

# THE AMERICAN LUTHERAN.

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## Poetry.

### A PARISH AWAKENING.

[MR. EDITOR:—I couldn't help thinking you hit us laymen a little hard by your playful but rather "biting" sarcasm in your issue of June 18, on a certain pungent remedy for "sleeping in meeting." As there are two sides to almost every question, I venture to send you a few lines, as indicative of a counter remedy in some of those chronic cases.—G. K.]

A country parson, rather prosy,  
With hearers found too often dozy,  
One week-day with a neighbor meeting,  
Was led to give this kindly greeting:  
"Your soft infirmity I've noted;  
In house of prayer, to God devoted;  
And thought, friend Roger, of a way  
To honor more God's holy day—  
If drowsy nature will have power  
To lull you in the sermon hour—  
Which is, that something you should snuff  
When coming o'er your such a spell;  
And, though a stimulant, e'en take  
A pinch of snuff, to keep awake."

Quoth Roger, "What you say is true,  
I oft feel drowsy in my pew;  
And know that, in the house of God,  
'Tis not becoming thus to nod.  
Yet I've no fancy for the weed,  
To use in such a time of need,  
And, rather than resort to snuffing,  
Incline to chewing or to puffing.  
But, Parson, can't we eschew  
In mode both fit for me and you?  
Suppose you put, for all such stuff,  
In sermons some good "Gospel snuff!"  
—CONGREGATIONALIST.

## Communications.

### For the American Lutheran. He Knew no Sin.

The temptations of our Saviour, and the commendation in Scripture given him for overcoming, it is affirmed, teach the possibility of Christ committing sin. That the virtue of Christ in resisting steadfastly all the temptations to sin, acquires its real value only on the admission that he *could have sinned*. Is the inference and conclusion the best possible in either case?

The temptation of Christ as found in Matt. 4: 1-10, need not necessarily mean anything more than it teaches, the historical fact, Satan placing Christ on trial, Satan's ignorance of the true character of Christ, and instead of inferring the possibility of sin from this temptation, it seems far preferable to draw the inference of impossibility, since the latter is the true result against the most severe force brought to prove him. It was impossible for him to fall and the devil found it such, perhaps, to his sorrow. To claim that the real value of Christ's virtue necessarily rests upon an admission that he could have sinned, is in my humble judgment simply absurd. Is it not just as possible that the real value of Christ's virtue in resisting temptation, may rest upon the fact that he was above sin?—Would this necessarily destroy the freedom of his choice? has it in fact anything to do with his freedom of choice? Nothing. Amid every temptation, he stands forth unaffected, invulnerable. Is the sovereignty of the divine will impaired because the disposition of choice is above sin? Must it be possible for God to sin in order that his adorable character and works and acts may ever declare the highest consummation of virtue?

Christ knew no sin. It was impossible for him to have sinned. Admit that Jesus Christ could have sinned, and what glaring absurdities creep forth.

The adorable Saviour, the Son of God, not created, but begotten. The Lamb slain from the foundation of the world, one of the ever blessed three, possible for him to have sinned! Yea, he might have fallen! It might have been! — Be astonished, O ye heavens! How near did ye come to utter destruction? Tremble, O ye earth! How near did your most devoted scheme almost become your greatest — The Trinity might not have been, one part of the Triune God might have become the chief of devils, Jesus the Righteous might have been the worst of sinners.

But the theologian only claims that it was possible that Jesus Christ, as man, could have sinned. Does this contention of the subject destroy the caricature of the position? Are the absurd results in the event of the sinning thus obviated? The possibility of Christ as man to have committed sin, possible for him to have committed sin as the man and not as the God. The only reason why as man it was impossible for him to sin, because he was God. The Saviour, on whom I believe, to whom I commit my salvation, whom I adore, is presented to me in the Bible, as one above the possibility of sin, thus he has ever been, is now, and ever will thus remain, blessed forever, to the glory of God the Father.

A. D. K. E.

—Many people will feel sad to know that William M. Cooper, of Philadelphia, whose name was honorably famous during the war as the liberal founder of the "Cooper-Shop Volunteer Refreshment Saloon," has allowed himself to enter the notorious "Whisky Ring," and with several others has been sentenced to a year's imprisonment for defrauding the government. Alas, that it is always so easy to lose a good name when it is often so hard to win one.—Ex.

