

THE AMERICAN LUTHERAN.

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NO. XXVI.

Poetry.

WAITING FOR YOU.

Two little lambs in the upper fold,
From the heat of summer and the winter's cold,
Safe from earth's guile, and its dreams untrue
Two little lambs are waiting for you.

Two little darlings whose pattering feet,
With the prophets of old tread the golden street,
Or wander forever 'mid Eden's bowers,
Awaiting for you through the golden hours.

Two little angels that only came,
Earthward to murmur their mother's name,
Luring her heart to the land above,
In the broken accents of baby-love.

Two little lambs from all sorrow free,
Through the long years of eternity—
From the heat of summer and winters cold—
Are waiting for you in the upper fold.

Communications.

For the American Lutheran
Encouragements in the Work of the
Gospel Ministry.

AN ADDRESS DELIVERED BY THE REV. J. M. STECK, BEFORE THE ALUMNI OF THE MISSIONARY INSTITUTE, JUNE 1, 1868.

How vast in its magnitude, and how blessed in its results, was the work entrusted to the apostles and their successors, when the Saviour gave them this commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." What must have been the musings of the apostles, when left by their ascended Lord. "Go ye into all the world," a world that had shown its opposition to light and love, by crucifying their Lord and Master. Appalled at the magnitude of the work, the difficulties in the way of its accomplishment, had they conferred with flesh and blood, they might well have asked, "Who are we, and what are our qualifications, that we can hope, by the preaching of Jesus and the resurrection, to subvert time honored institutions, overthrow established creeds, and substitute in their place, the teachings of the despised prophet of Nazareth. And to add to our discouragement, the command is, begin at Jerusalem, and what can we expect there but scorn and derision, as the reward of our labors, and should we be successful in Judea, how can unlettered fishermen hope for success in imperial Rome, and polished Greece? How are we to make our way through trackless deserts and pathless oceans, to the distant nations of the earth?" Thus they might have reasoned until their energies were paralyzed, until their spirits fainted within them, and then sat down in despair, in view of the many seemingly insurmountable difficulties in the way of the accomplishment of their commission. But if there were difficulties there were encouragements, too. They had heard the promise fall from the lips of their blessed Master, "Lo, I am with you always, even unto the end of the world." And with this promise to encourage them, there were no discouragements, no dangers, no pains, no trials sufficient to quench their burning zeal. From the standpoint of faith and love from which they viewed their mission, all discouragements vanished. The spirit that animated them made even their trials a source of rejoicing. They took pleasure in infirmities, in necessities, in persecutions for Christ's sake. They counted all joy to suffer tribulation for his sake, who for them had endured the cross, and in all things they were more than conquerors through him that loved them. There is no reason for surprise at their success, if we consider the spirit that animated them in their work. Such a spirit always has, and always will make a successful ministry. The cause of the Redeemer will be promoted by their efforts, though Annas, the high priest, and Caiaphas, and John, and Alexander, and others of the kindred of the high priest may regard them as unlearned and ignorant men, as was the case with Peter and John. Would my hearers, that we had in a fuller measure, the spirit that animated them. Then would discouragements in the work of the gospel ministry be unknown, or rather would the motives to diligence so engage our minds, as to cause discouragements to be unfelt. As not inappropriate to the object for which we have met on the present occasion, we have chosen a subject which falls in with this thought, namely:

ENCOURAGEMENTS IN THE WORK OF THE GOSPEL MINISTRY.

The first source of encouragement to which we shall refer is this:

The faithful minister by his labors glorifies God.—This is the grand object, or at least should be, of every minister, yea, of every Christian. For the glory of God worlds were made, and are now governed by the immutable laws of heaven. For the glory of God the sun, moon and stars shine, and the earth moves on in her appointed course. For the glory of God, his own Son was willing to exchange a throne for a bleeding cross, the love of his Father, for the scoffs and sneers of men. In the midst of his sufferings, when pressed down with the burden of his sorrow, we hear him give expression to the burning

desire of his soul, in the submissive prayer, "Father, glorify thy name."—And should it not afford the minister of the gospel pleasure to know that he is laboring in harmony with the same object for which worlds were made? Should it not afford him encouragement to know that for the same object for which he toils, Jesus left heaven to toil and die? Not that the minister can add anything to the essential glory of God, but he may display that glory to others. The sun never loses his brightness, but often has his beams obscured by the gathering clouds, so that to our vision, his brightness is veiled, so the glory of God is veiled by the ignorance and wickedness of men. His glory is displayed in the great volume of nature, but millions of earth's inhabitants ascribe the glory of creation to gods of their own hands, "and have changed the glory of the incorruptible God, into an image make like unto corruptible men, and birds, and four-footed beasts and creeping things." Now it is the minister's privilege to labor for their enlightenment, if not laboring directly, yet if faithful to his Master's commission, he is laboring indirectly to remove the clouds of ignorance from their minds, and reveal to them the glory of the Creator, that with the Psalmist, they may gaze into the vault of night, and impressed with its grandeur, be led to exclaim, "The heavens declare the glory of God, and the firmament sheweth forth his handy work." Again, his glory is displayed in the work of man's redemption. What love is here recorded! The great Father of all is represented as longing for the salvation of his erring children. It is the minister's blessed privilege to preach that love, to urge sinners to believe in that love so wonderfully manifested in their behalf. It is his to speak in the ear of a sinful, dying world, those words so unfathomable in their compassion, so boundless in their fatherly sympathy. "God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In short, it is his duty to proclaim his glory as Creator, Preserver, Ruler and Redeemer, and defend him from the assaults of those who would rob him of his glory. It is a pleasure for the loyal subject to defend the honor of his government. For the glory of his nation the volunteer soldier braves death upon the crimson field of war, he feels that his country's honor is his honor. So should it be with the minister of Christ, it should afford him pleasure to defend the honor of his Sovereign, to labor for the glory of his cause. A second reason why the minister should be encouraged is

Because he honors the Saviour.—If it was to save souls that Jesus came into the world, and he himself says he came to seek and to save that which was lost, then do we honor Jesus, when through his word, we induce sinners to go to him, to trust in him for salvation. Every soul saved by our instrumentality will be one of the stars that will shine in the crown of our rejoicing throughout eternity. Oh! if the sight of the travail of his soul will satisfy him for all the pains he bore, the blood he shed, the tears he wept, saved as we are through his love, should not that love so constrain us, as to make it a delight to bring honor to his ever blessed name, by laboring in season, and out of season, that by all means we might save some. A third reason why the minister should be encouraged in his work is

Because in his labors he has the sympathies of all the good in heaven and on earth.—Looking back upon the past, he beholds a host of noble co-workers, patriarchs, prophets, apostles, martyrs, all engaged in the same work in which he is now engaged, the glory of God and the eternal welfare of men. Nor is the church of the first born, whose names are written in heaven, indifferent to the work of the world's regeneration, the great preparatory for the Lord's coming, and the full consummation of the latter day glory. Through the revelator we hear the prayers of the souls under the altar, for the hastening of that day for which Jesus is waiting. Nor are the angels, those happy spirits sent forth to minister unto them who shall be heirs of salvation, uninterested observers of his work. There is joy in the presence of the angels of God over one sinner that repenteth. What a motive to diligence! May mortal man by preaching the gospel, become the instrument in the hand of God in striking a chord on earth the vibrations of which will thrill heaven with a deeper ecstasy? Yes, that cord can be touched, is touched, every time an erring child of Adam is led to weep over and turn from his sins, to seek an injured Father's face. All the good now living are in sympathy with him in his work. Millions of prayers borne on the wings of faith and love, are constantly hastening on their way to a throne of grace, and are like angels besieging that throne day and night in behalf of the object for which he labors. From the little child just beginning to lispen the Saviour's name, up to the hoary-headed father, who like Jacob is waiting for the salvation of God, there comes up a united prayer, in this the key note of a living church and living piety, "Thy kingdom come, thy will be done on earth as it is in heaven." "Therefore while we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us."

(Conclusion next Week.)

—Grandma, said a sharp child, "do you want some candy?" "Yes dear, I should like some." "Then if you buy me some I will give you a part."

For the American Lutheran.
Synod of Central Pennsylvania.

By resolution of Synod I was appointed to prepare an abstract of the proceedings of our Synod for the AMERICAN LUTHERAN and the LUTHERAN OBSERVER. The ministers and lay delegates composing the Synod of Central Pa. assembled in the Evangelical Lutheran church at Pinegrove Mills, Centre county, Pa., under the pastoral care of Rev D. Sell, on Tuesday evening, June 9, 1868, at 8 o'clock. The opening sermon was preached by the President of Synod, Rev. D. Kloss, from Isa. 21: 11, 12. "The burden of Damah, He calleth to me out of Sier, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night."

