

THE AMERICAN LUTHERAN.

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DEVOTED TO RELIGION, TEMPERANCE, AND EDUCATION.

TERMS \$2.00 IN ADVANCE.
AFTER 6 MONTHS \$2.50

VOL. IV.

SELINSGROVE, PA. THURSDAY, JULY 16, 1868.

NO. XXIX.

Poetry.

GO TELL JESUS.

Bury thy sorrow,
The world has its share;
Bury it deeply,
Hide it with care.

Think of it calmly
When curtains by night;
Tell it to Jesus,
And all will be right.

Tell it to Jesus,
He knoweth thy grief;
Tell it to Jesus,
He'll send thee relief.

Gather the sunlight
Aglow on thy way;
Gather the moonbeams,
Each soft, silver ray.

Hearts, grown weary
With heavier woes,
Drop mid the darkness;
Go comfort them—go.

Bury thy sorrow—
Let others be blest;
Give them the sunshine:
Tell Jesus the rest.

—Church Union.

Communications.

Theological and Ecclesiastical Ultra-

AN ADDRESS DELIVERED BY REV. J. F. REINMUND, BEFORE THE THEOLOGICAL ALUMNI OF WITTENBERG COLLEGE, AT ITS LATE COMMENCEMENT.

While we may not defend ultraism, we may yet see a few causes, and perhaps extenuating circumstances. The limit of our powers is one cause. Although we are divinely taught that "the secret things belong unto the Lord our God," and that all necessary truth has been revealed to us and to our children, yet we hardly feel satisfied without prying into things which angels are afraid to approach. Getting entirely beyond our tether in such investigations, we become muddled in more than one sense—not only obscured in view, but proud, self-confident and boastful, because of our assumed discoveries. Another one, not able to see the truth in question in the same light, views it from another standpoint, proceeds in his investigations under the same limitation of human ability, and arrives, with the same confidence, at an entirely opposite conclusion. Each feels positive, though neither be strictly correct. And now the conflict deepens. Each feels a certain nobility in the investigation of profound truth; has labored hard and long; has made many rich discoveries; has experienced great enlargement of spirit; and although the result is not perfectly satisfactory, yet the gain seems immense. And shall all this be given up for naught? Who shall yield in the conflict, and entirely retrace his steps? Ah, here, where human limitation checks and neutralizes, human depravity comes into lively play, and works too, with a will. Self conceit gains the mastery over the love of truth, presumption takes the place of conviction, and instead of calm and prayerful investigation and discussion, we have violent disputations and unkind recriminations. And so it goes the world over, when we attempt to be wise above what is written.

Then, extremes in theology have come down to us from great ecclesiastical revolutions, important transition periods in the history of the church. Without a doubt, our present theological extremes and denominational differences, are owing largely to the peculiar circumstances under which Luther, Calvin, Zwingle and others labored, in the great Reformation, and the special types of character which each possessed. Luther's soul was the very embodiment of freedom and liberality. Wishing to free himself from ritualism and formality, he said some lax things in relation to the Sabbath. And now some of his followers, regardless of circumstances, and perverting Luther's freedom and their own, make Sunday a day of visiting and festivity. And yet these liberals cannot depart one jot or one tittle from the teachings of the synobolical books. Where do they get that spirit? Surely not from Luther. A better portion of his followers, imbibing the true spirit of the man, will not be bound by human fetters, are really progressive and liberal, as their founder meant they should be in every following age. The only danger with these is, lest they now become too latitudinarian. So also the sharp features of Calvinism, its cool intellectuality, its stern inflexibility, its majestic calmness—all these forcibly remind us of the man himself, the character of Calvin, and the circumstances of his training.

The earlier New England theology was shaped by men of the same unyielding type, and under somewhat similar circumstances. Those who are acquainted with the life and character of the elder Edwards, his austerity, conscientiousness and inflexibility, are not surprised at the positive and extreme peculiarities of his metaphysical and theological system—a system to which the perpetuation of rigid Calvinism is due, to a great extent, in this country.

The other extreme of excessive liberality in christian doctrine, and toleration in practice, which have ever characterized the Methodist church, may in like manner be traced back

to the unfettered and liberal spirit which its founder John Wesley, breathed into its very first organization, the Foundry church at Moorfields.

Each one's early training and subsequent course of education under denominational influences, contribute not a little to the tenacity with which we cling to the one-sided and distorted views thus inculcated. And it requires years of independent thought to free ourselves from our early prejudices, and to break away from sectarian narrowness into the broad field of christian unity and philanthropy. I am afraid that some professed christians will never have enough millennial light and liberty to dissipate the night of sectarian delusion, and to throw off the yoke of ecclesiastical bondage.

There are other sources of this ultraism in theology that can only be mentioned in this connection. Extreme systems of mental and moral science, taken as the ground work of theology; wrong methods of investigation and interpretation; a spirit of wild tenacity and excessive controversy; the peculiar constitutions and temperaments of individuals; the prevalence of one extreme that can hardly be withstood and corrected, except by the opposite extreme; misunderstandings, misrepresentations, hasty conclusions and generalizations, all these are fruitful sources of this ultraism, among which, however, none is more potent or mischievous than self sufficiency, self conceit, the miserable pride of one's own opinion.

And what are the fruits of these extremes in theology? Doubtless some good, at times, may come out of extremism, but not directly, not as a logical sequence, or legitimate result. If thereby mind be aroused and investigation stimulated; if error be suppressed and truth developed; if christian zeal and church enlargement be promoted; shall we refer these to the muddy stream itself, or the frittering process through which it must needs go? Ever has there been an overruling Providence who has, in his infinite wisdom and goodness, evoked good out of evil. But with all this remoulding and controlling of the human by the divine element, positive and great evils have remained, as the direct result of theological and ecclesiastical ultraism.

By it the human powers have been most shamefully abused. We should have confidence in our capacities, and be led to stretch the fibres of our minds. Yet we should also learn the limitations of these powers, especially the limits of religious thought. Failing in this, we remain in absolute ignorance respecting self, and are liable to make most mischievous use of our nature. We leave the path of real progress, and follow the steps of our first parents, when they desired a knowledge that was too great for them. We depart far from our moorings, wander about in the wasteful deeps, in bewilderment lose our balance, and plunge and flounder and sink, we know not where, into the bottomless sea. In this event, the more cautious and reliable are not near enough to help us, and the light of heaven is not seen, either because the dim eye cannot behold, or the light does not shine there. O how many have made shipwreck of their very powers by entertaining extravagant views on the millennium, predestination and other obscure subjects. Here, too, an unholy ambition ripens into the pride of human opinion, accompanied by the stubbornness of depravity, until the whole nature is corrupted, and a man does not wish to entertain the views of his neighbor. And when this extreme difference extends to secondary and trifling matters, O how belittling and shrivelling the effect upon our powers. How final we become, how insignificant in the eyes of God and true men. All nobility of soul and liberality of sentiment are now lost; communion with great minds ceases; mutual sympathy and cooperation, on a large scale, become impossibility; each individual or party becomes proud, selfish, isolated and barren. Look around you and see all this in the narrow, ignorant sectarianism which still pervades among some.

And here is another terrible evil resulting from theological ultraism—denominational bigotry. In the christian church we are to be one, as Christ and the Father are one. In the Scriptures we have a foundation or platform of revealed and essential truth, broad enough for every truly christian denomination. We all profess and even attempt to build upon the same foundation, but use our own materials too much. We claim to stand upon the same platform, but appropriate to ourselves too many separate planks. We receive the same truth, but make too many distinct specifications. We profess to be divinely free liberal and progressive, and yet are hampered most disgracefully by the rigid statements of radical and time honored human creeds. We wish, in common with all christian churches, to extend the Redeemer's kingdom, but we are morbidly anxious to establish our own denomination at every point, however unfavorable, expensive and unnecessary the effort may be, lest the few of our name be gathered into another part of Christ's fold. And there are some who could listen, only with a holy horror, to a proposition to unite certain christian denominations, casting aside old names and prejudices, radical only in essentials, liberal in non-essentials, and charitable in all things. Or, allowing the names and peculiarities in minor matters to remain, let it simply be proposed, that we will sit at the same table, recognize each other's baptism, receive each other's ministers, respect each other's service, and join heart and hand, in the same benevolent effort, to convert the world only to Christ without regard to names and peculiarities, let

even such a proposition be made, and what a stir is created in the camps of the faithful, with which we cling to the one-sided and distorted views thus inculcated. And it requires years of independent thought to free ourselves from our early prejudices, and to break away from sectarian narrowness into the broad field of christian unity and philanthropy. I am afraid that some professed christians will never have enough millennial light and liberty to dissipate the night of sectarian delusion, and to throw off the yoke of ecclesiastical bondage.

But ultraism not only lays its violent hands upon human powers and church organizations but, with no less daring and vaunting, distorts and perverts the truth, insults God to his very face, and seriously retards the work of true piety and benevolence. Let any truth be pushed, by an attempted reasoning process, beyond the limits of human capacity, and the mind will be darkened, the discoverable part of the truth ignored, assumptions taken for facts, error for truth. The simplicity of gospel teaching is here lost sight of, and the speculations of visionaries substituted. One departure from the good old path leads to another; minor errors gradually and assiduously prepare the way for the grosser; steadily the human invention rises into a mighty system; thousands are led captive, until finally, all nutriment is taken from the truth, and men are content to feed upon husks.

Nor can those fail to pervert the truth, who do not seek it as the ultimate end; who use it only to gratify self and advance the interests of party. The goddess of Truth sits enthroned amid purity, in light inaccessible to those who persistently walk in the darkness of their own selfishness, who make gain of godliness, and are bound to run their own peculiar institutions, whether eternal truth be promoted or not. How can light come out of such darkness?

And if men are so stupid as to prefer chaff to wheat, the shadow in preference to the substance, as those ever do who elevate non-essentials to the importance of essentials, they must become barren and unfruitful, and must materially damage the interests of truth besides.

(Concluded next week.)

For the American Lutheran, Felicity of Symbolism.

MR. EDITOR:—In a former communication I told you that on account of my Symbolic proclivities and your interference, I was compelled to resign my charge. I informed you also that I had taken charge of an old Symbolic pastorate, and promised to give you such an account of my felicity there as to induce even you to follow me into the shades of Symbolism. But, O how I have been blindfolded and bamboozled by the mysticism of these General Council men, and disappointed in my present charge. I was received with open arms. Nearly all the members were present to welcome the new pioneer into their midst. Some of them looked rather suspicious. The bloated faces and red noses looked a little unnatural. Then somehow they didn't walk straight. Every now and then some one would utter some strange prayer. But their kindness to me covered up a great many of these defects. In their own peculiar way they tried to make me feel at home among them.

On Sabbath I was to preach my introductory sermon. This I had prepared with great care, and did not fail to permeate it with the graces of Symbolism and to spice it with a few flings at yourself and all who think like you. With this I entered the gorgeous church and right into the dressing room (sometimes named differently) and tried to put on the grand silken gown. But, not having had anything of the kind on since my mother used to dress me, I could not get the thing on right. I laid it down and tried to step into it, and then pull it up, but the thing wouldn't work; then I threw it over my head as my mother used to do, but then it would either fall down over me, or get wrong side out, or up side down, or hindmost foremost, or get wrong some other way. But just as I was getting almost desperate, a very thoughtful brother and his wife came to my relief, and I was soon fixed up for the pulpit. Thus appropiated I felt as though I had the white robes of heaven on my person. But, not being accustomed to walk in a dress of this kind, as I was ascending the pulpit stairs, I forgot to lift it, and trod upon and rent it, throwing myself headlong up stairs. O what felicity I experienced in that moment! This little accident spoiled my preaching and the attention of the congregation a little; still I was pleased with my performance and so was the congregation. Such was my felicitous introductions.

