

# THE AMERICAN LUTHERAN.

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## Poetry.

### THE GOLDEN SIDE.

There is many a rest on the road of life,  
If we only would stop to take it;  
And many a tone from wisdom's voice,  
If the querulous heart would make it!  
To the sunny soul that is full of hope,  
And whose beautiful trust ne'er falleth,  
The grass is green, the flowers are bright,  
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,  
And to keep the eyes still lifted;  
For the sweet blue sky will soon peep thro',  
When the ominous clouds are rifted!  
There was never a night without a day,  
Or an evening without a morning;  
And the darkest hour as the proverb goes,  
Is the hour before the dawning.

There is many a gem in the path of life,  
Which we pass in our idle pleasures,  
That is richer far than the jeweled crown,  
Or the miser's hoarded treasure;  
It may be the love of a little child,  
Or a mother's prayers to Heaven,  
Or only a beggar's grateful thanks  
For a cup of water given.

Better to weave in the web of life  
A bright and golden filling,  
And to God's will bow with a ready heart  
And hands that are swift and willing,  
Than to snap the delicate minute threads  
Of our curious life assunder,  
And then blame Heaven for the tangled ends  
And sit, and grieve, and wonder!

## Communications.

### The Drama and Theatre in America.

The prevalence of the drama, says a philosophical historian, marks the progress of civilization and refinement. This may formerly have been the case, but it is not now. It may perhaps in the palmist days of Greece and Rome, have marked the line of demarcation between those highly cultivated nations, and the surrounding barbarous nations. Among the refined and educated pagan nations, the theatre may have been a school of morals. But that which formed a school of morals among educated and refined pagan ladies and gentlemen, who could enjoy with zest the obscene and often revolting feasts of Bacchus and the Saturnalia, ought not to be a school of morals for christian nations. In England and Germany, strong efforts have from time to time been made to reform the drama, and make it a school of morals, but unfortunately all such efforts have failed. It has grown worse and worse from age to age, until it has become so corrupt and monstrous in its immorality, that even irreligious people who have any respect for the common decencies of life, dare not patronize the theatre. And yet the theatre even in this country, where it is said to be more indecent and licentious than in France, has still its advocates among those who call themselves christians, and even christian ministers. A few years ago the theatre of New York was brought to an account for its licentiousness by the public press. The Unitarian preachers, headed by Dr. Dewey, came to its defence. Soon after it was again arraigned before the bar of public opinion as a corrupter of the morals of the young in Chicago. It was again defended in its wicked course by the Unitarian clergy.—This does not reflect much credit upon the morals of our Unitarian friends.

The theatre in our large cities is the head fountain of all corruption and moral pollution. It vitiates the taste, corrupts the morals, and ruins immortal souls. It lays the foundation of drinking, gambling, stealing, and licentiousness. It is itself a fraud upon the common sense of mankind, and is carried on by fraud and deception, and as often supported by stealing and pilfering. Just look at the morals of the men and women of the buskin. We have not forgotten John Wilkes Booth, nor the disgusting developments some years ago made in open court, of the morals that prevailed in the family of one of our actors in New York. Occasionally an actor or actress may be found of good morals, but what can be said of the great majority of them? And who are the main supporters of the theatre? Are they not the intemperate, the licentious and the abandoned? We venture to say that eight-tenths of all the support the theatre receives, comes from those who are destitute of good morals. The sober sedate, reflecting part of the community finds no pleasure in sitting night after night in a theatre, listening to a set of abandoned men and women talking nonsense. The brainless, and thoughtless, and vicious, are those who can enjoy such things. In our rural districts or in our inland towns, we know nothing of the enormous evils of the theatre. It is there the youth of both sexes are corrupted, the seed is there sown which ripen into the evils we see in our large cities. The theatre prepares candidates for the penitentiary and the brothel. From a few data we have met in a New York religious paper, we have prepared a list of the funds spent in all our large cities, in supporting those open gates of perdition.

We will give even numbers, for the sake of convenience.  
The theatres of New York realized  
in the year 1864 \$3,000,000  
At the same rate Philadelphia  
must have realized 1,800,000  
Boston, cost in 1 year 800,000  
Chicago 1,500,000

Cincinnati	1,000,000
Baltimore	800,000
St. Louis	700,000
New Orleans, want of fund only	500,000
Pittsburg, more moral than any other city	300,000
San Francisco, money plenty, morals low	600,000
Milwaukee	150,000
Buffalo	100,000
Louisville	100,000
Richmond, for want of fund only	100,000
Charleston, " " "	50,000
Then there may be 20 other cities at \$50,000 each	1,000,000

Total \$8,500,000  
Making eight millions five hundred thousand dollars spent in a single year, and for what? Who is benefited? who is improved, physically, intellectually or morally? Does the theatre add anything to the morals or wealth of a nation? Suppose a moral earthquake were to pass over our whole land tomorrow, and swallow up every theatre, and none would be rebuilt for 20 years, who would lose anything by it? Thousands of our young men and women who are now on the way to ruin, might then be reclaimed, and brought back to virtue and happiness.

With these views we cannot but look upon the theatre as one of the contrivances of the devil to destroy immortal souls. Beware of this school of vice, and shun it as you would the very gates of hell.

R. W.

CRITICISING PREACHING.—I never suffer myself to criticise it, but always act upon the uniform principle of endeavoring to obtain from what I hear all the edification it affords. This is a principle that I would warmly commend to my young friends in the present day—for nothing can be more mischievous than for learners to turn teachers, and young hearers critics. I am persuaded that it is the means of drying up the waters of life in the soul—and sure I am that an exact method of weighing words and balancing doctrines which we hear is a miserable exchange for tenderness of the spirit and the dew of heaven.—G. J. Gurney.

## The Pulpit.

### The Call to the Ministry.

The call to the ministry is a divine impression exerted upon the mind, convincing the individual that it is his duty to preach the gospel. Assuming the doctrine to be true, a few considerations naturally arise. If God has made it the duty of some to preach Christ by what evidences is their divine commission to be known? Please suffer a few thoughts on this subject:

1. God does not always call to the ministry those who are eminently distinguished for their learning and powers of mind. Many preachers, who by their success in winning souls, have given clear proof of their divine authority, were very limited in their education at the commencement of their ministerial career. God does not always call to this office those who talk most about their duty to preach, and who are almost constantly supplanting the church to send them out, duly authorized to engage in the work. Observation will show us that such professions are not always reliable, and that such requests should not be granted without a proper degree of caution. Many who talk with great volubility about their call to the ministry, give no evidence to those who know them that they are likely to succeed in the work.

2. Those whom God has called to the ministry feel that it is their duty to preach; and the same opinion prevails in the church around them. When a person is thus authorized by heaven, God's children know it, and often the world knows it too. Such a person may not possess great eloquence, or other attractions for which some speakers are distinguished.—But the divine commission is proved by the effects which follow his efforts. His success in the awakening of sinners and the building up of believers declares, unmistakably, that he is endowed with power from on high.

3. Those whom God has called to the ministry will labor industriously for the improvement of their minds. Some, it is true, may be able to devote to this object but a small amount of time and means. But a strong desire for mental culture will exist; and a diligent use even of their limited advantages will enable them soon to make a marked improvement. It is not claimed that education alone will qualify any person for the ministry. But it is an important aid; and those whom God has called to this work, will also feel that he has called them to accomplish as much as possible in the study of those sciences, which will tend to develop and strengthen their mental powers.

Lastly, Those whom God has called to the ministry will generally manifest more backwardness than forwardness, among engaging in the sacred office. They feel their weakness and their responsibility, and move forward with fear and trembling. Often it requires much encouragement, on the part of their friends, to induce them to labor in the sphere to which a sense of duty prompts them. Nothing but a love of souls, and a sense of their obligations to God would induce them to stand between the living and the dead, and endeavor to point perishing sinners to the Saviour.—*Rel. Tel.*

### Rev. W. M. Punshon in Chicago.

Rev. W. M. Punshon, whose visit to the Methodist Episcopal General Conference, at Chicago, as fraternal delegate, we mentioned last week, has been the lion of the conference and of the city. On Sunday week he preached in Crosby's Opera House. The event, and the strife to witness it, are thus alluded to by the correspondent of the Cincinnati *Gazette*:  
It was announced on Friday, that Mr. Punshon would preach in Crosby's Opera House on Sabbath afternoon at 3 o'clock, and that tickets of admission would be issued.—These tickets were distributed from a room on the third floor of the Methodist Church Block, on Friday afternoon at 3 o'clock. Before that hour the room was packed, and the stairways crowded down to the pavement, with an excited crowd clamoring for tickets, and at last demanded them, until it was feared that serious trouble might grow out of this irrepressible desire to hear the gospel. It looked, indeed, as if the kingdom of heaven, or something else, would literally suffer violence, and be taken by force. Chicago, however, could not be kept away from divine service by the weak invention of tickets. An enterprising genius issued about a thousand spurious ones, *fac similes* of the original, which were quickly taken up on the street at fifty cents apiece. I repaired to the opera house at 2 o'clock with some little timidity, knowing right well that an awful crush, and possibly a mob, would result from the sale of those bogus tickets. The street in front of the door was densely packed from side to side. I went in. The surging, crazy multitude could not be restrained by the few policemen present, and I found myself borne aloft by a force as irresistible as the great horsehoe fall of Niagara. In less than five minutes after the doors were opened the house was packed like a herring box, with an audience of not less than three thousand people; and when this congregation united in singing "Coronation," under the leadership of Philip Phillips, the effect was indescribably solemn and impressive. The sermon was equal to the great occasion, which is all the praise I need bestow upon it.