Pinegrove Mills is a small village, situated at the upper or west end of Penn's Valley, at the foot of Tussey's Mountain, about 16 miles south west from Bellefonte, the county seat of Centre county. Right back of the village is the mountain, and in front of it is a beautiful scope of farming country. The village, although small, has three very fine churches. The Lutheran church has just been newly papered, which adds very much to its internal appearance.

On Wednesday morning Synod met in the church and after spending one hour in devotional exercises, was opened in due form by the President. The roll of ministers was called and the absentees noted. The lay delegates in attendance presented their credentials and were received as members of Synod. The President read his annual report, which being received and placed in the hands of a committee, Synod proceeded to ballot for officers for the ensuing year. The election resulted in the choice of the following named persons: President, Rev. Dr. Ziegler, Secretary, Rev. G. F. Shaffer, Treasurer, Rev. J. A. Hackenberger.

The papers and documents presented to Synod were now disposed of by the President and placed in the hands of appropriate committees. Revs. Willard, Gheen and Kerr were received as advisory members of Synod. The following brethren were received as the accredited delegates from other Synods:—Rev. A. H. Aughe, from the Allegheny Synod, Rev. A. W. Lentz, from the Susquehanna Synod.

Rev. A. Copenhaver was received into connection with this Synod, by certificate of honorable dismission from the Melancthon Synod.

The Parochial reports being in order, the ministerial brethren read their respective reports, which showed a commendable degree of liberality on the part of our people, and zeal in the Master's cause on the part of the ministerial brethren. Two thousand six hundred and eleven dollars were reported as collected for benevolent purposes during the last Synodical year.

On Thursday evening, instead of a sermon being preached, there was a free discussion on the subject, "A holy, earnest, working ministry and laity, the great want of the church." A number of the brethren participated in the discussion, and proved to be both interesting and profitable to all present.

On Friday evening, the anniversary of the Education Society was held, and after hearing several addresses on education, an effort was made in behalf of beneficiary education, which resulted in raising two hundred and fifty-five dollars and eighty-six cents.

On Saturday evening the anniversary of the Missionary Society was held, and after listening to a sermon by the Rev. J. A. Hackenberger, on the subject of missions, about one hundred and twelve dollars were raised by subscription and cash. The report of the chairman of the Home Miss. Society showed that all our missionaries have been laboring faithfully in their respective fields of operation, and as the fruit of their labors, one hundred and eighty-two persons have been added to their respective churches. One beautiful church edifice has been built and paid for, and three more are expected to be under way in a short time. Two thousand dollars have been voted to our missionaries for the present Synodical year, for their support, and seven hundred and fifty dollars for the erection of a new church at Tipton mission. A very able and interesting report was read by the chairman of our delegation to the late General Synod, which was unanimously adopted. The "Doctrinal Basis" of the General Synod was adopted by our Synod. The Constitution of the General Synod, as amended, was adopted.

On Sunday morning the Lord's Supper was celebrated by a very large number of persons. On Sunday afternoon the Sunday school was addressed by Revs. Willard and Kloss. A collection was taken up for the Orphan Home at Loyalville. On Sabbath evening Rev. Dr. Ziegler preached the ordination sermon, and three young men were licensed to preach the gospel.

Education Committee: Revs. Anstadt, Dr. Ziegler and Kloss.

Mission Committee: Revs. D. Sell and L. K. Seier.

Vacant congregations: Croftersville and Milford.

Liverpool, Perry county, was chosen as the place, and the second Tuesday of June 1869, as the time for the next meeting of this Synod.

Synod finally adjourned on Monday, June 15th, at noon. Thus closed the Fourteenth annual convention of the Evangelical Lutheran Synod of Central Pennsylvania. It was admitted by all to have been the most pleasant, interesting and harmonious meeting ever held by this body.

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W. L. HEISLER.
Salona, June 16, 1868.

The Pulpit.

Visit the Invalid's of Your Flock.

These words, addressed by that eminent divine, Dr. Guthrie, to the clergy of our land, were "fitly spoken," and have been at least to every Christian invalid whose eye has rested on them, as "apples of gold in pictures of silver." Many a weary sufferer has taken heart again, and gentle blessings have been invoked upon the author; while fervent prayers have been breathed to Him, who can be touched with the feeling of our infirmities, that the injunction might be indelibly written upon the hearts' duty page, and assume a "still, small voice," ever whispering to the conscience of every spiritual guide, "Visit the invalids of your flock." We know a pastor's duties are numerous and arduous, but we feel that visiting, praying with, and counselling the sick, is a pre-eminent one. The sheep that you feed may know your voice, and the afflicted ones may have listened long to hear it, but they cannot follow you into the sanctuary. Do not let them famish; neither leave them to the mercy of a hireling; but, as a faithful shepherd, return to the fold, and there lift up your voice in behalf of the stricken ones, there tell of the sufferings and final triumph of the dear Saviour, who shall feed them with the bread of life.

See to it, that every disabled lamb is cared for; do not leave one of them wholly in the care of godly parents, for perhaps you are, or may become, the spiritual father of the child; do not rob yourself of a single jewel that Christ would give you in your crown of rejoicing.

Again, do not quiet yourself by saying, his one is a mother in Israel, or that one is an older Christian than I am. If they are able to say, "The Lord is my shepherd, I shall not want," they recognize and trust in you as his ambassador, and delight to hear you talk of him, who "maketh them to lie down in green pastures, and leadeth them beside the still waters."

Once again, let me entreat you, as one who has been an invalid, and can testify of the pleasure and profit derived from the visits of a faithful pastor, to be diligent in looking after the invalids of your flock.

Pastoral Work.

Should it ever come to be true that the pastors of our churches are, in comparison with those of other denominations, less attentive to the families of their charge, less sympathetic with the young, less careful to visit the sick and the stranger, less systematic and faithful in their knowledge of and care for individual souls, it will certainly follow that the denomination will gradually lose its hold upon the attachment of the people, and the sanctuaries in which the fathers worshipped in such numbers will be deserted by their children.

No ministerial energy will compensate for this prime defect; no power in the pulpit, no reputation among the churches, no pyrotechnics of oratory, no strained intellectual gymnastics, can be substituted for the contact of the living person with individual souls, in familiar, friendly, sympathizing, and spiritual intercourse. In these days of books and newspapers, of lectures and discussions, the people of our churches will not not on the one hand, forgive a crude and hasty sermon, but, on the other, they will not require the highest intellectual excitement conceivable from every Sabbath discourse, provided it contains direct, pointed, weighty truth; especially if that truth is uttered from lips that in the week time are often opened for friendly and earnest words, and from a heart that is known to beat warmly for the welfare of their children, their families, and the community.

Another request prayers for a wife, who is a professor of religion, but does not wholly feel the true responsibility of a Christian.—Also for an unconverted daughter, that she may be brought to Christ; and also for a friend who is halting between two opinions, that he may be made to feel that now is the accepted time and the day of salvation.

Two Sabbath-school scholars of East Orange, N. J., write: "Dear friends, who love to pray, will you remember before God the Congregational church in this place? 'Tis but recently organized, and is without a pastor.—Please pray that the Holy Spirit may come this way and tarry with us."

Another requested prayers for an aged mother—over eighty years—that she may have evidence of sins forgiven; and also for a father and son, that their eyes may be opened to see themselves sinners before God.

A brother requested prayers for one "far advanced in life, who is morally excellent, but makes no profession of religion, nor does he seem to realize the necessity of the grace of Christ."

Words of assurance of hope, based upon the promises of God, are daily heard, and they give courage to those of weaker faith.—The leader, who for half a century, had been a devoted Christian, told how grace had sustained him in his long conflict with sin and the enemies of the cross of Christ. The light of hope in his soul had never been extinguished, though many a severe trial he had been called to endure; and now, as he was drawing near to the last conflict, his prospects were brightening day by day. "Trust in God and his promises," said he, "and you shall always be victorious."

Another said: "I come to you again with an old story, but one that lies heavy on my heart. It is to ask you again to pray for a young man who seems to be abandoned to the drunkard's doom. He is the only child of Christian parents, who had him baptized in the name of the Holy Trinity, and who have taken every pains to have him instructed in his duty to both God and man. He is well educated, and when sober, refined in manners and deportment; but his love for strong drink breaks down every barrier, and he is destroying himself with great rapidity. Once more I ask your prayers for him."

Amid the solicitations for prayer for the erring and distressed, comes an occasional note of thanksgiving and praise. One writes: "God has been merciful to us, and lighted the darkness that was upon our souls. Great as were our sins, we found his grace and love able to surmount them, and he has filled our souls with joy. We are 'another young wife and husband,' who wish to thank God with you, that our united prayers have been graciously answered. Our souls are revived. We live and hope to live in Christ, and to sing with rapturous emotions,

"Forever with the Lord.
Amen! So let it be!"

