but where can it be found?—Texas Ad.

Practical.

Horrible Profanity of the Spiritualists.

At the celebration in Boston, on the 31st ult., of the twentieth anniversary of modern spiritualism, were enacted some things which illustrate the horrible profanity of the system. Spiritualism now professes to be a religious faith, and its adherents religionists.—An exchange says:

The exercises were held in the Music Hall, which was adorned with banners and inscriptions for the occasion. The inscriptions indicated the beliefs and disbeliefs of this sect, as they must now be regarded. We give a few of them as examples:

"The love of God is the beginning of wisdom."

"The stroke of death is but a kindly frost, which cracks the shell, and leaves the kernel room to germinate. What most consummate fools the fear of death has made us."

One of the banners bore the following new version of a stanza by Dr. Watts:

"Broad is the road that leads to life, And thousands walk together there, But errors show a narrow path, With here and there a traveler."

On this banner was represented a host in bright array, surrounded by an effulgent light, and marching forward in triumph; while a man in dark raiment was making his solitary way toward a deep cave.

Another banner bore the following stanza, altered in a similar manner:

"Hark! from the skies, a joyful sound! Our cars attend the cry; Old errors, come and view the ground Where you must shortly lie."

On this banner was a representation of a grass-grown grave, upon the headstone of which was the epitaph, "The Sinner's Old Theology. Rest in peace." Upon the stone was perched an owl, and near by was pictured a dilapidated church, its spire tottering to its fall. The stanzas above quoted were styled "Christian psalms improved."

One Who Thought He Never Prayed.

The Rev. Mr. Kilpin, passed a very profane man, and, having omitted to rebuke him, he awaited him in the morning at the same place.

When he approached Mr. Kilpin said, "Good morning, my friend; you are the person I have been waiting for."

"Oh, sir," said the man, "you are mistaken, I think."

"I do not know you, but I saw you last night when you were going home from work, and I have been waiting some time to see you."

"Sir, you are mistaken; it could not have been me. I never saw you in my life before, that I know of."

"Well, my friend," said Mr. Kilpin, I heard you pray last night."

"Now I assure you that you are mistaken; I never prayed in my life."

"Oh," said Mr. Kilpin, "if God had answered your prayer last night, you had not been here this morning. I heard you pray that God would destroy your eyes, and ruin your soul."

The man turned pale, and trembling, said "Do you call that prayer? I did, I did."

"Well, then, my errand this morning is to request you from this day to pray as fervently for your salvation as you have done for damnation; and may God in mercy hear your prayer."

The man from that time became an attendant on Mr. Kilpin's ministry, and it ended in his conversion to God.—The Christian.

The Lord's Day.

Richard Hooker.—We are to account the sanctification of one day in seven a duty which God's immutable law doth exact forever.

Justice McLean.—Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions can not long be sustained.

Archbishop Leighton.—The very life of religion doth much depend on the solemn observance of the Sabbath; consider, if we should intermit the keeping of it for one year, what a height of profaneness would ensue in those that fear not God!

Dr. Thomas Arnold.—Believing that our need of a Lord's day is as great as ever it was, and that, therefore, its observance is God's will, and is likely, so far as we see, to be so to the end of time, I should think it most mischievous to weaken the respect paid to it.

Archbishop Whately.—I am anxious in common with all persons, of whatever church, who love our Lord Jesus Christ in sincerity, that his resurrection day should be more particularly set apart for religious worship and religious study and meditations. And if the day ought to be thus dedicated to such purposes, it is plain we ought to abstain from anything that may interfere with its being so observed, both by ourselves and those we employ.

Attorney-General Bates.—The religious character of an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort, and the respectability of society, ought alone to be sufficient for its protection; but, that failing, surely the laws of the land, made for its account, ought to be strictly enforced as the laws for the protection of person and property. If the Sabbath laws be neglected or despised, the laws of peace and property will soon share their fate and be equally disregarded.

A Story for Lawyers.

Some years since in the "Quaker City," two men went to law as they sometimes do in other cities. One of them went to an attorney of his acquaintance, a friend, to engage him for his case. "I am very sorry," said the lawyer, "that I cannot serve you, but I am retained on the other side." After mutual regrets the gentleman said, "can't you recommend some member of your profession whom I can engage?" "Oh! yes," said Legatus, "with great pleasure." So he took his pen and wrote an introduction to a good brother of the Bar, and after sealing it, handed it to the man, who took it and started for the lawyer. On the way he thought he would like to know what was in the note; so he opened it, which read after this fashion, "I am happy to introduce to you Mr. A., a friend of mine, who has applied to me to attend to his case in court, I should have done it, but am retained on the other side, and have recommended you. N. B.—Two fat geese, you pick one and I the other."—Cornell's Guardian of Health.

LARGE DONATIONS TO COLLEGES.—The present time is distinguished for the large donations which are made to various educational institutions. Lafayette College, in Pennsylvania, has lately been cared for in princely style by some of its friends. Not long ago Mr. John A. Brown presented it with the sum of \$20,000. Some time before, Dr. T. Green, Easton, had built for it, at his own expense, an astronomical observatory. Mr. Wm. Anderson, of Phil., endowed the Chair of Chemistry, with the sum of \$30,000; and B. H. Jenks, of the same city, gave an equal amount for building laboratories.—The largest of the donors to this institution is Mr. A. Pardee, of Hazleton, whose gifts within the past three years have reached the magnificent sum of \$200,000. Among other large donations we notice that of J. C. Green, Esq., of N. Y., of the sum of \$120,000 to Princeton College, New Jersey.

The Dying Infidel.

One morning, Dr. Fletcher, of Stepney, received a request to visit a man who was a professed skeptic, and apparently near his end. On entering the room where he lay, he beheld the attenuated form of one who had been a tall, athletic man, struggling under the ravages of a disease at once the most painful and incurable. The doctor addressed him by sundry kind inquiries and expressions of sympathy, reminding him of the sufferings of Christ, who gave himself a ransom for sinners, that through his atoning sacrifice they might obtain the forgiveness of sin, and be restored to the favor of God. Hearing this, the dying man said:

"Sir, I don't believe that; I wish I could, as my dear wife there does; she believes all you say."