DRUNKENNESS IN THE SENATE.—The following is given on the authority of a clergyman of Brooklyn. How long will the country be disgraced by such men in high positions?  
"On Tuesday, the day when the impeachment verdict was to be given, I was in Washington, and desirous of learning the result, made my way to the Senate Chamber. Several of the gentlemen around me were speaking of the condition of three or four prominent Senators who had been for the last eighteen hours, or more, in such a state of beastly intoxication, that there was no chance of getting them into the Senate chamber, and the proposition was made to carry them there in a coach."

## Practical.

### Prayer-Meetings.

There may be considerable truth in the subjoined statement of "layman" in the *Advocate*:

I have sometimes gone to prayer-meeting with my mind and heart full of thoughts and feelings fresh from some dealings of God with me, or from my contact with the living world in which I have that day moved, and having been chilled and fixed immovable by my seat by a remark from the pastor like this: "I will read for our instruction the following portion of Scripture—and around this let our remarks tend to-night!" Then he follows up the reading of the Scripture lesson by a *few* remarks by way of introduction, say of twenty minutes or more, in which he goes over the whole subject suggested by the passage, which he alone has had the opportunity to examine, then coolly saying, "this is your meeting, brethren, please occupy the time," and continues the same business at the old stand, 167 Rue Mouffetard.

Now a Parisian paper relates that a short time ago a gentleman, who had noticed the above inscription, was led by curiosity to call at the address indicated. Having expressed his desire to see the Widow Cabochard, he was immediately ushered into the presence of a fashionably dressed and full bearded man, who asked him what was the object of his visit.

"I came to see the Widow Cabochard, sir." "Well sir, here she is."

"I beg pardon, but I wish to see the lady in person."

"Sir, I am the Widow Cabochard."

"I don't exactly understand you. I allude to the relic of the late Pierre Cabochard, whose monument I saw yesterday at the Pere la Chaise."

"I see, I see," was the smiling rejoinder.—"Allow me to inform you that Pierre Cabochard is a myth, and therefore never had a wife. The tomb you admired cost me a good deal of money, and, although no one is buried there, it proves a first rate advertisement, and I have no cause to regret the expense. Now, sir, what can I sell you in the way of groceries?"

### HINDOOISM.

Mr. Parushottam, a wealthy Hindoo, traveling in England writes thus from London to Madras:

Before my departure I had fully determined to continue to be a Hindoo, and nothing else, and as this could be done by a strict adherence to, and performance of, all the injunctions, rites, and ceremonies of my caste and religion, therefore from the moment of my going on board the vessel which was to convey me to England up to the time that I am now writing, my food has been prepared in a separate kitchen by my Hindoo servant, and the water I drink is pure from the fountain and untouched, and I have my meals apart from strangers, my daily ablutions have been regularly performed, and my prayers recited. Since my arrival in London I have been invited to entertainments given by gentlemen to whom I have been introduced, but all I partake of on such occasions are grapes, oranges, and other kinds of fruit, and a little milk, as that you perceive that nectar and fruits are under any circumstances unobjectionable.

Remarking on this the *Madras Times* says:

The model Hindoo dines with English gentlemen, partakes of fruit only, and retains his nationality. But let the fruit appear in the form of a dumpling, and he is a lost Hindoo! Other religions may be seated in the mind and soul—but the stronghold of Hindooism is the stomach.

A Hindoo may retain his faith against all argument, and against all violence, but mix a little bit of beef in his food, and his religion is gone! not that he renounces it, but that it repudiates him.

PEOPLE who like so much to talk their mind, should sometimes try to mind their talk.

### Sir David Brewster on Light.

The Rev. Dr. Longmair, of Aberdeen, in a lecture recently delivered on light, said he once had a conversation with Sir David on the properties of light, and, having referred to God as revealed under that symbol in Christ the light of the world, Sir David said: "Yes God is light."

And then they remarked on the inconceivable fact *a priori*, that three colors so distinct as red, yellow, and blue, when blended together, should produce pure white; that if any comparison of a truth so sublime as that of the Trinity could be admitted, it was surely to be found in this fact, rather than in such unsatisfactory comparisons as a triangle, &c., inasmuch as, although the three sides constituted one triangle, yet each side was not the whole, whereas here, as Sir David had just stated, each color was co-extensive with the whole prismatic spectrum; then nothing could be purer than light, as it was totally incapable of contaminating, and therefore became a striking illustration of the distinguishing attribute of the true God—His purity of holiness—that man, when created, must have been light—possessed of knowledge, purity, and consequently of happiness—that he had now become darkness; that darkness and light, as observed by Paul, could have no communion; that, in order to that fellowship with God, without which man could not be satisfied, the darkness must be made light; that none but He who hath said, "Let there be light, and there was light," could produce so great a change; that that light was to be found in Christ Jesus; that when the change was produced, we would give evidence of it by walking in the light as He is in the light where we have the doctrine of our progress and His unalterable perfection, &c.

### The Widow Cabochard.

It is well known that at the Pere la Chaise Cemetery, near Paris, there stands in a conspicuous position, a splendid monument to Pere Cabochard, grocer, with a pathetic inscription, which closes thus:

"His inconsolable widow dedicates this monument to his memory, and continues the same business at the old stand, 167 Rue Mouffetard."

Now a Parisian paper relates that a short time ago a gentleman, who had noticed the above inscription, was led by curiosity to call at the address indicated. Having expressed his desire to see the Widow Cabochard, he was immediately ushered into the presence of a fashionably dressed and full bearded man, who asked him what was the object of his visit.

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The Moravian missionaries in Labrador labor under very external disadvantage. This is painfully evident by little facts which their reports incidentally mention. In Zeor their harvest consisted of a barrel of potatoes, about the size of walnuts, and a plentiful supply of radishes, all raised in a little garden made of sand mixed with earth brought from a more southern soil. In Hebron the garden plot is at a great distance from the mission premises, as no sufficiently sheltered ground can be found near them; and, as it is, the garden must be kept constantly watered to prevent the gales from sweeping away the soil and its produce. In Unamak, Greenland, the missionaries have scraped off the turf over the pebbles, dried it and rubbed it in their hands, and carried it in barrels to the garden-plot, where it is spread thinly over a layer of refuse bone collected from before the doors of the Greenlanders' huts. Several years of such labor will finally accumulate a soil thick enough to dig up with a spade. The failure of a seal-fishery or of the ptarmigan hunt reduces them and their docile flocks almost to a state of starvation.

CONFIDENCE IN PRAYER.—Rev. John Milton Holmes, in a letter to his people, written from southern France, where he was resting in the hope that he might recover his failing health, thus expresses his faith in the efficacy of prayer:

I know that many are praying for me. I have felt your prayers. One Sunday evening, in Venice, I experienced, in an unwonted degree, the powers of the world to come. Sin was loathsome; Christ was precious.

Was it only a coincidence that, at that moment, as I afterwards learned, the children and teachers of the Sabbath-school were engaged in united, silent prayer that God would be gracious to their absent pastor? Was it not much rather the sweet fulfillment of the sure promise of our heavenly Father, that he will hear the cry of his children, and give good things unto them that ask them.

### Half of the Widow's Mite.

A gentleman called upon a rich friend for some charity.

"Yes, I must give you my mite," said the rich man.

"Do you mean the widow's mite?" asked the solicitor.

"Certainly," was the answer.

"I shall be satisfied with half as much as she gave," said the friend. "How much are you worth?"

"Seventy thousand dollars."

"Give me, then, your check for thirty-five thousand dollars; that will be half as much as the widow gave; for she, you know, gave her all."

The rich man was cornered. Covetous people try to shelter themselves behind the widow's mite, and under the cover of her contribution give meanly to the Redeemer's cause. Her example, indeed, rightly interpreted, would pluck selfishness out of the soul, and fill to overflowing the channels of true benevolence.

DRESSING FOR CHURCH.—Mrs. H. B. Stowe very fittingly says the following:

Very estimable, and, we trust, very religious young women sometimes enter the house of God in a custom which makes the acts of devotion in the service seem almost burlesque.

When a brisk little creature comes into a pew with hair frizzed till it stands on end in a most startling manner, rattling strings of beads and bits of tinsel, she may look exceedingly pretty, and, if she came there for a game of croquet or a tableau-party, would be in very good taste, but as she comes to confess that she is a miserable sinner, that she has done the things that she ought not to have done, and left undone the things she ought to have done—as she takes upon her lips most solemn and tremendous words, whose meaning runs far beyond life into eternity—there is a discrepancy which would be ludicrous if it were not melancholy.