A brother said: "We sympathize with those whose fervent supplications are offered up for those they love, as they are presented to us from day to day, and who ask us to unite with them in their prayers. We know that with our God all things are possible, and

years—whose mind is troubled with doubts and fears as to his soul's salvation—for "me, that I may have a new heart, and serve the Lord with a willing mind—and please pray earnestly for me. I am a Christian, I hope, but I have doubts and fears about it;" for two young men who are about to settle for life—sons of Christian parents; for a wayward, sinful child in Elmira; for two just married sisters, that in their new relations they may not forsake the God of their fathers, nor forget their mother's prayers; for a dear father and brother who are without Christ; for a brother who is threatened with blindness, and for a poor sinner who fears to cry for the mercy of God."

The leader also presented a request from Warsaw which says: "I have sent two or three requests for prayer for myself, and now write to let you know that God has answered your prayers to the joy of my soul. I also request you will pray for the conversion of two young married ladies, and for the conversion of the intemperate husband of another pious wife; and also for a blessing upon our feeble church; that God will send us a minister full of the Holy Ghost."

He read another: "Almost seventy years of my life have passed away, yet I have lived to see all my children save one, my first-born, subjects of converting grace. He has long been a subject of my most fervent prayer, and now I come to you, asking your united prayers that this, my son, may speedily be converted to God."

Another writes: "Three winters ago a triple request sent to your praying hearts for the conversion of friends has been answered in the case of two of them. The aged friend, almost dead with earth, is singing the precious songs of redemption. Could you know him, what he was, what he now is, your hearts would be lifted heavenward in ceaseless praise to God for his mighty power, his great love. The brother in the far West so longingly petitioned for at God's throne is speaking the language of Canaan." Feeling that he has really bowed at the feet of the Crucified, fills his soul with desire to devote my whole life to God's praise. The friend far away has not to my knowledge found his Saviour. Surely, in God's own time and way, he will grant this last. United prayer, with implicit trust in God, fills me with gratitude and hope. I write my thanks to Jesus, believing you, too, rejoice to know the preciousness of answered prayers."

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our hope is in the word of promise by which we are encouraged to make all our wants and wishes known to God, who is always ready to hear and answer and bless all who come to him with humble confidence and faith in Christ."

FULTON STREET PRAYER-MEETING.—In order to obtain authentic statements of the influence of this mid-day convocation of business-men and others of prayer, it is thought proper thus publicly to ask those who at any time during the last ten years have, through this means, been brought to Christ, and also those who have been quickened in duty, to send a short written statement of the circumstances, addressed to the "Fulton Street Prayer-Meeting, New York City." It is believed that a compilation from this correspondence would, if printed, prove a blessing to the Church of God. Of course no names will be made public.—Ch. In.

What it is to Trust in Jesus.

You would need to have a great deal of faith in the best and truest, and greatest friend you have on earth, to be perfectly willing that he should have full power over that right hand of yours—to let him cut it off if he chooses; to say what you shall do with it, or what you shall not do with it; to give away to him the whole power over every finger and every muscle of it from now to the end of your life.

You would need to have a great deal of faith in him to be willing to give him the whole control over both your feet; to cripple them with pain if he pleased; to keep them forever in one place, or make you use them when he pleased; to cut them both off if he pleased.

You would need to have a great deal of faith in him before you would be willing to give him the control of your tongue; to let him say when you should speak, or what you should not speak, or what you should say, or whether you should speak another word to the end of your life.

Or to give him the control of your eyes; to strike them blind at any moment, or only to open them when he pleased.

You would need to have more faith in him yet to be perfectly willing that he should have full, perfect and entire control over your mind as to what and when you should think, or whether you should have the right use of your reason or be crazed at any moment.

And suppose that he should want your soul, you would need to have a very great deal of faith in him before you would be perfectly willing to put that into his sole care; let him have sole charge of its interests for time and eternity; give it with him fully and contentedly; trust every thought and care of its eternal welfare into his hands; give it entirely into his keeping and trust without one doubt of his promise (if you knew he had the power) that he would take it safely into heaven when you died.

Now that is just what Jesus wants you to do. Give your whole self, soul and body, for time and eternity, into his hands, to do with them just what he pleases.

Whenever you are perfectly willing with your whole heart to do this, and tell him so sincerely, then you do have faith in Christ—Practical Talks.

Carrying on Business for Christ.

Many years ago happening to be in South Wales, I made the acquaintance of a Welsh gentleman. He was then a proprietor, living in his own mansion, and in very comfortable circumstances. He had been before carrying on an extensive business in a large town. By the death of a relative he had unexpectedly come into possession of this property. After considering whether he should retire from business, he made up his mind he should still continue to carry it on, though no longer for himself, but for Christ. I could not help being struck with the gleam of a holy mind which lighted up his countenance when he said: "I never knew before what real happiness was. Formerly I wrought as a master to earn a livelihood for myself, but now I am carrying on the same work as diligently as if for myself, and even more so, but it is now for Christ, and every half-penny of profits is handed over to the treasury of the Lord, and I feel that the smile of my Saviour rests upon me." I think that is an example worth being imitated.—Dr. Duff.

The Blood is the Life.

Incessantly coursing through the body, the blood, as it arrives at the various parts, gives itself up to the *genus loci*; where muscle is out of repair, muscle is renewed from it; cartilage, brains, nerves, alike such from this noble fluid their restoration, as originally, from the same beautiful and overflowing copiousness, their life and substance. The proximate object of food is thus to nourish the blood.—It is because the blood hungers and thirsts, that we feel impelled to eat and drink; the hunger of the stomach is only the voice with which it clamors. Itself the most wonderful substance in nature, for the sake of the blood everything in nature subsists. Light, heat and electricity, animals, plants and minerals, all, in some way, subsidize and minister to it. Man is man only by virtue of his blood, and nature is chiefly admirable as supplying its ingredients. Wherever in the human body there is the most blood, there is greatest vitality, energy, and *vice versa*. And in exact proportion to the decline from the standard quality and quantity required in it, is the departure from the body of health and vigor.

Odds and Ends.

—A writer dwelling upon the importance of small things, says that "he always takes note of a straw, especially if there happens to be a sherry cobbler at the one end of it."

Fifteen years ago a man left Gardiner, Me., to try his fortunes in Chicago. He had \$600 which he invested in buying house lots about a mile from the centre of the city. To-day that same property would sell at auction for \$250,000. The spare change he got from practicing law, he put into house lots, and then into a banking house, and now pays a tax upon \$3,000,000.

—A Connecticut four-year-old, saw his parents preparing for church and asked them to take him with them. He was told that he was too little and must wait till he should grow bigger. "Well," returned he, "you'd better take me now, for when I get bigger I may not want to go." They saw the point; he was taken.

English magazines say that it is safe to assign to Watts the authorship of two-fifths of the hymns which are used in the English speaking world. It adds, "The only criticism on a hymn which is worth anything is that which the universal voice of the church pronounces by accepting or rejecting it. The judgment of the great heart of Christianity is never unsound."

—The Paris correspondent of a London newspaper writes that he had just overheard the following prayer uttered by a Catholic girl while on her knees before the image of the "saint" whom she addressed: "O, beloved Saint Joseph, grant me a good husband, plenty of ironing to do, short skirts without starch, and charcoal without smoke, and to my dear old aunt an easy death. All these blessings as speedily as may be!"

—As Paul shook off the viper, feeling no harm, so will true servants of God be able to shake off the vipers of slander that may sometimes fasten upon them, and stand before God and the world with an unimpeachable moral character; while a base character, however nice its coverings, will in time receive its deserved exposure and infamy.

—It seems that the Pope sometimes indulges in a joke, grim work as it must be for him these days. The retiring French minister calling to bid him farewell took occasion also to add another to the favors he had been to them free to ask of the holy father. To this the conversation, the latter rose and gave his blessing to the ambassador and his staff, and was also present, saying, "I bless Providence with all my heart for having sent here to represent that France which I so much love, a man like you." Here the two bowed, as is customary. The Pope stopped a moment to give them time to breathe the incense, and then added, "For never has the representative of any nation tried my patience as much as you have."

THE OPERA.—When I think that music too is condemned to be mad, and to burn herself upon such a funeral pile, your celestial opera-house grows dark and infernal to me.—Behind its glitter stalks the shadow of eternal death. Through it, too, I look not up into the divine eye, Richter has it, but down into the bottomless eye-socket; not upward toward God, heaven, and the home of truth, but too truly downward, toward falsity, vanity, and the dwelling place of everlasting despair.—Caryl.

ONLY ME.—A mother had two children, both girls—the elder, a fair child, the younger, a beauty, and mother's pet. The elder was neglected, while "Sweet" (the pet name of the younger) received every attention that love could bestow. One day, after a severe illness, the mother was sitting in the parlor, when she heard a childish step on the stairs, and her thoughts were instantly with the favorite. "Is that you, Sweet?" she inquired.—"No mamma," was the sad and touching reply, "it isn't Sweet, it's only me." The mother's heart smote her, and from that hour "only me" was restored to an equal place in her affections.