I commenced pastoral visitation. By this I learned the real state of the congregation both morally and spiritually. I found that the members were prayerless and indifferent to vital piety, and rested on forms, ceremonies, &c., and on the prayers of the pastor for salvation. Intemperance and Sabbath desecration flourished among them, and even open profanity was not regarded as unbecoming a church member. These things I could not endure, and hence reproved them as mildly as I could. I knew that these people could not be saved in this way and as a true pastor told them so. But this raised a terrible storm. They told me that my business was to preach the gospel and pray for them, and for this they paid me, and they wished me to hold my peace in regard to their other vices. If, said they, we attend church and communion, and pay your salary, you must be satisfied, or you may leave. We don't intend to adopt your new fangled notions and fanatical ways. We belong to the "Alt Lutheran," and the General Council, and can be good christians without doing these things. Here was a damper on all my hopes of felicity. But I still had hopes. I endeavored to indoctrinate them, by preaching repentance,

conversion, regeneration, justification by faith, holiness of life &c. &c. As long as I simply preached these doctrines all was well enough, but when I insisted on their practice, another tempest arose and raged. I was denounced as a new measure man, a fanatic, a fool, &c. &c. Now what was I to do? My Bible and my conscience told me that I must reprove sin, and urge reformation of life, but this they would not tolerate. Shall I violate my conscience and preach up salvation by works, forms and ceremonies? It would seem so, if I wish to enjoy the felicity I dreamed of. Must a man give up his conscientious convictions of duty to please the people, or to be a consistent ritualist? Must a man cease insisting on repentance, conversion, and a holy, living, active piety, in order to enjoy the happiness and honor of high churchism? If so, I can never enjoy them. If confirmation, baptism, church going &c. &c., is a sure basis for salvation, then my Bible and Catechism are wrong. After such an experience as this, I find that you are right and I was wrong, and am now sorry that I called you a heretic, &c., and herewith make a full confession and my best apology. I am now sorry, I did not stay with you, but if there is any chance for a penitent wanderer, I will again return. The past I trust, will prove an effectual lesson for me for the future. I am very anxious to get away from here. Can you recommend me to some suitable field of labor? My experience is, that the teachings of the Bible and those of ritualism are at variance with each other. Ritualism, or Symbolism, is Romanism half advanced. The past proves this, and the future will produce additional testimony. Such is the experience and conviction of

VATER HANS.

For the American Lutheran, Frankan Synod.

This body held its thirty-first annual session at Minden, Montgomery Co. N. Y., from June 4th to 8th. At the appointed hour Synod was opened in the usual manner. Nearly all the members were present, a fact which evinces a commendable desire on the part of all to engage in the deliberations of Synod. During this session a large amount of business was transacted and that with a degree of dispatch and unanimity unusual in a deliberative body. The Synod being declared organized, Rev. Luckenbach of the Synod of New York, was received as a delegate from that body and invited to a seat. The Rev. M. Kling of the Hartwick Synod, and Rev. J. R. Sikes, late of Ashland, Pa., were received as advisory members.

The President, Dr. N. Van Alstine now read his annual report, from which we give a few extracts.

VACANT CHARGES.

"A number of churches which were not supplied with pastors at the last meeting of Synod have been supplied. At this we have reason to rejoice for there are but few things more disastrous to the welfare of a congregation than to be unsupplied with the regular preaching of the Word for an unlimited time. I am, however, obliged to say that Raymer-town and Clay are still vacant. We hope that Synod will be able to make suitable provisions for them without unnecessary delay."

CHANGES AND SUPPLIES.

"The church at Argusville became vacant by the resignation of Rev. M. Kling who had been its pastor for a term of 18 years."

They are now supplied by Rev. Sikes, who is laboring with great success. The church at Poestenkill became supplied by Rev. J. Kling, while the Missionary station in Otsego, Co., which was vacated by him is supplied by a Theological student of Hartwick Seminary. There are several other fields to which the President directed the attention of Synod. He says, "At the last meeting of Synod, the Missionary Board requested Br. N. Black to visit Avoca, Steuben Co., and inspect that field. He did so, and found the field sufficiently encouraging to occupy it and labor among the people in word and doctrine." The President visited the same field and says, "I found among the mountains and valleys of Avoca many from this region of country whose predilections are for our Lutheran Zion and affording sufficient material to build up a respectable congregation for numbers and wealth when gathered in. Their greatest necessity, at present is a house of worship and without it they must fail." Through the successful labors of Br. G. Young, a long desired nucleus has been secured at Manheim. He has also been successful at German Flats, to revive the church, add to its numbers and strength, so as to give encouragement for permanence and efficiency. The President also called the attention of Synod to West Williamsburg, Canada, and Syracuse of this State.

DISMISSIONS.

By permission of Synod the President granted letters of dismission to Rev. G. W. Hemperly, to the East Penn'a. Synod and Rev. M. Kling to the Hartwick Synod. A letter was refused Rev. A. S. Timmerman on the ground of a failure to give a reason or to designate the body with which he wished to unite.

DEDICATIONS.

The President reports two dedications during the past year. One at South Worcester, the other at Minden, Montgomery Co. In the former, by request of the congregation the President officiated assisted by Bro. P. Wieting. In the latter, the sermon was preached by Bro. H. L. Dox. This is a large, com-

dious and beautiful house, reflecting great credit on pastor and people.

He also reports considerable activity in different congregations in the erection and repairing of houses of worship and parsonages. All of which is worthy of note, indicating religious life and brighter future.

THE MINISTRY.

"The church and the world need an efficient ministry, for it will make the one efficient and adequate as a channel of great good to the other. The world must be enlightened, renovated and saved, and the church under God, is the appointed agent to use the instrumentality of the truth. A ministry learned in experience and the word, deeply pious, devoted, full of self-denial, honoring the cause of God in defiance of reproaches and persecutions, such an one Christ and the world need."

We should seek out pious men whether young or more advanced in life and when qualified for the work, be set apart for the great work. So great is the work of the church in saving a lost world that there seems to be no end to the necessary means, labor and toil, plans and executions, repulses and troubles. While some lay off the armor others must buckle it on. But above the din of battle our Master's voice is heard. "Be faithful until death and I will give thee the crown of life." Let all ministers and churches be wide awake to increase the number of laborers some to occupy the places in the ranks of the ministry of retiring veterans and others to enter new fields of labor. Fill up our theological schools and push on the columns of the sacramental host to the conquest of the world."

RELIGIOUS LITERATURE.

Literature is essential to the diffusion of knowledge, and a religious literature, to the exposition of the doctrines and the spreading of the moral influence of the Bible. The chief object of religious literature is not to publish abroad theism and peculiar dogmas of any particular denomination, but to make known the fundamental doctrines and the saving truths of the Gospel of Christ. When the former is the prominent aim, it is evident that that church has fallen from her high position and measurably lost sight of her intended mission; but so long as the latter is her absorbing aim and earnest endeavor, the former merely incidental and subservient, then the people of God are operating on the broad field of divine appointment and in the sunlight of their Master's approval. It is however necessary that the quarterly and weekly periodicals of the church should be patronized, circulated and amply sustained. What can the people know of the necessities, conflicts and success of the christian church unless they read her literature and papers? The people of the world are wise; they read and spread abroad their publications, discussing politics and commerce. They judge this course to be sagacious, therefore, they do it largely, ardently and successfully. Let the children of light be equally wise in their sphere of activity, walk in the light of religious knowledge and give prosperity to the Zion of our God. Let each family be taught the duty of having a religious paper in preference to every other kind of literature, then we shall have efficient members in all our churches, because they are intelligent and qualified to work.

After the reading of the President's report the Synodical discourse was preached, by request by Bro. H. L. Dox from Math. 10: 34-36.

By letter of dismission, Rev. J. R. Sikes was received from the East Pa. Synod. Rev. Luckenbach, delegate from the Synod of New York, was especially interesting in the presentation of the greetings of that body. We give a portion of his remarks.—The delegate said:

"Mr. President, I believe I have the honor to be the first delegate sent by that Synod to represent it on the floor of the Frankan Synod. It would be needless, perhaps, to explain in detail the reasons which led to its organization. They are well known to you. There is not a member of this Synod who is unacquainted with them. Indeed this same Frankan Synod, composed according to the dictum of a certain hyper Lutheran body, of dangerous heretics, of ministers so unconsciously tainted with Socinianism that it required all the theological wisdom of said Synod to make it manifest to the Frankaneans themselves, was remotely the occasion of the division of the N. Y. Ministerium. The wedge of schism forged by the Old Pennsylvania Synod at York, Pa., on the Frankan Synod, and so effectually driven through the General Synod at Fort Wayne, Indiana, has entered our own district Synods and even some of our local churches."

We are to-day a divided people—we are two parties in the church. The same cause that produced a rupture in the General Synod, operated most effectually to the division of the New York Ministerium. The would be purely Lutheran part of it, made up mostly of the German element seemed determined not only to put themselves entirely out of reach of contaminating contact with General Synod Lutheranism but to drag with them the General Synod party, body, soul and spirit *volens volens*. They seemed to think that Christ in Luther was to be seen only as he had recently impersonated himself in the so-called "General Council." And, like Saul of Tarsus against the first converts to the christian faith they were exceeding mad against us, because we could not quite see as they did. It was, indeed, after a long and exciting contest that they graciously gave us permission to withdraw, so that, in accordance with the wishes of our churches, we

might form a Synod that would remain true to the General Synod. While we ought, perhaps to congratulate them, that they are so far away from danger, yet we feel too like congratulating ourselves that we are quite as safe in our present position.

The New York Synod sends its kindest greetings to its sister Synod, the Frankan. It desires to be regarded as one with the Frankaneans in the glorious object of building up "The church of the Reformation." It is not afraid of intercourse with them, lest it might be defiled by any imagined errors of doctrine, we are not so easily corrupted. We are not afraid of you and judging from the pleasant manner in which you have received me, you are not afraid of us. Even if we could possibly discover in you any dangerous heresy, we have too much charity for the erring to cut ourselves loose from them and let them drift to destruction, without lifting a hand to save you.

You have, Mr. President, our kindest wishes and prayer for your success in the work of the ministry. We desire you to reciprocate the action of the Synod of New York by appointing a delegate to attend its annual session."

To this the President responded and thus expressed the unanimous feeling of Synod.

A communication was received from Rev. J. M. Stover, delegate from the Hartwick Synod, presenting the fraternal greetings of that body.

(Concluded Next Week.)

The Sunday School.

Questions for the Bible Class.

INTRODUCTORY QUESTIONS.

Having ascertained that the Old Testament was three fold in its divisions; then twofold; then a unit in its relation to the New Testament, let us look now at the New Testament in its parts, and in its relation to the Old Testament.

1. What is the full title of the New Testament? a) Why? Deut. 18: 15-19. Math. 17: 1-3.
2. How many books compose the New Testament? a) What are their titles or names? b) How are they classified or divided? c) Which are the historical books? d) How are the historical books divided? e) What is the subject of the Gospels? Math. 1: 1-2; Mark 1: 1; John 1: 14. Acts 1: 1-2.
3. What is the subject of the Acts? a) Which are the Epistles? f) How are they divided? See the beginning and end of each book. g) Which are the special Epistles, which the general? h) Object of the Epistles? i) Which of these books is taken up with a comparison of the Old and New Testament dispensations? j) What is the last book entitled? k) What is its subject?

4. How are these three divisions arranged with regard to each other? a) Can you say any reason for this order in the arrangement of the books?
5. Does the last book in the New Testament conclude or end the verbal revelations of God? Rev. 22: 18-19.
6. What was the relation of the Old Testament to the New? Heb. 10: 1.
7. What is the relation of the New Testament to the Old? Math. 5: 17.
8. What was the use or design of the Old Testament dispensation? Gal. 3: 24. Acts 10: 43. Acts 26: 22, 23.
9. What is the use or design of the New Testament economy? Rom. 1: 5. Rom. 16: 26. Math. 24: 14. Acts 1: 11. Rev. 1: 7. 1 Cor. 16: 24. 1 Pet. 3.
10. What great lesson do we learn from these facts? E. G.

Practical.

The Fulton Street Prayer-Meeting

A STRANGER said: "I am a minister from Nova Scotia. In the place where I reside reside also a discharged soldier who has served his queen and country with fidelity in the Crimean and other wars. Near to his residence on the corner, a widow lived by keeping a rum-shop, whom the soldier married, and soon became one of her best customers. I called upon him and persuaded him to come to our prayer-meeting, and it had a wonderful effect upon him. The first night he resolved to quit rum. The second night he was under conviction for sin. On the third night he was awakened to consciousness of pardoned sin, and on the fourth night he embraced the gospel hope of salvation. The result is, that that rum-shop on the corner, which was a noted place of uncommon wickedness, has been transformed into a house of prayer. I attended a prayer-meeting there last week, and heard the cries of penitence for the mercy of God, and the rejoicings of faith and hope. And that corner, which was a curse, has become a blessing to that locality, where many besides the soldier and his family have found a precious Saviour."

"The following extract from a letter by one of the Natal Missions, South Africa," the leader said, "is of touching interest, especially in regard to the affecting plea of intercession for their three sons born in the midst of atheism and its debasing influence, and taught only by the increasing toils of their already burdened parents, who amid their heart-sick-

ening efforts, see no provision made for their future. How strong their plea that God would provide some remedy for this evil. I present their plea in their own earnest words: 'Do ask them to pray for our three sons. Oh, do besiege the throne of grace on their behalf. They need to be held as in the arms of faith, of those who live near the throne.'