FINE SPEECHES FOR BREAD.—The Saviour asked: "What man is there, who, if his son shall ask for bread, will give him a stone?" Ministers of the gospel often furnish the answer to this question. With too much truth the *Watchman and Reflector* says the following:

Sometimes we hear sermons where the preacher's aim seems to be to make a fine impression, to present a discourse faultless in structure and delivery; and this main idea crowds out the gospel—not intentionally, but none the less really. We listened, a Sabbath ago, to two sermons from the lips of one of our able evangelical ministers which, as addresses, were admirable, but as sermons, were failures, that is, if the object of preaching is to turn sinners unto Christ. And there been in the congregation a person anxious to know the way of salvation, he could not have learned it from the preacher. There was nothing of Christ, nothing of sin or a Saviour.

The real bread of life is what the famishing world wants. "Christ and him crucified" is the great central theme of the gospel, and no sermon is the true gospel sermon that has not this for its warp and woof.—*Telescope.*

ADVISING EDITORS.—The editor of our neighbor, *The American Churchman*, reviewing the situation as his paper comes out in handsome dress and quarto form, discusses in this wise on one phase of editorial experience:

As circumstances prevent our friends from coming to Chicago to take the matter in hand, and show us how a Church paper ought to be conducted, they do the next best thing—they send us advice. We have heaps of it. Never, perhaps, was supply so enormously disproportioned to demand. We have on hand at present, yet untouched, advice—good, sound, heavy, ponderous advice—enough to last us years to come. The beauty of this advice, however, is, that it universally neutralizes itself. The same mail will bring us earnest exhortations to travel four different roads at once—to advocate a half dozen mutually contradictory propositions—to take up this question as the one important question of the day, and to let it alone as an affair of no consequence whatever.

What can a poor, bewildered, advised editor do in such a case but just go on his own way, as if he had not been advised at all.—*Advance.*

A WORTHY EXAMPLE.—The king of Greece, though quite young, begins his administration very modestly. On the first Sunday after accepting the throne, he surprised the people by going to church on foot, accompanied only by a single officer. The ministers came out in their carriages, with coachmen and footmen in livery, but they saw the king on foot they dismissed their carriages, and walked to the church.—A throne had been prepared for him, which he would not occupy, saying that he wanted no parade in the house of God. He is unassuming, kind, and lives in a very plain manner.

Henry Ward Beecher's income for last year, as reported by the tax collector, was \$38,248. This includes his profits on Norwood, and the proceeds of other literary labors, together with his salary. It would appear from this that at least some clergymen are comfortably provided for in this world.

## Odds and Ends.

"Faith," said D. L. Moody, "has a very clear sight. By its aid Abraham looked forward down through a period of eighteen hundred years and saw the Saviour upon the cross. It has a very long arm, for it can reach up from earth to heaven and take the promises out from the hand of God. He is a rewarder of them that diligently seek him. Very frequently my little girl comes to me and says, 'Papa, I'm thirsty;' but she does not stop playing, and I don't get any water for her, because she does not ask as if she wanted it. By and by she comes again, but she does not stop playing, I don't get it for her; but finally when she comes to me and leaves her playthings and says, 'Papa, I want some water,' and won't let me go, I know that she is in earnest and I get it for her right off. Just so it is with God. We ask him for a good many things and he pays no attention to our asking because he knows we don't care much about it. But when we leave everything else, and go to him saying, Father, I must have this blessing, why he will give it to us."

ANECDOTE OF WASHINGTON.—Beneath a "spreading chestnut-tree," which the poet Longfellow has immortalized in song, "the village smithy stood," in Brattle street, Cambridge; that city being then (1775) a village. The tree is still standing.

In front of the building, a man was shoeing a horse; while the master of the shop, a respectable looking old man, well known and esteemed, stood by. Soon a gentlemanly stranger, on horseback, reined up, and made inquiry of the elder man. "Good-morning, sir; can you direct me to — street?" At the same time, he seemed intently observing the performance of the horse-shoeing, and remarked, "That is a thing I do not often see; for in my own State there is no need of shoes for a horse, on account of the mud."

"Ah!" replied the old man; "may I ask what State?" "Virginia, sir," replied Washington; for he it was, and he was about to assume command of the American forces as commander-in-chief. In after years, the honest smith loved to repeat this incident of the man who became so illustrious, as showing his respectful address and manner to one so much beneath him in station; for respect for the aged was a trait which marked Washington from his earliest years.

LITTLE MARY was discussing the great question with her mamma, when the following ensued: "Mama, will you go to heaven when you die?" "Yes, I hope so, my child." "Well, I hope I'll go too, or you'll be lonesome." "Oh, yes, and I hope your papa will go too." "Oh, no, papa can't go. He can't leave the store!"

We recollect of hearing of two New York ladies, one of whom was an attendant at the aristocratic Grace church, and the other at the humbler St. Paul's; that the former one, one Sunday morning, sent a request to the latter that she would go to church with her; to which her friend replied that she would be happy to do so, only she was dressed for St. Paul's!

Bishop Strachan, who died lately in Toronto, retained in his speech to the last many traces of the Aberdeenshire dialect, though he tried hard and long to rid himself of it.—It was amusing to hear him advise young Scotchmen to get quit, as fast as possible, of their "braid Scotch, for folk couldn't get on in Canada unless they spak' guid English."

HEATHEN CHARITY.—An American missionary says: "I never heard a heathen complaining of the amount he pays for the support of idolatry." O that we might also add, Christians prize their heavenly religion so highly that they never complain of what they are asked to give for the support and spread of Christianity. But, alas, every minister has heard the cry, "Too much begging in the church!"

An odd writer remarks: "A man who goes to law finds the court full of invisible books. He turns around to disembarass himself from one, and straightway he is caught by another. First his cloak and then the skirts of his coat, then his sleeves, until, ere, long, everything is torn from him, and, like a gypsy, he escapes because he is so stripped that there is no further hold upon him."

A little girl was lately reproved for playing out of doors with the boys, and informed that, being seven years old, she was too big for that now. "Why, grandma, the bigger we grow, the better we like 'em."

Napoleon once entered a cathedral and saw twelve silver statues. "What are these?" said the emperor. "The twelve apostles," was the reply. "Well," said he, "take them down, melt them, and coin them into money, and let them go about doing good, as their Master did."

A Quaker for the purpose of converting John Bunyan to his views of religious matters, visited him in Bedford jail and declared that by the order of the Lord he had sought for him in half the prisons of England. "If the Lord sent you," replied Bunyan, "you need not have taken so much trouble, for the Lord knows I have been a prisoner in Bedford jail for the last twelve years."

It is not the gold or the diamonds about a watch that keep time!



## THE AMERICAN LUTHERAN

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

Selinsgrove Pa., June 4, 1868.

We send this paper to a number of persons who have not hitherto been subscribers, but who, we trust will become so now. Ministers and others who think they cannot spare the money to pay for subscription, can obtain it gratis by sending the names of four new subscribers. Almost any person could secure four or more subscribers for the American Lutheran in his neighborhood or congregation.

### A Visit to McAlisterville, Pa.

It was made our privilege to visit McAlisterville, in order to assist Rev. A. Copenhaver at a communion season.

#### THE JOURNEY.

We might have reached the place by a ride in the stage at a distance of only twenty-five miles, but we preferred to go by rail road, a distance of over one hundred miles. We performed the journey in less time and with more comfort to ourselves. Passing over the Northern Central Railroad to Harrisburg, we there took the cars on the Central Pennsylvania railroad to Thompsonstown, where we were met by Bro. Copenhaver with his carriage. A pleasant ride of seven miles brought us to McAlisterville. We will not take up the time of the reader and the space of our paper by a description of the scenery along the course of the Susquehanna or the Juniata. Suffice it to say that it is grand. We will, however, allude to an acquaintance which we made with a party of

#### MINISTERS AND AMISH.

We have seldom entered the cars of the Penna. Central Railroad without meeting with men and women of the Tunkers, Amish, or Minister persuasion. These singular people can be readily distinguished by their dress and appearance. They originated in Germany many years ago, almost as early as the Reformation. They have existed as sects in Germany up to this day, although many of them have immigrated to this country. They are generally an agricultural people, and occupy many of the richest districts of Pennsylvania. Many of them are also scattered over Canada and the Western States. Like the Quakers, they make it a matter of conscience to retain the old style of dress that was in fashion two or three hundred years ago, and the men wear long beards. On this occasion there were large numbers of the Ministers and the Amish on the train. The Ministers were going near to McAlisterville, where they have a meeting house, and had a large gathering on last Sunday, and the Amish were going to Kishacoquillas Valley, in Mifflin county, where they were going to hold a general convention, composed of delegates from various parts of the United States and Canada. We entered into conversation with a number of the men.

We found them to be an illiterate, prejudiced, self-righteous set of people, and under their simple garb, we thought we could discover a good deal of pharisaical pride; by which they elevated themselves far above Christians of other denominations, who listen to a preached gospel from an educated ministry. To most of our questions about their doctrines and usages, and wherein the Tunkers, Ministers and Amish differ from each other, we obtained the following answer, "Ich was net." "I don't know." We conversed with quite a number of them and the most intelligent one among them, finally told us that he thought there was very little difference in their clothing or doctrine, that the Tunkers however, differed something about the mode and the subjects of Baptism, and also in the wearing of the beard. The Ministers also appear to be making some progress, as they have a printing establishment for the publication of papers and books, and are now establishing a school for the education of their ministers, which things the Amish and the Tunkers regard as dangerous and sinful innovations. These sects are the real representatives of old Fogyism in the christian world. We hope the advancing light and progress of the nineteenth century may also reach them yet.