Fifty-two students have just graduated at the Michigan University. Of this number, thirteen expect to practice law, four medicine, three will enter the ministry, five expect to teach, and two will enter the profession of journalism. Engineering, in its various branches of mining, bridge building, railroad-ing and architecture, lay claim to sixteen more. Five expect to go into business, and four will live a life of retirement on their farms, and stir the soil for their daily bread. Two of the class are already married, and twenty others are engaged.

A FAIR OFFER.

Make, said Dr. Franklin, a full estimate of all you owe, and all that is owing to you. Reduce the same to a whole. As fast as you collect pay over to those you owe. If you cannot collect, renew your notes, and get the best security you can. Go to business diligently; waste no idle moment; be very economical in all things; discard all pride; be faithful in your duty to God in private and public worship; and do unto all men as you would they should do unto you. If you are too needy in your circumstances to give to the poor, do whatever else is in your power for them, cheerfully; but if you can, always help the worthy poor and unfortunate. Pursue this course diligently and sincerely for seven years; and if you are not happy and independent in your circumstances, come to me and I will pay your debts.

THE AMERICAN LUTHERAN

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

Selinsgrove Pa., June 25, 1868.

A number of communications came too late for this week's paper; they shall appear in our next.

We direct attention to the advertisement of the pictures of the General Synod, which will be found in another column of this paper. Two pictures have been taken by two artists who have both sent us their advertisements for insertion in our columns.

Why have we so few Candidates for the Ministry?

This is a question that has been frequently asked of late. The question has been forced upon the church by the startling fact, that while our literary and theological institutions are at the present time better endowed than they have ever been, they contain fewer candidates for the Gospel ministry than they have ever contained since their establishment. This disproportion of the number of pupils to the number of teachers has given rise to the remark that we have more professors in our theological seminaries than students. This, however, is an exaggeration; we have always had and even now have a few more students than professors. The answers to this question, Why have we so few candidates for the ministry, have been varied. Some have ascribed the fault to the late war, many pious young men enlisted in the army. Some of these were killed in battle, others died in hospitals, others again yielded to temptation and lost their piety, and as a matter of course abandoned their preparation for the ministry. Then again it is said, while many were enriched by the war, many more were impoverished by it and were unable to bear the expense of a classical and theological education. Others again say that piety has declined especially among young men, hence the candidates for the ministry are fewer. Others say the price of living is so much higher than it was before the war, wages in other callings have advanced with the prices, but the salaries of the ministers have not advanced in the same proportion, and hence young men seek other and more profitable employment than the ministry.

While we are willing to admit these causes may have had some effect in keeping men from entering the ministry, we have not seen what we regard as the main cause of the paucity of candidates for the ministry referred to at all. The main reason why we have so few divinity students in our theological seminaries is, that the attention of the church has within the last five or six years been mainly, yea almost exclusively, directed to other benevolent objects. These objects have been, the endowment of our Colleges and theological Professors, and our Home Missions in the West. These enterprises have absorbed nearly all the attention and liberality of the church for a long time. Large and liberal donations, almost unparalleled in the history of the church, have been made to the endowment of our literary and theological schools. The names of the donors were published in the church papers and their example held up for the admiration and imitation of other church members; agents were appointed to canvass the church for these causes, and our professors themselves are soliciting funds for the endowment of their chairs; the papers were filled with urgent appeals for contributions to these endowments and long lists of acknowledgements of monies received.

In addition to this an extraordinary interest was awakened in the cause of Home Missions. The plan of individual Synods undertaking one or more missions in some western state or city, has worked well, and stimulated to enlarged contributions for this good cause. Interesting accounts of the success of these enterprises and appeals for money to support them have frequently appeared in our church papers. During these efforts the education cause has been shoved into the background or forgotten by our ministers and people. We do not remember when we saw an article in any of our church papers advocating the Education cause, or urging young men to prepare for the gospel ministry, or appealing to the churches for aid to support pious and indigent young men in their preparation for the ministry. The natural consequence was, that five young men directed their attention to the ministry and less money flowed into the treasury of the Education Societies.

A very striking illustration of these remarks is presented to us in the Synod of Central Pennsylvania, which met lately in Pine Grove Mills. Churches and individual members of this Synod have given their hundreds and thousands to the endowment of professors in Gettysburg and Selinsgrove. Two thousand dollars (2,000) has been voted to Home Missions by this Synod for the present synodical year, and seven hundred and fifty dollars (\$750) for the erection of a new church at Tipton Mission. But for Education this Synod has given only four hundred and twenty six dollars (\$426) of which more than half, namely two hundred and thirty-five dollars (\$235) were raised by a little extra effort at Synod; so that Synod has not raised quite two hundred dollars for education during the past year. And this in the face of the fact, too, that young men were applying for aid to study for the ministry who had to be rejected for want of funds! Is it any wonder that we have few candidates for the ministry under these circumstances! If the condition of the Education cause in the Synod of Central Penna. is a fair specimen of what it is in other Synods, then the question is easily answered, why have we at present so few candidates for the ministry.

Now we would by no means be understood as opposing the endowment of our institutions, or the liberal support of missions in the West. On the contrary we greatly rejoice in the success of these enterprises, and

hope they may be carried on to completion. But one good cause should not be sacrificed for another. The Education cause is vital to our success, if we suffer it to languish for any length of time it will be followed by most disastrous consequences, for the harvest fields of the church will increase from year to year and the laborers instead of increasing in number will be decreasing.

We would therefore at this time raise our voice for Education, and we wish that we could send the appeal in trumpet tones to the ear of every minister and church member in the General Synod. Let parents dedicate their sons to the Gospel ministry; let ministers seek out men of talents and piety and urge them to consider whether they are not called to serve the Lord in the Gospel ministry, and let collections be taken up and donations solicited to support all that apply for aid. Let us educate more ministers and we will guarantee that they shall find fields to labor in, and that they will also be supported in those fields.

Conversation in the Sanctum.

Between Peter, John and James.

John—I am glad that we have all met again in the sanctum. It seems a long time since we have had a conversation in the sanctum.

Peter—During my absence at Synod and other places the time was so short and so much taken up with other duties, that I had no time to spare for conversation in the sanctum. Even at the present time I am so busy in repairing our house and building the printing office that I hardly know how to compose my thoughts for a profitable and edifying conversation.

James—But I thought by your attendance at the Synod and other places that you have visited you could gather up material enough to entertain us for hours. By the way I hear that some of the readers are very much amused at the account you gave of your traveling companion in the stage to Pine Grove Mills, and the questions he asked you; they think you were deceived in your man and found your match.

Peter—Well I must confess that I was very agreeably disappointed in my companion, and that his questions, especially his last one puzzled me very much. I see that John has the *Luth. and Missionary* in his hand; perhaps he can tell us something interesting about our Symbolical friends.

John—The Old Synod of Pennsylvania met lately in Philadelphia. Among the most important resolutions I notice that they want to undertake a foreign mission of their own in China, and have appointed the Rev. Neuman their missionary, a native of the "Celestial Empire" appears also to have been present at their meeting and to have added life to their zeal in the cause. Rev. Neuman signified his willingness to go as a missionary to China provided one or two young men could accompany him as his assistants.

Peter—I, for my part shall be glad if they establish a mission in China. The General Synod ought to be able and willing to carry on her two missions in India and Africa.—Rev. Neuman is also perhaps the most suitable man they could have selected as their missionary, as he has been there in that capacity before and understands something of the Chinese language. What else did you notice of interest in their proceedings?

John—It seems that Prof. Wilkens is tired of Gettysburg and offered his resignation as German Professor. But his resignation was not accepted, and he was prevailed on to continue his professorship.

Peter—Professor Wilkens is perhaps as harmless a man as the Pennsylvania Synod can keep at Gettysburg. What else did they do?

John—It seems the Synod of Pennsylvania also has the nomination of the Greek professor, whose chair was made vacant by the resignation of Prof. Muhlenberg. Last year the Synod nominated a Rev. Riis from Manayunk, but the College Board refused to elect him on the ground that he did not understand the English language sufficiently. At this present meeting they nominated Rev. R. Hill to this professorship.

James—Do you think the Board will elect him?

Peter—I think it is quite likely they will. He is, I think, the most available man the old Synod could have nominated. He was at one time a good American Lutheran; his early religious training was American Lutheran; his early ministry was characterized by the same tendency, and all his relations with but one exception are American Lutherans out and out. Then he has also had considerable experience in teaching, at Shamokin and Rome College in Virginia. Taking it all in all, I think the Board will elect him and he will make a good professor. I hope also when he gets to Gettysburg, he will give up all his symbolical notions and sympathies, return to his first religious convictions, and become a sound American Lutheran. I hope especially, he will not use his influence to induce students who graduate at the college at Gettysburg, to go to Philadelphia to study theology.