"Well," said Dr. F., "but you say you wish you could, and that is a great point toward attaining it, if you are sincere. Now, what do you believe concerning Jesus Christ?"

"Why," he replied, "I believe such a man once lived, and that he was a very good, sincere man; but that is all."

It was a principle with Dr. F., when reasoning with unbelievers, if they acknowledged the smallest portion of truth, to make it a position from which to argue with them.—This mode he now adopted, and said:

"You believe Jesus Christ was a good man—a sincere man. Now, do you think that a good man would wish to deceive others, or a sincere man use language which must mislead?"

"Certainly not," he replied.

"Then how do you reconcile your admission that he was a good man with his saying to the Jews, 'I and my Father are one.' When they took up stones to kill him he did not undeceive them, but still maintained the fact of his Godhead; adding, 'My sheep hear my voice, and I know them; and they follow me, and I give unto them eternal life? Could any angel, however exalted?'"

"Stop," cried the dying man, with an excited voice. "Stop, sir; I never saw this before; new light breaks in upon me. Stop, sir!"

Holding up his emaciated face, as if fearing that a breath might obscure the new light breaking in on his benighted soul, and with a countenance lighted up with a sort of preternatural expression quite indescribable, but with eyes intently fixed on Dr. F., he exclaimed, after a short pause, while big tears rolled down his cheeks:

"Sir, you are a messenger of mercy sent by God himself to save my poor soul! Yes, Christ is God, and he died to save sinners!—Yes, even me!"

NEED SHAKING.

My watch stops; something is broken in it. I take it to the watch-maker, and he puts in a new mainspring. I do not know anything about it, except that he does it. And when it is repaired he lays it aside. Presently I go for my watch, and ask him if it is done. 'Oh yes,' he says, 'but I do not know it is going.' And he takes it, and finds that it does not go, he winds it up, and then it does not go, perhaps; but he gives it a little shake, and it commences ticking and keeping time.

And I know many persons that have a main-spring in them, and that have been wound up, for that matter, but they have not been shaken yet! And there they are. If somebody would only take them up and whirl them round a few times, and say to them, 'You are Christians; tick! tick!' they would commence keeping time, and go on keeping time. I have known persons that spent months and months, not only make no progress—but losing ground, just for want of knowledge of the fact that the office of the Lord Jesus Christ was to take people in order that they might be taken and that it was his nature, after he had taken them, and bring all the power of his being to bear upon them to save them.—Henry Ward Beecher.

Candor.

There is nothing sheds so fine a light upon human mind as candor. It was called "whiteness" by the ancients for its purity; and it has always won the esteem due to the most admirable of the virtues. However little sought for or practiced, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellow-men, whose influence is the most lasting and efficient, whose friendship is instinctively sought where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, splendid genius, or commanding power, but he whose lucid candor and ingenuous truth transmit the heart's real feelings, pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honor, but none are better, or gather less tarnish by use, or claim a deeper homage in the silent reverence which the mind must pay to virtue.

—Advices from Australia state that young Prince Alfred had been shot at and dangerously wounded. The shooting is attributed to the Fenians. It is suspected, however, that attributing the guilt to that source is simply a matter of convenience, and that the rowdism in which the prince has been indulging, and insults offered to somebody, afford a more probable explanation.

THE AMERICAN LUTHERAN

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

Selinsgrove Pa., May, 7, 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.

ARTICLES DEFERRED.—An article on a trip to Shamokin, and another entitled "Kansas Items," had to be deferred until the next number.

Editorial Hardships—The Dark Side.

We editors have no easy time of it. We have our own trials, difficulties and vexations. But as it is the common lot of all men to have their trials, we do not grumble in a special manner about ours. One of the chief difficulties of an editor, who is publisher and proprietor of his paper, grows out of the delinquencies of his subscribers in the money line. We receive a list of new subscribers from the Rev. Mr. Goodheart. He says, "Send the paper to John Makemoney and John Worthmuth, they are good men, pious, praying men, they will soon send on the cash. We send the paper, which costs us within a fraction of what these pious members agree to pay for it. But they forget that the printer must pay for his paper, and ink, and workmen, and soon the poor publisher has to stretch his credit, and yet they pay not. And when they are reminded of their duty, ten to one if they don't get angry, and say they will have nothing more to do with religious papers. It is true, religious people ought to be honest, but many of those who pass for religious people are far from it.

We shall endeavor to make the AMERICAN LUTHERAN a necessity in every pious family in our church, so that they cannot do without it. We shall try to meet the religious and intellectual wants of the pious part of the whole church. And we hope our pious members will co-operate with us, and thus assist in making the heavy burdens of the editors lighter.

The Cheapness of the Newspaper.

We were just thinking about the high rates at which books are sold, and how much cheaper newspaper literature is, and how much better. The time was, when an ordinary muslin bound book, 12mo. of 400 pages, sold for \$1. Costing the book maker less than half that sum. We know a publisher who informed us that a book of that size cost him only 34 cts. It is admitted now that a \$2 book costs the publisher but \$1. This is one hundred per cent. Rather a high tax on knowledge. But then book publishers expect to make a fortune in a few years, and as a class they generally succeed in getting rich. Paper is something lower, but books are still up at war prices.—You now pay for an ordinary muslin bound book about \$1.50 for 400 pages. Now let us see how much that is a page. You get 23 pages for one cent. This is pretty dear literature.

Now look at the AMERICAN LUTHERAN with 28 columns, each column equal to 3 pages of a 12mo. book. Throwing one side off for advertisements, leaves three sides or 21 columns of reading matter, or 63 pages a week; this number multiplied by 52, the number of issues in a year, gives you 3,276 pages a year for \$2, or over 16 pages for one cent. Is not this cheaper than books? But perhaps some will say books are better, they give more solid information than papers.—Well that depends altogether on the comparative merits of the books and papers. Some books are of course better than some papers, and some papers are better than some books.