Another letter says: "I again desire you will intercede for the conversion of a young married man who has fallen a victim to intemperance. This is, in some respects, a peculiarly aggravated case. His father has long been and is a venerable elder in an evangelical church in the capital city of our State, and his mother is a pious woman. He has a sister buried on missionary ground; a worthy wife, whom his sad conduct has brought to the brink of the grave, and an interesting young family in danger of being made more than orphans by her removal. He is also bringing his parents' gray hairs with sorrow to the grave. He has served in the Union army. Oh that he might now enter the army of the Lord. I am about writing to him. Pray that my entreaties may prevail on him to change his course, and that strength may be given him to resist temptation."

An aged man said: "Your prayers are requested for one advanced in life. My mind is very dark and my heart hard."

A young man said he was formerly a drummer-boy in the army of Garibaldi, who was a brave christian and a lover of Jesus; that he was educated a Catholic, and his parents and relatives were all Catholics; but he had sought and found what he thought was a better way; and in taking Jesus Christ as his Saviour, had offended his parents and friends. He spoke of his mother as a most excellent woman, and he requested prayers for his parents and friends, that they might be delivered from superstition and take Christ for their friend and Saviour."

Another said: "About a year ago I was here and requested your prayers for a man advanced in years, and who claimed to be a infidel. He was about leaving this State for the West, where he expected to end his days. On his journey an accident occurred which brought him to death's door; and while he was recovering from his injuries, he had time to reflect upon his course of life, and the Holy Spirit convinced him that he was a sinner, and led him to seek refuge in Christ Jesus, and he is now rejoicing in the love of God."

A stranger asked prayers for himself. He said he was in great trouble. He was a professor of religion, and a long time a member of a church. He had lost large portions of his property, but he did not care for that. It was the fear, the most certainty, that he had not true religion.

Prayers were requested for a dear father and brother, that they may be brought to Christ. For an aged father who has been to feel by sickness that his days are few. For a young man who knows his duty, but refuses to do it.

The sympathies of the meeting were much moved by the pious faith and submission of an aged German sailor, who is a member of the church where the meeting is held. He gave the sad circumstances of the sudden death of his son, a worthy young man, on whom he leaned for assistance in his worldly pursuits. It was a sad story, but he had faith and confidence in God that this sudden bereavement would work for his good. He attributed to the grace of God the consolation which he now experienced, and while the tears flowed freely, he could look through them in hope, shined asked the people of God to remember him in their prayers, that this affliction might be sanctified to his eternal good. He asked prayers also for the conversion of his wife, who was under the influence of error in faith, that she might be enabled to see Christ the only way of hope of salvation.

A brother said: "I have a friend for whom I have long and earnestly prayed, and with whom I have spent much time and labor in urging upon him the great need of a change of heart and a renewed life. He always gives me his attention, and appears to be seriously inclined; but he does not come to Jesus for the supply he needs, and I ask your united prayers for him, that the Holy Spirit may convince him of sin, and help him to come to Christ for salvation."—*Intel*

THE LITTLE BOY IN THE COAL-MINE.—The parents of a little boy were coal-miners. So poor were they that they lived in a part of the dark, cold mine. Once a week they would let the little boy out into the sunshine and light, and go to the Sabbath-school. While blasting some coal one day, out gushed a stream of water. It seemed to fill the mine so quickly, that in the hurry and fright the parents fled, and forgot for a moment their child. Some days afterwards, when the waters grew less, they were able to get in a boat and go in search for his body. High up in the cave they found his little dead body.—There he had climbed for shelter. As he found the cold waters of death creeping up around him, he with his little pen-knife, cut into the soft coal above him these words of comfort: "When my father and mother forsake me, the Lord will take me up."

THE AMERICAN LUTHERAN

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

Sellinggrove Pa., July 16, 1868.

GIVE US YOUR NAME AND POSTOFFICE.—We sometimes receive papers sent back to us without any name or postoffice to indicate whence they come. This is all labor lost.—Those persons no doubt wonder why the paper still comes to their address, after they had sent it back, but how can we know who sent it, unless we know his name and address.

THE EXCESSIVE warm weather has interfered sadly with our inkling rollers at the printing press. They literally gave out, overcome by the heat, so that we were compelled to stop the press and make new ones. This delayed us in the publication of the paper, which we trust our readers will kindly excuse.

ARTICLES ON ROMANISM.—Rev. R. Wiser, the corresponding editor of the AMERICAN LUTHERAN, has been engaged by the *Christian Union* to write a number of articles for our paper, for which they pay him a handsome compensation. The first of the series appears as an editorial in this week's paper.

A RUN THROUGH EUROPE, by Erasmus C. Benedict. Third edition, published by A. S. Barnes and Co., New York. This book of travels was not originally written for publication, but for the authors pleasure as we are informed, and now published for the readers benefit. That the book has thus been appreciated is evident from the fact that it has attained the 3d edition. The author did not pursue that selfish course followed by the majority of European travellers of going alone, but he says, "To double my pleasure, I took my wife with me." A circumstance which should certainly enhance the value of the book in the estimation of our lady readers. The author visited England, Ireland, Wales, Holland, Germany, France, Switzerland and Italy, and gives a description of the places he visited with incidents of his travels. The book is written in an easy, pleasant style, and we would recommend it to those who are fond of reading books of travels, and also to those who intend to visit Europe; it will serve them as a very good guide book.

THE LUTHERAN REFORMATION in a series of discourses by Rev. E. Greenwald, D. D., Lutheran Book Store 807 Vine St., Philadelphia. The first glance at the title page of this book produced the impression on our mind that it was intended to be a popular history of the Reformation. We should have hailed such a volume written by an impartial hand and setting forth the great truths in the life of Luther and the history of the Reformation with joy. Such a work is needed just now in our church. But on closer examination we find that the book consists of a series of historical and controversial sermons delivered by the author to his congregation. The book therefore assumes a partisan and sectarian character which must exclude it from a general circulation, for which we are very sorry. For the amiable author we have personally the highest respect; his style is elegant and pleasing, the arrangement of the historical facts is good, and the book is gotten up in good style, but on account of the ultra views taught on the subject of the Lord's Supper we do not desire to see it circulated in the congregations of the General Synod. Some no doubt are ready to call us a bigot on account of this, as they did when we opposed the translation and publication of Schmidt's Dogmatic by our friend, Prof. Hay. They say, Are you afraid of the truth? Why not let the people read and judge for themselves? Common sense must teach every reasonable man the fallacy of such a position. We regard symbolism as an error, a dangerous error, and therefore we conscientiously oppose the spreading of this error just as we would oppose the spreading of infidelity, Romanism, Unitarianism or any soul destroying error.—Now, a man who has become well fortified in the truth may come in contact with error and come out of the conflict more strongly fortified in the panoply of truth, but the young and inexperienced are in the most eminent danger of being contaminated with error by being brought in contact with it. This is no mere theory; it is a matter of the most extensive observation. It is from this ground that we always labor to prevent symbolical publications of every kind from circulating in the congregations of the General Synod.

THE COLLEGE COURANT.—This is the title of a large, well printed 16 page quarterly, edited and published by Chas. C. Chaffield at Yale College, Conn. Weekly at \$4.00 a year. It is devoted to College News and literature, and has some of the ablest writers among the professors in the colleges in the United States among its regular contributors.

—If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my clumsy fingers and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the most invisible particles, by the mere power of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day; and as the magnet finds the iron, so it will find in every hour some heavenly blessing; only the iron in God's sand is gold.

—Happy man, whosoever thou art, that can look by an eye of faith at the Gospel as the charter of thy liberties; at the condemning law as canceled by the Surety: at the earth as the footstool of thy Father's house; at all the creatures in heaven and earth, as an heir's right to look at his Father's servants, and which are therefore his, so far as he shall need them; according to that, "All are yours, for ye are Christ's and Christ is God's."

For the American Lutheran.
Roman Catholic Propagandism in the United States. No. 1.

Thank God, we live in a free country; in a country where truth alone can put down error. This is one of the great blessings that has grown out of Protestantism. No thanks to Romanism for the liberty of speech, or the freedom of the press. But for the Reformation, we would not dare to even point out the sophisms and repel the falsehoods, and correct the glaring errors of the Propagandists of Romanism.

We shall direct the attention of our readers to some of the unfair means which the Propagandists of Romanism employ in extending the interests of their un-Scriptural and unreasonable system. To the agencies they employ in disseminating their errors, no honest Protestant can object; but we may object to the manner in which they accomplish their designs. In the 16th century, the Romanists opposed the principles of Protestantism, not with Scripture and reason, but by appeals to the authority of the so called church. Before the Reformation the only asylum for those who dared to differ from the church, was the dungeon or the stake. The position of the church then was, "Heretics are not to be reasoned with but punished." If Protestantism has accomplished nothing more, it has at least in this country, driven Romanism from that position. They are now, at least apparently, willing to reason with their heretical fellow citizens. So much has been gained. Luther then has not lived altogether in vain. In view of what he accomplished, by way of emancipating the human mind from the fetters of Romanism, we may well exclaim with Robert Southey: "Blessed be the day of Martin Luther's birth, next to the nativity of Jesus Christ, it should be celebrated in all lands."

In the days of the French Revolution, when the Atheists attacked the church of Rome, how did the Romanists meet their arguments? Not with Scripture and reason, but by appeals to Papal decretals and councils, and all France resounded with laughter at their folly and stupidity. The Roman Propagandists still persist in calling the French Atheists. Protestants, although it is well known that their persecuting church had long before crushed Protestantism out of France with fire and sword. Who can forget the massacre of St. Bartholomew, or the revocation of the Edict of Nantes? The Romanists of France had to atone for the innocent blood of their inoffensive fellow citizens which they had so profusely shed. God is just; ages may intervene but the judgments of heaven must overtake the guilty. But now they are willing to make an attempt at reasoning, and quote some passages of Scripture to endeavor to prove their position. The Catholic Publication Society, has now entered largely into the Tract business, a business the papers of the church of Rome have denounced ever since the American Tract Society has opened its strong battery some 40 years ago, in No. 144 Nassau street, New York. And strange to say, the Catholic Publication Society, has opened a counter battery in No. 126 Nassau street, New York. This looks like war in earnest. Thirty one of these tracts are now before us. We have read them with some care, and find them full of subtlety, speciousness and marked dishonesty. How could we expect anything better from those who so clearly pointed out by St. Paul in 2 Thess. 2, 9-10, "Even him whose coming is after the working of Satan with all power, and in signs and wonders. And with all deceivableness of unrighteousness." That this whole mysterious prophecy refers to the Church of Rome has been clearly demonstrated by Bishop Newton. We are aware that Calumet and the Papal commentators deny it, but it describes the man of sin, and his way of doing things so clearly and unequivocally, that we cannot but apply it to Rome. And the tracts of the Catholic Publication Society, go very far by way of confirming the application of this passage to Rome. Let us look at this passage: "Whom comes in after the working of Satan with all power, and in signs and lying wonders, and with all deceivableness of unrighteousness." The ideas here advanced are intended evidently to make the impression on the reader's mind of fraud, deception and dishonesty. Now look at the weeping Marias, the groaning saints, the bloody figures, the stupendous miracles in Spain and Italy. The holy cities, and sacred wells that have become famous in all Roman Catholic countries, and are they not all signs and lying wonders? Do not the priests deceive the poor, ignorant and deluded people when they teach that a few words spoken in Latin by a priest, changes a wafer into the true body of Christ? And do they not deceive the people when they teach them that a few words mumbled over in Latin, and a little oil and salt and water applied to a sinful child, regenerates its soul and fits it for heaven? They have tracts on all these subjects, which in due time we shall review in these columns.