John—I think it is unfortunate that the Synod of Pennsylvania has any interest or influence in the College at Gettysburg. They have established a rival college at Allentown, and of course would not feel disposed to promote the real welfare of Pa. College. Would it not be better, if the Board would make a compromise with them, give them part of the funds and let them peacefully withdraw and permit the Board to transact the business of their college untrammelled.

Peter—Perhaps it would be better. I always think when two cannot walk together in peace, they had better do like Lot and Abraham; one go to the right and the other to the left.

James—But it would be a pity if one of the parties should go to Sodom.

Peter—That is true, too. But now I must close the sanctum, as I have urgent business.

You will never regret of being too kind, too gentle, or too humble, but you may have to regret a want of these excellencies.

Our New Hymn Book—What ought it to be?

The General Synod at its last meeting re-appointed the hymn book committee, with instructions to prepare a hymn book by the next meeting. The men who are on that committee are the right ones, and will no doubt prepare something worthy of the church that has reposed so much confidence in them.

We want a good hymn book, and we hope the brethren will furnish such as the church needs. We desire to offer a few thoughts in this paper, for the consideration of the committee, and we hope they will weigh them well. We do not wish to dictate to them, but merely to throw out a few thoughts for their consideration. And we hope that others who feel an interest in the hymnology of our church will do the same, so that the committee may have the views and opinions of the church in reference to the work before them.

In the first place we would say that our present hymn book is entirely too large. It has too many hymns. There are not 1000 good hymns in the English language, perhaps not 500. We have been in the ministry nearly 40 years, and the charge we now serve is one of the largest in the church, having nearly 1000 members, and yet we have never used over 250 of our hymns, thus leaving over 750 untouched. And this is no doubt the experience of most of our pastors. Nor should this be looked upon as at all strange when we remember that the Episcopal church with a much larger English membership, and more intelligence and poetic taste, has in her excellent book of Common Prayer, but 212 hymns, and these are found sufficient for all her wants. They also have 122 selections from the Psalms, making in all 334 psalms and hymns. The Episcopal church is at no loss for hymns on any subject in her devotions.

The book of Common Prayer is without doubt the best hymn book and liturgy in the English language, and it is doubtful whether the united talent and wisdom of any church in the world can make a better one. It is indeed a model for all liturgical churches. It was composed by the original reformers of the English church in 1547, in the reign of Edward VI. Five years afterwards in 1552, it was revised, and many popish things left out, such as prayers for the dead, the use of oil in baptism, the popish doctrine of Transubstantiation. In the reign of Bloody Mary, this excellent book was suppressed, and the Popish ceremonies were re-instated. The last revision of this famous book was made in 1601, two hundred and seven years ago! In 1789 it was altered and adapted to the state of our government in the United States. In 1832 the hymns were first published as now found in this book. Wm Pitt once said in "the House of Parliament in one of his flights of eloquence, "Our church has a popish liturgy, a Calvinistic confession, and an Arminian clergy. This is denied by the most learned divines of the English church. Dr. Nichols says, "It is not true that the liturgy of the church of England is taken from popish books our reformers took nothing from the Roman Breviary and the canon of the mass, but what the Romanists had taken from the church fathers who lived before the age of corruption. They took their thoughts from Chrysostom, Basil, Gregory, Ambrose and others who revered the word of God." But our work is mainly with the hymns. We would like to see the hymn book of our church somewhat less than the present one. About 400 of our present worthless, unpoetic and unedifying hymns ought to be rejected, 600 only ought to appear. About 500 of those now found in our hymn book and about 100 new ones should be added.

The old stand ard hymns that have been altered by those who thought themselves better poets than the men who made them, should be restored to their original purity and beauty. Just look at that magnificent hymn,—"Come thou fount of every blessing." How has not that hymn been butchered by our hymn tinkers. Let there nothing of this kind be done again. If the committee does not like a hymn, let them reject it, and not mend it, for by trying to mend matters they are mostly made worse. We should have no translated hymns, they are always spoiled in the transition from one language into another. The only good translation of a hymn we have ever seen is Dr. Schmucker's translation of "Come ye sinners, poor and wretched," into German. But it must be remembered that it is much easier to translate into German than into English, for the German language is much richer and more flexible than the English. All attempts to translate our grand old German hymns into English have failed. It is hoped the committee will make a clean sweep of all these translated German hymns. We can exhibit our love and veneration for the Lutheran church, without ridiculing her grand old songs by putting them into bad English, and trying to sing that which is unsingable. Then when the committee has agreed upon some 600 or 700 hymns let them propose something like the following:

1. A short liturgy for opening worship.
2. The forms of the Sacraments—Baptism and the Lord's Supper.
3. The burial service.
4. The marriage ceremony.
5. The installation of ministers and church officers.
6. Laying of corner stones and dedication of churches. In short a complete short liturgy. The discipline of the church. We do not see any necessity for the Constitutions of Synods. All this together with the 600 or 700 hymns would not make the book as large as it now is.

We have no doubt the General Synod would at once adopt such an arrangement. We would also like to see our glorious old Augsburg Confession added to our hymn book. We hope our hymn book committee will think of these things and act accordingly. We have no doubt they will furnish us with a good hymn book such as we need. At some future time we may suggest some excellent hymns not found in our book. Many new hymns have been composed during the last 20 years, that are equal to the best in our collection. These ought to be hunted up. Many of them can be found in the new Congrega-

tional and Baptist collections. The leading hymn books of the Dissenters in England, should be sent for, at the Synod's expense, so that the best hymns in the English language may find a place in our collection.

R. W.

Editorial Correspondence

BELLEVILLE, O., June 17, 1868.
DEAR BRO. ANSTADT:—By an overruling of Divine Providence, I have wandered far away from you and the scenes of my former ministry. I thought it all to be of God or I would not have been here. The arrangement is that I will fill the pulpit of Bro. L. M. Kuhns, of this place, for three months. During this time, Bro. K. will labor within the bounds of two Synods, each claiming to be the Pittsburg Synod.

The fatal work which has resulted in the entire division of the Lutheran church in the U. S., was first conceived and agitated in this Synod. The lines are more distinctly drawn here than elsewhere in the Lutheran church. Nowhere have I found as much feeling as here. The controversy is assuming a serious shape. It is not confined so much to doctrines; it is assuming a belligerent spirit as to property.—The question is: Who own the properties accumulated by the congregations when they were in connection with the General Synod? To this it is answered that the majority rules. To this it is again answered, that if the majority depart from their original, legal and doctrinal stand-point, they lose their identity in both respects, and therefore cannot lay any claim, to either property or even the name of Lutheran, as that term was known and used in the General Synod of the United States. The controversy is ridiculous. Members of the same household of faith are at war with each other, and they begin to feel that they are as far apart, and much farther, than members of other communions. A studied and persevering feeling of alienation has been adopted by the leaders of this unhallowed movement. I say unhallowed, because I mean it. When I look at the results, and the spirit by which the results are attained, I can come to no other conclusion. Were these brethren to spend one-half the zeal for Christ they are now expending for a sectarian party, there would be harmony in these borders of the churches. They would not treat with cool indifference, those whom it was their delight once to regard as brethren beloved in Christ Jesus.

This alienation arose in the ministry. It has extended to the laity, and it is now making havoc among the churches. The effort on the part of the church which has remained true to the General Synod, is a legitimate one, and will receive the sanction of every loyal member. The services of Rev. L. M. Kuhns have been secured by the Home Missionary Society, to visit the different congregations within the bounds of the Pittsburg Synod, to look after the interests of the church, make provision to supply her with the preaching of the gospel of Jesus Christ. Lutherans will not be true to themselves if they do not provide for their own household. Men and means must be provided to give our people the free gospel as they were accustomed to have it in days gone by. The gospel may now be receiving its exclusive, sectarian and selfish. They are told that they are "not Lutherans," "un-Lutheran," and such like terms, which is tantamount to saying that we, symbolists, cannot commune with you, if you do not go with us, and believe as we do. The infamous "ego," I, is the rule of faith and practice in this new system. Such at least, seems to be the practical workings of it. We cannot not the same spirit in return. No, no, by no means. If they can afford to do so, we cannot. We will never withdraw our fellowship from them. We will ever extend to them the fraternal greetings of christian brethren, so long as they hold the essential doctrines of Jesus Christ. It is not a part of our faith to denounce our fellow christians, because they do not believe in every particular with us. We lay less stress upon the symmetry of the creed and the cultus of the church, than upon the spirit and the life of Christ in the church. In spirit St. Paul is writing to us as he did to the church at Corinth, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Jesus Christ was not divided. Paul was not crucified for the Corinthians, and none of them received their baptism in the name of Paul, and therefore the church at Corinth should remain a unit. Jesus Christ is not more divided now than then, and whether the learned Doctors, the leaders in these distractions, were crucified for the Pittsburg Synod, and whether little children were baptized in the name of any of them, I do not know, but in some form or other, they are permanently connected with this fatal division.