#### MCALISTERSVILLE

is a quiet little village in Juniata county. A flourishing Lutheran congregation has been gathered here, served at present by Rev. A. Copenhaver. Bro. C. is laboring faithfully among this people since last fall, and thus far his labors have also been blessed with success. We preached to the people in both the German and the English language, and enjoyed a most interesting and profitable communion among them. For their kindness, and especially for the kind hospitality which we enjoyed in the parsonage, we would hereby return our sincere thanks. McAlisterville is distinguished as the location of one of

#### THE SOLDIER'S ORPHAN SCHOOLS.

On Sunday afternoon, we visited this school and enjoyed the privilege of addressing the children. We had visited this school on former occasions and were pleased to observe the progress which the children were evidently making intellectually, physically, and we trust also morally. An additional building has been erected, the grounds have been beautified and an appearance of neatness and cleanliness pervades every department of the Institution that we visited. The State of Pennsylvania is carrying on a most noble charity in thus educating and providing for the orphans of the soldiers who died in defense of their country. We here had the pleasure of meeting with

#### COL. G. F. McFARLAND

Superintendent of Soldier's Orphans in the State of Pennsylvania. A more suitable person for this responsible position could not have been found in the State. An educator by profession, who exhibits in his mutilated body the dreadful sacrifices he has made for his country, he enters with a perfect enthusiasm into the education of and care for the orphans of our soldiers who have fallen in battle or died in the hospitals or prisons. He is still perfecting these schools more and more. The children who have remained a term of years in these schools will if the in-

structions are faithfully obeyed come forth out of them not only with a good education, but also with habits of industry and economy, two very essential elements of success in life. Their moral and religious training, as far as we can judge, is most excellent. It may be gratifying to our readers to learn that Col. McFarland has made arrangements with us to have the AMERICAN LUTHERAN sent to all the Orphan School in the State, fifteen in number, and that the soldiers orphans all over the State will have the opportunity of perusing its columns. God bless the orphans in these schools.

## Editorial Correspondence

### Home Again.

After an absence of a quarter of a century I once more visited the home of my birth. Everything seemed strange. It is not as it was, and yet traces of the old landmarks were clearly defined. I expected to see everything as it was when I left, without making allowance for the change of time. The old house, much out of repair, still stands. The barn is in its place. But what singular emotions arise in my mind as I look over the whole place. I was spell-bound. The garden and the beautiful peach trees that skirted it, are all gone. The apple tree at the end of the porch, the delicious fruit of which was so pleasant to us boys, is also gone. I remember too, the long bed in the middle of the garden altogether devoted to flowers, the centre of which was alternately dotted with tulips and sweet williams. All gone! Silent earth! Thou speakest no more of the silent rose, the jessamine and the sweet briar. All are razed level with the ground.

Here it was, in this quiet, lovely spot, that the light of heaven first saluted my tiny eyes. Here I first looked in love to the summer sky. Here the dew gleam from the grass laid a spell upon my youthful heart, which will never be corroded by time nor change. This charm to me is precious; it is sacred. Bought in spirit I must run from room to room. I must see the old fashioned fire hearth, around which the family spent so many happy evenings. The music of three old fashioned spinning wheels was the entertainment, to say nothing of our dreams of our chase after the rabbits and foxes. Oh, yes! I must see the old spring. It is seven feet deep and it flows as sweetly and purely as ever. Oh no, it is not old, it is new, and fresh, and clear as ever. Never did water taste sweeter. But alas, a dark memory comes over my mind here. A dear little niece of ten summers, bright and gay as the opening rose bud, in her playful mood, fell into the spring and yielded her young life to the quiet water. She is rescued—but too late. Her cheek, once so fresh and rosy, is pale now, and her sweet voice is silent. The first death I ever saw. This, too, made an indelible impression on my heart.

But I must see the old clapboard roofed school house on the State line between Ohio and Pennsylvania. This was a primitive building. Not a nail or piece of glass were introduced into it. One log was sawed off near each corner, little upright sticks were fastened between the logs, and oiled paper was pasted on, to give light to the pupils. A floor of half a tree roughly dressed was laid for the girls and the bare earth for the boys. This too is gone. But retentive memory recalls many associations of my juvenile days. Here I took my first lessons in old Dilworth, and here I committed the rules of grammar in the compendium of Kirkham. For this start in the English Grammar, many thanks to a very delicate, fragile, tho' beautifully blue eyed young yankee girl. Her assiduity, was equal to her beauty and thus she won a love within me to love what she loved, a taste for letters.

This tender charm of my youth becomes intensified by this visit to the home of my birth. Tho' sadly changed. It looks dreary, untidy and rude; yet it was the home of my birth. It was once the home of my sainted parents, who opened out these forests and sacrificed their lives for the benefit of those who come after them. It was the home where one form, above all others, hovers around me more dearly than any other. It is the form of my dear mother. She was truly the companion of my youth. To this day, though long since dead, her instructions and happy, pleasant voice, are as vivid in my memory as ever. Thousands of incidents crowd upon me, the utterance of which might be tedious and unprofitable. Still I must say as a tribute to one who has done so much for me, in a very short time, (having left the parental roof at thirteen years of age) that whatever I may have been in the past, I owe it, under God, to the pure spirit of my mother.

My heart longed around the home of my youth, as we left. Through the kindness of Bro. S. Wagoner, of Washingtonville, Ohio, I was permitted to enjoy this pleasant visit. This visit was a gratification, and yet also a sadness. No traces of family ties, nor neighbors were left. The past generation are all gone. People that I know not occupy their places. So uncertain is life.

"Here, no familiar look I trace,  
I touch no friendly hand;  
No child laughs kindly in my face—  
As in my own familiar land."

But still we linger around the old homestead and ramble through the wild wood and bless God for the day we first saw the light in this lonely spot.

"Tender memories round thee twine  
Like the ivy green round the pine  
Over land and sea we may roam  
Still will I cherish thee, my own dear home."

Mr. John Magee, who died recently in the State of New York, had amassed wealth amounting to about \$40,000,000, chiefly the proceeds of his ownership of Pennsylvania coal mines and of lines of railroads leading directly thereto. Mr. Magee commanded life penitence. Among bequests made by him, we notice the sum of \$30,000 to the American Bible Society, an equal amount to the American Tract Society, and other sums to various other objects.

THE SYNOD OF CENTRAL PENN'A. will convene at Pine Grove Mills, Centre Co., Pa., on the 24 Tuesday evening (9th) of June 1868.

Rev. D. Sell, the pastor loci desires to inform the brethren of Synod that there will be conveyances at Spruce Creek Station on the Pennsylvania R. R., and at Bellfonte to bring ministers and delegates to the place of meeting. They will have to take the early trains as the teams will leave the Stations at noon on the day of meeting. All visiting brethren are requested to inform the pastor loci of their coming.

Daniel Kloss, Pres.

Anniversary exercises of the Lutheran Sabbath School of Selinsgrove Pa.

Although not quite nine months have elapsed since the Sabbath School in connection with the Evan. Luth. church of Selinsgrove held anniversary exercises; it was thought proper to fix upon a regular time for this purpose corresponding with the Synodical year, and just preceding the closing exercises of the school located here. The last Sabbath of May has therefore been decided upon, and this interesting ceremony took place last Sabbath evening in the church. It was truly a delightful time, all seemed pleased and gratified. While the children have done well in gathering money and in performing their parts in the exercises, too much credit cannot be given to the officers and teachers for their energy and devotion in the noble work.

The pulpit of the church was beautifully decorated with spruce and flowers of varied sizes and beauty. An arch of evergreens was formed over the pulpit, and from its base to the centre of the arch stood a cross with flags prepared for bouquets, corresponding with the number of classes. Back of the pulpit, and high enough that the whole congregation could plainly see, was a large wreath encircling the word "LOVE." At an early hour the church was well filled, leaving the entire centre blocks for the school, which was not sufficient to hold them all, making it necessary that others should be appropriated for that purpose. As each class was called, two of the number, brought forward their offering to benevolent purposes enclosed in envelope, together with their motto, and a beautiful bouquet which was placed in the cross. After all the classes had been called, there stood before the audience a magnificent array of flowers in the form of a cross. At the presentation of each motto and contribution, suitable remarks were made by Rev. Dr. Ziegler, Professors Born and Dornier and the pastor, Rev. M. L. Shindel. After the completion of the cross, and its design explained, two verses of the 133d hymn were impressively sung, "Alas and did my Saviour bleed." We propose to give a synopsis of the exercises:

Opening hymn—"Children's Te Deum." Prayer by Dr. Ziegler, concluding with the Lord's Prayer joined by the entire school. Hymn—"Give, said the little stream." This inspiring piece being concluded, the following address was delivered with fine effect by Master George Wagenseller:

#### CHRISTIAN FRIENDS:

You have just listened to one of our beautiful Sabbath School hymns. Happy voices have joined in singing it. We think it is pretty, because it contains such good sentiments and expresses the spirit of Christ and His gospel.

