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NO. XXVII.

Poetry.

"MY CLASS FOR JESUS."

My precious class for Jesus,
Who did so much for me—
Who paid the price which justice claims
In hours of agony.
'Tis little, Oh, my Saviour,
That my weak hand can give;
O, let me win these thoughtless ones
To look to thee and live.

My whole dear class for Jesus!
Now in their youthful bloom,
Ere shadows lie across the path—
Dull sickness and the tomb:
While life is in its morning,
And bright things cluster nigh,
May these immortal souls lay up
Their treasures in the sky.

For Jesus! O, for Jesus!
The time is fleeting fast;
The holy Sabbaths hasten by—
Soon, soon will come the last
O teachers, toil for Jesus
As ne'er ye toiled before,
That each may bear a precious sheaf
To yonder shining shore.

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 MIS-
SIONARY INSTITUTE, JUNE 1, 1868.

(Concluded.)

A fourth reason why the minister should
be encouraged is

Because it benefits man.—To a good man,
nothing affords so much pleasure as doing
good. He that waters shall be watered also
himself. The individual who is made the in-
strument in the hands of God in conveying
blessings to others, finds in the execution of
his purpose, that there is a blessedness in do-
ing good. To serve God and do good to man
is heaven's way of finding happiness, it is
drinking at the fountain head of real pleas-
ure. It is to engage in the same work in
which the Saviour was engaged, and it can-
not fail to fill our hearts in a measure, with
the same pleasure he now enjoys, as he wit-
nesses from his mediatorial throne, all the
blessed results that flow from his life of self-
denial, his death of agony, his triumphant res-
urrection, and continued intercession. While
yet upon earth, with the garden and its sor-
rows, the cross and its struggles, and the grave
with its loathsomeness before him, he could
joyfully say, "My meat is to do the will of
him that sent me." And if the Saviour was
encouraged in his work by the prospect of
making many miserable beings happy in time
and eternity, should we not be encouraged
who labor with the same blessed object in
view.

The philanthropist is encouraged and glad-
dened in his labors and sacrifices for suffering
humanity, as he gathers the reward of his
labors in seeing the sad countenance bright-
ening with smiles, in hearing the warm words
of gratitude fall from the lips of those to
whom he has ministered, who have been
raised from the abodes of poverty and dis-
ease by his liberality. And shall not the min-
ister be encouraged in his work, in view of
the happiness he is instrumental in confer-
ring? The unbelieving world may not regard
him as a benefactor, but if he is instrumental
in saving one soul from death, his work will
remain when those whose labors place them
among the world's benefactors will be forgot-
ten. The fruit of their labors will be seen
in time and flourish in eternity, the crown of
their rejoicing will never fade. If they are
benefactors, who fight freedom's battles, and
strike the fetters from the enslaved of earth,
and demand for them the rights of men; if
they are benefactors whose study is to relieve
or mitigate the sufferings of humanity, and
who will say that they are not, viewed in the
light of time and eternity, are they not bene-
factors who preach deliverance to the captives
and the recovery of sight to the blind, to set
at liberty them that are bruised? The world
too often forgets the obligation it owes to those
who preach the truth as it is in Jesus. Thro'
that instrumentality which the apostle, in
accordance with the language of the world,
calls the foolishness of preaching, what chan-
ges have been wrought in the governments,
morals, and the intelligence of the world. It
is not too much to say, that a few despised
fishermen, and publicans in the early age of
the Christian Church, accomplished more to-
ward the elevation of man, in a single gener-
ation by preaching the gospel, than had been
done in four thousand years, by all the phi-
losophers, poets, and orators, the heathen
world produced. They did what worldly wis-
dom failed to do, they made the world not
wiser, but better, they enlightened and re-
formed it. By the preaching of a few brave
men in the sixteenth century, more was ac-
complished in a few years, to influence society
to awaken intellect, to purify the heart, and
shape the destinies of the human race, than
had been done in ten preceding centuries, by
all the wealth and learning of Europe combi-
ned. And the fruit of their labors is gather-
ed not by the church alone. No, the literary
and political world owes them a debt they
can never pay. But it is not to this world
that the minister looks for the strongest evi-
dences of the fact that he is a benefactor.

It is true that he who labors to diffuse knowl-
edge, elevate society, to stay the tide of crime
to unite the world in one common brotherhood
to comfort the distressed, to smooth man's
pathway through life, to administer comfort
in the trying hour of death, such an one has
no ordinary claims to the name of benefactor.
But the faithful minister labors for a higher,
and nobler object than this, the eternal wel-
fare of souls, their deliverance from those
pangs which outlast this fleeting breath. He
labors not alone for man's elevation to his
true dignity as a social and rational being, he
labors also to exalt him to an equality with
the angels, to that ineffable felicity which
those enjoy, who are partakers with Christ in
his exaltation. And if he is instrumental in
saving one soul from death, and raising it to
such happiness, is he not a benefactor? Is
it a pleasure then to confer happiness, or to
be the instrument in doing so, then here is a
field in which there is every encouragement
to labor. If he is blessed, who blesses his
fellow man, and the benefactor's enjoyment
rises higher in proportion to the happiness he
confers, who can estimate the happiness of the
faithful minister, who can conceive this side
of heaven, the emotions that will swell his
soul, when he meets his spiritual children in
heaven. A tide of joy will then set in that
will roll on forever, and he shall then realize
the full meaning of the prophetic words, "That
they who turn many to righteousness, shall
shine as the stars forever and ever." A fifth
source of encouragement is to be found in the
fact that the

Minister labors with the certain hope of suc-
cess.—It is hard to press forward to the con-
flict, when we know that our efforts will re-
sult in failure, but when triumph is sure, the
conflict becomes easy. The faithful minister
is sure of success. "Lo, I am with you, al-
ways," says the Saviour, and when Christ is
with his ministers, they are sure of success.
Every true minister will do something toward
the conquest of the world, in bringing it in
subjection to the King of saints. The fruits
of his labors may not all be visible, some may
be as bread cast upon the waters, gathered
after many days. But heaven's record will
at last unfold all the blessed results of his la-
bors, all the pious resolves he has awakened,
all the tears which he has dried, all the sighs
which he has checked, all the broken hearts
which he has bound up, all the sins and sor-
rows which he has prevented, and he to his
everlasting joy will realize, that his labor was
not in vain. He shall not only succeed him-
self, but the great cause he advocates shall
triumph, for the mouth of the Lord hath
spoken it. Jesus shall reign king of nations.
Let the past history of the church be the
prophecy of her future prosperity.

At the death of her founder, how few were
her followers, then they were numbered by
units, now by swelling millions, and each re-
volving year adds to the trophies of our King
the camp fires of Immanuel's hosts, are kind-
led on every shore, the shout of victory is
being heard, as one strong hold after another
is given up. The blessed doctrine of salva-
tion through the cross, which had its origin
in the bosom of the Father, sealed by the
blood of Christ, baptized by the precious
blood of martyred saints, that truth has tri-
umphed in the past, and will continue to tri-
umph in the future. Not the force of all the
martial hosts of Satan, armed with fire and
sword, have been sufficient to stop her onward
progress. Her early defenders in their death
struggles, overthrew the altars of heathenism
and cast her idols to the ground, and over
these ruins of heathen glory, the blood stained
banner of Immanuel's hosts was raised by
other hands, to wave in triumph there. Thus
she triumphed in her early history. Nor has
she been less successful in maintaining her
ground against the assaults of her modern
enemies, armed as they profess to be with
reason and philosophy. Though her foes have
been numerous, in every age of her conflicts
and progress, yet her course has been onward,
and onward it will continue to be, until in
the end, discomfited and broken, her enemies
shall be driven from the field of conflict.—
"Then will the long awaited hallelujah be ut-
tered on earth, and the long prayed for an-
nouncement be made, 'The kingdoms of this
world have become the kingdoms of our Lord
Jesus Christ, and he shall reign forever and
ever.' Oh, to feel and to know, in that day
of transport and grandeur, that you have done
something toward preparing the world for this
event, that you have as the instrument in the
hands of God, added some to the blessed num-
ber of those exulting ones, who unite with
angels in swelling the notes of the Saviour's
triumph, to know that you have saved a soul
from the doom of those who manifest their
despair by calling for rocks and mountains to
hide them. Yes, then to know that you have
saved one soul from such a doom, that you
have added one star to the dazzling crown of
a now universally triumphant Saviour, that
will be glory. Ye great ones of earth, who
have written your names highest on the blaz-
ing scroll of earth's immortality, I envy you
not you place, if mine be the plaudits of a
grateful country, who honor your exploits, if
mine be the privilege of hearing in that day
the blessed words, 'Well done, good and
faithful servant, thou hast been faithful over
a few things, I will make thee ruler over many
things, enter thou into the joys of thy Lord.'