But the Lutherans of the Pittsburg Synod have an important work to do for our common Master. By yielding the spirit of Christ for the spirit of sect, they yield to the ravings of fanatics and the spirit of popery. This they cannot afford to do and still retain the spirit which "contents for the faith once delivered to the saints." By yielding the territory once exclusively covered by the General Synod, without an attempt to recover it, they yield their property, their rights, their privileges, and more than all, their consciences, in regard to doctrines, cultus and church polity, for a system questionable in its Biblical theories, and certainly most reprehensible in its church polity for American Lutherans or any other genuine Lutherans. By yielding these points, we yield our vitality to men who condemn our doctrines and polity, as un-Lutheran, and, therefore, arrogantly assume that they possess exclusive right to the property and people of the Pittsburg Synodical territory. Is this honest in them, and is it right in us to allow them unmolested to go on and do this? If they are right, by heaven's law we must allow them to occupy the territory; if they are wrong, by heaven's law we should not allow them to occupy the territory. The work of Bro. Kuhns is to look into this mat-

ter. The church should uphold him by kind words, a helping hand, and their prayers, that the issue may be of God and God alone. Bro. K. is the right man in the right place to accomplish this important work. The Lord bless his labors.

L.

A Proposition.

The Olive Branch Union Sabbath School, has one hundred (100) Sunday School Books, more or less that are not needed, and we wish to dispose of them in this way: We give them to any school in the State as a gift or we will give them to a Missionary Society, provided they will pay the freight on them. The books are good, very little soiled, if any. The one half are American S. S. U. books, the remainder are American Tract Society and Lutheran books. Further information can be had by addressing, The Secretary of the school.

C. P. KLINE, Sec't.
Port Royal,
Junata Co. Pa.

Church News.

BELLEVILLE, OHIO.—REV. C. LEDLEY, having closed his school at Swissvale near Pittsburg, Pa., has made an arrangement temporarily to supply the pulpit of Rev. L. M. Kuhns, Belleville, Logan county, Ohio. Correspondents will please address accordingly. *Lutheran Observer* please copy.

A GREAT STORM.—A correspondent from Belleville, O., writes to us under date of June 17th. Within the last twenty-four hours there has been a dreadful storm. Such peals of heaven's artillery I have never heard. For one whole night, a great part of yesterday, and also last night, there was a continuous battle of elements, and the rain came down in torrents. Rail road bridges are swept away, culverts also. Much damage has been done. There will be no mails for a few days. I fear, the wheat and corn crops will be much damaged in this State, if not altogether destroyed. This will be disastrous on account of the failure of the last two years.

Corner Stone Laying.

On Sunday, June 21st, the corner stone for a new Lutheran church was laid at Ellitsburg, Perry county, Pa. This congregation is in the charge of Rev. P. Salm, and has up to this time been worshipping in a union church about a mile from Ellitsburg. Rev. P. Salm, however, thought it desirable to have a church entirely in the interests of the Lutheran church, and in this he was seconded by the most active members of his church. It will be a substantial brick building, and will probably be finished during the summer. On the above mentioned day, the congregation assembled in a large barn near the locality of the church. It contained two barn floors, which had been cleared and seats placed therein. A temporary pulpit had also been erected at one end of the building. A large audience could thus be accommodated. Rev. P. Salm spoke first in the German, and we followed with some remarks in the English language. After this a collection was taken up which amounted to somewhere in the neighborhood of two hundred dollars. The ministers and people then proceeded to the corner stone, which was laid with the appropriate ceremonies. The usual articles were deposited in the corner stone, among which were also a copy of the AMERICAN LUTHERAN. In the evening we preached again to a large and attentive audience. Rev. Salm is very much beloved and respected by his people; he has been laboring seven years in the Louisville charge and has in that time been very successful in building up the charge.

For the American Lutheran.

MR. EDITOR: I desire through your columns to return thanks to my dear people, and other friends around, for their uniform kindness and commendable liberality during my first year of labor among them.

The aggregate value of a donation which commenced just one year ago, and seems to give no special indication of an early termination, amounts to \$168; coming partly in money, but more largely in the form of the various necessities of life.

Grateful to the kind donors for these favors, and many others not here alluded to, I must leave to my flock themselves to judge whether their kindness is properly appreciated; meanwhile praying the Good Shepherd of all, to lead us daily in the green pastures of his love, and by the still waters of peace, and finally into the Mansion of Rest.

John B. Shoup,
Sybertsville Pa., June 18th, 1868.

For the American Lutheran.

MR. EDITOR:—Please insert the following extract from a letter received from Bro. Kelly, the acting Superintendent of our Muhlenberg Mission:

"The mission gets on remarkably well, all things considered, though there have been some changes of late. Martin Turner died March 11th, 1868. Wm. Passavant died April 15th, 1868. The latter was married to Catharine Luther; the former was single; they were both members of the church and consistent christians. David Davidson was married to Grace Stephenson.

"James S. Payne is the President of the Republic, though some think Mr. Rye would have been if things had not got crooked. The government has bought and armed a revenue vessel, and things begin to brighten a little more than formerly, but how long they will continue thus I do not pretend to conjecture.

"We received a supply of goods by the 'Pope.' I have half our work done for 1868 I have bought 180 gallons of palm oil and placed it at the mission and am still buying. Some time ago I bought 150 Kroos of rice, which will last till rice comes again. The boys are planting a good sized farm of rice."

The Lord has blessed the labors of the past year above our expectations.

"I was asked by the Heads, (teachers farmer, matron,) if they could not have the sacrament of the Lord's Supper administered at the mission, to which I consented, provided they would call a meeting for the examination of all the members of the church as to their fitness to commune, and ascertain what were their resolutions for the future, with which they complied, and accordingly arrangements were made, and the sacrament administered, April 19th, by the Rev. Mr. Gross.

Alfred Bridges, who recently came to America from the Muhlenberg Mission is now at school at the Missionary Institute, Selinsgrove. I am now corresponding with a very good, young brother, who thinks seriously of becoming a missionary to Africa. May the Lord direct him. I hope the Executive Committee will at once have three or four of our children at Muhlenberg brought to America, to be educated and then sent back to Africa. This is undoubtedly the best plan of furnishing missionaries to Africa.

J. KISTLER.

Louisville, June 19, 1868.

For the American Lutheran. A Sabbath School Lesson.

The following was sent in by a Sabbath School teacher who studies and writes out the lesson for his class during the week. This is one of his weekly labors. We would commend his example to all Sunday School teachers, and an attentive perusal of this lesson by all our readers. Ministers may gather materials out of it for a very instructive sermon. These Sunday School lessons will be a new feature in our paper, and if our friend is sufficiently encouraged, he will continue these in subsequent numbers. We should like to hear expressions of opinion from our readers on the subject.

MATTHEW 25: 1—13.

1. What is the kingdom of heaven? a) What was God's kingdom as we read in Exodus 19: 5—6? b) What was the kingdom as understood by John the Baptist? Math. 3: 1—2; and as understood by Christ when he first set out as a public teacher or prophet? Math. 5: 1—7. c) What was the kingdom which Jesus taught his disciples to pray for in the Lord's prayer? Math. 6: 10; which he taught men to seek as the principle basis of life? Math. 6: 33. 2. To what does Jesus compare the kingdom? Math. 23: 1.

3. What do the Virgins altogether represent? 4. How many Virgins are spoken of? 5. Why Ten? 6. Why take Virgins to represent the church? 7. Into how many classes are they divided in the parable? 8. Wherein are they all alike? 9. Virgins? 2. Waiting for the Bridegroom? 3. Lamps. 4. Sleeping? 9. Wherein were they unlike? 10. Had they all the same kind of Lamps? Were the lamps faulty? Were they proper things to have? Could they dispense with them? Was it necessary always to have them? What then did the lamps represent, all being the same kind of lamp? Psalms 119: 105. 11. Did the Jews generally trust in their having the lamp? In their naving the "Laws of Moses?" In their perperformance of the strict letter of the law? In circum-

elusion? In their descent from Abraham for salvation? John 8: 33. Math. 3: 7—9 Luke 18: 10—14. Luke 7: 36 Luke 15: 1—9 John 9: 29. Roman 2: 17—20. Roman 10: 3. Luke 11: 42. Math. 23: 23.