We furnish this article as a kind of preface of what is to follow. As Lutherans, we are, or ought to be deeply interested in the achievements of that great and good man after whom we are called. Till God raised up the great champion of the truth, there was no power on earth able to cope with papal Rome. But Luther, with God on his side, was in the majority. With reason and Scripture he broke the right arm of Romanism, or as John Bunyan has it in his powerful Saxon, "He broke the claws of the roaring lion." Rome herself admits that she came out of the great conflict of the 16th century crippled and lacerated from head to foot, and covered with wounds. And if the Protestants, and especially the Lutherans had been true to the principles laid down and acted upon by the greatest master spirit of the Reformation, Romanism long since would have been among the things that were. But unfortunately, soon after the death of Luther (1546), the successors of the first reformers undertook to do the very things for which their fathers had come out from the church of Rome.—They drew up long creeds and confessions, and attempted to compel all men to believe as they believed. This was going back to Romanism. In 1580, the Form of Concord was

forced upon the Lutheran church. In a few years 2000 Lutheran congregations went over to the Reformed church, and during the crypto-Calvinistic controversy, whilst the Protestants had turned their weapons against each other, the Romanists took advantage of their dissensions, and by fraud and persecution, backed by the civil rulers, they regained much of their lost ground. Historians seem to be at a loss to account for the great counter reformation in the latter part of the 16th century; some attribute it to the influence of the Jesuits, others to the council of Trent, whilst Romanists ascribe it to the inherent weakness of Protestantism itself. But the true cause is no doubt to be found in the fact that the Lutherans adopted some of the vital principles of Romanism. Romanistic views then lead to Rome, as they also do now. But still the Reformation took 40,000,000 from Romanism, and now after the lapse of 350 years, Protestantism numbers 80,000,000.—And among these you will find the most pious, intelligent and enterprising men and women on earth. Destroy these 80,000,000 of Protestants, and what have you left? If Protestantism were blotted from the earth, in less than a century the propagandists of Romanism would drag the church back to where she was in the beginning of the Reformation.—Protestantism has had a reflex influence upon Romanism, and the little good found in the Roman Catholic church can be traced back to Protestantism. All candid Roman Catholics admit this. But there are to be no more counter Reformation, Protestantism will stand, it has salted the world too well with Bibles, and religious books and tracts ever to recede another step. Romanism can never triumph where the Anglo Saxon reigns. Let the propagandists come on with their tracts, they have nothing new to offer, he who reads one Roman Catholic book, one controversy, has read all they have to say, their new books and tracts are just like pouring water from one vessel into another, the liquid is the same, only a little dirtier. The Propagandists can not succeed in perverting our nation. They could not prevent men from thinking even when they had all the schools and churches and governments in the world in their hands, how much less are they likely to succeed now. Our Sabbath schools are the bulwarks of Protestantism, our children study the Bible, and this will forever prevent the triumph of Romanism. Let our children be well instructed in the sacred Scriptures, and they will be able to put to flight all the sophisms and specious reasoning of the wily Jesuits. Here is an illustration. A little girl, brought up under the influence of Romanism, was nevertheless induced to attend a Protestant Sunday school. Here she learned to read and love the New Testament. The priest found out that his little prisoner was going astray, when he went to her father's house to see about the affair. He called for the little girl and the following conversation took place: Priest—So my dear child you do go to the Protestant Sunday school? Child—Yes, sir, and like to go. P.—Well, what do you learn there? C.—I learn to read, and sing, and pray, and I hear many nice and good things about Jesus, and what I must go to be saved, how I can best please my parents and my Saviour. P.—Well, that is all right, but do you pray? C.—Oh, yes, sir, I pray every morning and evening to my Saviour. P.—But do you never pray to the Blessed Virgin Mary? C.—No, sir, I do not. P.—And why not? C.—Because the Virgin Mary does not know where I am. P.—How do you know that? C.—Because I learned it in my New Testament. P.—I should like to see the passage. C.—Well, sir, I can show it to you. She got her Testament and opened it at Luke, 2d chapter, and read from the 43d verse, "The child Jesus tarried behind, and Joseph and his mother knew it not." Now, says the little girl, if Mary did not know where her own child was, how can she know where I am? The priest said to the parents, "You see these Sunday schools are bad things, you must keep your child from going to them, or else she will certainly become a heretic." There is a good deal of sound Protestant theology in this little incident, more than in some ponderous volumes of Roman Catholic writers. R. W.

of Natural History ought to go farther than that of the compiler of a dictionary. John—Well, we will leave this point undecided, but I see here another illustration of the truth of the popular saying that Doctors represent the locust as a perfectly harmless creature. That could not injure any one; that he had never seen nor heard of a well authenticated case of a person having been stung by a locust, and yet here I see a case reported in the Harrisburg Telegraph which contradicts Patapoco out and out and that could not be better authenticated. Here is the article: (Reads)—"THE LOCUST STING AGAIN.—The following is a scientific man's view of the sting of a locust: Much has been said in regard to the sting of locusts, much has been advanced, but in elucidating the time when they sting, and the treatment properly adapted to such a case.—Neither shall I endeavor to impart to the community the precise nature of the insect, but will merely state what I know by the little experience I have had in my professional career.—On Thursday last, Mr. Hess at Dublin, while engaged in hauling hay, was stung by one of those poisonous and destructive insects (as they are designated to be,) in the back of his neck. The family being much alarmed, and fearing that it might prove to be a serious case, I was immediately sent for. When I arrived, I found Mr. Hess pale and a countenance expressing great anxiety, pulse frequent, and the temperature of the body above the natural standard. These symptoms, however, would have presented themselves in the case of a person who had been exerting himself while laboring, except the pallid complexion, which I presume was due to mental despondency. He complained of heat and pain in the part affected, which extended to the head. He also complained of tinnitus aurium, &c. The part stung was very sensitive to the touch, and was considerably swollen, which however did not seem to spread but to draw to a point. After having closely examined this case, I made a local application which I requested the lady of the house to renew every two hours until evening. Giving all the necessary instructions applicable to the case, I left. About six o'clock in the evening I called once more to see him. He was much better, the pain had almost abated, and the swelling had nearly subsided. A great amelioration in the case. The gentleman is now following his daily pursuits, and is as well as usual. The treatment is simple, and as every practitioner knows how to treat injuries inflicted by insects in general, and those of the locust being about the same, I shall leave it to you as brethren of the medical profession to treat your cases to the best of your knowledge and belief. Now, in regard to the time when they sting. Locusts are perfectly harmless to man when not engaged in depositing their eggs as brethren of the medical profession, and being disturbed, they will penetrate with their ovipositor the first object they meet, and as they are able to introduce their ovipositor into the human body, it is evident that they are able to thrust it into the tender tissues of our mortal bodies; which is contrary to Dr. Smith's doctrine of Baltimore, published two weeks ago. Dr. H. A. GODSHALK.

Dublin, Penna., July 3d, 1868.

Peter—Well, that is conclusive. But let us change the subject. The locusts are nearly all gone, and will not return before 17 years; by that time probably most of us will be in our graves and out of their reach. John—Are you going to write a reply to that article in the "Lutheran and Missionary" of last week, which ridiculed our Missionary Institute, Female Seminary, and students and professors. Peter—No, the article appears to have been written by some stupid fellow who has little wit and less brains. The practice of ridiculing a venerable professor and an aged minister of the Gospel on account of his dress, is beneath contempt, I wonder that the Lutheran and Missionary which lays claims to a very high literary character, admits such stuff into its columns. John—I think the editors of that paper do you great injustice in their issue of this week; they quote your language in regard to the means of promoting a revival correctly until they come to the word "catechising," which they leave out, thus creating the impression that you are opposed or indifferent to catechisation. Peter—That is very unfair and dishonest. I am beginning to lose confidence in the honesty of the editors of the "Lutheran and Missionary."

John—Symbolism has a tendency to blunt the moral sense, as I have observed instances in other men. It no doubt has also had its effect upon the editors of the "Lutheran and Missionary."

Peter—Let us hope and pray that they may yet see and repent of their sin and error.

Editorial Correspondence

"I the Lord search the heart, I try the reins, even to every man according to his ways, and according to the fruit of his doings."—Jer. 17: 10.

The Lutheran church within the bounds of the Pittsburgh Synod, is still in a state of affliction. In this case it seems literally true, that "The beginning of strife is as when one letteth out water." The small opening in a mill dam, will soon enlarge itself into a current, so rapid and forcible, that it will inundate the whole country. So it would be best to "leave off contention before it is meddled with," otherwise, it will in the end kindle a great fire. This healthful lesson has not been learned as yet, by those who claim, par excellence, to be the Pittsburgh Synod.

In order that the readers of the AMERICAN LUTHERAN may have a correct account of the history of the present difficulty, I have gone to the trouble to hunt up the facts in the case. For the facts, suitable and responsible vouchers can at any time be produced. I will give a bird's eye view of this unfortunate affair, as it would be very irksome to enter into particulars.

The Lutheran church at Leechburg, Armstrong county, Pa., was organized in 1745, under the title of "The Hebrew Evangelical Lutheran church of Leechburg." In 1847 the congregation obtained a charter requiring it to be connected with some Lutheran Synod in the United States. In the year 1863 the congregation felt the necessity of establishing an Academy in this place, which they did, and the deed made on such terms, that the property would be held by the congregation under the charter of the church. For this purpose some changes in the charter had to be made, and Rev. L. M. Kuhns was appointed by the congregation to make a new draft. In this new draft, which was recognized afterwards by the court, and thus legalized as a charter, there was a clause to this effect: That the pastor of this church must be a member of some Synod in connection with the General

Synod. This clause was adopted by the congregation unanimously, at a meeting called for that special purpose. This special clause, or alteration contemplated in the charter, was published in the papers according to law, before it was passed by the courts and thus legalized. This was done sometime in March, 1864. Unfortunately, however, the lawyer who had this matter in hand, presented this charter to the court, as a supplement to the old charter, instead of a new one.

When, therefore, Rev. J. Sarver became the successor of Rev. L. M. Kuhns in the spring of 1866, the Pittsburgh Synod, of which he was a member, was still in connection with the General Synod of the United States.—But in the fall of that same year, at a meeting held in Rochester, N. Y., the Pittsburgh Synod dissolved its connection with the General Synod, Rev. S. voting in favor of its withdrawal. This Rev. brother and now pastor, called a meeting of the congregation, to be held on the 11th of January, 1867, with a view of having this special clause in the charter, changed or erased, as he could not legally be the pastor, whilst this clause remained.—This meeting was attended by Dr. Passavant, of Pittsburgh, who spoke one hour urging the change. Whether the Dr. was there by a divine, providential appointment, or a concerted previous arrangement between him and his friends, I am not competent now to say; I understand, also, that the Dr. himself is uncertain which, but one thing does seem certain, that, whether the means used were foul or fair, he pressed the case upon the congregation, until many unskilled members in such matters, were induced to vote for it, who, if they could have understood the real issue involved, would never have done so. By this manipulating process, a two third majority was secured for a change. There were twenty-one among the most influential and intelligent members of the church, however, that voted against this measure.

At this stage of this unfortunate affair, when the whole congregation was in a state of suspense, Rev. L. M. Kuhns, who had located in the meantime at Bellefonte, Ohio, addressed a circular letter to the congregation which had the effect to encourage the General Synod men to be steadfast in the faith of the General Synod, and also enlightened to a great extent, many who had voted for a change of charter, on the head of which a very earnest remonstrance was drawn up, signed, and presented to court, praying that no action be had by way of changing the charter. Rev. Sarver, and those who sided with him, becoming alarmed, had another congregational meeting called sometime in Feb. 1867, at which a compromise was effected, viz: Rev. Sarver was to continue as a supply for one year; the application for a change in the charter withdrawn, and the whole subject to rest during the year.

Soon after the deacons waited on the members of the congregation to raise the salary of their minister as a supply. This done, they reported that \$200 had been subscribed on the condition that several prominent General Synod members, be expelled from the church. Accordingly these members were cited to appear before the church council, to answer certain charges alleged against them. I will simply notice one or two of these charges as specimens of church discipline for the benefit of other congregations, who may possess refractory members.

One member was charged with saying that "he had lost confidence in Mr. Sarver as a Christian." This member pleaded guilty as to what he said, and gave his reasons for his belief, which to him, were quite satisfactory, as well as to many others who understood the process adopted by him to retain the charge. Another member was charged with saying, that "Rev. S. had led and he could prove it." This brother also pleaded guilty, and I am informed, proved by a number of witnesses, under oath, both before the church council and afterwards in court at Kittanning, that the Rev. gentleman did, what he, the accused, asserted he did. It seems also that the records of the church say that this member "sustained his position, but because he refused to take back what he said, he was expelled." These men were illegally expelled from the church. Their only offense seemed to be their integrity in telling the truth.

Men who are conscious of the honesty of their purposes, and the duplicity of their opponents, are not true to themselves nor the cause of truth, if they allow their characters unjustly to suffer without redress. Accordingly these men entered suit against Rev. J. Sarver and the majority of the council who sided with him, for conspiracy. The grand jury found a true bill against them, and the case was tried in Kittanning last September. The jury acquitted these men, requiring them to pay one half the costs. The general impression among the lawyers, and others who ought to know, as to their decision is, that the only thing that saved them from conviction, was the imprisonment that must necessarily follow. Since this trial in the court, the record in the church book having reference to the case of these men, has been obliterated.

The time of Rev. Sarver as a supply, expired the first of last April. He continues, however, to preach, without notifying the congregation, and they wait on his ministry, no doubt under the hope, that their renewal of the application for a change in that fatal clause in the charter will be more successful this time, than in the first instance. They made application at the last court for this change, and the General Synod party filed their objections, the Judge put it into the argument list, and appointed a commissioner to take testimony in the case. The change of the charter of the church at Leechburg, is the occasion of this lawsuit, and the testimony thus far taken has assumed a very wide range, going back to the main questions at issue between the General Synod and the General Council. In my next I expect to give you the depositions of Revs. Sarver, Roth, Bassler, Laird and Passavant, on the General Council's side, Dr. Brown and others, on the General Synod's side.