As members of the Alumni of the Mission-
ary Institute we are not without cause for
gratitude to God, and encouragement in the
work to which he has called us. We have
been blessed with fields of usefulness, and
while in weakness we endeavored to sow the
seed, the Lord hath given the increase in the

conversion of many precious souls, and hun-
dreds if not thousands have been gathered
into the Church of Christ through our hum-
ble instrumentality. Seven years ago the
first class left these halls, with trembling
hearts. The question was to be answered,
Does the church need men of the Missionary
Institute stamp? That question has been an-
swered in supplying all who have left the In-
stitute, with fields of labor, and now forty or
more are actively engaged in the duties of the
gospel ministry.

God has blessed our beloved alma mater,
also, in opening the hearts of the people, and
leading them to contribute to its necessities.
It has been remembered by saints upon their
dying beds, who prayed for its prosperity and
bequeathed means to carry on its blessed work.
God has raised up men and instrumentalities
by which its cause is advocated, and among
those instrumentalities there is none perhaps
more efficient than the AMERICAN LUTHERAN
for the establishment of which, we think ev-
ery friend of the Missionary Institute should
thank God. So marked have been the bless-
ings that have followed it from its incipency,
that its opposers should long since have learn-
ed, that council of him that founded it was
from God. And may we not in view of its
past history, humbly plead for its continued
existence, dare we not too, lift up our hands
imploringly, and say, "Destroy it not for a
blessing is in it."

Finally, we are reminded as we meet to-
gether here this evening, that one of our num-
ber has been called from earth. Bro. J. H.
Bratten is no more. He was the first of our
number to fall in the conflict. A warm heart-
ed friend of the Institute, a conscientious, ear-
nest, and laborious minister of the gospel has
gone to his reward. Allow me to say to you,
my brethren, as one who had been much with
Bro. Bratten in the last few months of his
life, said to me, "If we would meet Brother
Bratten, we must try to get to heaven."—
"Blessed are the dead that die in the Lord." Reminded by this dispensation of the impor-
tance of working while it is day, let us labor
on in faith and love and hope, until the Mas-
ter shall say to each one of us, "It is enough,
come up higher, sit with me on my throne,
even as I also overcome, and am set down
with my Father on his throne."

For the American Lutheran.
Tracts for the Times. No. 1.

A FEW PRACTICAL THOUGHTS ON LUKE 24:
45.

"Then opened he their understanding, that
they might understand the Scripture." By
understanding, here is evidently intended the
mind, for in Greek the word 'nous' is used,
which means the mental faculties, by which
we are able to comprehend the relations of
things. In Latin the word 'sensus' is used
which denotes the reasoning faculties. Luth-
er uses word 'verstendnis.' The French
have it 'Aiors il leur ouvrit l'esprit,' then
opened he their minds." The Spanish has
it, 'entendimiento,' understanding. In the
low Dutch it is, 'Toen opende hij hun verstand
opdat zij de Schriften verstanden.' The idea
evidently is that Christ operated on their
minds, that they could more fully comprehend
the truths of God, than they possibly could
have done without this opening of the mind.
This opening of the understanding in matters
of religion, is absolutely necessary. The ac-
quisition of spiritual knowledge is different
from the acquisition of all other knowledge.
The human mind can comprehend the works
of nature, it can count the stars and measure
their sizes and distances, it can explore the
universe, there is scarcely a limit to its grasp.
But in spiritual things it is weak and feeble
without the enlightening influence of God's
grace. Man cannot of himself comprehend
God, nor the relations he sustains to him, be-
cause as Paul says, "Our understandings are
darkened, being alienated from the life of
God, through the ignorance that is in them." Hence this darkened mind must be opened or
illuminated by the Holy Spirit. The under-
standing or our reasoning faculties must be
enlightened before we can comprehend the
things of God. God had to open the heart of
Lydia, before she could believe unto salva-
tion.

No man can receive the truth unless Christ
opens his heart. Man has not the ability of
himself to receive the gospel of Christ, until
his heart is opened. The carnal mind is en-
mity against God, and cannot receive the
things of God, in its unrenewed state. Jesus
says, "The letter killeth, but the spirit maketh
alive." Paul says, "The natural man receiv-
eth not the things of the Spirit of God, for
they are foolishness unto him, neither can he
know them for they are spiritually discerned." Thousands of our members read the Bible,
and hear the gospel preached, and yet do not
seek salvation because their understandings
are not opened. Jesus is just as able and will-
ing now to open our understanding, as he was
at Emmaus, but men are not willing to have
their minds enlightened. The very fact that
Christ must open the heart shows clearly that
man cannot do it himself. That man is spir-
itually impotent and utterly helpless, is taught
in God's word, and this truth is scattered all
along the history of the church. Jesus says,
"No man can come unto me except the Fa-
ther draw him." And in John 15, 5, he says,
"Without me ye can do nothing." We must
depend for every step we make in the divine
life upon God's grace. Our minds must be
enlightened from on high, or we must forever
remain in spiritual darkness. Nor need we
be afraid of running over into Calvinism by

uttering these thoughts, it is only necessary
to look at the 28th article of the Augsburg
Confession, next to the Bible the clearest ex-
hibition of God's eternal truth the world has
ever seen. "Concerning the freedom of the
will, we teach that man does to some extent
possess freedom of will, he can lead an hon-
orable life outwardly, he has the power of
choosing among those things which can be
apprehended by the mind, but without grace,
and the operations and aid of the Holy Spi-
rit, he cannot do anything that is well pleas-
ing to God, he cannot fear God from the
heart, nor exercise a saving faith, nor put
away the evil conscience of his heart, ex-
cept by the operations of the Holy Spirit,
which comes through the Word of God as
Paul declares, 1 Cor. 2, 14, 'The natural man
receiveth not the things of the Spirit of God.'

To show that this is no new doctrine, the
authors of the Confession quote from the
Third Book of St. Augustine's Hypognosti-
con, in which the same views are taught.—
This opening of the understanding implies
the power of Jesus over the human heart.—
Jesus can influence the will, and direct and
control all the thoughts, affections and desires.
No man, no angel, no archangel can control
the human will. This belongs to Jesus alone.

Hence no minister however learned, pious
and eloquent can open the sinner's understand-
ing. We can preach and labor and pray, but
Christ must open the heart. We can use the
means, but Christ must give success. Paul
may plant, and Apollos water, but the increase
must come from God. We can lead men to
the waters of life, but cannot compel them to
drink. In this Palagian, and Semi-Palagian
age, this sound and scriptural doctrine cannot
be too earnestly inculcated. This Palagian
heresy is more or less connected with our
modern system of revivals, and must be
watched, and cherished with scriptural truth,
or it will bring revivals into disrepute. In
every case of conversion, no matter if one or
hundreds are converted, Christ must open each
individual heart. We must never lose sight of
this great truth. But how does Christ open the
understanding? This question has agitated
the church for ages, and is far from being set-
tled yet. Does Christ act directly or im-
mediately upon the mind, or does the truth as
exhibited in his word produce the result here
spoken of?

That Christ can work immediately upon the
understanding even without the Word, no
one who believes in his Divinity can for a
moment doubt, but does he so work upon the
mind? Then he opened their understanding? Dr. Dodridge has thus paraphrased this pas-
sage. "At the same time Jesus not only ex-
plained to them in words the true sense of the
sacred writings, but also by a secret operation
on their intellectual faculties opened their
minds so that they might understand those
passages that referred to himself." Although
the opening of the understanding seems in
this case to have been for a specific purpose,
yet when we bear in mind that all mankind
are just as much interested in these things,
as the disciples were and when we remember
also that our minds are darkened by sin as
theirs were, we cannot but see that this open-
ing of the understanding is just as necessary
now as it was 1800 years ago. The generally
received opinion among the great Theologians
of our church from Luther down to our own
day, is that the power to open the understand-
ing is in the Word of God, and the Holy sacra-
ments.

That the convincing and enlightening power
of God's spirit is in the Word. Hence we
believe that the understanding is opened, as
our confession teaches, by the operations of
the Holy Spirit through the Word. Hence
the question how shall they be saved unless
they hear the Word? Lutheranism even in
its Pietistic side is quite different from the
Fanaticism of the Anabaptists and Mystics
of the 16th century, or from the fanaticism
of the 19th. Fanaticism has always taught,
and does now teach that the spirit of God
works directly and without means upon the
mind. This was the error of the ignorant
Anabaptists, and is the error of the Mormons
and other heretical and other ignorant sects
of the present day. With such errors Luth-
eranism whether Symbolical or Pietistic has
no sympathy. We believe the truth as it is
taught in the Bible and in our noble Confes-
sion. Here we stand we cannot do otherwise,
God help us.

For the American Lutheran.
What Is Truth?

BY REV. J. B. SHOUP.