12. What did the one class of Virgins lack? 13. What does the oil represent? Oil was used for consecration of persons and things to the service of God, and therefore symbolized the Holy Ghost. Oil in the lamp, in an emphatic sense, represents the Holy Ghost, or true Spirit. a) What is the lamp without the oil to make the light? b) What advantage to have the Confession of Faith, the Catechism, the Bible, Baptism, the Lord's Supper, all of them and each of them, the mere lamp, without the oil, or true Spirit that God intended, by the eternal fitness of things to be in them all? c) Are we profited—is God served, if we observe the strict letter of the law without the Spirit? d) Hear what Christ says: "Except your righteousness excell that of the Scribes and Pharisees ye cannot enter into the kingdom of heaven. Read Math. 19: 16—22. The young man asks, Good master, what good things shall I do that I may have eternal life? Keep the commandments, says Jesus. All these have I kept from my youth up; what lack I yet? e) What did this young man lack?—leave in to my flock themselves to judge whether their kindness is properly appreciated; meanwhile praying the Good Shepherd of all, to lead us daily in the green pastures of his love, and by the still waters of peace, and finally into the Mansion of Rest.

John B. Shoup,
Sybertsville Pa., June 18th, 1868.

For the American Lutheran.
Our African Mission.

MR. EDITOR:—Please insert the following extract from a letter received from Bro. Kelly, the acting Superintendent of our Muhlenberg Mission:

"The mission gets on remarkably well, all things considered, though there have been some changes of late. Martin Turner died March 11th, 1868. Wm. Passavant died April 15th, 1868. The latter was married to Catharine Luther; the former was single; they were both members of the church and consistent christians. David Davidson was married to Grace Stephenson.

"James S. Payne is the President of the Republic, though some think Mr. Rye would have been if things had not got crooked. The government has bought and armed a revenue vessel, and things begin to brighten a little more than formerly, but how long they will continue thus I do not pretend to conjecture.

"We received a supply of goods by the 'Pope.' I have half our work done for 1868 I have bought 180 gallons of palm oil and placed it at the mission and am still buying. Some time ago I bought 150 Kroos of rice, which will last till rice comes again. The boys are planting a good sized farm of rice."

have the true spirit, nevertheless be careless; that is, it is possible for such to become careless? They all slumbered and slept. What therefore should they do? Math. 25: 13.

APPLICATION:

1.—How many of you are members of the Church by baptism, by confirmation, attendant upon the preaching of the word yet lack the true spirit? 2.—How many are members having the true spirit, yet slumber? 3.—Are you watching and praying? triumphing your lamps?—keeping them burning and shining?—keeping a full supply of the true Oil of Grace? Like whom should we be? John 5: 35. Lord help us to watch and pray, and have abundance of the oil for our lamps, that we may be ready when the voice of the archangel sounds through the sky, to go out with and rejoicing to meet the Lord Jesus, the Bridegroom, when he comes, in the clouds of heaven, accompanied by his thousands and tens of thousands of his saints, triumphing and rejoicing in the completion of his kingdom and the glory of his saints, the virgins! the Bride, the church, the Lamb's wife!

George H. Stuart Suspended.

A few weeks since, the Synod of the Reformed Presbyterian Church, in session at Pittsburg, suspended George H. Stuart of Philadelphia, the best known, and we will venture to say the most active and useful member in that whole body, for the enormous offence of "joining in public worship where hymns were sung." Not satisfied with the punishment of one offender, Mr. Stuart's pastor, Rev. Dr. Wylie, was also subjected to the same sentence for the same offence.

Harsh and absurd as is this action, it is only carrying out, with unflinching consistency, the principles of the Reformed Presbyterian Church, which tolerates nothing but Rouse's version of Psalms. Its more rigid, or as they would claim more faithful, members regard the use of any freer version of the Psalms as a profanation of public worship. It is a sin against which they feel bound to testify. Nor is this all. They insist that every member of their communion "shall join them in their testimony. The penalty of refusing to do so is excommunication, or at least suspension. They shut out from access to the Lord's Table all who do not approach it with Rouse's stanzas on their lips.

This is certainly rigid, less charity would call it bigotry; but we confess admiration for men who will faithfully adhere to their principles, however deeply we may regret that they are wrong. George H. Stuart, who was the President of the Christian Commission during the war, is a man of sincere piety, considerable wealth, and unspotted reputation, is thus made the example of, to satisfy the demands of an antiquated and fossilized notion. No one can object to singing the psalms, especially when rendered in terse and chaste Saxon by the genius of a Watts or some other master hand. Nor does Mr. Stuart refuse to sing them; but he claims the right and privilege of singing also of Christ and Redemption in such hymns as: 'Jesus, lover of my soul,' or 'Alas! and did my Saviour bleed?' There is a fountain filled with blood; and 'Rock of Ages cleft for me,' or to give vent to his heavenly aspirations in 'Nearer, my God, to Thee.' With many other sensible men, Mr. Stuart thinks that these are fully equal in merit, to Rouse's best, and when sung 'with the spirit and with the understanding also,' are fully as acceptable to God, as any psalms of David, Asaph, or the sons of Korah; and indefinitely better than some which have been murderously distorted by Rouse.

We can imagine this charge illustrated by the reading of stanza after stanza, selected almost indiscriminately from Rouse, at which grave men would look more grave, and the gay would become more gay. We give a few examples:

When they me saw, they from me fled,
Ev'n so I am forgot,
As men are out of mind when dead;
I'm like a broken pot. Ps. xxxi.

Let not my wrongful enemies
Proudly rejoice o'er me;
Nor who have without a cause,
Let them wink with the eye. Ps. xxxv.

Like as the hart for water brooks
In thirst doth pant and bray,
So pants my longing soul, O God,
That come to thee I may. P. xlii.

(It is Rouse who puts in the *bray*, not David)
Who ofteth praise, me glorifies;
I will shew God's salvation
To him that ordereth aright
His life and conversation. Ps. l.

At evening let thou them return
Making great noise and sound,
Like to a dog, and often walk
About the city round.

MORE ECONOMICAL, REMARKABLE. Certainty of prompt action, in fact every good quality is guaranteed for Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER or DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

A BALM FOR EVERY WOUND. *Grace's Celebrated Salve* is now so generally used for the cure of flesh wounds, cuts, burns, ulcers, fells, sprains, and all diseases of the skin, that praise of it seems to be needless. Those who have tried it once always keep a box on hand, and nothing will induce them to be without a supply.

Seventeen-Year Locusts.

The following is a description of the seventeen year locusts found in Nathaniel Morton New England Memorial, published in 1669. The locusts appeared in Plymouth Colony in 1633, two hundred and thirty-five years ago, and they seem to have been well known to the Indians. These strange creatures have fallen only three years out of their true rearing in this long interval; this being their thirteenth appearance since their first historic advent in 1633. Secretary Morton thus describes them:

"It is to be observed, that the spring before this sickness, there was a numerous company of flies, which were like to bigness unto wasps or bumblebees, they came out of little holes in the ground, and did eat up the green things, and made such a constant yelling noise, as made the woods ring of them, and ready to deafen the heavens; they were not at this time heard or seen by the English in this country before this time, but the Indians told them that sickness would follow, and so it did, very hot, in the months of June, July and August of that summer."

A note on the above by the editor who republished the New England Memorial says:—"By what means they make such a yelling noise, seems not to be well agreed. But as to their eating up the green things, this is a mistake. They pitch upon the branches of oak trees generally, and with a kind of split in their posterior, they penetrate and split the limb and deposit their ova in the pit, and in a short time the limb breaks, and the leaves die, and give the appearance of being eaten. The end of the limb fall to the ground, the ova produce the worm, which enters the earth and the locusts in due time return. It does not appear that they have any kind of nourishment during their appearance, unless it be the dew or rain."

The Indians regarded their coming as an ill omen, predicting from it sickness, which the colonists experienced; but as the comets, once presaging pestilence and war, are now harmless and welcome visitors, so these creatures of earth no longer are feared as bringing pestilence or war upon their wings.

The Fallen Son.

Follow him home now from the scene of his debauch. He is an only son. On him the hopes of the family have centred. Every nerve has been strained to give him the best education. Parents and sisters gloried in his talents and looked forward to his future fame. Alas! already these visions are less bright.

Enter now the family circle. Parents surrounded with loving daughters. Within that circle reigns peace, virtue and refinement. The evening has been spent in animated conversation and the sweet interchange of affectionate endearment. But there is one who used to share all this, who was the centre of that circle. Why is he not here? The hour of devotion has come; they kneel before their Father and God. A voice that used to mingle in their praises is wanting. An hour rolls away—another hour has gone. Why has all cheerfulness gone? Why do those parents start at every footstep?

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FREE PEWS.

The First Presbyterian Church of Cincinnati, Ohio, has resolved to abolish pew rents and raise all money for necessary expenses by subscriptions and voluntary contributions. The resolution allows the members of the Church to select pews or sittings in the same manner as if they paid for them. Several of the younger Presbyterian Churches in Cincinnati have never adopted the pew system. The *Presbyter*, speaking of the new movement, says:

"This experiment will fairly test the free seat system; and if it shall prove a success, it is hoped that other congregations will adopt a like arrangement, and throw their doors wide open to all people—giving alike to rich and poor a full and free invitation to the benefits of a preached Gospel, which, as it fell from the lips of his blessed Author, 'the common people heard gladly.'"