—We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

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One member was charged with saying that "he had lost confidence in Mr. Sarver as a Christian." This member pleaded guilty as to what he said, and gave his reasons for his belief, which to him, were quite satisfactory, as well as to many others who understood the process adopted by him to retain the charge. Another member was charged with saying, that "Rev. S. had led and he could prove it." This brother also pleaded guilty, and I am informed, proved by a number of witnesses, under oath, both before the church council and afterwards in court at Kittanning, that the Rev. gentleman did, what he, the accused, asserted he did. It seems also that the records of the church say that this member "sustained his position, but because he refused to take back what he said, he was expelled." These men were illegally expelled from the church. Their only offense seemed to be their integrity in telling the truth.

Men who are conscious of the honesty of their purposes, and the duplicity of their opponents, are not true to themselves nor the cause of truth, if they allow their characters unjustly to suffer without redress. Accordingly these men entered suit against Rev. J. Sarver and the majority of the council who sided with him, for conspiracy. The grand jury found a true bill against them, and the case was tried in Kittanning last September. The jury acquitted these men, requiring them to pay one half the costs. The general impression among the lawyers, and others who ought to know, as to their decision is, that the only thing that saved them from conviction, was the imprisonment that must necessarily follow. Since this trial in the court, the record in the church book having reference to the case of these men, has been obliterated.

The time of Rev. Sarver as a supply, expired the first of last April. He continues, however, to preach, without notifying the congregation, and they wait on his ministry, no doubt under the hope, that their renewal of the application for a change in that fatal clause in the charter will be more successful this time, than in the first instance. They made application at the last court for this change, and the General Synod party filed their objections, the Judge put it into the argument list, and appointed a commissioner to take testimony in the case. The change of the charter of the church at Leechburg, is the occasion of this lawsuit, and the testimony thus far taken has assumed a very wide range, going back to the main questions at issue between the General Synod and the General Council. In my next I expect to give you the depositions of Revs. Sarver, Roth, Bassler, Laird and Passavant, on the General Council's side, Dr. Brown and others, on the General Synod's side.

—We spend half our lives in making mistakes, and waste the poor remainder in reflecting how easily we might have avoided them.

Church News.

CORNERSTONE LAYING.—The cornerstone of the Ev. Lutheran church of Buckhorn, Columbia Co. Pa., was laid June 14th 1868. This congregation belongs to the Esby charge. The pastor was assisted by the Rev. J. M. EMBERTON of Sellinggrove, who preached the sermon for the occasion. The laying of a cornerstone being a rare sight in these parts, a very large assembly was present. After the sermon pledges and money were given amounting to more than three hundred dollars. The cornerstone was then laid. In it were placed the usual documents. Size of church 38x50 with basement.

BLOOMSBURG.—An enterprising town hard by the North Branch of the Susquehanna, has lately taken a fresh start and is rapidly growing. About two years ago the bloomsburg College was erected at a cost of \$25,000. On the 18th of June the cornerstone of a Normal Institute was laid. This is to be a large and elegant building costing a little less than \$50,000.

Gov. Geary, Prof. Nickershaw and other notables were present.

The flourishing congregation of Lutherans there are not to be left behind in the march of improvement. They have determined, so I was informed, to repair their church. After that, either the purchasing or the erection of a parsonage will claim their attention.

CATTAWISSA. RE-CONSECRATION.—The re-consecration of St. Matthew's Ev. Lutheran church took place July 15th 1868, Bro. D. Beckner pastor. He was assisted by the Rev. S. Curtis of Ashland, Pa., and the writer. Services preparatory to the Lord's Supper were held in the afternoon.

Sunday 10½ o'clock, A. M., the congregation assembled for the first time in the audience chamber since it was repaired. A sermon suited to the occasion was preached by Bro. Curtis. Text, Rev. 22: 9. After the sermon an effort was made to cancel the church's indebtedness \$300, by pledges and money given the amount was nearly raised. The church was then reconsecrated to the Triune God. The writer performed the liturgical services.

In the evening before the preaching of the sermon another effort was made to raise the amount required. The effort was more than a success. Well done!

The congregation has great reason to be proud of their neat and comfortable place of worship.

The Sabbath school is in a flourishing condition and now numbers 180 scholars. As the children are "the hope of the church," we look forward to the time when the congregation will number many more members than it now does. To the pastor and people I would say "look and wait," your labors will not be in vain in the Lord.

J. M. RICE.

Esby, July 9th 1868.

ANOTHER MISSIONARY INSTITUTE.—From a private letter of Rev. W. H. Schoch, of Lena, Ill., dated July 9th, we extract the following item of news:

"We intend building a Missionary Institute at Lena. My people have already subscribed \$20,000 to put up the building. Next Tuesday we will have a public meeting at Lena, in reference to this Institute, and the most prominent members of our Synod will be present. I know it will be a success for the Lord is with us."

We rejoice in the prospect of the establishment of another Missionary Institute, and wish our brethren in Illinois abundant success in their undertaking. We await with interest the further development of this movement.

ILLINOIS.—Rev. Shepherd has received and accepted a call to the Yellow Creek charge. Several new charges are being formed in Northern Illinois. One of these is called the Dakota charge. It is located ten miles east of Lena, and consists of four congregations. It will require German and English preaching. Another new charge has been formed 35 miles south of Lena, to be called the Polo charge, consisting of two congregations. Polo is a beautiful town of about 3,000 inhabitants, and situated on the Illinois Central railway in Ogle county.

PENNSYLVANIA COLLEGE.

The Annual Meeting of the Alumni Association of Pennsylvania College, will be held in the College church on Wednesday evening, August 12th, at 7½ o'clock. The Alumni address will be delivered by Rev. Geo. Parsons, of Milton, Pa. M. L. STREVER, Gettysburg, July, 6, 1868. Sec'y.

Missionary Institute.

SELLINGGROVE, SNYDER CO., PA.
The Fall Term of this school, both in the Collegiate and Theological departments, will begin on the 20th of August next.
For particulars address P. BORN, July 16 '68. Prin. of Classical Dept.

TO THE PASTORS AND CHURCHES OF THE SYNOD OF CENTRAL PENN'A.—At the late meeting of our Synod, it was resolved to receive on our education funds all worthy applicants from the churches within our bounds. We have four beneficiaries now, and four more have made application. There are still others. But even these 8 will require for the year \$1200. We have only \$413 in the treasury—just enough for one-third of the year. Brethren of Synod, you must act promptly and send us your funds every three months, or your committee will be under the necessity of dismissing every one of these beneficiaries at the end of the first quarter. This dare not be—we must not be so faithless to our resolution and our God. Roll up your sleeves, then, and go to work, one and all—ministers and laymen—brethren and sisters. We expect to hear from every charge before the middle of September. Let each one do what he can, and we will be able to make a good report at the end of our first quarter.

Education Committee. P. Anstadt, H. Ziegler, D. Kloss.

For the American Lutheran.
OUR MISSIONS.

At the late meeting of the Synod of Central Penn'a., a large amount of money was voted to sustain our Missionary operation.—Two thousands (2,000) dollars were appropriated for the support of our Missionaries, and seven hundred and fifty (750) dollars to aid in building a church at Tipton, Mo. Here, then is the sum of two thousand seven hundred and fifty (2,750) dollars to be raised for Missions alone. Of this amount there are only five hundred dollars in the Treasury, leaving a balance of two thousand two hundred and fifty dollars to be raised during the year. The amount appropriated for building purposes, should be collected at once, or borrowed by the officers of Synod. The latter should, if possible, be avoided. This may be done if each pastor, at the close of harvest, preach a harvest sermon, and then present this matter in an earnest manner to the people, and solicit a liberal contribution. In this way, I doubt not, the amount can be raised.

Now two thousand two hundred and fifty dollars may seem very large as a whole, but distributed among those who assumed it, it becomes a mere trifle. There are at least, seven thousand members belonging to Synod, and if each one gives, on an average, only thirty-three cents, the work is accomplished. Now who is so poor, or so penurious, as not to be able to give that amount? Though we take it for granted that our Missions will contribute something, yet we will leave them out of the number at present, and take only our self-sustaining charges, and the average amount to be paid by each charge would be only about sixty dollars per annum, or twenty dollars per quarter for the last three quarters of the Synodical year. There are men in some charges who could do this individually without sustaining any pecuniary injury.—Why, then, should we regard this amount as of such prodigious magnitude as to frighten us?

Some have expressed their fears of "breakers ahead." Now this may be so; as, there are few seas that are clear of them. But we don't go among them without pilots aboard. The faithful pilot will steer clear of these breakers. The Synod has launched our Mission ship and placed three pilots aboard of it, and these are vain enough to assert that, if the crew only obeys orders, they will steer this Mission ship clear all breakers, and bring it with flying colors triumphantly into port. Others are inquiring "will the people do this?" in other words "will the people sustain us?" We answer most unhesitatingly, they will, if the matter is properly presented to them. I have faith in God, and in the intelligence and liberality of the people. But with this faith we wish to unite a vigorous and persistent effort. "Faith without works is dead." The leaders seem to be more afraid of faint-hearted than the people. The query of such brethren reminds me of an anecdote related of Gen. Sheridan by a surgeon of his army. After the apparent defeat of the Union army at the battle of Fisher's Hill, one of the subordinate officers said to Sheridan as he rode up, "Gen., we are whipped." To which Sheridan replied, "Gen., you are, but the men are not." The result showed the truth of the remark. So these timid leaders of the great spiritual army may feel "whipped," but, brethren, the people are not.

We have founded our Missions both East and West; they are our nurslings, our children; and having nursed them into life, we must not, we dare not abandon them to their fate. We have crossed the Rubicon, and destroyed all means of retreat, and we must now conquer, or, like cowards, basely surrender to the foe. The latter we will not do, and hence the former must be done. But here the question arises, "How shall this be accomplished?" To this interrogatory we have already partly replied, but desire to propose another plan. Our plan for raising the seven hundred and fifty dollars for building purposes, is given above. But apart from that we must have five hundred dollars each quarter for the support of our Missionaries. The first quarter's appropriation is paid, which leaves the three quarters, ending on the first of October, January and April, to be provided for. Our plan is this: "Let each pastor get nine men besides himself to give, each one, two dollars per quarter, making six dollars between

LOCAL ITEMS.

BALDNESS, GRAYNESS, AND OTHER Imperfections of the Hair will be regarded as inexcusable 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.

We call attention to advertisement of the celebrated WALTER GRAPE.

HANDSOME STEEL ENGRAVINGS.—A cultivation of the taste for the Fine Arts has become a part of our educational system, and pictures are now regarded as indispensable household ornaments. This is especially true in regard to Scriptural Works, as these are at once both elevating and purifying in their influences upon society. Mr. Levi Meily is now canvassing this place for two of the most superb productions of that master artist, Sartain—one from Eastlake's great painting of "Christ Blessing Little Children" and the other from Dobson's famous painting of "Bethlehem" or "Christ in the Manger."—These two steel engravings are match pictures, and are the finest and best of Sartain's many superior works of art, and the subjects are such as to make them worthy a place on the wall of any family parlor. They are perpetual lessons speaking to the heart through the delighted eye, and as such should be purchased and prized by every parent. We are especially pleased with the "Bethlehem," which is a new engraving and a magnificent artistic ornament. This agent has also at his disposal two other large and splendid engravings, executed by the same distinguished artist, Sartain; one of which is entitled "Christ Rejected," from a colossal and gorgeous painting of the celebrated Benjamin West—and the other, "Christ Stilling the Tempest," from a large and superb painting of Hamilton, the greatest marine artist living. The agent will call upon our citizens and exhibit these works.

IMPROVEMENTS.—Quite a number of improvements are going on in Selingsgrove this summer, among which are the following:

The BANK BUILDING is progressing slowly but surely. A very substantial foundation has been laid; the foundation of the vault has been carried up to the first floor in solid masonry; the safe has been deposited in its place, waiting the masonry work that is to surround it, and the brick work built up to the second floor. It will be a noble structure and an ornament to our town.

Mr. Geo. Eay is erecting a large three story brick house on the site of his former dwelling. It will no doubt be the most elegant house in that part of town.

MR. JONATHAN CLAPP has made extensive improvements in his residence. He has erected a photographic gallery on the upper story, and finished a room for a provision store.

CHAS. HOWER, Esq., is building an elegant brick dwelling house on a lot purchased from Mr. Chas. Rhodes next to the ground of the Susquehanna Female College.

MR. H. E. MILLER has lately received a large lot of glass jars and stone ware, for canning fruit. Now is the time to begin to can fruit for use in the winter months.

POVERTY IS BAD.—but the worst kind of poverty is poverty of the blood: this makes a man poor indeed; for it takes away his strength, courage, and energy; but enrich the blood with its vital element, Iron, by taking the Peruvian Syrup (a product of iron) and you will feel rich and as good as anybody. Try it.