This is an old inquiry that has been repeat-
ed, how many a time! And how various have
been the answers thereto. Moreover, it will
continue to be repeated just so long as there is
in the world an honest man ignorant of that
which most of all it concerns him to know.

It is well, since man is what he is, that a
knowledge of the truth is a natural craving
of the mind; well, since rest is something
enduring, amidst the endless uncertainties that
surround us, is a natural desire, that ultimate-
ly the honest and enlightened mind can rest
only in the Truth. It is to be regarded as a
healthful and encouraging sign of the times
when men will honestly seek after the Truth.
Would there were a thousand to propound
this all-important question, where there is but
one! Who, that has looked somewhat at the
appalling result that so often flow from a life
shaped by error, by the untrue, but must
long to hear the cry come from every quarter
of the earth—"What is Truth?" Who that
will contemplate for a moment the bliss lost

in heaven, and the agony found in hell be-
cause error was taken for truth, but would
hail with joy the day when, the world should
be taken with an agony that might be ap-
peased only by an ascertainment of the
Truth?

How near a thing may be to the truth, and
yet how false! How fair and attractive may
be the face and form of the deceiver who is
maliciously working our death! Are more
souls lost than saved? then does error deceive
more than truth enlightens. Which is strong-
er, truth or error?—how shall we decide?—
Truth can make a heaven of joy; error a hell
of woe. Truth can make a world with a Para-
dise in the midst; error can curse the one
and destroy the other. Truth can save a soul;
error can damn one. Is it not a lighter task
to wreck the ships, than build one? is it not
easier to break the pitcher than to mould it.

But why, since Truth is stronger than its
enemy, does it not in more instances triumph
over its enemy? Thank God, Truth always
triumphs, and is even victorious, though gen-
erally vanquished!

Alas! deluded souls—error's devotees—
Truth triumphs in your very destruction!—
On the eternally-closed doors of the damned
is written—"Ye knew your duty, but he did
it not." And within they will say—"Even
so: Truth is the saving portion of the wise,
but error is the lot of fools."

Oh! that all men would ask "What is
Truth?" Oh! that millions were prepared
and willing to answer the question aright!—
The world will not be redeemed, but by the
Truth.

Yet, why does the Truth not make more,
and more speedily conquest? One reason is—
we lack faith in Truth. Men who are set for
its defense, too often seem to doubt it them-
selves. Error has a bold front—he has a
face of brass—and it requires the armor of
God to meet and overcome him. My brother,
I had it on my tongue's end to say we may
tremble. But wherefore should we? Are
there fifty on the side of error, when there is
one for the Truth? No matter for that: where
Truth is, there God is to vindicate it! When
Elijah stood by God and armed with the
Truth, twice fifty of the King's strong ones
fell before him. One man with the Truth in
his right hand, as saith Joshua, shall chase a
thousand of the enemy!

Yes, yes: but what then is Truth?
Let me say yet another word to thee, read-
er, look in the volume of the book, and you
shall learn that God is true. The true is
the Truth, and this is God. But is He far
away? Read again, and you shall learn that
"truth came by Jesus Christ," and that He is
"the way, the Truth, and the life."

It is well then: let the question come from
the hilltops and the valleys, from the ocean
and the desert; there is an adequate answer
for all. God is true; Christ is the truth;
The Book is true. Seek the truth, therefore.
It is a light; it has healing on its wings; it
has rest for the inquiring and the weary.

Sybertsville, Pa.

The Pulpit.

Pulpit Eloquence.

The question has been raised whether the
power of the pulpit is not declining. With
accommodations insufficient for the people that
might and ought to attend public worship,
many of the churches are yet poorly filled, and
but few are crowded.—If the pulpit awakened the popular interest
it ought to awaken, would this be the case?
If there was decided power in the occupants
of the pulpit to win and hold the popular
ear, would not the churches be thronged with
people?

Such are questions which confront us.—
They were vigorously handled by a writer in
the North British Review several years ago,
in a judicious article on "Modern Preaching."
The writer maintained that the incumbents
of the pulpit are, for the most part, men of
average capacity only, while those of extra-
ordinary power are the exception, and that
this is the case in all other professions as well
as in the ministry. The church must expect
her work to be done chiefly through ordinary
rather than extraordinary agencies. So it has
been always. Great pulpit luminaries were
no more numerous in former times than now.
Yet Christianity has steadily advanced in the
world.

History shows that extraordinary endow-
ments of eloquence are rare. There are but
few men in the country who possess great
power to reach and sway the popular heart.—
Such men are seldom found in the legal pro-
fession, or in either house of Congress. Men
there are, in considerable numbers, of clear
perceptions, acute analytic and reasoning pow-
ers, and respectable scholarship, in all the
professions, and such about in the pulpit;
but men of the highest oratorical power are
the exception everywhere.

This fact should not be ignored in our esti-
mate of the popular attraction offered by the
pulpit. How many men in other professions
are known to be masters of eloquence? Does
the law furnish more brilliant names than
theology? The pulpit has a full share of
talent. In all parts of the land there are less
preachers who possess, in a lesser or greater
degree, the inspiration of eloquence—men
whose pulpits are always attractive to the
people, and whom, as is ever the case with
eloquent men, the common people glad-
ly hear. Perhaps there never was a time

when the Christian pulpit was relatively more
powerful in this country than at present—at
no time was its sway more universal and com-
plete. Yet we are free to confess that the
mass of its incumbents are men of solid rather
than brilliant parts, and that their capacity
is average and not preeminent.

This will be so always. The true work of
the world is done by ordinary men. The
sum of human achievement is largely the
product of the millions of common workers,
while genius is chiefly employed in exploring
the new paths, or in inspiring and guiding the
tolling masses. A vast amount of the best
Christian work is wrought by men of humble
gifts. Preachers of low capacity often achieve
high results. The weak things of this earth
hath God chosen to confound the mighty, and
things that are not to bring to naught things
that are. And yet it must be that eloquence
in the pulpit is exceedingly desirable. It is
gratifying always to see people attracted to
the house of God, and hanging with breath-
less interest upon the preacher's words. Great
is the power which enables the zealous ad-
vocate of the truth to hold the hearts and
minds of a vast audience attentive to his mes-
sage, while his words of fire burn into their
souls. The Church may well desire that
gifted men, whose voice can awaken echoes
in the hearts of the multitude, should occupy
her pulpits.

The pulpit, too, is the most favorable sphere
on earth for the development of eloquence.—
The frequency of its ministrations, the grand-
eur and universal interest of its themes, ap-
pealing alike to the tenderest and the pro-
foundest sympathies of the human heart,
swaying its hopes and fears, grappling with
the problems of its existence, dealing with
human guilt and the mystery of the incarna-
tion and redeeming love, together with the
sublime responsibility which the preacher
bears, and the solitude which his heart
should ever feel for those to whom he speaks
—all unite to render the pulpit preeminent
in the conditions it offers for the development
of the highest order of eloquence.

It is sometimes asserted that the lack of
interest which is frequently shown in the
ministration of the pulpit is caused by popu-
lar distaste for its themes. Indifference, it is
alleged, turns people away from the voice of
the preacher, who would gladly listen if his
oratory were directed to other topics.

This we cannot believe. The Gospel is
God's message to the souls of men. It is
about that which they cannot but be inter-
ested to know. Its voice is not so much a
voice of terror as it is of infinite pity and
love. Glad tidings, indeed, of great joy is
this Gospel of reconciliation. It meets the
most intensely interesting phases of human
experience and human life. The preacher
announces truths which must of themselves
excite men's apprehensions and hopes. It is
his to unfold life's true significance as a
preparation for eternity. There cannot be in such
a gospel as this anything that repels men from
its teachings to any such extent as this al-
legation would imply. The fault of failure, if
failure there be in the pulpit, is not certainly
in a lack of interest and attraction in its
themes.

With conditions so eminently favorable for
attractive and powerful speaking, men justly
look to the pulpit for eloquence. That they
should always find it is not to be expected,
for many men who are true and even able
pulpit workers are not gifted with, and cannot
win, this divinest faculty of speech; but that
the precious spark slumbers in the bosoms of
pulpit incumbents, in whom its manifestations
are comparatively few and feeble, is hardly to
be doubted.—Meth.

Practical.

The Fulton Street Prayer-Meeting.

A large number of requests for prayer were
presented as coming from Europe, one of
which is dated London, and says:

"I want to ask you to do me the greatest
favor you can do me, which is to offer up
earnest and important prayer for me, my wife,
and children. I love America—dearly love
her. I have been there, and in my youth
received the tenderest solicitude and kind-
ness. I am now a minister in London, hav-
ing many hearers, and my spirituality will
promote theirs, and help me to lead them on-
wards, pointing by example the way, and also
guide my spirit aright.