If you want a work on History, Geography, Arithmetic or Logic, you must get a book.—But if you want to be well informed, and want your children to be intelligent, take the paper. We have always noticed that the families where the paper is freely read, are more intelligent than those who do not read the papers. But perhaps some will say, do not the papers often deceive and mislead the people? Look at our miserable political sheets, all the while deceiving the people. But we don't mean them, the less you read in them the better for you. Our political papers are now, especially our country papers are often so degraded and servile to party ties, that they cannot notice a political opponent but in terms of the utmost contempt. Now there certainly must be some good men on each political side. We often wonder that political editors don't get tired of lying.

THE SELFISH.

The worst of it is with selfish persons, they never know they are selfish. This is the most incurable symptom in their case if they yield a little to others, they have no idea but that they cover the whole ground. They do not know how often they trample upon the rights and privileges of those about them, because they never think of them; and not to think of others, which is sometimes made an excuse by the selfish, is the very essence of all selfishness. They do not know they expose themselves by the very refuge behind which they attempt to hide. Another distinguishing feature of selfish persons is, that they accept of the sacrifices of others without knowing that any have been made for them, so completely are they absorbed by self. By these marks you may know them.

Charles Dickens, or the Intellectual Slowness of America.

The New Yorkers made a great fuss at the departure of this celebrated novel writer.—He came to this country in November last and remained until the middle of April, and although his works had been published and republished, and read and reread by the very works, and thousands paid to hear him read. Not because he was a better reader than others, but because the people in Boston and New York set us the example of hearing him. We cannot form an idea of the immense amount of money he carried with him from his readings, but it must be enormously great, and all for what? Who is better for his visit? When John Thompson and Newman Hall, came here to lecture and to preach, they benefited those who heard them. But who was benefited by Mr. Dickens' works? What great moral or political, or even intellectual principle does he illustrate or elaborate? We have tried to read some of his works but we never think it other than a waste of time. Perhaps we were too much of a Goth to enter into the marrow of his verbose delineation of character. But this ovation to Boz just shows what a superficial and novel reading set we are. But we suppose it will be an intellectual heresy to say one word of disparagement against the great English novel writer. But we shall some of these days take up one of his books and give it an overhauling for our own special amusement, if for no other purpose.

The Union and Intellectual of Ritualistic Preachers.

We lately saw in a Ritualistic Journal, (German Reformed Messenger,) an appeal to what that paper calls the churchmen, or those who have churchly proclivities, to hold a general convention for the purpose of strengthening each others hands. Let us suppose they try it, it would indeed be an amusing gathering. There would be first and foremost the Ritualistic High Churchman of the Protestant (save the mark!) Episcopal church. 2. The Missouri Lutherans. 3. The Buffalo Lutherans. 4. The German Synod of Iowa. 5. The Joint Synod of Ohio. 6. The Pennsylvania Synod, or rather the ritualistic part of it. 7. The German Reformed. Now let one of our German Reformed ritualists write to some of the high church Episcopalian bishops, or to any of the ritualistic Lutherans on the subject of a fraternal convention. Why the Episcopal bishop would take it as an insult. If he would reply at all, it would be something like this: "No, sir, we cannot associate with your church in any ecclesiastical capacity. Why, you are not even ordained, you constitute no part of the church. You may be very good and learned men, but according to our views you are no ministers of Christ. But if you will ignore your own fatal and unauthorized ordination, and have our bishops lay their consecrated hands upon your heads, you may then sit with us in conventions."

The Old Lutherans would reply: "No, sir, we can hold no ecclesiastical fellowship with the old and mortal enemies of our faith.—Why we would not permit your best men, with their loose and un-Lutheran views to commune with us, unless they would publicly renounce their Zwinglian errors and go to our private confession. No, no, we may thank you for co-operating with us in the German churches in putting down revivals and spiritualism, but to associate with you is out of the question."

And so you would find discord, and strife, and angry controversies among all the ritualists. Now we General Synod Lutherans can meet our Methodist, Baptist, Presbyterian, and Reformed Dutch brethren on equal footing. Does not this clearly demonstrate that we are the true followers of that Saviour who prayed that his people might all be one? Do not the universally acknowledged bigotry and antagonism of Rome and all her sympathizers prove beyond all doubt that they cannot be the followers of Christ? How could they denounce and condemn each other as they do, and exclude each other from their pulpits and communion, if they had the spirit of Christ?

But this writer in the Messenger says further, that they, the high churchmen, ought to hold such a convention, because it is a well known fact that they are the most intellectual part of the church. Now this, we do not just feel disposed to admit. But even if it were true, it would only go to confirm the old German proverb, "Wie gelehrter, wie verkehrter." "The more learned the more perverted."

Cardinal Bellarmine was one of the most learned men of his age, and yet he was a bigoted Romanist. Cardinal Metastaze was the greatest linguist of ancient or modern times, and yet he was a poor blinded follower of the Pope. Frederick Schlegel, a very talented and learned Lutheran, became a Romanist, simply because he did not understand the Lutheran religion. Cardinal Wiseman is, or was, one of the brightest ornaments of learning, and yet remained a worshipper of bones and old pieces of the Virgin Mary's petticoat. Bishop Ives was one of the most learned men in the Episcopal church in this country, and yet he renounced his Episcopacy and became a Romanist. These Ritualists or high churchmen, may be very learned in the theology of the fathers, but they do not understand the theology of the Holy Ghost. And this is just what is the matter with them. If they would study the Bible more, and the fathers less, they would succeed better with their own moral improvement.

Honor and virtue are ornaments of the soul, without which the body, though it be really beautiful, ought not to be thought so.

The Pardon of Sins.

MR. EDITOR.—Will you please to answer the question, Can a christian know that his sins are forgiven, and how does he know it?
AN EARNEST INQUIRER.
REPLY.