The little stream gives life and beauty wherever it flows. It makes the flowers bud and blossom by its side and in its winding course murmurs its Maker's praise. The little rain-drop comes down from the clouds and gives its cheering influence, and raises the drooping flower. It wets the tiny leaf of the rose and glistens in the sunshine. It falls upon the mountain and in the valley—on the forest and in the field—on the crowded city and the country village, and as it falls it seems to say "Give, oh give."

The Sun gives his light by day—the pale moon her light by night, the stars twinkle in far off beauty for our benefit and pleasure, the earth is constantly giving and all nature is resplendent with God's glory, and upon every breeze is wafted—"Give oh give."

Far above all created things, though beautiful, is Man. He has a soul that bears the image of God. He has been made the honored instrumentality for extending the kingdom of Christ on the earth and preaching the gospel to every creature. We, as a small portion of that grand army of Sabbath School teachers and scholars are anxious to do our part in this great work of preaching the gospel. While it is true, we cannot do much, we may do a little. While many of us cannot stand in the pulpit and preach, or go as missionaries to those distant countries where there are no Bibles nor Sabbath Schools, yet we can pray for them, and we can do as the little streams and the little rain-drops—give our money to this noble work.

As a Sunday School we have been gathering, in our boxes, for the last nine months a few dollars, which we hope may cheer the heart of some missionary at home and across the wide ocean, or send the Bible to those who have it not and enable them to learn of God and a Saviour; and now, here, on this delightful occasion we call upon you as parents and friends to help us. We have been taught that "God loveth a cheerful giver" and this truth more than pays us for what we do.

We believe, as we are taught, that it is more blessed to give than to receive; and if you don't believe it, just try it.

It has been said that he that giveth to the poor, lendeth to the Lord. Now if you like that kind of security down with the dust.

"Give them, for Jesus give,  
There is something all can give,  
Oh, do as the streams and blossoms do,  
And for God, and others live."

Let us not be selfish—let us not live for ourselves only, but also for our fellow men and for the glory of God. Oh live and act here that we may look for a glorious reward in heaven.

NAMES OF CLASSES, THEIR MOTTOES AND CONTRIBUTIONS.

Infant Class.—Mrs. Kate Schoch, Design. A shepherd with lambs, trees, fountain, very beautifully and ingeniously prepared. Motto,

"Feed my lambs." Contribution, \$9.

#### FEMALE CLASSES.

No. 1. Mrs. Sarah Miller, Motto, "We love the Bible." Contributed, \$5.10.  
No. 3. "Florence Nightingale," by Mrs. Cary. Motto, "Her example worthy of imitation." Contributed \$7.30.

No. 4. "Dilem," by Miss Kate Schoch. Motto, "Thou shalt be a crown of joy in the hand of the Lord, and a royal diadem in the hand of thy God." Contributed \$10.

No. 5. Hope, by Miss Annie Lloyd, Motto, "Which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil." Contributed, \$2.65.

No. 6. Little Cross Bearers, by Miss Abbie Schoch, Motto, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." Contributed \$3.25.

No. 7. Faith, by Mrs. Mary Schroyer. Motto, "Whosoever shall call on the name of the Lord shall be saved." Contributed \$4.28.  
No. 8. Perseverance, by Mrs. Carrie K. Wagenseller, Motto, "Perseverantia vincit omnia." Contributed \$2.20.

No. 9. Little Missionaries, by Mrs. Libbie Burkhardt, Motto, "We are but young, yet we can bring, Our motto to thee, great God our King." Contributed \$5.03.

No. 10. Charity, Miss Ada Wagenseller. Motto, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Contributed \$5.

No. 11. Cheerful Givers, by Miss Eltie Ziegler, Motto, "Save all, earn all, give all you can." Contributed \$2.

No. 12. Cleaners, by Miss Lou Waters. Motto, "Gather up the fragments that nothing remain." Contributed \$4.37.

No. 13. Little Dew Drops, Miss M. E. Gilbert, Motto, "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Contributed \$6.

No. 16. The Living Well, by Miss E. C. Rathrauf, Motto, "Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." Contributed \$7.25.

#### MALE CLASSES.

No. 1. General Synod, by R. H. Shindel, Motto, "United we stand, divided we fall." Contributed \$10.25.

No. 2. M. L. Shindel, by Jon. Reitz, Motto, "And we beseech you brethren to know them which labor among and are over you in the Lord, and admonish you." Contributed, \$115.24.

No. 3. Benjamin Kurtz, by C. P. Kistner, Motto, "Though dead, yet he speaketh." Contributed \$12.

No. 4. Temperance, by P. S. Albert, Motto, "No drunkard shall inherit the kingdom of heaven." Contributed \$17.70.

No. 5. Reuben Weiser, by M. L. Wagenseller, Motto, "An inveterate enemy to symbolism." Contributed \$25.25.

No. 6. Timothy, by T. Anker, Motto, "Let no man despise thy youth." Contributed \$3.25.  
No. 7. Philip Melancthon, by H. E. Miller, Motto, "The worthy associate of Martin Luther in the glorious work of the Reformation." Contributed \$4.51.

No. 8. Band of Hope, by A. M. Cary. This class had a long and beautiful motto in poetry. Contributed \$4.

No. 9. Peace Makers, by Benj. Schoch. Motto, "Blessed are the peace makers, for they shall be called the children of God." Contributed \$6.

No. 10. Olive Branch, by F. J. Schoch. Motto, "And the dove came into him in the evening, and lo, in her mouth was an olive leaf plucked off." Contributed \$11.05.

No. 11. Joseph, by M. S. Schroyer, Motto, "And Joseph said unto them the third day, this do and live, for I fear God." Contributed, \$1.52.

No. 12. The Little Workers, by Miss Phoebe Eckelman, Motto, "Try, try again." Contributed \$1.22.

No. 13. The Brothers, by J. M. Emerson, Motto, "For one is your Master even Christ, and all we are brethren." Contributed \$5.83.

No. 14. Eon, by Professor T. F. Garver, Motto, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever." Contributed \$20.50.

No. 15. Martin Luther, by J. G. L. Shindel, Motto, "Justification by faith." Contributed \$26.50.

Master Reuben Born contributed \$1, Mr. T. B. Evans, \$2, Miss Annie Wagenseller, \$5 etc. The entire amount of contributions running up to the handsome sum of \$325.96.

#### OFFICERS OF THE SCHOOL.

Samuel J. Burkhardt, Superintendent.  
H. C. Halthcox, Asst. Superintendent.  
Col. W. F. Wagenseller, Secretary.  
George I. Stahl, Asst. Secretary.  
W. F. Eckbert, Librarian.

We cannot close this statement without congratulating the teachers, scholars, and parents on this most happy and encouraging event. While in some cases the amount is small, yet we have reason to believe that they did the best they could; and from what we saw and heard a much larger sum may be expected from them at the close of another year. We think all have done well; and no doubt feel well. We say to all well done. God bless you and give you grace to continue in the faithful discharge of your christian duty—all your hearts with His love and finally bring you to the enjoyment of everlasting happiness in heaven.

The happy termination and pecuniary result of this anniversary of the Sabbath School of the Evangelical Lutheran Church of Selinsgrove is made a subject of profound gratitude to God by

An Observer.

Selinsgrove, June 1st. 1868.

A Pittsburg paper tells how two thieves met a gentleman walking the streets late at night with a box under his arm, and undertook to show him to a hotel. They relieved him of his box, and ran off with it. The gentleman was a naturalist, and his box contained four rattlesnakes. Fancy the thieves' emotions when investigating their prize.

#### Address of Rev. G. F. Stelling.

Rev. Stelling, delegate of the General Synod to the General Assembly of the Presbyterian church, addressed this body in the following manner:

Mr. Moderator and Christian Brethren: I come here fresh from the meeting of the General Synod of the Lutheran Church in the United States. At this meeting, which closed its sessions a few days ago in this very city, I was honored with the commission of bearing to you its fraternal greetings. I could not have been chosen to discharge a more pleasing duty. And I perform it the more cheerfully to-day, for the reason that we were ourselves greeted by your own representative, who, in words most befitting, extended to us your heartfelt and Christian sympathies. Indeed, from the spirit of that delegate, and from the spirit of the opening discourse of your ex-moderator, and from the spirit of every prayer and address made in my hearing during the sittings of this Assembly, I am driven to conclude that cold, and exclusive, and bigoted must be the hearts that cannot fraternize and fellowship with you. The General Synod, I am proud to say stands upon a basis characterized by the broadest catholicity. Discarding the narrow dogma that the Lutheran Church is the Church, we recognize all other denominations of evangelical people as sister denominations, who, though distinct from us, are yet parts of that one true Church which our blessed Lord redeemed with his own precious blood. In the name of that General Synod, therefore, I greet you as brethren beloved in Christ, and express to you, for its members and friends, its reciprocal regard and affection.