FOR RENT.—The large room above the office of the American Lutheran used as a Photographic Gallery, is now for rent. Persons wishing to rent this room either for a photographic gallery or any other proper purpose, will please apply to Mr. John App on the premises.

THE RETURN OF THE BIRDS.

BY MARY E. ATKINSON.

Yonder in the meadows wet with rain,
A little bird was singing
A low, sweet, melancholy strain,
But little comfort bringing.
To my tired heart that listened, faint with pain.

And I murmured, All the sky is gray,
The twilight faints dreary;
One bird only tells its pensive lay,
From sodden flocks, rain-weary,
Even while he sings, the pale light dies away.

Then across the cloudy twilight sky,
Too far for sound of singing,
I saw a thousand song-birds fly,
Their swift flight northward winging;
And my heart said, Spring is coming, by and by!

God has sent one little bird to sing,
In the twilight gray and dreary;
But a thousand such are on the wing,
Flying hither, thither on the wing,
Ah! This summer yet its blessed joys shall bring.

I shall surely hear their happy lays
Usher in a better morning,
God has birds enough, and many days,
For another Spring's adorning;
And the cloudy night grew bright with trust and praise.

RANDOM READINGS.

Death is but a step that reaches to eternity.

We are never so happy or unfortunate as we think ourselves.

To make others work is often harder than to do the work ourselves.

If you cannot please without being false to yourself, you had better displease.

Some hearts, like evening primroses, open most beautifully in the shadows of life.

How to LEARN.—Old sciences are unravelled like old stockings, by beginning at the foot.

Your own discontent is that which arms your troubles with a sting; you make your burden heavy by struggling under it.

The singing God's praise, with the spirit and the understanding, always—by the Divine blessing—leaves a precious influence upon those who hear it.

—Think of the blood of Jesus, and plead it; of the yoke of Jesus and wear it; of the examples, Jesus, and follow it; of the love of Jesus, and never be contented to live another day without feeling it.

—The following is a copy of a bill posted on a wall: "A lecture on total abstinence will be delivered in the open air, and a collection will be made at the door to defray expenses."

—The Fenians are all Baptists. In England the Orange men, who are Protestants, are organizing to resist the Fenians with their own weapons.

—The cross of Christ is the sweetest burden that ever I bore; it is such a burden as wings are to a bird, or as sails to a ship, to carry me forward to my desired haven.

—A French author says, "When I lost my wife, every family in town offered me another; but when I lost my horse, no one offered to make him good."

OUR AMERICAN BOYS.—The Troy Times calls attention to the fact that, in passing through the large workshops, manufactories, foundries, and other establishments in our cities, where large numbers of journeymen and apprentices are employed, you will not fail to notice that at least three-fourths of the employes are foreign born, or the sons of foreign parents. This is particularly the case with the younger journeymen, and almost universally so with apprentices. It is to be regretted that American boys are spoiled by their parents, who put false notions into their heads about genteel professions. They are spoiled, and become idlers and drones.

"BEAUTIFUL RIVER."—Sabbath-day is the beautiful river in the week of Time. The other days are troubled streams, whose angry waters are disturbed by the countless crafts that float upon them; but the pure river Sabbath flows on to Eternal Rest, chanting the sublime music of the silent, throbbing spheres and timed by the pulsations of the Everlasting Life. Beautiful river Sabbath, glide on! Bear forth on thy bosom the poor, tired spirit to the rest which it seeks, and the weary, watching soul to endless bliss.

A POISONED LOVEFEAST.—A whole congregation at Napierville, Indiana, was poisoned on Sunday before last. The church was celebrating a love feast. The meal had been prepared in a copper kettle, and allowed to remain in it until the liquid had become oxidized. The scene that followed beggars description. In different parts of the church were the sufferers; some sitting; some lying on the floor, and all suffering the most excruciating pains. Medical assistance was at once summoned, but it was a long time before the entire number, about one hundred and thirty, could be attended to. About twenty of the number were regarded as in a dangerous condition, but none have, as yet, died, and it is hoped that all will recover.—E. Miss.

—Mockery is love at school—love at the Saviour's school. It is Christian lowliness.—It is the disciple learning to know himself.—learning to fear, distrust and abhor himself. It is the disciple practicing the sweet and self-improving lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous Other. It is the disciple learning the defects of his own character, and taking hints from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his nature. It is the loving Christian at the Saviour's feet, learning of Him who is meek and lowly, and finding rest for his own immortal soul.



Is the best article known to preserve the hair. It will positively restore Gray Hair to its original Color, and promote its Growth.

It is an entirely new scientific discovery, combining many of the most powerful and restorative agents in the vegetable kingdom.

It makes the hair smooth and glossy, and does not stain the skin.

It is recommended and used by the first medical authority.

For sale by all druggists. Price \$1.00. R. P. HALL & CO., Nashua, N. H. Proprietors.

Wistar's Balsam of Wild Cherry

For the cure of coughs, colds, hoarseness, asthma, influenza, croup, whooping cough, bronchitis, predisposition to consumption, &c. &c.

This great remedy is to well known and is performing too much good to make it necessary to go into an elaborate discussion of its merits. Suffice to say that it still maintains its supremacy in curing diseases of the most obstinate character, and that all who suffer from the above complaints, after having tested this remedy, seldom have occasion to resort to any other appliances to insure a perfect restoration to health.

Testimony of MR. PETER SHAW.
Messrs. S. W. Fowler & Son, Boston.

Gentlemen,—During the winter of 1858 I was very much out of health, afflicted with a severe cough, pain in the side and lungs, and a general depression of health to such an extent as greatly to alarm myself and friends as to the result. During this time I tried several highly recommended remedies, with little or no good result, and had concluded to try the effect of a Southern climate upon my health; but before carrying this resolution into effect, I was induced by the urgent solicitation of your agent, Mr. Austin, to give Dr. Wistar's Balsam of Wild Cherry a trial. I did so, and to my great joy found immediate and permanent relief by the use of only one bottle, and I am now in as good health as ever. I believe your Balsam one of the best remedies for coughs, colds, and all Lung Diseases, now in use, and conscientiously recommend it as such.

Yours truly, PETER SHAW.
Prepared by Seth W. Fowler & Son, 18 Tremont street, Boston, and for sale by Druggists generally.

A Positive Cure For Scrofula
In all its manifold forms.

J. W. HORSER, Esq. of Parkersburg, West Va. writes to Dr. Anders, July 3, 1866, as follows: "I had 37 running Ulcers when I commenced taking your Iodine Water, and am now entirely cured of Scrofula."

DR. ANDER'S IODINE WATER
is a pure solution of Iodine, without a solvent, the most powerful Vitalizing Agent and Restorative known. Circulars free.

J. P. Dimsmore, Proprietor,
No. 36 De St. N. Y.

Sold by all druggists.

Itch! Itch! Itch!
SCRATCH! SCRATCH! SCRATCH!!!

in from 10 to 48 hours.

Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Itch. Wheaton's Ointment cures Barks Itch. Wheaton's Ointment cures Every Kind of Itch.

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

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

AGENTS WANTED.
GRANT AND COLEMAN.—A perfect Steel Engraving of each, 8x10 oval, with or without frames. Samples of both for 50 cents, post paid. Also, Life of both for 25 cents, 100 cent, post paid. Address: Goodspeed & Co., 37 Park Row, N. Y., or Chicago, Ill.

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 HELMBOLD'S concentrated Extract Sarsaparilla.
It removes black spots, pimples, moth-patches, and all eruptions of the skin.

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

YOUNG LADIES, beware of the injurious effects of Past Powders and Whisk. 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 HELMBOLD'S Extract of Sarsaparilla.

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

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

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

HELMBOLD'S HIGHLY CONCENTRATED FLUID EXTRACT SARSAPARILLA eradicates Eruptive and Ulcerative Diseases of the Throat, Nose, Erythema, Sculp, and Skin, which disfigure the appearance, purging the evil effect of mercury, and removing all taints, the remnants of disease, hereditary or otherwise, and is taken by adults and children with perfect safety.

Two Tablespoons of Helmbold'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.

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

The best test of their purity and superiority will be a comparison with the properties set forth in the United States Dispensary.

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

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

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

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. HELMBOLD, druggist, of eighteen years' experience, and manufacturer of HELMBOLD'S Genuine Preparations.

Principal Depots—Helmbold's Drug and Chemical Warehouse, No. 694 Broadway, New York, next Metropolitan Hotel; and Helmbold'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

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

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

Loss of Hair.
Messrs. Joseph Burnett & Co.:

I cannot refuse to state the salutary effect in my own aggravated case, of your excellent hair oil—Cocaine.

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

Yours truly,
SUSAN R. TORR.

A Remarkable Case.
EAST MIDDLEBORO', Mass. June 9, 1864.

Messrs. Burnett & Co.:

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

When her hair came off she had been afflicted with neuralgia in her head for three years. She had used during that time many powerful applications. These with the intense heat caused by the pains, burned her hair off badly that, in October, 1861, it all came off, and for two years after, her head was as smooth as her face.

Through the recommendation of a friend, she was induced to try your Cocaine, and the result was astonishing. She had not used half the contents of a bottle before her head was covered with a fine young hair. In four months the hair was grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use your Cocaine, and has little fear of her losing her hair.

With respect,
WM. DODD.

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 of Burnett's Cocaine.
For sale by Druggists everywhere.

Burnett's Cocaine.
A PERFECT HAIR-DRESSING
For preserving and beautifying the hair, and rendering it dark and glossy.

No other compound possesses the peculiar properties which so exactly suit the various conditions of the human hair. It is the best and the cheapest Hair-dressing in the world.

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

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, 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 the 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 50 to 100 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.

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

Sold by BOWEN & FOX, Special Agent,
No. 13 Merchants' Exchange, Phil.

Subscriptions received through Banks, and Bankers, generally.

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

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

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

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

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

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

FISK & HATCH
BANKERS AND DEALERS IN GOVERNMENT SECURITIES.

No. 5 NASSAU STREET NEW YORK.
June 18. 6t.

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 18-4d.

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

NOW READY,
The Triumph!
A New Book of
CHURCH MUSIC

For Choirs, Singing Schools, Conventions, etc., by
GEO. F. ROOT.

This remarkable work is now ready, the first one of the kind by Mr. Root, since the Diapason, which was issued some seven years ago. The first edition is ordered in advance of its issue. The second edition of

10,000
is already in press. Orders filled in the order received, the preference being given to orders for sample copies.

THE TRIUMPH
is the largest book of its kind, containing 400 pages. Price \$1.50. \$1.25 a dozen. Sample copies sent for a limited time, postpaid, to any address, on receipt of \$1.

ROOT & CADY,
July 16-4t 67 Washington street, Chicago, Ill.

LADIES AND GENTLEMEN EMPLOYED.—Picture business. Very profitable. No risk. Seventeen specimen pictures and catalogues sent for 20 cts.; twice as many 30 cts.

No other compound possesses the peculiar properties which so exactly suit the various conditions of the human hair. It is the best and the cheapest Hair-dressing in the world.

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

\$10 a Day for all.—Stencil Tool Samples free Address A. J. FULLAM, Springfield, Vt. July 16-4t

Miss Pearce's French and English
BOARDING AND DAY SCHOOL
FOR YOUNG LADIES.

97 Lexington ave., cor. twenty-seventh st. N. Y.
The utmost care is taken to impart a thorough knowledge of the Elementary Branches. Especial attention given to Modern Languages, Music and Art, and every care taken to insure a useful, polite and scientific Education. Physical Culture attended to, with baths, exercise in the open air and in the gymnasium. Commencement of School Year, Sept. 17th. Circulars, with full particulars, upon application. References: Rev. H. E. Montgomery, D. D., and Rev. S. H. Weston, N. Y. June 16-8t.

THE CELEBRATED
WALTER GRAPE.

After twenty-five years' experience with the present tender and late varieties we know the Walter, now first offered, will restore confidence in grape raising. It never rots. Its abundant sugar adapts it for raisins; is a great grower and bearer, now contains 146 clusters of bloom; is very compact in cluster at the base, which is an advantage in marketing. We have not known the foliage to mildew. It succeeds in dry and very wet soil. Is a seedling of the Delaware, crossed with the Diana, and better than either. Ripens before the Hartford, therefore the earliest, hardiest and best variety. No. 1, one year, \$5 each, in advance.—Orders filled in rotation, while supply lasts. No charge for packing. Send stamp for beautiful cut and opinions of many vineyardists.