"But, dear brethren, I seem more beset
with temptations than any living being before
me. Satan never wearies in his efforts in
striving to quench the life of God in my soul.
I am the child of dear departed saints. I have
had the prayers and love of your dear coun-
trymen and countrywomen. I have received
thousands of favors from God. I have been
received, as it seems to me, into the third
heavens, and have had a burning desire for
God, and to glorify him, and to magnify Jesus.
I have come out boldly for evangelical truth,
sacrificed patronage and favor for the sake of
Jesus; and now I feel deserted, a prey to
evil thought, to unbelief, to cold indifference,
to hardness of heart, and to every device of
Satan. I still preach Jesus and the resurrec-
tion; but oh, my friends, I have lost the pow-
er of the Holy Ghost. I have lost the pleas-
ure of preaching Jesus, and preach because
it is duty, and because his is the 'only name
given.' I have large congregations, a large
church, and all my people are affectionate
towards me, and we have many conversions;

yet I am far from Jesus still. Pray that I
may be made happy in him, united to him,
and able to abide in him. Pray till you hear
that I have found Jesus as my own Belov-
ed!"

And he was remembered in earnest pray-
er.

The minister who led, poured out his soul
in solemn supplication, that God would visit
his servant with renewed tokens of his grace,
and restore to him the joys of perfect love and
holy confidence.

A brother remarked that in the working
for the Lord we must receive before we give.
Before we can work for Christ, we must re-
ceive of the things of Christ. If we have
not the Spirit of Christ we are none of His,
and all our efforts will be without effect."

Another said: "We meet to pray for others
as well as for ourselves, and to unite with
others who are not personally present in pray-
er for the grace of God upon those for whom
they desire prayers. And this is a great
religious privilege. Our best sympathies are
awakened for the salvation of those who are
personally dear to them, and we realize that
with them we are blessed of the Lord, in be-
lieving that he will answer the prayers of his
people."

Another said when he first came into this
meeting some two years since, he was a great
sinner, and here he soon learned that he was
under condemnation on account of his sinful
state, and shortly afterwards he found great
peace in believing in Jesus. This means of
grace had been blessed to him. Here he had
learned the way to the cross of Christ, and
the blessing of hope in the salvation of
Christ.

Another said: "I am encouraged by the
remarks to which I have listened since this
meeting commenced, to ask you to pray for
me. I once thought I was a Christian, but I
have wandered far away, and am without the
hope of salvation. Since I have been present
here to day, and I feel constrained to ask your
prayers for the mercy of God to me a poor,
but a very great sinner."

Another requested prayers for the conver-
sion of one for whom prayers had been often
offered—a dear friend who was still in the
downward road, but shows some signs that he
is thoughtful, if not anxious, for the hope of
salvation.

A minister said: "The believer is one
with Christ and with him must be victorious
in all his battles for the cross. He may be
filled at times, but he will ultimately triumph.
Though a battle may go against him, he will
conquer in the war. Faith in the Lord ob-
tains the victory, and devils are subdued in
the name of Christ. Let the faint and dis-
couraged refresh their drooping spirits, and
renew their strength with this precious truth."

On subsequent days some very interesting
letters were read by the leaders, requesting
prayers for specific favors from the Lord; and
others giving thanks to God for acknowledged
blessings.

One writes: "My soul is full of thanksgiv-
ing and praise to God, because he has not
turned away, but has answered our prayers.—
You were requested to pray for the conver-
sion of a wife and son and daughter, and you
have heretofore been informed that the wife
and daughter were rejoicing in the Saviour,
and now we have the good tidings that the
son is also numbered with the people of God;
and the aged mother for whom you were re-
quested to pray has been led to confess the
converting power of Christ, and is also num-
bered among believers. Let us give thanks,
and sing the glories of our all-conquering
Lord."

Another writes: "It is with a thankful
heart I inform you that God has answered
prayer in the conversion of my brother and
sister, for whose salvation I requested you to
plead. Let us praise the Lord together that
his mercies fail not."

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THE AMERICAN LUTHERAN

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

Sellinggrove Pa., July 2, 1868.

MEFFLINTOWN, Pa.—We had the pleasure of spending last Sabbath with the Rev. J. B. Anthony, and his interesting and kind family. Bro. A. has a pleasant charge consisting of two congregations, the one in Mefflinton, and the other about three miles from town in the country. We preached in both congregations, and although the day was very warm we had large and attentive congregations at both places. Bro. A. appears to be getting along very pleasantly and harmoniously with his people, and the charge is evidently improving under his ministry.

OUR SOUTHERN BROTHERS are getting somewhat divided in reference to their church papers, and instead of having only one weekly paper feebly sustained, they are likely to have two carried on with energy. "Competition is the life of business." Two weeks ago we announced on the authority of the *Lutheran Visitor* that the *Evangelical Lutheran*, their weekly Lutheran paper, would be discontinued, and a new paper called the *Lutheran and Visitor* take its place. This announcement seems, however, to have been premature, as will appear from the following card in the *Evangelical Lutheran* of the 28th of June:

"A GRAVE MISTAKE.—The editor of the *American Lutheran*, reporting from the *Lutheran Visitor*, has unintentionally done us a wrong, which he will now please to undo.—The *Evangelical Lutheran* is not to be discontinued, and no one is authorized to make any announcement to the contrary of this statement.

"Will the editor of the *American Lutheran* do us the favor to make the correction in his paper?"

We make this correction most cheerfully. We admire the pluck of the editor, who will not permit himself to be ignominiously driven from the field. We could also wish him success in his labors, if he would only give up his foolish pretensions to symbolism which he evidently knows very little about. We should think he must still be smarting under the severe castigation, which the "Missionary" gave him some time ago, for his blundering on this subject.

The Unveiling of Luther's Monument

On last Thursday, the 25th of June, the monument to Luther was uncovered in the city of Worms, amidst the thunder of artillery and the cheers of the multitude. Three hundred and fifty years after Luther nailed his ninety-five theses to the church door in Wittenberg, namely, in 1517, a monument was erected to him in Wittenberg. In 1521 he was cited to appear before the Emperor, Charles V. and the magistrates of the empire, to answer for his faith. His friends were solicitous for his safety if he attended this diet. But he remarked, "Though there should be as many devils in Worms, as there are tiles on the roofs of the houses, I would go." And when some one told him, "If you go to this diet of Worms, they will serve you as they did John Huss a hundred years ago, they will burn you to ashes." Luther replied, "And if they would kindle a fire between Wittenberg and Worms, whose flames should reach to heaven, I would go through the fire in the name of God and I would testify of Jesus." After he had appeared before that august assembly and made his noble confession, and it was demanded of him that he should recant, unconditionally recant, he gave this ever memorable answer, "Unless I can be convinced by clear passages of the Holy Scriptures, and by incontrovertible reasons, I will not and I cannot recant. Here I take my stand, God help me. Amen."

This city of Worms where Luther in 1521 met with the dignitaries of the Empire, and where he witnessed that noble confession, was selected as the most suitable site for the great monument in honor of Luther, to which contributions have been sent from different parts of the world. When a monument is erected to a man in the place where he endured his fiercest opposition, the memory of his greatness has triumphed.

CATECHISING CHILDREN.—The Jewish Rabbins observe a very strict method in the instruction of children and others, according to their age and capacity. At five years old they were called sons of the law, to read it. At thirteen they were called sons of the precept, to understand the law; then they received the Passover as a sacrament, for even children did eat it as a remembrance of their deliverance out of Egypt. At fifteen years old they came to the Talmudists, and went to deeper points of the law, the Talmudic doubts. Thus did the Jews. And let not Christians lag behind them in propagating the truths of Jesus Christ, their Master. Let children be well instructed, principled, and catechised in the fundamentals of the Christian religion; for without catechising the people perish in the lack of knowledge, and become fit subjects for every priest, Jesuit, and sectary to work upon. The Papists have confessed that all the ground we have gotten of them is by catechising, and the little ground they have gotten of us is by a more diligent requiring and practice of it. In a word, catechising is as well a family as a church duty. Were but the family well instructed, the minister would have less work to do; there would not be so many uncatechised heads, nor so many weathercock Christians as are now to be found amongst us.

A clergyman observing a poor man by the road breaking stones, and kneeling to get at his work better, made the remark, "Ah, John, I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." "Perhaps, master, you do not work on your knees, was the reply.

Conversation in the Sanctum.

Between Peter, John and James.

John.—(Reading very earnestly in the *Luth. Observer*.)

Peter.—What do you find so interesting in the good old *Observer* this week?

John.—Alas, the trumpet of the *Observer* gives forth quite a different sound now, from that which it gave forth in the days of good old Dr. Kurtz.

Peter.—What is the matter now?

John.—Here I am reading an editorial in which the following sentence occurs: "Some years ago Dr. Nevin wrote a tract against the 'Anxious Bench,' in which he routed the radicalism of the New Measure System."