HAL'S VEGETABLE SQUILL HAIR RENEWER.
GRAY HAIR
Restored to its original Youthful Color
By its use.

It will make hair grow upon bald heads, except in very aged persons, as it furnishes the nutritive principle by which the hair is nourished and supported.

It will prevent hair from falling out, and does not stain the skin.

No better evidence of its superiority need be adduced than the fact that so many imitations of it are offered to the public.

IT IS A SPLENDID HAIR-DRESSING!
It is a splendid hair dressing.
R. F. HALL & CO., Nashua, N. H. Proprietors

BOILS.

Like the volcano, Boils give issue to the foul and fiery contents of the deep interior. To remove the cause of such suffering it is only necessary to vitalize the Blood by supplying it with its Life Element, Iodine.

THE PERUVIAN SYRUP.

(A protected solution of the Protoxide of Iron) will do this effectually, and give strength, vigor and new life to the whole system.

Extract from a letter from Rev. RICHARD S. EDWARDS, of Boston, Mass.

"For years I was a sufferer from Boils, so that my life became wearisome through their frequent and persistent recurrence. Finally a cure was formed in the small of my back. During its progress large pieces of decomposed flesh were every day or two cut away, and the prostration and general disturbance of the system were great. Before I had recovered from this attack two smaller carbuncles broke out higher up, and I was again threatened with a recurrence of the sufferings to which I had so long suffered. It was at this time that I commenced taking the Peruvian Syrup. I continued taking it until I had used five bottles; since then I have had no more of the kind. For years I was one of the greatest sufferers. Other medicines gave me partial and temporary relief, but this remarkable remedy, with a kind and intuitive sense, went directly to the roots of the evil, and did its work with a thoroughness worthy of its established character."

A 32 page Pamphlet sent free. The genuine has "Peruvian Syrup" blown in the glass.
J. P. Dimsore, Proprietor,
No. 36 Dey St. N. Y.

Sold by all druggists.

Grace's Celebrated Salve

cures in a very short time
Cuts, Burns, Scalds, Wounds, Bruises, Sprains, Erysipelas, Salt Rheum, Ringworm, Chapped Hands, Boils, Frozen Limbs, Felons, Chilblains, &c.

It is prompt in action, relieves pain at once, and reduces the most angry looking swellings and inflammations, as if by magic, thus affording relief and a complete cure.

Sell by J. P. Dimsore & Son, Boston, Proprietors.
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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 follow the use of HELMBOLD'S concentrated Extract 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 HELMBOLD'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 fresh healthy and youthful appearance, use HELMBOLD'S Extract of Sarsaparilla.

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

HELMBOLD'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 BRILLIANTY OF COMPLEXION, and wish to purify and enrich the blood, which HELMBOLD'S Concentrated Extract of Sarsaparilla invariably does. Take no other.

HELMBOLD'S HIGHLY CONCENTRATED FLUID EXTRACT SARSAPARILLA eradicates Eruptive and Ulcerative Diseases of the Throat, Nose, Erythema, Scap, and Skin, which so disfigure in appearance. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active that can be made.

The best test of their purity and superiority will be 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.

HELMBOLD'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 by H. T. HELMBOLD, the proprietor, who was compelled to adopt such a wrapper, because the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

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

Principal Depot: HELMBOLD'S Drug and Chemical Warehouse, No. 594 Broadway, New York, next Metropolitan Hotel, and HELMBOLD'S Medical Depot, No. 104 South Street, Philadelphia.

SOLD BY DRUGGISTS EVERYWHERE.
Price \$1.25 per bottle, or six bottles for \$6.50. May 21st—3m.

HELMBOLD'S CONCENTRATED EXTRACT OF BUCHU

is the great diuretic. HELMBOLD'S Concentrated Extract Sarsaparilla is the Great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active that can be made.

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BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world the only true and perfect dye; harmless, reliable, instantaneous; it removes all dyes, no ridiculous stains; 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 at Bachelor's Hair Factory No. 10 Bond Street, N. Y. Jan 30 ly

PHILIP PHILLIPS & CO.,
No. 37 UNION SQUARE BROADWAY, N. Y.

SMITH'S UNRIVALED AMERICAN ORGANS, Also manufacturers of Superior Pianos, and Publishers of Sunday school music. April 3m

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SOLD BY DRUGGISTS EVERYWHERE.
Price \$1.25 per bottle, or six bottles for \$6.50. May 21st—3m.

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

SUSAN R. POPE.

A Remarkable Cure.
EAST MIDDLEBORO', Mass. June 9, 1864.
Messrs. Burnett & Co.:
I send you a statement of my daughter's case, as requested. She will have been 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 pains, burned her hair so badly 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 Cocaine, and the result was astonishing. She had not used half the contents of a bottle before her head was covered with a fine young hair. In four months the hair was grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use Cocaine, and we have little fear of her losing her hair.

With respect,
Wm. EDWARDS.

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.

AGENTS WANTED.

GRANT AND COLFAX. A perfect Steel Engraving of each, \$x10 oval, with or without frames. Samples of both for 50 cents, post paid. Also, Life of both for 25 cents, 100 per cent. profit. Address Goodspeed & Co., June 18—4t 37 Park Row, N. Y., or Chicago, Ill.

DUTCHER/LIGHTNING FLY-KILLER.—The original article, containing more than double the poison of any other, and therefore better and cheaper. Every sheet will kill a quart of flies. Sold everywhere. June 18—4t

PENNSYLVANIA STATE NORMAL SCHOOL.—Thorough; Systematic; Practical. Instruction given in Methods of Learning and in Methods of Teaching. For Circulars address, J. A. COOPER, Edinboro, Erie Co., Pa. June 18—4v

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

CANCERS Cured without pain, use of the knife, or caustic burning. Circulars sent free of charge. Address Drs. BABCOCK & SON, 267'08 3m 750 Broadway, New York.

FIRST MORTGAGE BONDS of the CENTRAL PACIFIC RAILROAD COMPANY.

Bearing six per cent. per annum PRINCIPAL AND INTEREST Expressly payable in GOLD COIN OF THE UNITED STATES.

These Securities, based upon the most favored portion of the Great National Pacific Railroad Line, representing the first claim thereon, and which rest upon a valuable and productive property furnished by an equal amount of the Government Bonds, and a similar amount of private Capital, Net Earnings, Donations, etc.

They have thirty years to run, are already taken in large amounts for steady investment, both in this country and in Europe, and are favorably regarded as being among the very best and safest Corporate obligations offered on this Continent, and are believed to be secure against all ordinary contingencies.

The Bonds are of \$1,000 each, with semi-annual coupons attached, payable in New York City in January and July, and are offered for sale at 103 PER CENT. & ACCRUED INTEREST in currency, from the date of the payment of the last coupon. At the present rates of gold they yield more than eight per cent. upon the investment, with the prospect of a steady appreciation of the premium upon the bonds.

The Company have now built and in successful operation 150 miles of road, on both slopes of the Sierra Nevada mountains, including by far the most difficult and expensive portion of the whole. They have also an unprecedented force, extending the track into the Salt Lake Basin, the middle of which will be reached in Autumn making more than 330 miles in operation. Several important tributary Branches and connecting Roads are projected and now being built, and the prospect is fair that the continuous Through Line Across the Continent will be completed early in 1870, or about two years from this time.

The Net Earnings from Local Business merely, for the past year upon less than 100 miles, operating under temporary disadvantages, amounted to \$1,087,000, in gold, over the operating expenses; and the Gross Earnings for the first quarter of the current year were 50 per cent. greater than for the same period in 1867. It is estimated that the Net Earnings for 1868 will reach \$1,500,000, which, after deducting interest payments, (estimated at less than \$1,000,000), are applied to construction purposes. Besides further Subscription to the Capital Stock, and other Resources, the Company will be receiving from the United States Government its 30-year Six per cent. Bonds, at the rate of \$32,900 per mile, and are therefore enabled to carry forward the enterprise with the utmost confidence and vigor.

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. We receive all classes of Government Bonds, at 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. CO. No. 5 Nassau St., New York.

Offices 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, Phil.

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

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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. June 18, 5t

LADIES AND GENTLEMEN EMPLOYED.—Picture business. Very profitable. No risk. Seventeen specimen pictures and catalogues sent for 20 cts.; twice as many 30 cts. MASON LANG, June 18—4t 94 Columbia St., N. Y. City.

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10,000 Agents Wanted, in our Great One Dollar Sale of Dry, Fancy, Cutlery, and plated Goods, &c. All Goods sold at equal price of One Dollar. Special arrangements made with the Oriental Tea Company for