Certainly he can. So the Bible clearly teaches. It is true, many learned men have different notions on the subject of the pardon of sins. The Unitarians, Universalists, and in short all fundamental errorists, reject the doctrine of the forgiveness of sins. The Roman Catholic church believes it theoretically, because it is taught in the Apostles Creed, but practically, she also rejects it. All those so called Protestants who believe in sacramental religion, as the ritualists of the Episcopal church, and the symbolists in our own church, like the Roman Catholics, although in theory they admit the doctrine of pardon, yet practically they do not believe it. The opponents of this comfortable doctrine have invented several strange and un-Scriptural theories by which they endeavor to quiet the minds of those who are awakened, and who, perhaps like yourself, are anxiously seeking the pardon of their sins, and the evidence of that pardon. They teach something like this, viz:

1. That the pardon of our sins is not to be expected in this life, and therefore we ought not to concern ourselves about it; all we can attain to in this life, is the vague hope that in the other world we may meet a favorable decision.

2. That although the forgiveness of sins may be attained in this life, yet no one can know it, the pardoned sinner must wait until he opens his eyes in eternity, to find out whether his sins are forgiven. These are the teachings of those who are opposed to experimental religion. Now the Bible lays the axe at the root of this evil tree. Christ says, Luke 10, 20, "Rejoice because your names are written in heaven." How could the seventy disciples rejoice in that which they did not know? To have our names written in the Book of Life, is an expression equivalent to having our sins pardoned. Paul says, Rom. 5, 1, "Therefore being justified by faith we have peace with God." Did not Paul know that his sins were pardoned? "We know," says John, "that we have passed from death unto life." How did he know it? By the witness of the Spirit. Whenever you hear preachers trying to prove from reason or the Scriptures, that christians cannot know their sins forgiven, just put them down as men who have never experienced the renovating grace of God in their own hearts. We are well aware that to preach up the Bible doctrine of the forgiveness of sins, is looked upon by those who would like to be considered the leaders of the church, as fanaticism. This term of reproach has always been lavishly applied to all who believe in the supernatural influences of the Holy Spirit upon the human heart. This is one of the devices of the devil to keep men from seeking the pardon of their sins.

How are we to know that our sins are pardoned. There are a number of marks by which this can be known.

1. The burden of sin is removed, like the burden which rolled from Balaam's Pilgrim.
2. We feel it in our own souls, we know that God for Christ's sake, has pardoned our sins. This is no matter to reason about, it must be felt. Suppose we were to ask you whether you see? You would answer, yes. Well, suppose we should ask you, how do you know that you see? You would reply, because I know it. Just so with the true christian, he knows that whereas he was once blind now he sees. He, like the blind man, may not know how he received his spiritual sight, but the fact he does know. And every child of God ought to know it. We hope our "Earnest Inquirer" will be satisfied with this short answer, and that he will press forward into the light of the glorious gospel of Christ, and that he will not be satisfied until he knows by happy experience that his sins are pardoned.

Conversation in the Sanctum.

Between Peter, John and James.

John—I have a curiosity here.

James—Let us see what it is.

John—It is a symbolic prayer meeting. I found it in Brobst's Zeitschrift of the 2d of May. The writer says, "At the time of our Saviour, the Jews held three prayer meetings daily. The first christians, who in the beginning were not sensible of a direct antagonism to that which was Israelitish, also adopted this custom of meeting together, and carried over into it the christian spirit. Hence we read that they also continued in prayer."

Peter—I fear this writer entirely mistakes the nature and design of the prayer meetings of the early christians. They were not kept up merely on the principle of accommodation to the customs of the Jews, but it was by the sanction, command and example of our blessed Saviour and his inspired apostles, that the early christians often met in prayer meetings. And this was not to be a mere temporary arrangement, but it was to be continued in the church as long as the world stands. It seems that even in the apostolic days, some were indifferent or opposed to prayer meetings, hence the apostle exhorts, "Neglect not the assembling of yourselves together as the manner of some is." But let us hear what more he says about prayer meetings.

John—He says, "Granting for the sake of the argument, that circumstances may arise, which make prayer meetings necessary besides the regular preaching, then we would give the following directions: Let some brother of irreproachable character after a hymn, open with a prayer, then read an appropriate passage from the Bible, then exchange in a few words, some practical remarks on it for edification, but avoid everything constructive (zueglick), personal or specific, then let another one close with a short prayer, sing again and go home."

Peter—I think this would be a very cold and lifeless prayer meeting. I fear the flame of devotion would soon die out in it for want of a holy fire to keep it alive.

James—I fear the writer of this article is a blind leader of the blind.

Peter—Who is the writer?

John—I do not know, it seems to be an editorial, but look at this signature at the bottom of it, is this a dagger or a cross?

James—I rather think it is a dagger to give a stab at Scriptural prayer meetings.

John—I see the "Garret" correspondent is still sending out his epistles from his lofty eminence to the Lutheran Observer. In his fifth letter he writes about the Germans. He says the General Synod should establish a first class German religious paper and gives the place where he thinks it should be published and the kind of a man he thinks should edit it. The editor, he says, should not be a "Pied-bald American Lutheran."

Peter—This seems to be intended as a term of reproach to American Lutheranism, of which he seems to have a peculiar abhorrence.

John—Then he tells us where this first class German paper should be published. He says, "The place of publication should be an obscure village, nor even a large inland town, but a great city."

James—The interpretation of this is, that the German paper, must not in the opinion of the "Garret" writer be published in Selinsgrove, or Springfield, Ohio, or in Harrisburg, but "in a great city," as Baltimore, for instance, whence the "Garret" letters proceed.

Peter—I do not see what great difference it makes, where a church paper is published in these days of railroads and telegraphs.—The mail can reach the most distant parts of the country in a day or two, and we get the daily papers and telegraphic news here in Selinsgrove, almost as soon as they have them in the cities.