Peter.—That seems strange to come from the editors of the *Observer*. My recollections of the "Anxious Bench" date back to the time when I was a student in Pennsylvania College. Dr. Conrad, now the principal editor of the *Luth. Observer*, and the sainted Dr. Keller, and Dr. Harkey, introduced the "Anxious Bench" into the College Church in Gettysburg. It was the first great revival of religion that I had ever enjoyed, and a most glorious time we had. Many of the students came forward to the "Anxious Bench" and were converted, some of whom are now among the most prominent and useful ministers in the church. Among the number was my intimate friend William Baum, now a doctor of Divinity and pastor of a Lutheran church in York, and my classmate, Robert Clarkson, now a bishop of the Episcopal Church in Chicago. Eternity alone will reveal the good that was done in this revival. Some of the most useful and active men in the church at the present time were brought in by the instrumentality of the despised "Anxious Bench."

James.—I should think that all those who were brought to a knowledge of Christ by what the *Observer* calls the "radicalism of the New Measure System" must still cherish a warm affection for that system.

John.—The most of them undoubtedly do. But you recollect the fable of the viper which a man took up and warmed in his bosom; as soon as it had become warm it stung its benefactor with its poisonous fangs.

James.—And did Dr. Nevin really "route" all those men who made use of the "Anxious Bench" in conducting revivals of religion?

Peter.—He may have routed a few and caused them to oppose what they once so ardently advocated, but any one who read the *Luth. Observer* carefully at that time, as I did, must have been convinced that Dr. Kurtz most effectually "routed" him. The radicalism of the New Measure System," as the editor styles it, has in my opinion never been "routed," and it is at this time as far from being routed as it ever has been or will be.

During last winter the Lutheran church enjoyed the most extensive revivals of religion. Of the thousands and thousands who were converted and brought into the church during these revivals nearly all had come forward to the "Anxious Bench." We have not heard of a single pastor who has used the "Anxious Bench" during these revivals having changed his mind and determined to use it no more. Hence I am encouraged to hope and believe that what the editor calls the "radicalism of the New Measure System" so far from being "routed" will be carried on in the future more successfully than in the past, in spite of symbolism and conservatism.

James.—I think the *Observer* itself gives us some of the best evidences that the "radicalism of the New Measure System" has not yet been "routed." It does this not only by the publication of the numerous revivals in which the "Anxious Bench" was used, but even in this present number of the paper. I see this in it abstract of the proceedings of the South Western Conference of the Allegheny Synod written by these editors of the Synod, Rev. J. P. Hentz. In this abstract the following language occurs:

"The subject of revivals was also discussed. This is a standing subject in this Conference. By revivals, the people about here understand nothing more or less than the 'Anxious Bench System.' The brethren of this Conference, with but a single exception, go in for the 'Bench.'"

Peter.—This seems to be said in a sneering way by secretary Hentz, who is said to sympathize with the General Council, yet it shows most conclusively that the "radicalism of the New Measure System" is far from being routed in the Allegheny Synod, its opponents themselves being judges. I think that it was Dr. Ziegler who gave public expression to the remark, "Thank God for revivals!" and so say I.

John and James.—Amen! Amen!

Peter.—By revivals, however, I do not mean a scene of ungovernable confusion, noise, and fanaticism, but when the Gospel is faithfully and pungently preached, so that believers are built up, and sinners are awakened, convicted and converted, these having been invited to occupy a front seat or a separate bench placed near the pulpit, in order that they may be identified, instructed, and prayed with, and afterwards still further instructed in the inquiry meeting, and the catechetical class before they are admitted into full membership in the church. This is what I call the "radicalism of the New Measure System," which I hope and pray may never be "routed" by all the symbolists and conservatives who may array themselves against it. But we must now close the sanctum.

DYING.

There is a dignity about that going alone—we call dying; that rapping the mantle of immortality about us, that putting aside, with a pale hand, azure curtains, that are drawn around this cradle of a world, that venture away from home for the first time in our lives, for we are not dead—there is nothing dead to speak of, and we only go off seeing foreign countries not laid down on the map we know about.

Be good-natured if you can, for there is no attraction so great, no charms so admirable.

Church News.

CARLISLE, Pa.—Rev. Joel Swartz, of Cincinnati, Ohio, has accepted a call to the English Lutheran church in Carlisle, Pa., and expects to take charge of it by the first of July. We find the following notice of this church in an exchange:

"The English Lutheran church at Carlisle, Pa., has resolved to raise the salary of its pastor to \$2000 per annum, together with the free use of its cosy and comfortable parsonage. Whilst in this church there are a number of members, who are well to do in this world's goods, there are but few whom the world would call rich. This resolve of theirs, however, shows that they are rich in liberality and the Christian grace of caring for those who minister to them in spiritual things."

LEWISTOWN, Pa.—The Rev. Baltzly, of Wooster, Ohio, has received and accepted a call to the Evangelical Lutheran church at Lewistown, Mifflin county, Pa. This congregation belongs to the Synod of Central Pennsylvania, and we welcome Bro. Baltzly into our midst.

SPRINGFIELD, Ohio.—We learn that Prof. M. Diehl has resigned his position as Professor of Languages in Wittenberg College Springfield, Ohio.

CHURCH MATTERS AT SMITHVILLE, OHIO.—About twenty-six years ago the Rev. S. Ritz began his labors among the people at Smithville, and besides organizing a Lutheran church, organized the Union Sabbath school, which is still in a prosperous condition. After a long absence our old friend appeared again among us, about eighteen months ago, and held a protracted meeting at which forty three were converted.

In March last he made a protracted effort on the subject of Temperance, and organized the Smithville Temperance Association, numbering 112 citizens of Smithville and vicinity. The good effects of this organization are already seen. We thank God for the organization, and shall ever feel under obligations to Rev. S. Ritz, who is about leaving us again for another field of usefulness. He preached his farewell sermon to a crowded house last Sabbath. The people are sorry to part with him, and our good wishes and prayers go with him to his new field of labor. Rev. W. J. Sloan is to follow Rev. Ritz at Smithville. —*Wooster (Ohio) Republican*.

GOING TO EUROPE.—From the *Lutheran Observer*, we learn that Mr. Martin Buchler, of Philadelphia, Treasurer of the Foreign Missionary Society, has gone to Europe. Dr. Hutter says:

"Fifty-one years ago he came with his parents, (both since deceased) to this country, his birth place being on the Rhine, in Germany, near the borders of Switzerland. He has not since revisited the scenes of his nativity, although the old home stood, in which he was born, at last accounts, was still standing. This long cherished desire of his heart, however, a kind Providence is now seemingly permitting him to gratify. After tarrying a short time at Liverpool, London and Paris, he will proceed to Baden, and Great Basle, the localities where he spent the years of his earliest boyhood. He expects to be absent between three and four months, and the superintendence of the Sunday school, meanwhile, will be supplied through the kindness of F. V. Beisel, Esq.

With characteristic liberality, Mr. Buchler offered to bear the expense of his pastor, on the same trip, which kind offer, however, we were compelled to decline, because of our numerous engagements at home. The Lord grant to the Herrmann auspicious gales, that she may plough old Ocean's depths in safety. And to our cherished prisoner we wish firm health, a full realization of anticipated enjoyment, and in due time a safe return to his family, his friends, and to the Church, which holds him in such affectionate regard."

CORNER STONE LAYING.—The following account of a corner stone laying in Rocktown, opposite Williamsport, Pa., we clip from the Williamsport Daily Standard of the 29th inst:

"Yesterday afternoon at 5 o'clock, the Corner Stone of Messiah's Lutheran church, in process of erection at Rocktown, was laid. The exercises were opened with very excellent music, given by the newly formed choir of the congregation. Prof. Chas. F. Green of this city performed at the instrument in his usual accomplished manner.

The singing was followed by an appropriate address to the throne of grace, by Rev. W. Sterling, of the 2d Presbyterian church, of Williamsport. After this, Rev. A. R. Horne of the 1st English Lutheran church of this city, preached a discourse based on the following passages of Scripture: Matt. 21, 42, "The stone which the builders rejected, the same is become the head of the corner, this is the Lord's doing, and it is marvelous in our eyes." Matt. 16, 18, "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." I Peter 2, 5, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

After this the corner stone was laid, in the name of the Triune God, by the pastor, Rev. J. G. Griffith assisted by the Rev. Horne. The Apostles Creed was repeated by Revs. Griffith and Horne in kneeling posture, with their right hands on the corner stone, the congregation uniting in repeating the creed.

A copy of the Holy Scriptures, the Augsburg Confession, Luther's Smaller Catechism, the Lutheran Observer, the papers of the city and an account of the organization, &c., of the congregation, were deposited in the stone, which may prove documents of interest, to future generations.