TERRIS & GAYWOOD,
July 16-4t

ROOFING SLATE.
JOHN GALT, Wholesale dealer in red, purple, green and black roofing slate, 21 and 23 tenth ave. New York, and 56 Terrace, Buffalo, N. Y. Send for circular before purchasing elsewhere. July 16-4t

CHILDREN.—All parents should understand that children's shoes, with metal tips, wear at least three times as long as those without. The new rubber tip is decidedly ornamental, and is being extensively used on children's first class shoes. Sold everywhere. July 16-4t

10,000 Agents Wanted. in our Great One Dollar Sale of Dry, Fancy, Cutlery, and plated Goods, &c. All Goods sold at equal price of One Dollar. Special arrangements made with the Oriental Tea Company for their Teas and Coffees at their best Trade Prices, circulars sent free. Agents can make 25 to 50 Dollars a Week. GEORGE DRYDEN & CO., Manufacturers, 10 Milk Street, Boston; Mass. ap23 7ms

Persons suffering from Deafness, Asthma Whooping Cough, and other Diseases of the Lungs, fever and Ague, and Chronic Diarrhoea, may find a cure by using Dr. Boardman's 38 street Market Place, N. Y. June 18-4t

WATERS'
FIRST PREMIUM PIANOS.
With Iron Frame, Overstrung Bass and Affragile Bridge.

Melodeons, Parlor, Church and Cabinet Organs. The best Manufactured; Warranted for 6 Years. 100 Pianos, Melodeons and Organs of six first class makers, at low prices for Cash, or one-quarter cash and the balance in Monthly or Quarterly Installments. Catalogues mailed. (Mr. Waters is the Author of Six Sunday School Music Books—"Heavenly Echoes," and "New S. S. Bell," just issued.) Warehouses, 481 Broadway, N. Y. mar26 68ly HORACE WATERS & CO.

E. S. GERMAN'S
RELIGIOUS BOOKSTORE.

Tract and Sunday-School Depository,
27, Second Second Street, Harrisburg, Pa.

Supplies SABBATH-SCHOOLS with Books, PAPERS, REWARDS, &c., and furnishes

Ministers & Theological Students, at PUBLISHER'S PRICES. Also

SCHOOL-BOOKS & STATIONERY,
WHOLESALE & RETAIL.

January 17, '67—1y

W. F. WAGENSELLER, M. L. WAGENSELLER
NEW BUILDING,
NEW FIRM,
NEW GOODS.

At the Old Wagenseller Store at the Canal.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, Notions, &c. &c.

Also, Coal, Salt, Plaster and Fish, all of which will be sold low for Cash or exchanged for country produce. Please give us a trial.

WAGENSELLER & SON
RESTORE YOUR BEAUTY.

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

ECONOMY, HEALTH, PLEASURE.

EVAN'S FAMOUS EAST INDIA COFFEE
EVAN'S DANDELION COFFEE

AND
CELEBRATED "AMERICAN CLUB" COFFEE, is manufactured at the "AMERICAN MILLS

Children's Department.

MY GUIDE.

I know not the way I am going,
But well do I know my Guide!
With a childlike trust I give him hand
To the mighty Friend by my side;
And the only thing that I say to Him,
As He takes it, is—'Hold it Fast';
Suffer me not to lose the way,
And lead me home at last.

As when some helpless wanderer,
Alone in some unknown land,
Tells the guide his destiny place of rest,
And leaves all else in his hand;
'Tis home—'tis home that I wish to reach,
He who guides me may choose the way,
And little I care what path I take,
When nearer home each day.

GOOD SPELLING.

A pious but illiterate deacon, in a certain town in Massachusetts, gave a stage-driver a slip of paper, upon which he said, were written the names of a couple of books, which he wished him to call for at a bookstore. The driver called at the store, and handed the memorandum to a clerk, said: 'There is a couple of books which Deacon B. wished you to send him.' The clerk, after a careful examination of the paper, was unable to make head or tail of it, and passed it to the bookkeeper, who was supposed to know something of letters; but to him it also was 'Greek.' The proprietor was called, and he also gave it up in despair, and it was finally concluded best to send the memorandum back to the deacon. It was supposed he must have sent the wrong paper. As the coach arrived at the village inn, the driver saw the deacon standing on the steps.

'Well, driver,' said he, did you not get my books to-day?'
'Books! No! and a good reason why! for there couldn't a man in Worcester read your old hen-tracks.'

'Couldn't read 'em? Let me see the paper.'

The driver drew it from his pocket, and passed it to the deacon, who, taking out and carefully adjusting his glasses, held the memorandum at arm's length, and exclaimed, as he did so, in a very satisfied tone:

'Why, it's plain as the nose on your face. 'To Sam B-u-x'—two psalm books.' I guess his clerks had better go to school a quarter.'

And hear the deacon make some reflections upon the ignorance of the times, and the want of attention to books by the rising generation, which would have been all very well if said by some one else.

THE BLIND GIRL.

Maria, of Dijon, lived in a little vine-clad cottage. She was a blind girl, who helped her parents make a living by plaiting straw. A Christian stopped in one day, and read to her of Jesus, and how he had opened the eyes of blind Bartimaeus. Her heart was touched. The kind friend got her a Bible with raised letters, such as the blind use to read with their fingers. But, alas, she found in her lesson, that the skin on the end of her fingers was so thick and hard that she could not feel the words or letters. So she cut away the hard thick skin. This hurt her very much, and the warm blood came oozing out. Thinking she must give up the blessed treasure, she took the dear book, and pressing it to her heart, knelt at her bed, saying, 'Dear and blessed Jesus, who lovest the poor, and opened the eyes of the blind, I think thee that thou hast not hidden thyself from a poor, blind girl! And then she pressed the blessed book to her lips, and, oh, how her heart leaped for joy as she found that she could feel with her lips. And after that she fastened her son by drinking in with her lips the words of eternal life, and said: 'Is it not blessed to kiss the sweet words as I read—' *Ecce Ange.*

About Two Boys.

Two boys were travelling in England, and coming to the town of Warrington, they sought lodgings. This was their sad story: 'Father and mother,' said they, 'both died in one day of the typhus fever. Not having any home, or friends, or money, we left London.' Two bundles held their little all. In one was found a Bible. Said a man: 'As you have neither friends nor money, will you sell me the Bible? I will give you five shillings for it.' 'No,' said the younger boy, as the tears began to roll down his cheeks, 'I will starve first.' 'Why do you love the Bible so much?' He answered, 'When I was seven years old I learned to read it at Sabbath-school. This Bible showed me I was a sinner—pointed me to a Saviour. In him I found mercy and peace, and I am not ashamed to confess him. Often when I sit down by the wayside, weary and hungry, it refreshes me, and it says, 'When my father and mother forsake me, the Lord will take me up.'—*Ecce.*

The BEST TIME.—One day a lady was teaching a class of little girls in Sunday-school.

'My dear children,' she said, 'how soon we may give our hearts to God and become true Christians?'

They didn't answer at first. Then she spoke to them one by one. Turning to the oldest scholar in the class, she asked—

'What do you say, Mary?'

'When we are thirteen.'

'What do you say, Jane?'

'When we are ten.'

'What do you say, Susan?'

'When we are six.'

At last in came little Lillie, the youngest scholar in the class.

'Well, Lillie,' she said, 'and how soon do you think we may give our hearts to God?'

'Just as soon as we feel that we are sinners, and know who God is,' said Lillie.

'Systematic and Persistent advertising the Sure Road to Success in Business.'

T. C. EVANS,

General Newspaper Advertising Agent,
No. 129 WASHINGTON STREET,
BOSTON, MASS.

ADVERTISEMENTS INSERTED

AT PUBLISHERS' LOWEST RATES.
In all the leading Dailies and Weeklies throughout the United States.

Having Special Contracts with a large number of the best Advertising Mediums in the country, I am enabled to offer special inducements to Advertisers to give me their business.

NOW READY.

The Second Edition of the Advertiser's
Hand-Book.

Revised and enlarged, containing several new features. Copies sent post-free on receipt of twenty-five cents. Address as above.
June 25—4w.

TO HOUSEKEEPERS!!!

PLYLE'S SALERATUS,

and
O. K. SOAP
Are acknowledged as the most efficient and economical Household articles of American production. Each article in its use will speak for itself. But our claims are supported by the most intelligent classes throughout New-England and the Middle States. Among the tens of thousands of our patrons are some of the most distinguished personages of the age, a few of whose names are as follows:

Hon. Schuyler Colfax,
Hon. Cyrus W. Field,
Hon. Horace Greeley,
Rev. Stephen H. Pang, D. D.,
Rev. Thomas Armitage, D. D.,
P. T. Barnum, Esq.,
Editors of the Independent,
Editors of the Register,
Editors of the Christian Advocate,
Editors of the Evening Post,
Editors of the Journal of Commerce.

And hundreds of others too numerous to mention. All first-class Grocers keep them.

JAMES PILE

MANUFACTURER,

No. 360 Washington Street,
June 25—12w
dow Corner Franklin St.

ELMIRA FEMALE COLLEGE.

This fully chartered College offers superior advantages for the most extensive and thorough education for young ladies, who may either enter the Collegiate, Eclectic, Academic or Musical departments. Terms moderate. Send for a circular, to Rev. A. W. Cowles, D. D., President, Elmira, N. Y.
June 25—4w

BOOK AGENTS WANTED FOR HOWLAND'S

GRANT
AS A SOLDIER AND A STATESMAN.
An accurate history of his Military and Civil Career. In one large octavo vol., neatly 650 pp., fully illustrated. Agents will find this book to sell at the present time. The largest commission given. We employ no General Agents, and offer extra inducements to canvassers. Agents will see the advantage of dealing directly with the publishers. For descriptive list, and terms address J. R. BURR & CO., Publishers, Hartford, Ct.
June 25—4w

MOWING MACHINE SECTIONS.

Sweet, Barnes & Co., Syracuse, N. Y., will furnish sections, either smooth or sickled, to repair the knife of any Mowing Machine. In ordering sections send us by mail a diagram of the section wanted, which is made by marking around the old one, and through the rivet-holes with a pencil. Where this is done, we will guarantee the section we send to fit on the bar, and we can, if requested, send Rivers for putting the Sections on. State the number of sections wanted, and we can usually ship them on receipt of order, by express, to collect on delivery. We have one uniform price for Sections 13 to 25 etc. etc. Rivets 25 cts. per pound, or for less quantity, four Rivets for a cent. Address, SWEET, BARNES & CO., Syracuse, N. Y.

TOBACCO ANTIDOTE.

Warranted to remove all desire for Tobacco.—This great remedy is an excellent appetizer. It purifies the blood, invigorates the system, possesses great nourishing and strengthening power, enables the stomach to digest the heartiest food, makes sleep refreshing, and establishes robust health. Smokers and Chewers for fifty years cured. Price, Fifty cts. post free. A treatise on the injuries of Tobacco, with lists of references, testimonials, &c., sent free. Agents wanted. Address, Dr. T. R. Abbott, Jersey City, N. J.

'A Clergyman's Testimonial.'—'One Box of Antidote cured my brother and myself. It never fails. Rev. Isaiah W. Shoomaker, Kelley's Station, Pa.
June 25—4w

ALL FOR \$5.00

ONE PIECE BLEACHED SHEETING,
OR
ONE PIECE BROWN SHEETING.

And Descriptive Lists of Sixty Articles for sale at One Dollar each, will be sent to any person that will send us Five Dollars.

This beats all the

REVOLUTIONS IN TRADE

ever heard of in the world!
We Are Coming
To Offer Better Bargains
Than any other Dollar Concern in the Country!

We send Descriptive Slips and a Printed Schedule of Goods we have for sale at One Dollar Each.

FREE OF ALL CHARGES!!

We do not require any one to send us ten cents in advance, for we wish to see the goods, and then send a printed slip stating that the person can receive for one dollar a Toy Flute valued at \$3, but really worth but 10 cents, or a Perfumed Glove Box worth but 25 cents.

We use no such trash in 'Our Dollar Sale.' Our Circulars state fair and square the articles which will be sent for the money received.

Send us \$5 and give us a trial, or be sure and send for a Circular before ordering elsewhere.

FARNHAM & CO.,

No. 24, Friend street, Boston, Mass.
June 25—4w

PENNSYLVANIA STATE NORMAL

SCHOOL.—Thorough; Systematic; Practical; Instruction given in Method of Learning and in Methods of Teaching. For Circulars address,
J. A. COOPER, Edinboro, Erie Co., Pa.
June 25—4w

One Ounce of Gold will be given for every ounce of adulteration found in 'B. T. BABBITT'S LION COFFEE.' This Coffee is roasted, ground and sealed 'thermometrically,' under letters patent from the U. S. Government. All the 'aroma' is saved, and the coffee presents a rich, glossy appearance. Every family should use it, as it is 15 to 20 per cent. stronger than other pure 'Coffee.' One can in every twenty contain a \$1 Greenback. For sale everywhere. If your grocer does not keep this coffee, and will not get it for you, send your orders direct to the factory, B. T. Babbitt, Nos 64 to 74 Washington St., N. Y. April 2, 1897.