As a general thing we can publish church news in the AMERICAN LUTHERAN about a week earlier than they can give them in the Observer or Missionary. The reason of this is that they have their papers printed in some large publishing house where six or eight other papers are printed and they have their matter in and prepared a week or ten days before the date of their publication, whereas, we, having our own printing office and press, can insert articles up to the very day of publication. In this respect, then, the country has a decided advantage over the city. But a still more important consideration in starting a new enterprise is the pecuniary aspect of the subject. It costs about three times as much to print a paper in the city, than it does to print one in the country. I have made particular inquiries on this subject. Last January I was in Baltimore, I stepped into the office of the Methodist Protestant. This paper is exactly of the same size as the AMERICAN LUTHERAN. On inquiry I found that they pay more than three times as much for composition and press work as we do for our paper. Now, if the General Synod have any money to squander (James, aside I don't think that's very likely) they can publish their German paper in a large city, but if they wish to publish a first class German paper and at the same time practice economy, let them publish it from some central inland town. The "Evangelische Botenschaft" is a first class German paper, for instance, it has 15,000 subscribers, and is published in an inland western town, namely, Cleveland, Ohio. We see from this that it does not depend so much upon the place where a paper is published whether it shall be a success, as it does upon some other very important things.

John—But then we should remember that most of our doctors of divinity live in the large cities.

James—Yes, and you might have added, many whose divinity needs doctoring.

Peter.—Let us have no insinuations. But I can say this much from personal observation, the country people read more church papers than the city people. I remember when Dr. Kurtz yet edited the Lutheran Observer, I was told there were only about 100 subscribers to that excellent paper in the whole city of Baltimore. We have nearly that many in the "obscure village" of Selinsgrove. The reason of this is very obvious. The city people have their daily papers, morning, noon and evening, and in addition their Sunday papers. By the time they get through reading these they have neither time nor inclination to read the church paper.

John—I perceive this garret correspondent lays claim to exquisite wit. He gives it as one of the qualifications of the future editor of the German paper, that he must use no "coarse wit" in it.

James—I should be exceedingly sorry to see such wit issuing from the German church paper, as he tells us sometimes issues from his garret, namely, the contents of his slop bucket on the heads of the children below.

Peter—I wish you would not allude to that slop bucket any more. It is positively vulgar, and I don't want it mentioned in our sanctum again.

James—Well, I'll not allude to it any more. But it does seem to me as though Patapoe's wit consisted mainly in ridiculing the most sacred things and making them appear contemptible. Thus he stated in a former "letter from the garret," that the young man who had come from our Mission in Liberia, said that they had had a revival at the Mission Station, and afterwards "moved it, the revival, down the river," whereas the young man said the revival extended to other Missions down the river.

John—From such profane wit, good Lord deliver us.

A RITUALIST CONDEMNED.—The trial of the rector of the notorious ritualizing church of St. Albans, London, has been concluded, and the Court of Archbishops have decided first, that the elevation of the host is illegal, and must be discontinued; second, that the court could not judge whether kneeling and prostrations in the public services were excessive—that was to be judged by the bishop; third, that burning incense is "innocent and pleasing," but the censor must not be swung so as to cause the communicants; forth, that the mixing of water with the wine during the celebration of the sacrament was an innovation and must not be repeated; fifth, that two lighted candles and no more are allowable, as indicating that Christ is the light of the world. It will be seen, that, practically, the decision of the Court is thus rather in favor than against the ritualists.

Church News.

FAREWELL SERMON.—On Sunday morning last, the 19th inst., the Rev. S. P. Sprecher, the popular pastor of the First Lutheran church of Carlisle, preached his farewell sermon to that congregation, previous to his departure for Albany, N. Y., the scene of his new labors. The church was filled to its utmost capacity by not only the members of his own congregation, but also by members of the different churches of the borough, who listened to the eloquent words of the Reverend gentleman with marked attention. The sermon was a truly eloquent and affecting one, devoted to a review of his labors here, his friendly relations with his people, and advised them as to their future conduct in regard to pastors. The sermon was very impressive, and drew tears from the eyes of many.

During his residence here, Mr. Sprecher has secured the respect and esteem of all of our citizens, both in and out of the church, and will bear with him to his new home the good wishes of all. The relations between him and the members of his congregation were very happy, and his name will long be held in fond remembrance by them.—Carlisle Herald.

For the American Lutheran.
The "Rich Story" in the Lutheran and Missionary.

There is an article in the "Lutheran and Missionary" of the 9th inst., purporting to be a letter from Baltimore and entitled "A Rich Story" which it so grossly at variance with the facts, and the animus of which is so hostile to those who walk in the liberty where with Christ hath made them free, that the writer, having certain knowledge of the whole thing, has been asked to set forth the truth. The minister referred to, was lecturing on the church question in a village of Western Pa., by request of the General Synod members of the place. Among the many efforts made by the Symbolists in that community to explain away before the people, the popish and offensive character of some of their doctrines and usages as set forth in the Symbolical Books, which was bringing them into disgrace in the eyes of Protestants generally, they made the statement in regard to Confession and Absolution, that it was simply a substitute for Pastoral visitation, according to which the people visited the minister instead of the minister the people. The absurdity of this statement (not to call it by any harsher name) was at once made clear by the Lecturer, simply by reading the first two sentences from Art. XXV of the Augsburg Confession, as follows:—"Confession is not abolished by our ministers. For the custom is retained among us, not to administer the Sacrament to those who have not been previously examined and absolved." In making this quotation the Lecturer read from the Pennsylvania Synod's copy of Luther's Smaller Catechism, so as to make it the more authoritative with the General Council people, for they are very little acquainted with their confessions, and depend, like their brethren of the Papacy, on what their Priests tell them. But there are some of the Pa. Synod's edition of Luther's Smaller catechism scattered there to which they could refer, or get some one to read it for them. Generally it is found that many more of the General Synod Lutherans possess copies of the Book Concord than of the General Councils. This is, of course, to be expected from the people in the General Synod, who are taught to read and think for themselves, while, for example, Dr. Siess of the General Council, teaches that "to say that if the members of a church find a creed professed by their predecessors, it is their duty individually to compare it with the Scriptures, and if they find it erroneous, to have it corrected is false and dangerous." (Lutheran and Missionary No. 309.) It is therefore not much to be wondered at that the General Council people, leave the reading of the Symbolical Books to the G. S. Lutherans when such mighty Doctors tell them it is "false and dangerous" for them "individually to compare them with the Scriptures" &c.