Rev. L. H. Evans, of the Reformed church of this city, was also present, and took part in the exercises. The Evangelical Lutheran Messiah's congregation of Rocktown, was organized in the winter, and now numbers 25 or 30 members. With their church building,

now in process of erection, completed, a laboring congregation, with a self denying pastor, they will by the blessing of God, become a power for good "on the other side of the river," where, as yet, no other denomination has a church building, or an organization. We wish them a hearty God speed.

For the American Lutheran.
Commencement at Burkettville Female Seminary.

Thursday the 18th of June was a lively day in Burkettville. The number of strangers that were seen upon the streets, and the concentration of large numbers at the Seminary, indicated something unusual, it told all that it was Commencement day. The exercises were held in the Lutheran church, which though commodious, was densely crowded and yet two hundred or more were unable to find sittings. At the appointed hour the Principal, Rev. W. C. Wire, accompanied by Miss Mary A. Mackly, teacher of music, and Miss Maggie Schindler, a pupil entered the church and proceeded to the stage, and while Miss Schindler played a march upon the piano, the school entered. The day pupils in front marched two by two, until they came up to the stage, then they separated so as to permit the boarders to pass between them, and they followed singly, proceeding to their appointed seats. Rev. M. J. Alleman addressed a throne of grace in a most fervent and eloquent prayer, after which the exercises were most happily introduced by a salutatory address by Miss A. E. Hightman, which was followed by original essays, dialogues, and the awarding of prizes and honors, all of which were interspersed with enlivening and stirring music both upon piano and organ, and finally concluded with a valedictory address by Miss Maggie Schindler of Middletown, Md., which was delivered in a most happy manner. The essay on Botany by Miss Lucy Maugh was well written, the authors showed that it was not only a delightful study, but one which developed the mind and displayed the wisdom of God, leading the student up from nature to nature's God. The essay on Female Education by Miss Alice Ahlert was well written, clearly showing the advantages that society, the State and the Church would gain by educating her daughters. The essay on Progress of Science by Miss Ida Willard was highly creditable. It contained a brief survey of the rise and progress of science, showing what great and wonderful things had been accomplished, and what blessings had been conferred thereby upon mankind. The dialogues were written for the occasion, and were excellent and performed to perfection. The first prize for honor and deportment and scholarship was awarded to Miss Lucy Maugh, of Montgomery county, Md. Second to Miss Ida Willard, of Petersburg, Va. Third to Miss Mollie Hightman, of Burkettville. The music was well chosen, and of a superior order, and was executed in a superb manner. It consisted of a number of duets, and trios, both vocal and instrumental. The trios "Lost in the Snow Drift," and "Whisper-will," were charming. We had also the rare treat of hearing the piano and organ together, which was truly electrifying. This was the closing of the second term for Burkettville Female Seminary whose success has been greater than the most solicitous friends expected. And we learn that the prospects for the next term are very encouraging, by speaking a number of students largely in excess of the present term. And why should it not succeed? It has a thoroughly competent Board of Instructors, is a large and commodious building, is located in a most healthy and most beautiful village of Maryland, and in the fertile valley which Henry Clay once pronounced the garden spot of America, and is exclusively the property of the church.

JUNE 20, 1868. SPECTATOR.

2. Why did they come to him? 3. What do they say of him by way of introducing their questions? 4. What acknowledgement do they make? 5. Did they believe what they said? 6. If they did not believe what they said of Christ, of what sin were they guilty? 7. If they did believe what they said of him, of what sin were they guilty? Romans 1: 18.

8. What was their object in saying 'neither carest thou for any man?' 6. Having as they supposed, thrown him off his guard, what question did they submit to him—verse 17. 10. Who was Caesar? 11. What was tribute money? 12. Who was properly the ruler, or the King of the Jews? 13. Were the Jews satisfied with the subversion of their government, and with being under the Roman power? 14. Of whom did the government over them the levy tribute, and Why? 15. What question did Christ ask Peter on a former occasion, when they were in Herod's jurisdiction, that is, in Capernaum? Math. xvii: 24—27. a) On that occasion what advice did he give? b) What was his conduct? c) Did he pay tribute?

16. Did Christ's advice to his disciples, and his conduct always agree with his public teachings? 17. What expectation had the Jews formed of their Messiah? John xii: 34. Psalm, 2: 6—9 Ps. 72: 7—11.

18. What were the people going to do to Jesus on one occasion? John vi: 15.

19. What did they do previously to this interview? Math. xxi: 5—9. 20. How then would this question be likely to test his Kingship? 21. If he assumed the office of King, in the sense in which they expected their Messiah would, how would it bring him into conflict with the political government that controlled the nation at that time? 22. How is this but the repetition of the devil's temptation in the wilderness? Math. 4: 8—9.

23. If he refused to assume the office contrary to the expectation of the great mass of the people, and contrary to the desire even of the Pharisees, what did those cunning Pharisees expect would be the result?

24. What were they not able to hide under the cloak of truth spoken concerning his character? 25. Why are the commendations and praises of the wicked more to be feared than their censures? 26. How did he expose their hypocrisy and deceit before the people? 27. How did he answer their question?

28. What is the meaning of the answer? 29. Did they gain their object? 30. How did they leave him? 31. What was the cause of their defeat?

32. To whom shall we go to resolve our doubts as to our duties? or for instruction with regard to our duties to God and man? Why? Math. 17: 5. Colossians 2: 3, 9.

33. Is it thy purpose in attending church and Sabbath school, and in reading the Word of God, to learn of Jesus the King of the true Israel, the whole duty of man?

34. What is the whole duty of man? Ec. xii: 13, 14. 35. We must come with an honest intention to learn to know and do the will of God; otherwise we shall be like the Pharisees and the Herodians, who came with dishonest motives to inquire of Jesus, and went away in confusion. But notwithstanding the motives with which we search the scriptures, or inquire of Jesus, he will give us always the true answer; he will teach us the truth; for he is the Truth; and then it will remain with us to obey or disobey; to practice or leave undone the duties which God and our government require of us.

36. What was Christ's answer? Render unto Caesar the things that are Caesar's; and to God the things that are God's.

The truth will always triumph; and its enemies will be confounded. Let us rejoice with Jesus that he scatters the proud in the imaginations of their hearts, and compels them to acknowledge the truth.

FAITH.

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one factory became anxious about his soul. He was directed to Christ as the sinner's only refuge by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind and bringing him to see the sincerity of God in the Gospel, by writing a note asking him to come to see him at six o'clock, after he left "the work."

He came promptly with the letter in his hand. When ushered into his room his master inquired, "Do you wish to see me James?" James was confounded, and holding up the note requesting him to come, said, "The letter, the letter?"

"Oh," said his master, "I see that you believed that I wanted to see you, and when I sent you the message you came at once."

"Surely, sir!" replied James.

"Well, see, here is another letter sending for you by one equally in earnest, said his master, holding up a slip of paper with some texts of Scripture written on it."

James took the paper and began to read slowly. "Come—unto—me—all—ye—ye—that labor, etc. His lips quivered; his eyes filled with tears; and, like to choke with emotion, he thrust his hand into his jacket-pocket, grasping his large, red handkerchief, with which he covered his face, and then he stood for a few moments, not knowing what to do. At length he inquired—

"Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "If we receive the witness of men the witness of God is greater." This expedient was owned of God it setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and walk in the narrow way.

Reader, if anxious about your salvation, be persuaded to believe God when he speaks to you in his word, in the same way you would credit the word of an honorable man, and you will obtain peace through the precious blood of Christ. He cannot deny himself.

1. Who came to Christ? a) Who were the Pharisees? b) Who were the Herodians? c) What affinity was there between these two parties? d) Why did they unite at this time? e) Which of them proposed to unite for the special purpose?

2. Why did they come to him? 3. What do they say of him by way of introducing their questions? 4. What acknowledgement do they make? 5. Did they believe what they said? 6. If they did not believe what they said of Christ, of what sin were they guilty? 7. If they did believe what they said of him, of what sin were they guilty? Romans 1: 18.

8. What was their object in saying 'neither carest thou for any man?' 6. Having as they supposed, thrown him off his guard, what question did they submit to him—verse 17. 10. Who was Caesar? 11. What was tribute money? 12. Who was properly the ruler, or the King of the Jews? 13. Were the Jews satisfied with the subversion of their government, and with being under the Roman power? 14. Of whom did the government over them the levy tribute, and Why? 15. What question did Christ ask Peter on a former occasion, when they were in Herod's jurisdiction, that is, in Capernaum? Math. xvii: 24—27. a) On that occasion what advice did he give? b) What was his conduct? c) Did he pay tribute?

16. Did Christ's advice to his disciples, and his conduct always agree with his public teachings? 17. What expectation had the Jews formed of their Messiah? John xii: 34. Psalm, 2: 6—9 Ps. 72: 7—11.