The meeting which we have just closed was a very delightful one. Perhaps the largest and the happiest Lutheran convention ever assembled upon this continent, was that of which I have just spoken. It was truly a convocation of brethren, bound not simply by ecclesiastical ties, but also by the still stronger bonds of Christian brotherhood. We came together in peace—we transacted our work in peace—we parted in peace. To you this latter remark might appear strange. But had you felt, as did we, the fatigue of years of unhappy conflict, you would be able to understand it. Will God forbid that I should impose upon you the unpleasant tale of our family broils. I do not wish to take advantage of my position here, and solicit your sympathies and prejudices by attempting to show that in this conflict the General Synod was right and her enemies wrong. This would be as dishonorable to myself as it would be unjust to those who have been in controversy with us. I simply desire to state that the General Synod has at length become liberated from her last enemies. Two years ago they withdrew from us. "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us; but they went out, that they might be made manifest that they were not all of us." Within this same organized body there was one end with two opposite methods. Since, however, no two can walk together except they be agreed, so these two methods could not work together, not being agreed. Hence has come disruption. Out of one have come two; and another grand division of Lutherans has been added to the several grand divisions that already existed in this country. Having thus failed to decide this controversy by the facts of history, by the logic of debate, by the teachings of the Holy Scriptures even, the General Synod henceforth intends that these two methods shall establish their claims to true Lutheranism by their own respective practical working. The end we seek to accomplish is, the glory of God in the salvation of the world. Our President, upon taking the chair, expressed this well when he said: "We have arrived at this period in the history of the Church, when it is definitely settled what we are to believe, and we can now turn our whole attention to this principal question: what is best adapted to the upholding of the Redeemer's kingdom? The question is not now: what do we believe? Do we hold to the Augsburg Confession of Faith? But it is: how shall we best fulfill our mission as ministers of Christ?" From this time forward therefore, Mr. Moderator, we mean more diligently to do the work which the Great Master has assigned us. We intend as our "Father's business." We are willing to have our method tried by what it can do for the kingdom of heaven. And I think I utter the sentiment of every friend of the General Synod, when I say that, so far as we are concerned, we shall "fight it out on that line," if it takes us till the Millennium.

But now, whilst these separating tendencies have been going on in the Lutheran church, it affords us pleasure to know that uniting tendencies are going on in the Presbyterian church. And since ours have finally ended in disruption, we pray that yours may ultimate in union. When bodies cannot agree, it occurs to us they had better remain apart; when bodies may agree, they ought to come together. We have heard that large majorities in both the assemblies now in negotiation have declared, through their joint committee, that there is no longer any occasion for disagreement, and as a natural consequence, no longer any occasion for separation. Besides this declaration, there has gone up toward heaven, both from Harrisburg and from Albany, at the identical hour of the day, the voice of prayer—a voice formed by the blending of hundreds of voices—that He, who by his sacrifice broke down the middle wall of partition between Jew and Gentile; that He, who by his blood tore away the veil between God and man, would also remove whatever barriers may yet lift themselves up between you, and permit you at last to dwell together in one common fold.

Need I tell you, Mr. Moderator, that the General Synod of the Lutheran Church rejoices in the hope of such a consummation? Need I say that these prayers, which ascend so fervently from your hearts, find a hearty response in our own? I trust that we shall look upon such an event in other than a sectarian light. For may we not believe that, what would be the strengthening of our christianity's power? May we not believe that, the

same consolidation which would increase the influence of Presbyterianism, would also, at the same time, increase that needed influence which arrays itself against the alarming influence of sin and the devil? We do believe it. We are not much afraid that, out of any Protestant denominational strength that may be formed, another religious despotism would arise. And hence, if, in the providence of God, such a union as you contemplate shall be attained, what could we say but—"Amen and Amen?"

Mr. Moderator, you will please excuse me. If I am troubled with *union on the brain*, then there are many of you that are afflicted with the same distemper! Who knows what might not be the result of such a coalition on the part of the Old and New School Assemblies? During our late political struggles, many opposed the secession of the State on the ground, that if that right were conceded to one, it would necessarily concede it to all the rest. In such an event the bond that held the States together would be but a rope of sand, since secession might go on to the breaking up of the entire Government. Might not the same kind of an argument be used here, only in the opposite direction? The union of the Presbyterian churches might inaugurate the union of other churches. May be the different families of the Methodists would catch the spirit; may be the Baptists would. May be that even we Lutherans, after a much shorter experience than thirty years, would follow the example, and forgetting differences that are merely non-essential, embrace each other once more as brothers of the same household of faith! Who knows whether this process would not stop even here? Might not still grander divisions of the Lord's hosts, now passing under different names, see clearly enough to lay aside *distinctive* and assume *common* denomination, thus breaking in upon the boundary of sect itself? We are none of those that cry "union! union!" and seek to precipitate the utter demolition of various church names. We simply follow where Providence leads. And if he should see fit, in his own way, and in his own time, "to overturn and overturn," until he gets us all *where* he wants us to be, and *what* he wants us to be, we shall be the last to put a block under the wheel of the chariot by which he shall drive us on to it. To say the least, Mr. Moderator, we need to come nearer together as followers of the same Lord and Master. In these last days perilous times are coming. The indications are that the enemies of an evangelical Christianity are training and mustering their forces for another determined onset upon the Church of Jesus Christ. The victories of the cross have not been peaceful hitherto; we can scarcely expect that its final victory will be. Perhaps since anti Christ is concentrating, Christ may be going to concentrate. By having the organization of the Church simplified, the power of the church may be magnified; and by having the power of the Church magnified, the ultimate triumphs of the Church may be gloriously won. Then that "end" may come when Christ shall have delivered up the kingdom to God, even the father; when he shall have put down all rule, and all authority and power—when all things having been subdued unto him, the Son also himself shall be subject unto him, that God may be all in all. Let us, therefore, take unto ourselves the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand.

Mr. Moderator, there are no other points upon which I desire to speak to-day. May God bless you, my dear brethren, and crown your present deliberations with the fruits of abundant success. I am authorized to express the hope that the ecclesiastical correspondence between your Assembly and our General Synod will be continued. We shall be happy, sir, to hail a delegate at our next convention to be held in Cincinnati, in May, 1869.

At the conclusion of Rev. Mr. Stelling's address, the Moderator responded in a few very feeling remarks. The occasion was one of rare interest to the vast audience present.

## ONLY.

Only one drop of water at a time that had found its way from the mighty ocean through the dyke, and was slowly wearing a little channel. Only one drop! Yet if that little child in her morning ramble had not noticed it, who can tell what the terrible result might have been?

Only a stray sunbeam! Yet perchance it had pierced some wretched abode, gladdened some stricken heart, or its golden light found its way through the leafy branches of some wild wood, kissed the moss-covered bank where the tiny violet grew, and caused a rich shade of beauty to adorn its lovely form.

Only a gentle breeze! But how many aching brows hath it fanned, how many hearts cheered by its gentle touch!

Only one stray bullet that pierced the lone soldier-boy as he trod the lonely midnight road, faithfully guarding the precious lives entrusted to his keeping; and the life-blood slowly ebbed out, and the morning sunbeam fell upon the face of the dead.

Only a sentinel! And yet one soul more had passed from its earthly tenement to meet its reward at the hands of a merciful God.

Only one drop of ink! And yet it carried the news of death to anxious ones at home, and caused the tear of anguish to trickle down the furrowed cheek of a widowed mother.

Only a frown! But it left a sad, dreary ache in that child's heart, and the quivering lips and tearful eyes told how deep he felt it.

Only a smile! But ah! how it cheered the broken heart, engendered a ray of hope, and cast a halo of light around the unhappy present; made the bed-ridden one forget its present pain for moment as it dwelt in sunshine of joy, lived in the warmth of that smile.

Only a word! But it carried the poisonous breath of slander, assailing the character.—Oh! how it pierced the lonely heart.

Only one glass! And how many have filled a drunkard's grave through its influence. How many homes made desolate. How many bright anticipations of a happy future blasted by its blighting influence.

Only a mound in the quiet church-yard, and yet it speaks volumes to the stricken ones—Some home has lost a light! some home circle has a vacant chair!

Only a child, perhaps, yet "of such is the kingdom of heaven."

Only a cup of cold water was given in the name of a disciple, but it is not forgotten.—Then toil on, Christians; yours is a glorious work; hope on ever, for yours is a bright reward.

One soul snatched from the ways of sin and degradation through your feeble efforts coupled with the grace of God will add lustre to your crown of glory, and speak more for your happiness hereafter than a life of selfish works.

Only a prayer, and yet it calls to you for help. It calls for good raiment and food; and Christians, shall we not through the grace of God answer that prayer? God grant it in his mercy.

Only a lifetime, a short day in which to prepare for death, for "as death overtakes us, so judgment will find us." Let us then gird on the armor anew and press on, the hope of a brighter hereafter being our talisman, using the weapons of prayer, lest we enter into temptation, and lose the rich reward of Him who is faithful even unto death.—N. W.



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.

That Iron is as valuable as Medicine has long been known, but it is only since the preparation of it in the particular form of Ferruginous Syrup was discovered that its full power over disease has been brought to light. Its effect in cases of dyspepsia and debility is most salutary.

#### The One Cherished Sin.

Often from my window on the seashore, I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favorite breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is, that when the tide rises, it rises; and when it ebbs again, it sinks; but advances not—Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord scarcely visible, enchants it, and will not let it go.

Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go, but leave them as before. Ordinances come and go; ministers come and go; means, privileges, sermons, move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchants the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the Spirit of all grace to fill your every soul, and wait your onward over the ocean of life, to the haven of everlasting life.

#### The Frightful Roll.

It is recorded of Luther, that during a serious illness the evil one seemed to enter his sick room, and looking at him with a triumphant smile unrolled a vast roll which he carried in his arms. As the friend threw one end of it on the floor, and it unrolled itself with impetus he had given it, Luther's eyes were fixed on it, and to his consternation he read there the long and fearful record of his own sins, clearly and distinctly enumerated. There stood before his very eyes, "the sins and offences of his youth," and all his "transgressions in all his sins."

There they were in letters as black as he felt his sins to be, and as plain as they would be if God should set them before him in the light of his countenance. His heart failed him, as he looked. The stout heart never quailed before man—the firm honest eye, which could look carnivals and bishops, princes and palatine, in the face, did quail before that ghastly roll. His sins took such a hold upon him that he was not able to look up.

Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten. The blood of Jesus Christ, his Son, cleanseth us from all sin!" and as he said this the "accuser of the brethren" and his heavy roll of "lamentation and mourning, and woe," disappeared together.

#### MARRIED.

On the 26th of May, by Rev. A. W. Lentz, Mr. Alexander Dunlap, of Nesbit, Pa., to Miss Adeline Keiffer, of Montgomery Station, Pa.

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.

Dr. WISTAR'S BALSAM 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 WHEATON, Esq., Depot Master at South Royalton, Mass.  
"In the Spring of 1858 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 medicinal 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 Balsam of Wild Cherry, and, before using two bottles, the effect was almost magical. My cough entirely left me, the night sweats deserted me, hope once more had elated my depressed spirits, and soon I had attained my wonted strength and vigor. Thus has this Balsam, 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 STEPHEN 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, Cancer, Syphilis, Salt Rheum, &c., &c., is Dr. Allen's 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. Dinwiddie, Proprietor, No. 36 Dry St., New York. Sold by all Druggists.

#### RESTORE YOUR BEAUTY.

Hollow cheeks, emaciated forms, dark circles around the eyes, pimples, &c., cured by the use of VERRILL'S VITAMINE. Was never known to fail. However thin you are, the Vitamine will cause the hollow cheeks and shrunken form to fill up with healthy flesh, restoring beauty of form and color. It is harmless. Satisfaction given, or money refunded. \$1.50 per box, sealed, by mail. Address, WM. POWELL & CO., L. Box 15, Troy, N. Y. May 7-ly

#### BOOK AGENTS WANTED FOR HOWLAND'S GRANT.

AS A SOLDIER AND A STATESMAN.

An accurate history of his Military and Civil Career. In one large octavo vol., nearly 650 pages, finely illustrated. Agents will find this the best book to sell at the present time. The largest commission given. We employ no General Agents, and offer extra inducements to canvassers. Agent will see the advantage of dealing directly with the publishers. For descriptive circulars and terms address, J. B. BURR & CO., Publishers, Hartford, Conn.

Itch! Itch! Itch!!!  
SCRATCH! SCRATCH! SCRATCH!!!  
in from 10 to 18 hours.

Wheaton's Ointment cures The Itch. Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Tetter. Wheaton's Ointment cures Barbers 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 WHEATON & POTTER, No. 170 Washington St., Boston, Mass.

For sale by all Druggists. Boston, Sept. 1867—sp. notice 1 yr.

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, LUSTROUS, AND SILKEN. It is a splendid hair dressing. R. P. HALL & CO., Nashua, N. H. Proprietors.

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumed for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession, when his case appeared hopeless. He is the only physician who has used it in his own person, or who has destroyed the confidence in all others induced him to hazard the experiment. To those suffering with any disease of the Lungs he proffers a treatment he confidently believes will eradicate the disease. Patients to 50 per bottle or \$3 a half dozen, sent by express. Send for circulars or call on Dr. R. BOYNTON JACKSON, No. 250 North Tenth Street, Philadelphia. may28 1868 1y.

#### 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.

A CLEAR, SMOOTH SKIN, and Beautiful Complexion free from all the impurities of the Concentrated Extract of Sarsaparilla. It removes black spots, pimples, moth-patches, and all eruptions of the skin.

IN THE SPRING AND SUMMER MONTHS, the system naturally undergoes a change, and HELMOLD'S Highly Concentrated Extract of Sarsaparilla is an assistant of the greatest value.

YOUNG LADIES, beware of the injurious effects of Face Powder and Washes. All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have a fresh healthy and youthful appearance, use HELMOLD'S Extract of Sarsaparilla.

NOT A FEW OF THE WORST DISORDERS that afflict mankind arise from corruption of the blood. HELMOLD'S Extract of Sarsaparilla is a remedy of the utmost value.

HELMOLD'S EXTRACT SARSAPARILLA cleanses and renovates the blood, instills the vigor of health into the system, and purges out the humors that make disease.

THOSE WHO DESIRE BRILLIANCE OF COMPLEXION must purify and enrich the blood, which HELMOLD'S Concentrated Extract of Sarsaparilla invariably does. Take no other.

HELMOLD'S HIGHLY CONCENTRATED FLUID EXTRACT SARSAPARILLA ERADICATES Eruptions and Ulcerative Diseases of the Throat, Nose, Ears, Skin, and Scurvy, which so disfigure the appearance, purging the evil effect of mercury, and removing all taints, the remnants of disease, hereditary or otherwise, and is taken by adults and children with perfect safety.

Two Tablespoonsful of HELMOLD'S Extract of Sarsaparilla, added to a pint of water, is equal to the Lisbon Diet Drink, and one bottle is equal to a gallon of the Syrup of Sarsaparilla, or the decoctions as usually made.

HELMOLD'S CONCENTRATED EXTRACT OF Sarsaparilla is the great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most certain and safe remedies. It is a comparison with the properties as set forth in the United States Dispensary.

My laboratory for the manufacture of Fluid Extracts has been visited by thousands of physicians and druggists from all parts of the United States, and the mode of preparation received their unanimous commendation.

HELMOLD'S Highly Concentrated Fluid Extracts are pleasant in taste and odor, and immediate in their action.

None are genuine, unless done up in the steel engraved wrapper, and signed, H. T. HELMOLD.

The proprietor was compelled to adopt such a wrapper, because of the growing popularity of his articles, and to prevent spurious and dangerous counterfeits.

H. T. HELMOLD, druggist, of eighteen years' experience, and manufacturer of HELMOLD'S Genuine Preparations.

Principal Depots—Helmold's Drug and Chemical Warehouse, No. 594 Broadway, New York; next Metropolitan Hotel; and No. 101 Broadway, N. Y. Price \$1.25 per bottle, or six bottles for \$6.50. May 21-6m.

GRANT & COLFAX, AGENTS WANTED FOR THE BEST LIFE OF GRANT by Hon. J. R. Headley, Now ready, \$1.50. An authentic LIFE OF GRANT, which we give to our subscribers free of cost. TREAT & CO., Publishers, 65 Broadway, N. Y.

AGENTS WANTED.—Male or Female, to sell a new and splendidly improving, "FROM SHORE TO SHORE," suggestive of Life's Journey from Childhood to Old Age. A perfect gem. Address, B. B. RUSSELL, Boston, Mass. May 21-6w.

#### DIALOGUE.

Extract from Report of Farmers' Club, WILLIAM D. OSBORN. "Will the Club give its opinion of Washington's machines? I am willing to pay fourteen dollars for one of Doly's machines? Washington's machines have generally proved to be failures that I am afraid of throwing away my money upon one."

SOLON ROBINSON. "If you had to pay ten times the money you mention, it would be the best investment you ever made upon your farm. But you must not have that alone. Get the Universal Clothes-Wringer with it, and your wife and children will rise up and call you blessed, for they will find washing made easy."

The following testimonials have been given: "We the undersigned, could not be persuaded to do without it, and with the aid of the machine, we are masters of the position."—REV. BISHOP SCOTT, M. E. CHURCH.

"It is worth one dollar per week in my family."—T. T. TILLEY. "I give it the most unqualified praise, and pronounce it an indispensable part of the machinery of housekeeping."—REV. W. W. WARD, RECTOR.

"In the laundry of my house there is a perpetual thanksgiving on Mondays for the invention of the clothes-wringer."—REV. THEODORE L. CUYLER.

"Every week I save a large amount of time and labor by the use of the clothes-wringer. I have sold many of them, and I can truly say, 'I have never sold one that I regretted.'"

You may prove the above statements true by sending the retail price: Washer, \$14; Extra Cog-Wheel Wringer, \$9; and we will forward to places where no one is selling, either one or both, free of charge. If, after a trial of one month, you are not entirely satisfied, we will RETURN THE MONEY on the return of the machine. Large discount to the trade everywhere.

R. C. BROWNING, General Agent, 23 Cortland St., N. Y.

THE STIMPSON SCIENTIFIC PEN.