While the Lecturer was reading from the catechism, some persons entered the house, whereupon a little dog that had got into the church barked at the persons coming in, not at the Lecturer. The speaker, so suddenly interrupted, spoke up "Put out that Symbolist." The dog sitting unmolested, the Lecturer said: "Will some one be so kind as to put out that dog?" Thereupon, a gentleman of the Presbyterian church, a Mr. Ryan, quietly took the dog and without any confusion put him out. This gentleman was not the sexton. Neither had the sexton any such name as stated. The exclamation was made before the speaker had time for a second thought, and though not advised by anyone to apologize for it, but advised by several not to say anything about it, but pass it by, he did nevertheless at the opening of the next lecture, state that in the swiftness of his speech he had used that expression, but did not therefore feel justified in having done so, though he might plead the example of glorious old Martin Luther himself, who sometimes gave his opponents much rougher names, but he did not like his brethren, the symbolists, to think that whatever Luther did was therefore to be imitated by us. The speaker was doubtless the more ready to make apology to the audience because he had been complimented not only for the success of his lectures, but especially for the manner in which he was teaching the symbolists how to conduct a discussion courteously.

The occurrence was not on a Sabbath evening, when a minister believing in the "divine obligation" of the Sabbath would have an especial guard upon his lips, but on a weekday evening. Of course it is different with symbolists who teach that the Sabbath is like "Easter, Pentecost, and the like holidays and rites;" and the theological students in at least one of their schools, we know, are allowed to play Base Ball on Sunday.

The writer of the "Rich Story" makes a great ado that the minister in question should have called the dog a symbolist. What does he think of his own conduct in repeatedly

calling that minister a dog? deliberately writing it down and publishing it in the Lutheran and Missionary, as far as its armful of circulation can carry it?

We are ready now to sum up the case as set forth in the Lutheran and Missionary:

That the expression referred to was used is—True

That he was "inveighing against some (or any) portions of Luther's catechism" is—False

That he vociferated so vehemently is—False

That the dog "barked fiercely" is—False

That the sexton chased the dog all around the church &c., is—False

That the sexton's name or the name of the man who put out the dog is Simon Bolisch or anything like it, is—False

That any such response was made by the sexton as "I'd like to see any one try to put out Simon Bolisch" or any response at all, is—False

That there was any confusion, or any "taking refuge under his mistress' crinoline," and that then the minister used the expression in question, is all—False

These are some of the statements in said "Rich Story." It is a grain of fact in a bushel of falsehood.

For the American Lutheran.
A Plea for the Life of Symbolism.

MR. EDITOR:—I want to whisper a word into your ear. I have now for policy's sake, been a reader of your paper for a long time, and have endured your preaching against Symbolism just about long enough. I have of late been so much provoked by it, that I could have thrown you and your paper into the fire. By your prating against Symbolism and exposing the tactics of the General Council, you have defeated my most cherished plans. And you are not alone in this work. There is that old and most extensively circulated Observer, helps you yet, and both united you give me a most terrible bother. When I think I have one breach mended, then one of you is certain to thunder away at another point and knock the dirt about my ears in a most blinding and unmerciful style. But I must confess you are by far the worst of the two. The Observer does us who love symbolism a great deal of harm, but then, it handles our idol a little more tenderly, and generally puts gloves on, at least on one hand, but you grab us, symbolism, General Council and all, with your bare hands, with claws like a tiger, and tear and twist, and pull, that were it not so hard lived and guttapercha like, and so good at evasion, you would have torn it into pieces long ago. I must say you are one of the most unmerciful heretics I ever saw. I almost feel as though I could see you burn, and from your proportions I think you would make a quite respectable fire. I may be a little severe, but on account of the injury you have done to the General Council and myself personally, I can't help it. A year or so ago I took charge of a congregation, and pretended to be a revivalist, thinking I could gradually wheel it into the General Council. I went quietly to work and introduced the Lutheran and Missionary, and tried to oust the Lutheran Observer. I tried to put up my symbolic fortifications, and planted the Luth. and Miss. as my largest gun, and then felt secure. But when you approached, I put a heavy charge into my gun and blazed away at you, and the concussion of my gun shattered my fort terribly, and your guns outside rendered the place almost untenable. I examined my works and found that I had used untempered mortar, and determined to lay it on thicker next time. I succeeded pretty well, only now and then the Lutheran Observer would come along and knock my plans to pieces, and caused me much trouble. At last, however, I thought I had everything ready, and had the brightest hopes of soon realizing the object of my supreme desire. I had already seen in prospect the whole congregation wheel right about into the General Council, and imagined myself the honored instrument in this glorious consummation. I already imagined myself standing in the pulpit gorgeously arrayed in a silken gown, preaching the pure gospel of symbolism, in the midst of crucifixes, wax candles and other symbolic fixations. But alas for human hopes, how soon are they all dashed to pieces. Just as I had reached the apex of my ambition, all my bright hopes were blasted by the appearance of your heretical sheet—THE AMERICAN LUTHERAN. Several editorials and communications, for which I hold you responsible, did me all this harm. I regard myself a greatly injured man. For as soon as my people perceived my object, and found out that I had been bamboozling them, they told me that if that were my object, I might look out for another charge. Now I blame you for interfering in my business, and as being the cause of my losing my pastorate. Now this is enough to make a man feel like Jonah when his gourd withered. I protest against this way of doing things, and would kindly ask you to deal more gently with us, and give us a chance. Don't be so plain and severe, and let your aim be less directed, for I tell you such thrusts as you give us hurt most tremendously, and raise a most piteous moan in the camp of symbolism.

Now I know that your system of doctrines is more in accordance with God's word, but then you see symbolism is such a nice, easy way of being a christian, or at least of being thought one, that you ought, at least to let us alone. Now if we do in some things put on leather spectacles over our peoples eyes, what is that to you? You are not injured. Why then should you make such a fuss about it? It seems to me that instead of opposing symbolical customs you should for your own ease and comfort adopt and advocate them. For while you are laboring for weeks in revivals, we can take our ease. We make our people believe that if they are baptized, confirmed, and attend church and pay the preacher, they are all right. We don't insist on conversion and a life of active, living piety. We have no praying members, in fact we don't want any, for they only give us trouble. As soon as a man becomes pious, and begins to pray, he wants his pastor to hold protracted meetings and establish prayer meetings and all that kind of thing. Such fellows try to introduce fa-

naticism and wildfire into the congregation, and insist that members, as well as the pastor, should pray in public. Now these are things we don't want in our congregations.