18. What were the people going to do to Jesus on one occasion? John vi: 15.

19. What did they do previously to this interview? Math. xxi: 5—9. 20. How then would this question be likely to test his Kingship? 21. If he assumed the office of King, in the sense in which they expected their Messiah would, how would it bring him into conflict with the political government that controlled the nation at that time? 22. How is this but the repetition of the devil's temptation in the wilderness? Math. 4: 8—9.

23. If he refused to assume the office contrary to the expectation of the great mass of the people, and contrary to the desire even of the Pharisees, what did those cunning Pharisees expect would be the result?

24. What were they not able to hide under the cloak of truth spoken concerning his character? 25. Why are the commendations and praises of the wicked more to be feared than their censures? 26. How did he expose their hypocrisy and deceit before the people? 27. How did he answer their question?

28. What is the meaning of the answer? 29. Did they gain their object? 30. How did they leave him? 31. What was the cause of their defeat?

32. To whom shall we go to resolve our doubts as to our duties? or for instruction with regard to our duties to God and man? Why? Math. 17: 5. Colossians 2: 3, 9.

33. Is it thy purpose in attending church and Sabbath school, and in reading the Word of God, to learn of Jesus the King of the true Israel, the whole duty of man?

34. What is the whole duty of man? Ec. xii: 13, 14. 35. We must come with an honest intention to learn to know and do the will of God; otherwise we shall be like the Pharisees and the Herodians, who came with dishonest motives to inquire of Jesus, and went away in confusion. But notwithstanding the motives with which we search the scriptures, or inquire of Jesus, he will give us always the true answer; he will teach us the truth; for he is the Truth; and then it will remain with us to obey or disobey; to practice or leave undone the duties which God and our government require of us.

36. What was Christ's answer? Render unto Caesar the things that are Caesar's; and to God the things that are God's.

The truth will always triumph; and its enemies will be confounded. Let us rejoice with Jesus that he scatters the proud in the imaginations of their hearts, and compels them to acknowledge the truth.

FAITH.

It was a time of spiritual awakening in a small manufacturing town. The foreman in a department of one factory became anxious about his soul. He was directed to Christ as the sinner's only refuge by many, and by his own master among the rest; but it seemed to be without result. At last his master thought of reaching his mind and bringing him to see the sincerity of God in the Gospel, by writing a note asking him to come to see him at six o'clock, after he left "the work."

He came promptly with the letter in his hand. When ushered into his room his master inquired, "Do you wish to see me James?" James was confounded, and holding up the note requesting him to come, said, "The letter, the letter?"

"Oh," said his master, "I see that you believed that I wanted to see you, and when I sent you the message you came at once."

"Surely, sir!" replied James.

"Well, see, here is another letter sending for you by one equally in earnest, said his master, holding up a slip of paper with some texts of Scripture written on it."

James took the paper and began to read slowly. "Come—unto—me—all—ye—ye—that labor, etc. His lips quivered; his eyes filled with tears; and, like to choke with emotion, he thrust his hand into his jacket-pocket, grasping his large, red handkerchief, with which he covered his face, and then he stood for a few moments, not knowing what to do. At length he inquired—

"Am I just to believe that in the same way I believed your letter?"

"Just in the same way," rejoined the master. "If we receive the witness of men the witness of God is greater." This expedient was owned of God it setting James at liberty. He was a happy believer that very night, and has continued to go on his way rejoicing in God his Saviour, to point others to Calvary, and walk in the narrow way.

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MARRIED.

On the 21st, by the Rev. W. H. Schoch, Mr. Daniel Rishel to Miss Hattie Hill, both of Lena, Stephenson county, Ill.

DIED.

In Lewistown, Mifflin county, Pa., on the 20th of June 1868, Mrs. Margaret Kline, relict of the late Abraham Kline, near Yeagerstown, aged 74 years, 5 mos. and 2 days.

Mrs. Kline became a member of the Lutheran church in early life, and continued steadfast in the faith of the gospel to the day of her death. She had been confined to her room and bed since April, but she bore her affliction with Christian patience and resignation to the divine will. Her labor of love, her acts of kindness and mercy, her deeds of charity and benevolence are now ended. She rests from her labors and her works do follow her.

A large concourse of relatives and friends attended her funeral, to whom the writer addressed words of warning, advice and consolation from the text, "Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."

J. B. A.

Lutheran Observer please copy.

Keep the American Sabbath.

Last Friday a delegation from Germany to the *Saengerfest* (singing festival) which is to be held shortly in Chicago, was introduced to the Mayor of this city who treated them to a luncheon, and told them in the course of a speech of welcome, according to the report of the German papers, that "it was unavoidable to introduce and to spread in this country, not only the social habits of the Germans, but even their peculiar mode of Sunday observance." He appealed for this opinion to the authority of one of the most influential clergymen of the city, and promised, should he remain in office, to address them in the German language, which he was engaged in acquiring. His remarks were, of course, received "with the most hearty applause" by the Germans. We shall not discuss the propriety of this accidental attack on the American Sabbath, but we must most seriously protest in the name of the Christian public against the sentiment itself.

A few weeks ago the quiet of our Sabbath was disturbed by a German Catholic procession during the hours of worship, parading through our streets with noisy music, military band, and banners, on of which was Pius IX, surrounded by twelve horsemen on white chargers, and bearing the inscription in German: "Protector of the German Catholic Central Union in the United States of America." This outrage roused the indignation of the religious and orderly community, and found expression in the protest published in our last number. Next Sunday we are informed a similar procession is to take place at the corner stone

LOCAL ITEMS.

YOUNG MEN'S PRAYER MEETING.—A young men's prayer meeting is held every Sunday afternoon in the basement of the English Lutheran church. All the young men from the town and vicinity are earnestly invited to attend this meeting.

Mr. Albert List has opened an Ice Cream saloon in connection with his confectionary for ladies and gentlemen. His ice cream and strawberries are excellent. Give him a call.

Miss Mary Snyder will give an entertainment with her school on Thursday evening in the Lecture Room of the German Reformed Church. Admission 15c. Tickets can be had at the drug stores of Shindle and Wagenseil and Dr. R. L. Bows. Let all procure tickets and attend the entertainment.

Few people unacquainted with physiological chemistry are aware of the quantity of iron in the blood, but all should know the importance of keeping up the supply, for debility, disease and death are sure to follow when the quantity becomes reduced too much. The Peruvian Syrup (a protoxide of iron) supplies this vital element, and has cured many chronic diseases.

BALDNESS, GRAYNESS, AND OTHER IMPERFECTIONS OF THE HAIR will be regarded as inexorable after a trial of Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OR DRESSING, (in one bottle). Every Druggist sells it. Price One Dollar.

The greatest caution should be exercised in the use of preparations intended to promote the growth of the hair. A few applications of an improper substance to the delicate vessels from which the hair derives its nutriment, will cause irreparable injury, and entail premature baldness, upon the unhappy victim of charlatans, whose nostrums crowd the market. No such bad effect need be feared from the use of Hall's Vegetable Sicilian Hair Renewer, manufactured in Nashua, N. H. This article is concocted upon scientific principles and with an intimate knowledge of chemistry and philosophy as applied to the growth, preservation and restoration of the human hair. When the hair has become gray, it will restore it to its natural color, and produce a fresh, vigorous and healthy growth, improved in texture, health and beauty. If people are wise, Hall's Sicilian Hair Renewer will take the place of the multitude of inferior compositions now hawked about.

Boston Commercial.

OUTWARD BEAUTY.—I cannot understand the importance which certain people set upon outward beauty or plainness. I am of opinion that all true education, such as at least has a religious foundation, must infuse a noble calm a wholesome coldness and indifference, or whatever people may call it, toward such like outward gifts, or the want of them. And who has not experience of how little confidence they are, in fact, for the weak or oner of life? Who has not experience of how, on nearer acquaintance, plainness becomes beautified, and beauty loses its charm, exactly according to the quality of the heart and mind? And from this cause I am also of opinion that the want of outward beauty never disquiets a noble nature, or will be regarded as a misfortune. It can never prevent people from being amiable and beloved in the highest degree; and we have daily proof of this.—Fred. Bremer.

NOTICE.

"Prayer meeting and lecture as usual on Wednesday evening, in the lecture room.—Dear brethren, I urge you all to attend these weekly meetings. Forsake not the assembling of yourselves together!"

Some of the "dear brethren," deported themselves in this way:

Brother A—thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home.—On Thursday evening it was raining very hard, and the same brother A—hired a carriage, and took his whole family to the Academy of Music to hear Mr. Agassiz lecture on the intelligence of the Lobster?

Brother B—thought he was too tired to go so he stayed at home, worked at the sled he had promised to make for Billy.

Sister C—thought the pavements were too slippery. It would be very dangerous for her to venture out. I saw her next morning going down street to get her old bonnet done up! She had an old pair of stockings drawn over her shoes.