TO THE LADIES.

We are agents for over 'one hundred' Foreign and Domestic manufacturers, and are prepared to furnish the whole country with Dry and Fancy Goods, Silks, Shawls, Jewels, Silver Ware, Furniture, Pianos, Sewing Machines, &c., &c., at the uniform price of ONE DOLLAR FOR EACH ARTICLE.

Send your clubs of 10 and upwards, for descriptive catalogs, showing what article can be obtained for One Dollar, with 10 cents for each check.

CIRCULARS SENT FREE.
Presents worth from \$3 to \$4.00 sent free of charge to agents sending clubs.
Agents Wanted in every Town.
CUSHMAN & CO.,
10 Arch Street, Boston,
April 16-12a.

AGENTS WANTED EVERYWHERE

The Best Reaper Knife Grinder, made of fine Emory and Vulcanized Rubber, firm as steel, and always true. Cuts five times as fast as the grindstone, and gives a perfect edge. Weights but twenty pounds, is clamped to the machine. A plank or table runs rapidly by, gear and turns easily. Is the best and cheapest. See advertisement on page 12. For circulars and best terms to agents, address, June 25—4w
E. G. STORME, Auburn, N. Y.

INVENTORS WANTED. Send for Circulars

to DODGE & MUNN, 422 7th St., Wash. D. C.

GALE'S

COPPERSTRIP FEED CUTTER
For hand or horse power acknowledged the Fastest Easiest, and every day in use.

For sale by J. R. DECATUR & CO.,
Dealers in Agricultural Implements, &c.,
No. 197 Water street New York.
Send for illustrated circular. may 14-3m

C. W. SLAGLE & CO.,

General Commission Merchants,
Nos. 115 & 138 North street, Baltimore,
SOLE AGENTS FOR THE
FLOUR, GRAIN, SEEDS, AND ALL
KINDS OF COUNTRY PRODUCE.
Liberal cash advances made on Consignments.
SALT, FISH, PLASTER, GUANOS,
Jano ly
FOR SALE

A NEW PORTRAIT OF GRANT, large size,

HARD TIMES BEAT!
NO PERSON NEED COMPLAIN!
EMPLOYMENT FOR ALL!
to act as Agent for Adams & Co's

GREAT ONE DOLLAR SALE.
Send for Circular.
ADAMS & CO.
June 18-4t
22 Milk street, Boston Mass.

HELP IN THE FAMILY.

547 a. m.—Daily to Williamsport Daily, (except Sunday), to Buffalo, Niagara Falls, Supt. Bridge, Rochester, Elmira.
541 p. m.—Daily, (except Sunday), to Elmira and Buffalo via Erie Railway from Elmira.
623 p. m.—Daily (except Sundays) to Williamsport.

LEAVE NORTHWARD

12 15 a. m.—Daily (except Sundays) to Baltimore, Washington and Philadelphia arriving at Baltimore 8 50 a. m., Washington 11 35 a. m., Philadelphia 9 25 a. m.
7 15 p. m.—Daily, (except Sundays) for Harrisburg arriving 7 50 p. m.

10 15 a. m.—Daily, (except Sunday), to Baltimore, Washington and Philadelphia arriving at Baltimore 5 20 p. m., Washington 6 00 p. m., Philadelphia 4 50 p. m.
J. N. DUBARNEY,
Gen. Superintendent,
Harrisburg, Pa.

THE UNIVERSAL

CLOTHES WRINGER.
With cog wheels has taken more first premiums and is used by more people than any other wringer put together. Be sure to get the Universal. No. 2, \$8.50. No. 1, \$10.

WHITE WIRE CLOTHES LINES

Injuries or discolors no clothes, don't need taking in, and a life time, for worth it, affect it. 8 cents per foot. For further information apply to
SAMUEL BURKHART, Agent,
Sellingrove, Pa.

CHAS. B. MILLER.

ARCHITECT, CONTRACTOR AND BUILDER.
is at all times prepared to furnish Drafts, Plans and Specifications for all kinds of Buildings at the lowest possible rates and on short notice.
He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise.
Chas. B. Miller, Walnut St.,
Harrisgrove, Pa.
May 7-ly

PUMPS! PUMPS!!

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

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

We are anxious to purchase pumps will produce their own interests by examining ours first before purchasing elsewhere. All orders promptly attended to.
J. L. MEIXELL & CO.

DEAFNESS, BLINDNESS, AND CATARRH

treated with the utmost success, by J. ISAACS, M. D., Oculist and Aurist, of the University of Leyden, (Holland), No. 808, Arch street, Phila. Testimonials from the most reliable source in the city and country can be seen in his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. ARTIFICIAL EYES inserted without pain. No charge for examination. nov 14-ly

DOTY'S CLOTHES WASHER.

Extract from Report of Farmers' Club,
New York, 1897.

'WASHING MACHINES.—William D. Osborn, Port Byron, Cayuga County, N. Y., says: Will the Club give us its opinion of washing machines? Is it economy to pay fourteen dollars for one of Doty's machines? Will it wash farmers' clothes clean, and not be too hard for the women? Washing machines have generally proved to be failures; that I am afraid of throwing away my money upon one.'

'SOLON ROBINSON—If you had to pay ten times the money you mentioned, it would be the best investment you ever made upon your farm. Get the Universal Clothes-Wringer with it, and your wife and children will rise up and call you blessed. For they will find washing made easy.'

R. C. BROWNING, General Agent,
32 Cortland Street, N. Y.
And by Dealers and Canvassers everywhere.
May 14—3mo.

ROOFING.

Roofing in rolls, ready to be laid down.
Roofing costing much less, and more durable than the old way.

Roofing that can be applied by any ordinary workman.
Roofing that will not expand or contract by the action of the weather.

Roofing that is adapted to steep or flat roofs.
Send for sample and circular.
READY ROOFING COMPANY,
may 14-3m
81 Mulden Lane, New York.

PHILADELPHIA & ERIE R. ROAD

SUMMER TIME TABLE.
THROUGH AND DIRECT ROUTE BETWEEN
PHILADELPHIA, BALTIMORE, HARRISBURG, WILLIAMSPORT,
AND THE
GREAT OIL REGION
OF PENNSYLVANIA.

Elegant Sleeping Cars

On and after MONDAY, May 11th, 1898, the Trains on the Philadelphia & Erie Railroad will run as follows:

MAIL TRAIN leaves Philadelphia 11 15 p. m.
arr. at Erie 8 05 a. m.
ERIE EXPRESS leaves Philadelphia 8 50 p. m.
arr. at Erie 6 40 a. m.

ELMIRA MAIL leaves Philadelphia 8 00 a. m.
arr. at Elmira 4 15 p. m.
arr. at Lock Haven 7 45 p. m.

MAIL TRAIN leaves Erie 11 00 a. m.
arr. at Philadelphia 7 10 a. m.
ERIE EXPRESS leaves Erie 7 40 p. m.
arr. at Philadelphia 9 58 a. m.

MAIL and Express connect with Oil Creek and Allegheny Railroads. Baggage checked through.
ALFRED L. TUCKER,
General Superintendent.

NORTHERN CENTRAL RAIL ROAD.

On and after May 11, 1898, trains will leave Sunbury as follows:

5 47 a. m.—Daily to Williamsport Daily, (except Sunday), to Buffalo, Niagara Falls, Supt. Bridge, Rochester, Elmira.

5 41 p. m.—Daily, (except Sunday), to Elmira and Buffalo via Erie Railway from Elmira.
6 23 p. m.—Daily (except Sundays) to Williamsport.

LEAVE NORTHWARD
12 15 a. m.—Daily (except Sundays) to Baltimore, Washington and Philadelphia arriving at Baltimore 8 50 a. m., Washington 11 35 a. m., Philadelphia 9 25 a. m.

7 15 p. m.—Daily, (except Sundays) for Harrisburg arriving 7 50 p. m.

10 15 a. m.—Daily, (except Sunday), to Baltimore, Washington and Philadelphia arriving at Baltimore 5 20 p. m., Washington 6 00 p. m., Philadelphia 4 50 p. m.
J. N. DUBARNEY,
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Harrisburg, Pa.

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With cog wheels has taken more first premiums and is used by more people than any other wringer put together. Be sure to get the Universal. No. 2, \$8.50. No. 1, \$10.

WHITE WIRE CLOTHES LINES

Injuries or discolors no clothes, don't need taking in, and a life time, for worth it, affect it. 8 cents per foot. For further information apply to
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Sellingrove, Pa.

CHAS. B. MILLER.

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He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise.
Chas. B. Miller, Walnut St.,
Harrisgrove, Pa.
May 7-ly

PUMPS! PUMPS!!

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

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

We are anxious to purchase pumps will produce their own interests by examining ours first before purchasing elsewhere. All orders promptly attended to.
J. L. MEIXELL & CO.

DEAFNESS, BLINDNESS, AND CATARRH

treated with the utmost success, by J. ISAACS, M. D., Oculist and Aurist, of the University of Leyden, (Holland), No. 808, Arch street, Phila. Testimonials from the most reliable source in the city and country can be seen in his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. ARTIFICIAL EYES inserted without pain. No charge for examination. nov 14-ly

ANOTHER WONDER!

RICHARDSON'S LITTLE WASHER.

The Ladies Favorite.—Washing made Easy.—1.—It washes so easy that a child of ten years can use it with success.

2.—It washes fast and clean. You can wash soiled parts most by turning the crank back and forth, requiring no rubbing by hand.

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

4.—You can use boiling-hot water.

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

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

Straighten out the clothes, and run them through back and forth until they are clean. Fold the small garments between the larger ones. Five or six pillowcases together, will wash as fast and as perfectly as one alone.

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

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

628 HOOP SKIRTS. 628

W. T. HOPKINS' 'OWN MAKE' or 'KEYSTONE SKIRTS.'

'Our own make' of 'Champion Skirts,' a 3/4 size every other Hoop Skirt has a 3/4 size to the public, and only one to be examined or worn to convince every one of the fact. Manufactured of the best linen finished English steel springs, very superior tapes, and the style of the metallic fastenings and manner of securing them surpass for durability and excellence any other skirt in this country, and are lighter, more elastic, will wear longer, give more satisfaction, and are really cheaper than all others. Every lady should try them.

They are being sold extensively by merchants throughout this and adjoining states for very moderate prices. If you want the best ask for 'Hopkins' Champion Skirt.' If you do not find them get the merchant with whom you deal to order them for you, or come and send direct to us. Merchants will find our different grades of skirts exactly what they need, and we especially invite them to call and examine our extensive assortment, or send for Wholesale Price List.

To be had at retail at manufacturing, and of the retail trade generally, and at wholesale of the manufacturer only, to whom all orders should be addressed.
MANUFACTORY AND SALESMAN, 628 ARCH STREET,
Between 6th and 7th sts., Philadelphia.
W. T. HOPKINS.

GREAT EXCITEMENT!

FAIL OPENING!!
A GREAT CRASH
in Dry Goods. Bargains are to be had at the old established corner of

W. F. ROCKBERT.

Having adopted the motto of The Bird in the Hand is worth two in the Bush, he is now prepared to offer great inducements to cash buyers.

His stock has been selected with great care and at greatly reduced prices, so that he is prepared to sell his Goods at a little cheaper than the cheapest.

His stock consists of a large and varied assortment of DRY GOODS, consisting in part of
Cloths, Cassimers, Doe Skins,
Suits, Satinets, French and
English Hosiery, Alpacaes,
Lustres, Delaines, Poplins,
Prints, Muslins, Drillings,
Cambrics, Shawls &c.

A Large Assortment of
Notions, Trimmings,
Buttons &c. &c.
Hosiery, Groceries, Queensware,
Carpets, Oilcloths, Hats & Caps,
Furs, Boots & Shoes, Leather,
Sole Findings, Wall Papers
in endless Variety.

The public are respectfully invited to call and examine his stock before purchasing elsewhere.
Sellingrove, Nov. 7, 1897. W. F. ROCKBERT.
Country produce taken in exchange for goods.

Pennsylvania Central Railroad.

SUMMER TIME TABLE.
EIGHT TRAINS DAILY TO AND FROM PHILADELPHIA AND PITTSBURG, AND TWO TRAINS DAILY TO AND FROM ERIE. (SUNDAYS EXCEPTED.)

ON AND AFTER MONDAY, JUNE 8, 1898.

THE Passenger Trains of the Pennsylvania Railroad Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburg as follows:

EASTWARD.
PHILADELPHIA EXPRESS leaves Harrisburg daily (except Monday) at 2 45 a. m., and arrives at West Philadelphia at 7 00 a. m.

EAST LINE leaves Harrisburg daily (except Mondays) at 5 15 a. m., and arrives at West Philadelphia at 9 25 a. m.