But, finally, Mr. Editor, I have determined to take charge of an established symbolical Old Lutheran congregation, where I will have things to my liking, and hope to enjoy myself. But I want you to keep your paper away, and wish, through you, to give fair warning also to the Observer to keep at a respectable distance, for I have learned to my sorrow that wherever you can introduce your papers, and get the people to read them, you play the very mischief with symbolism.—When I am once fully settled in my new field I will acquaint you with my felicity, and hope to give you such a glowing account of my happiness, that even you will fall in love with our system. How I would like to have you with us. Let me again beg of you, Mr. Editor, not to handle us so roughly, or if you must take hold of us, do, for pity's sake, put on a good pair of buckskin gloves, and tell that R. W. to put on two pairs.

VATER HANS.

Delegates to the General Synod at Harrisburg.

We present below a corrected list of the delegates to the General Synod, which meets this week at Harrisburg, Pa. This will no doubt be satisfactory to the readers in general, but also convenient to the delegates and people of Harrisburg.

I. Maryland Synod.

Clerical. Lay.

G H Brandau William Wilen
C A Stork A C Musselman
G Diehl, D D C Humrichhouse
C Martin, M D G Weaver

II. West Pennsylvania.

J A Brown, D D J V Hoshour
A H Lochman, D D E G Messersmith
J H Menges H S Ritter
S Henry Isaac Loucks

III. Hartwick, N. Y.

V F Bolton Dr L Endress
A P Ludden Jacob Stover
A S Strobel James Harroway

IV. Allegheny, Pa.

R A Fink G W Patton
P Sheeder Dr H H Roedel
J Wincoff John Lutz
J B Crist J B Hileman
B H Hunt Samuel Philson

V. East Pennsylvania.

J E Graeff Martin Buehler
L E Albert, D D J J Cochran
J R Dimm Henry Goodman
S Sentman Cyrus Carmony
M Valentine D D Dr Diller Luther
W V Gotwald B S German

VI. Miami, Ohio.

Joel Swartz, Alex. Gebhart
M Diehl, John D Martin,
A J Imhoff, A Erkenbrecker,
J B Helwig, A Eply.

VII. East Ohio.

S Sprecher D D Hon W G Raff
J W Goodlin G B Deardorf
W G Keil W Roller
A Essick Joshua Bowman

VIII. Wittenberg, Ohio.

H R Geiger William Detweiler
M Officer R W Musgrave
A R Howbert S Culler
L M Kuhns E C Hannum

IX. Olive Branch, Indiana.

J D Seeveringhaus Benjamin Shirk
X. Northern Illinois.

C W Sanders Benj Hartman
A A Trimmer J G Fleck
C B Thummel C M Haller

XI. Texas.

1 or 2 Names not ascertained 1 or 2

XII. Pittsburg, Pa.

J H W Stuckenberg Peter Graff

XIII. Central Pennsylvania.

LOCAL ITEMS.

JUBILEE 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. ROSSON, 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. Rossion, and know him to be an experienced and skillful artist. He has a first class establishment, and will no doubt make a splendid picture.

ARCHITECT AND BUILDER.—We direct attention to the card of Chas. B. Miller, in another column of this paper. Mr. Miller understands his business practically and theoretically. He is now putting up a large, elegant and substantial building for the First National Bank of Selinsgrove. Persons who have churches, school houses, dwellings or other kinds of buildings to erect would do well to consult him.

LECTURES.—Last week we were highly favored in Selinsgrove with lectures. On Monday and Tuesday evenings Rev. Dr. De Witt Talmage of Philadelphia gave us two interesting and amusing lectures entitled, "Gambler and Co.," and "Our New House." Dr. Talmage has the peculiar and pleasing faculty of commingling amusement with instruction, which while it benefits does not weary. We are glad to learn that these lectures also paid the Clionian society handsomely in a pecuniary way, which speaks well for the citizens of Selinsgrove, who can appreciate a good thing.

On Wednesday evening we had a very interesting and instructive lecture from Rev. M. Officer, on Africa and its inhabitants. He gave us many new ideas about the African people and their peculiar customs. The "monkey stories" at the conclusion of the lecture, were particularly interesting to the little folks that were present in the church.

A meritorious article in Hall's Sicilian Hair Renewer; it is rapidly becoming known and widely and deservedly popular. It is apparently nothing in itself but an agreeably perfumed and pleasant hair dressing, but it contains the most wonderful curative properties for loss of hair, and after using it a short time, gray hair is restored to its natural color. If any of our readers doubt it, let them try a single bottle of the "Renewer," and they will find their testimonial to the truth of what we say.

"Sentinel," Burlington, Vt.

ANECDOTES OF WEBSTER.

Daniel Webster was a firm believer in divine revelation and a close student of its sacred pages. On one occasion, a small company of select friends spent an evening at his house. Tea over, the Bible, and the relative beauties of its several parts, became the topic of conversation. Each one of the guests had a preference. When the turn came to Webster, he said: "The master-piece of the New Testament, of course, is the Sermon on the Mount. That has no rival, no equal. As to the Old Testament writings, my favorite book is that of Habakkuk; and my favorite verses, chapter iii; 17, 18: 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.' This, continued Webster, 'I regard as one of the sublimest passages of inspired literature. And often have I wondered that some artist, equal to the task, has not selected the prophet and his scene of desolation as the subject of a painting.'