Sister D—thought there wouldn't be more than a dozen people at prayer meeting. She doesn't like these little meetings so she didn't go. If she had gone, there would have been thirteen. I met her next evening at a social gathering where there were just ten folks. She said she had spent a 'delightful' evening.

Brother E—thought he might be called upon to lead in prayer or make some remarks. He stayed at home. Next day he went around with a petition praying Congress to repeal the tax on beeswax. His name headed the list of petitioners, and he spoke eloquently and waxed warm as he urged his reasons in favor of repeal.

Three-fourths of the members stayed at home. God was at the prayer meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty pews.—United Presbyterian.

Influence of Women.

The cultivation of the sentiments and of the social virtues, is solely dependent upon women. As the mother of man, she is then the source of all human power and dignity. It she is weak, one who will yet be strong is nurtured in her lap. If she is prescribed to the possession of noble sentiments, and a sphere of household actions, she can yet transfer her sentiments into one who will bear them abroad to the world. What is the man of action but the delegate of thoughtful woman? Where is barbarism most inveterate and debasing, but where woman is most debased? One trembles to contemplate the situation into which society had been wrested through the illegitimate assumptions of man, as the representative of brute force. He has denuded woman of her responsibility as an agent of progress, and has destroyed her moral grandeur, with her liberty and equality. Sent to be a companion and guide, she has been made a nonentity. Constituted with a mind equal to man's in every respect, perhaps superior in the gentler attributes, she has heretofore treated as if the doctrine of the Mosaic man were true. Young men seldom attempt to engage in serious or instructive conversation in promiscuous assemblies; they seemed to have staid inane twaddle and frivolous, disgusting repartee, that they might insult the intellect and perpetuate the subjugation of women.—E.C.

HALL'S VEGETABLE SICILIAN 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. P. 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, Iron.

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 carbuncle 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 which 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 nothing 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 root of the evil, and did its work with a thoroughness worthy of its establishment character."

A 32 page Pamphlet sent free. The genuine has "Peruvian Syrup" blown in the glass. Sold by all druggists, grocers, and at all country stores.

Grace's Celebrated Salve cures in a very short time

Cuts, Burns, Scalds, Wounds, Bruises, Sprains, Blisters, Salt Rheum, Ringworm, Chapped Hands, Boils, Frozen Limbs, Felons, Chilblains, &c.

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

Seth W. Fowle & Son, Boston, Proprietors. Sold by all druggists, grocers, and at all country stores.

PHILADELPHIA CANCER HOSPITAL, Prof. KLINE of the Philadelphia University, is making astonishing cures of cancer at the Philadelphia Cancer Hospital, by a new process, a chemical cancericide, that removes the largest of cancers without pain or the use of the knife, without caustic, eating, or burning medicines, and without the loss of a drop of blood.

For particulars call or address R. H. Kline, M. D., 931 Arch St., Philadelphia. June 11th.

Heh! Heh!! Heh!!! SCRATCH! SCRATCH!!! in from 10 to 48 hours.

Wheaton's Ointment cures The Itch. Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Tetter. Wheaton's Ointment cures Barbers Itch. Wheaton's Ointment cures Old Sores. Wheaton's Ointment cures Every Kind of Humors like Magic.

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

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

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumption for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only physician who has used it in his own person, or who has any knowledge of its virtues, and he can describe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but despair and the extinction of all hope of recovery, together with a want of confidence in all other induced him to hazard the experiment. To those suffering with a disease of the Lungs he proffers a treatment he confidently believes will eradicate the disease. Price \$1.50 per bottle, or \$8 a half dozen, sent by express. Sent for circulars or call on Dr. E. Boylston JACKSON, No. 250 North Tenth street, Philadelphia, may 28 1868 ly.

BURKITTSTOWN FEMALE SEMINARY. The Third Annual Session of Burkittstown Female Seminary will commence on September 1st 1868. Board and tuition five months \$10.00. For catalogues or further information apply to Rev. W. C. WIRE, A. M., Principal, May 14-ly Burkittstown Feed. Co. Md.

NEW ADVERTISEMENTS.

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

A CLEAR, SMOOTH SKIN, and Beautiful Complexion follow the use of HELMOLD'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 HELMOLD'S Highly Concentrated Extract Sarsaparilla is an assistant of the greatest value.

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

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

HELMOLD'S EXTRACT SARSAPARILLA cleanses and renovates the blood, invigorates the system, and purges out the humors that make disease.

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

HELMOLD'S HIGHLY CONCENTRATED FLUID EXTRACT SARSAPARILLA eradicates Eruptions and Uterine Disorders of the Throat, Nose, Eysids, Scalp, and Skin, which so disfigure the appearance, purging the evil effect of mercury, and removing all kinds of disease, hereditary or otherwise, and is taken by adults and children with perfect safety.

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

HELMOLD'S CONCENTRATED EXTRACT OF BUCHU is the great diuretic. HELMOLD'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.

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.

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

Some are genuine, unless done up in the steel engraved wrapper, and signed, H. T. HELMOLD. The proprietor, was compelled to adopt such a wrapper, because the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

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

Principal Depots—Helmold's Drug and Chemical Warehouse, No. 604 Broadway, New York, next Metropolitan Hotel; and HELMOLD'S Medical Depot, No. 104 South Tenth Street, Philadelphia. Sold by DRUGGISTS EVERYWHERE. Price \$1.25 per bottle, or six bottles for \$6.50. May 21d—3m.

BACHELOR'S HAIR DYE.

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

PHILIP PHILIPS & CO., No. 37 UNION SQUARE BROADWAY, N. Y. WHOLESALE AND RETAIL DEALERS IN SMITH'S UNIVERSAL AMERICAN ORGANS, Also manufacturers of Superior Pianos, and Publishers of Sunday school music. April 2m

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

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

Loss of Hair. Messrs. Joseph Burnett & Co.: I can refer 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 modes of purifying the oil, I commenced its use the last week in June. The first application allayed the itching and irritation. In three or four days the redness and tenderness disappeared, the hair ceased to fall, and I had now a thick growth of new hair.

Yours truly, SUSAN R. PORE.

A Remarkable Case. EAST MIDDLEBORO, Mass. June 9, 1864. Messrs. Burnett & Co.: I send you a statement of my daughter's case, as requested. She will have been 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. It 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 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 compound 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. Sold by Druggists everywhere. ap23'68 3m

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

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

FIRST MORTGAGE BONDS OF THE CENTRAL PACIFIC RAILROAD COMPANY'S.

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 investments 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 unprecident 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 \$1,087,901, 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 \$32,000 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 their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit and keep the principal of their investments equally secure.

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

FISK & HATCH. FINANCIAL AGENTS OF THE C. P. R. R. CO. No. 5 Nassau St., New York. Offices of the Company, No. 54 William Street, New York, Nos. 56 and 58 St. St., Sacramento, Cal. Sold by BOWEN & FOX, Special Agent, No. 13 Merchants' Exchange, Phila.

Subscriptions received through Banks, and Bankers, generally.

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

Seven-Thirty Notes converted into the New Five-Twenties, or any other class of Government Bonds of Banks, Bankers, and others receive favorable arrangements made for desirable accounts.

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

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

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

FISK & HATCH. BANKERS AND DEALERS IN GOVERNMENT SECURITIES. No. 5 NASSAU STREET NEW YORK. June 18, 5t.

AGENTS WANTED. GRANT AND COLFAX.—A perfect Steel Engraving of each, 8x10 oval, with or without frame. 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.

JUBILEE MEMORIAL OF THE REFORMATION. The Second English Evangelical Lutheran church of Harrisburg, Pa., have prepared a Photographic Group of the General Synod of the Lutheran church in the United States, held at Harrisburg, containing the Members and Visiting Ministers, with LUTHER and MELANCTHON in the centre. This picture has received the approval and recommendation of the members of the Synod, and the proceeds of its sale are for the benefit of the church.

Orders are respectfully solicited. A liberal discount will be made to ministers and others acting as agents. For terms &c., address D. C. BURLITE, Harrisburg, Pa. Church Committee.

Harry Eberold, D. C. Burlite, W. B. Musser. J. M. Emerson is the authorized agent for Snyder county. June 25 1m

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

ECONOMY, HEALTH, PLEASURE. EVAN'S FAMOUS EAST INDIA COFFEE EVAN'S DANDELION COFFEE

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PHOTOGRAPH OF THE GENERAL SYNOD Mr. A. G. Kert has taken a Photograph of the Delegates of the General Synod, lately convened at Harrisburg, Pa. He claims that it is the only complete picture of the General Synod, containing all the Delegates, both lay and clerical with Luther in the centre. Sent free by mail for \$2. A liberal commission allowed to agents. Address A. G. KEET, June 25 1m 408 Market St., Harrisburg, Pa.

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