One Forward and two Backward. Arches, ensuring great strength, well balanced elasticity, evenness of point, and smoothness of execution. Sold by all Stationers. One gross in twelve contains a Scientific Gold Pen. One dozen Steel Pens (assorted points) and Patent Ink-retainer Penholder mailed on receipt of 60 cents. A. S. BARNES & CO., 111 & 113 William St., N. Y. may 21-6w.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied by Bachelor's Wig Factory No. 16 Bond Street, N. Y. Jan 30 1y

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

CHILDREN.—All parents should understand that children's shoes with metal tips wear at least three times as long as those without. The new silver tip is decidedly ornamental, and is being extensively used on children's first class shoes. Sold everywhere. ap29 6m

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

ANOTHER WONDER! RICHARDSON'S LITTLE WASHER. The Ladies' Favorite.—Washing made Easy.—1. It washes so easily that a child of ten years can turn it with ease.

2. It washes fast and clean. You can wash soiled parts of your clothing, the crumpled back and front, requiring no rubbing with hands.

3. It does not wear clothes, nor tear off the buttons.

4. You can use boiling-hot water.

5. You stand up straight, so that your back is not made weak, nor your face and arms overworked by the warmth and steam of the water; nor do you inhale its offensive odor.

6. It does not take up as much room in the tub as a wash-board.

Straighten out the clothes, and run them through hot and cold water until they are clean. Then the small garments between the larger ones. Five or six pillow-cases together, will wash as fast and as perfectly as one alone.

It is fastened to the bottom of the tub (any tub), and is removed as easily as a wringer. It is as perfect for a Washer as a wringer is for a wringer. We can fill orders for any number of machines at the shortest notice.

RETAIL PRICE — \$5.00. Mr. D. W. Kramer, of Milton, Pa., has purchased the right to sell this Washing Machine in Snyder, Union, and Berks counties. He has sold quite a number in Snyder and Union counties and they give universal satisfaction. Try it! may 21-2mo.

CANCERS Cured without pain, use of the knife, or caustic burning. A cure sent free of charge. Address DR. BABCOCK & SON, mar27 68 3m 759 Broadway, N. Y.

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 cocaine 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 aggravated case, of your excellent hair oil—Cocaine.

For many months my hair had been falling off, and 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 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, F. S. R. PORE.

A Remarkable Cyst. EAST MIDDLEBORO', Mass. June 9, 1861. 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 three years. She had used during that time many powerful applications. These with the intense heat caused by the process of purifying the hair, had so completely exhausted her, that in October, 1861, it all came off, and for two years after, her head was as smooth as her face.

Through the recommendation of a friend, she was induced to try your hair oil, and the result was astonishing. She had not used half a dozen tins of a bottle before her head was covered with a fine young hair. In four months the hair was grown longer than it had been for years, 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. ap23 68 3m For sale by Druggists everywhere.

#### POPULAR INVESTMENT. CENTRAL PACIFIC RAILROAD COMPANY'S FIRST MORTGAGE GOLD BONDS.

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 1868, 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., 1865 to 1870, \$6,500,000, making a total of more than Seventy Millions upon the first 726 Miles.

The Company now offer for sale through us at their

PAIR 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 back interest from January 1st being charged to the purchasers, in currency.

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.

Office of the Company, No. 54 William Street, New York. Nos. 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.

Seventy-Three 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. No. 5 NASSAU STREET, NEW YORK. May 21, 4.

BURKITTVILLE FEMALE SEMINARY.

The Third Annual Session of Burkittville Female Seminary will commence on September 1st 1868. Board and tuition five months \$100.00. For catalogues or further information apply to

Rev. W. C. WIRE, A. M., Principal. May 14-ly Burkittville Acad. Co. Md.

ALBERT LIST.

Has lately removed from Norristown to Selinsgrove and has opened a

FIRST CLASS BAKERY on the Isle of Que where he bakes Bread, Pies and Cakes of all kinds and delivers them at any residence in the town and vicinity. His wagon passes through town every morning in time to supply families with warm bread or cakes for breakfast. He also manufactures

Candies at Wholesale and Retail

and is at all times ready to supply merchants and dealers in this and the adjoining counties at the lowest rates. He has also opened a

FINE LADIES' SALOON, for the sale of

ICE CREAM. He will also furnish at short notice PARTIES WITH ICE CREAM AND CAKES. Ladies and Gentlemen are politely invited to call. May 21-ly

#### WATERS' FIRST PREMIUM PIANOS, With Iron Frame, Overstrung Base and Acroft Bridge.

Melodeons, Parlor, Church and Cabinet Organs. The best Manufactured; Warranted for 6 Years. 100 Pianos, Melodeons and Organs of six first class makers, at low prices for Cash, or one-quarter cash and the balance Monthly or Quarterly Installments. Catalogues mailed. Mr. Waters is the Author of Six Sunday School Music Books—"Heavenly Echoes," and "New S. S. Bell," just issued. Warehouses, 41 Broadway, N. Y. mar26 68 1y

C. W. SLAGLE & CO., General Commission Merchants, Nos. 115 & 123 North Street, Baltimore, SOLICIT CONSIGNMENTS OF FLOUR, GRAIN, SEEDS, AND ALL KINDS OF COUNTRY PRODUCE. Liberal cash advances made on Consignments. SALT, FISH, PLASTER, GUANOS, Jan 1y FOR SALE.

E. S. GERMAN'S RELIGIOUS BOOKSTORE, Tract and Sunday-School Depository, 27, South Second Street, Harrisburg, Pa. Supplies SABBATH-SCHOOLS with Books, Papers, Hymnals, &c., and furnishes Ministers & Theological Students, at PUBLISHER'S PRICES. Also SCHOOL-BOOKS & STATIONERY. Wholesale & Retail. January 17, '67-ly

WALL PAPERS. PAPER HANGINGS! AN IMMENSE STOCK OF WALL PAPERS, NEW AND ELLEGANT STYLES. FOR PARLORS, HALLS, ETC., Wholesale and Retail.

Howell & Bourke's, Corner of Fourth and Market Streets, March 24, '68, 3m. PHIL. DEL. PHIA.

BELLS. BUCKEY BELL FOUNDRY, (Established in 1837).

VANDUZEN & TIFT 92 & 104 East Second Street, CINCINNATI, OHIO.

Manufacturers of Bells for Churches, Academies, Plantations, etc., made of the Genuine Bell Metal, and mounted with our Patent Rotary Yoke. All Bells warranted in quality and tone. Catalogue and Price List sent on application. July 6 7 ly

HOOP SKIRTS. 628 W. T. HOPKINS' "OWN MAKE" OF "KEYSTONE SKIRTS,"

are the best and cheapest well priced Hoop Skirts in the market. Trail Skirts, 25 springs, \$1.00—30 springs, \$1.20—40 springs, \$1.45. Plain Skirts, 6 tapes, 20 springs, 80 cents, 25 tapes, 95 cents; 20 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 at first class goods, and at much lower prices.

"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 to convince every one of the fact. Manufactured of the best finished English steel springs, very superior tapes, and the style of the metallic fastenings and manner of securing them surpass for durability and excellence any other skirt in the country, and are lighter, more elastic, will wear longer, give more satisfaction, and are really cheaper than all others. Every lady should try them.—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 in your neighborhood, write to us and we will send you the merchant with whom you need to order them for you, or come and direct to us. Merchants will find our different grades of skirts exactly what they need, and we especially invite them to call and examine our extensive assortment, or send for Wholesale Price List.

To be had at retail at manufacturing, and of the retail Cloth and Millinery stores, and of wholesale manufacturers only, to whom all orders should be addressed. MANUFACTORY AND SALESROOM, 628 ARCH STREET, Between 6th and 7th sts., Philadelphia. feb26 1868, 10ms W. T. HOPKINS.

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 and valuable 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 cheap imitations, or imperfect reprints. The Springfield Republican says, this edition published by Messrs. Burr & Co., is the genuine thing.

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

We also want Agents for ELLIOTT'S new work, Remarkable Characters and Memorable Places of the Holy Land. By Henry Ward Beecher, T. D. Woolsey, L. D. Pres. of Yale Col., Joseph Cummings, D. D. L. L. D. Pres. of Wesleyan Univ., R. W. Thom. M. Clark, Bishop of R. I., &c. They are new and original works by these authors, and their subjects are approved by clergymen of all denominations.

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, mar21 4w Hartford, Conn.

CHAS. B. MILLER, ARCHITECT, CONTRACTOR AND BUILDER, is at all times prepared to furnish Drafts, Plans and Specifications for all kinds of Buildings at the lowest possible rates and on short notice. He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise.

May 7-ly Chas. B. Miller, Walnut St. Hasgrove, Pa.

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, Philad. 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. nortly

PUMPS! PUMPS!! We do not intend astonishing the World pumping Oil, but Water.

The undersigned, having leased the buildings in upper Milton, generally known by the name of the "Brick Shops," are prepared to furnish at short notice, one of the best Wooden Pumps ever offered to the public. They are guaranteed to throw more water, in less time and with less labor, than any other pumps, in this part of the country, and can not be surpassed for beauty of finish, simplicity of arrangement, combining compactness and durability. Each pump warranted for one year.

We are also manufacturing a very neat and ornamental pump for cisterns, boats, bath tubs, &c.—and also pipe for carrying water to farm buildings, under draining water courses, &c.

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