"When in Paris, some years ago," continued Mr. Webster, "I received an account of a French infidel, who happened to find in a drawer of his library some stray leaves of an unknown volume. Although in the constant habit of denouncing the Bible, like most infidel writers, he had never read any part of it. These fugitive leaves contained the above prayer of Habakkuk. Being a man of fine literary taste, he was captivated with its poetic beauty, and hastened to the club-house, to announce the discovery to his associates. Of course, they were anxious to know the name of the gifted author, to which inquiries the infidel replied, 'A writer by the name of Habba-kook, of course a Frenchman.'—Judge of the infidel's surprise, when informed that the passage he was so enthusiastically admiring was not produced by one of his own countrymen, nor even by one of his own class of so-called free-thinkers, but was penned by one of God's ancient prophets, and was contained in that much-despised book—the Bible."

PROP. AGASSIZ AND THE WEATHER.—Prof. Agassiz has been quite indignant at the newspaper reports that he has predicted snow-storms, etc. In a letter he emphatically denies that he is a weather prophet. He thinks meteorology not sufficiently advanced to justify attempts at arranging rains and snows. Weather-mongers are apt to quote great names to give character to their prophecies.

ITS GOOD EFFECTS ARE PERMANENT. In this it differs from all hair dyes. By its use luxuriant growth is guaranteed, natural color and gloss are restored. One trial will cause you to say this of Mrs. S. A. ALLEN'S Improved (new style) HAIR RESTORER OR DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

THE BLOOD owes its red color to minute globules which float in that fluid, and contain in a healthy person, a large amount of Iron, which gives vitality to the blood. The Peruvian Syrup supplies the blood with this vital element, and gives strength and vigor to the whole system.

Among the many restoratives which nature has supplied to relieve the afflictions of humanity, there is no more favorite one for a certain class of diseases than the "medical gum" of the Wild Cherry Tree; but however valuable it is, its power to heal, to soothe, to relieve and to cure, is enhanced ten fold by scientific and judicious combination with other ingredients, in themselves of equal worth. This happy mingling exists to a remarkable degree in

DR. WISTAR'S BALM OF WILD CHERRY, whose value in curing Coughs, Colds, Bronchitis, Whooping Cough, Croup, Asthma, Pulmonary Affection, and Incipient Consumption is inestimable.

Strong Testimony.

From BENJAMIN WIEBER, Esq., Depot Master at South Royan, Mass.

"In the Spring of 1868 I was most severely afflicted with a hard, dry cough, with its usual accompaniments of night sweats, completely prostrating my nervous system, and producing such a debilitated state of health that, after trying medical aid to no purpose, I had given up all hopes of ever recovering, as had also my friends. At this stage of matters I was prevailed upon through the influence of a neighbor to try Wistar's Balm of Wild Cherry, and, before using two bottles, the effect was almost magical. My cough entirely left me, the night sweats deserted me, hence once more I was able to perform my duties, and my friends attained my wonted strength and vigor. Thus has this Balm, as has often been remarked by persons conversant with the above facts, literally snatched me from the yawning grave. You are at liberty to use this for the benefit of the afflicted."

Prepared by SETH W. FOWLE & SON, 18 Tremont Street, Boston, and for sale by all Druggists generally.

The best known remedy for SCROFULA

in all its manifold forms, including Ulcers, Cancers, Syphilis, Salt Rheum, &c., &c., is Dr. Anders' Iodine Water, a pure solution of Iodine without a solvent, discovered after many years of scientific research and experiment. For eradicating humors from the system it has no equal.

Pamphlets free. J. P. Dismore, Proprietor. No. 30 Dey St., New York. Sold by all Druggists.

HALL'S VEGETABLE SICILIAN HAIR RENEWER.

The basis of its remedial properties is a vegetable compound.

It will Restore Gray Hair to its Original Color.

It will keep the Hair from falling out.

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

It is a splendid hair dressing.

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

Itch! Itch! Itch!!!

SCRATCH! SCRATCH! SCRATCH!!!

in from 10 to 48 hours.

Wheaton's Ointment cures The Itch.

Wheaton's Ointment cures Salt Rheum.

Wheaton's Ointment cures Tetter.

Wheaton's Ointment cures Itch.

Wheaton's Ointment cures Old Sores.

Wheaton's Ointment cures Every Kind of Humors like Magic.

Price, 50 cents a box; by mail, 60 cents. Address WEBER & POTTER, No. 170 Washington St., Boston, Mass.

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Boston, Sept. 1897.—sp. notice 1 yr.

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Best Quality of Strings.

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Yours &c. H. WARD.

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March 19, 1868—1m.

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Man, a Soldier, and a Statesman. By Hon. Charles A. Dana, late Assistant Secretary of War. The

Springfield Republican says:—"Dana's Life of General Grant is sure to be the most authentic and

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Hollow cheeks, emaciated forms, dark circles

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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 COCAIN 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 state the salutary effect in my own aged and faded case, of your excellent hair oil—Cocaine.

For many months my hair had been falling off, 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; for the hair ceased to fall; and I have now a thick growth of new hair.

Yours truly,

Susan R. Pore.

A Remarkable Case.

EAST MIDDLEBORO', Mass. June 9, 1864.

Messrs. Burnett & Co.:

I send you a statement of my daughter's case, as requested. She will have been 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 three years. She had used during that time all the remedies which she had heard of, but without success. The neuralgia, however, had been cured by the use of your Cocaine, and her hair had grown again.

Through the recommendation of a friend, she was induced to try your Cocaine, and the result was astonishing. She had not used half the contents of a bottle before her head was cured, and she was 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. ENDY.

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.

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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 and the effects of mercury.

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 trifling for general publication, where the patients have been almost eaten up 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 other eminent 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 innocent preparation, it may be given to the most tender infant.

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

"SWAIN'S PANACEA—PHILADA."

Having the name of JAS. SWAIN stamped on the sealing wax written on the Internal Revenue

Tax Label covering the cork, and a splendid engraving on the side of the bottle, by Draper & Co., bank note engravers, in the centre of which is a portrait of the late Wm. Swain, (copyright secured)

If persons purchasing the Panacea will be careful to observe that the name SWAIN is correctly spelled, and need not be alarmed by the name of the Panacea.

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, chronic constipation, fever, and ague, bleeding piles, sick 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.

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Nature's remedy for cancerous, scrofulous, and

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Seventy Millions upon the first 726 Miles.

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