### For the American Lutheran. The Propagandists of Romanism in the United States. No. 3.

The real physical presence of the body of the Lord Jesus in the Holy Supper, is abundantly taught in all Catholic books on theology. In Tract No. 12, it is clearly and distinctly set forth. We also find in Tract No. 18, called "The Gospel Church," the following language on page 5, "The Catholic church teaches that an authorized ministry, with a legitimate form of words, and the use of water, can wash away the disgrace of the fall from the soul, restore it to perfect beauty and sanctity, and make it a child of God, and an heir of the kingdom of heaven."

She maintains that under similar circumstances, she can change the substance of bread and wine, into the body and blood of the living Jesus, "the accidents, or appearances of bread and wine remaining." This corresponds with the creed of Pius VI., who has embodied the main points of the council of Trent into a confession, which is everywhere admitted as the true creed of the Catholic church. In Article 17, of the creed of Pius VI., "The church believes and teaches that in the most holy sacrament of the Eucharist, there is really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic church calls Transubstantiation."

We propose now to examine this cornerstone of Romanism in the light of history, reason and Scripture.

Of all the un-Scriptural and absurd dogmas of Rome, this is perhaps the most absurd. But it appears doctrines are venerated in that church in proportion to their absurdity. In the light of history this doctrine has no support from antiquity. The saint worship, baptismal regeneration and other un-Scriptural errors of Romanism are much older. We know from all concurrent church history that in the 9th century the church was much excited on this subject. There were then no settled views, the church fathers on this as on nearly all other subjects were divided, and up to that time the church had never defined her position on this point. The controversy ran high during the early part of the 9th century. A learned monk by the name of Paschasius Radbertus in the 9th century first invented this doctrine as now taught by the church of Rome. John Scotus Erigena, perhaps the most learned and enlightened man of the 9th century, and a learned monk by the name of Ratramnus, opposed the absurd theory of Paschasius. But it appears that at that time the more absurd and un-Scriptural a theory was, the more favor it would have in the eyes of the church. It was just the right time for the introduction of such a theological monstrosity. In the 11th century, Berengarius of Tours, a sharp, keen theologian, wrote against this doctrine, but he was borne down by the ignorance and superstition of the church, and in the 13th century, at the 4th council of the Lateran, (1215,) it was made an article of faith in the church of Rome. The inventor of the word Transubstantiation, is supposed to have been Hilbert, Bishop of Mans. This same doctrine was reaffirmed at the council of Trent in 1547. We of course admit that prior to the 9th century, a great variety of absurd and un-Scriptural notions about the presence of the Lord in the Holy Supper, were entertained by the church fathers, whose boasted unanimous consent is nothing but a flimsy figment. History then, is against this doctrine, it does not exist for the first 800 years of the christian church. This is strong presumptive evidence against it. Luther rejected the doctrine of Transubstantiation, but as some think did not get quite far enough away from some of his early Romanistic impressions. Melancthon, Zwingle, Ecolampadius, Farel and Calvin leaped the ditch, and cleared themselves of these monstrous errors.

How does this doctrine look in the light of reason? Here is a bit of flour and water, called a wafer; the priest has consecrated it, and by that act has changed it into the body of our Lord Jesus. It is true, it still possesses the appearance of a wafer, but it is no longer a wafer, it is the body of Christ, the very body that was born of the Virgin Mary; that was crucified, and that ascended into heaven. Now, all my senses tell me that this is a wafer, my sight, taste, touch and smell tell me that it is a wafer, and nothing else. It cannot be that all my senses deceive me. But the church of Rome tells me, it is the body of Christ, and this I must believe or be branded as a heretic, or an infidel. Suppose when mixing up the flour and water, we were to mix up with them a grain or two of arsenic, or strichnine, and inform the priest after he had changed it into the body of Christ. Would that priest eat it or give it to his friends?—No, far from it. And why not? Simply because he has no confidence in his own absurd doctrines. He knows well enough that it is a wafer, and not the body of Christ merely under the appearance of a wafer. Or suppose we drop a consecrated wafer into a tumbler of water, and leave it stand a month or two and what becomes of it? Does it not putrify, and will it not in a state of putrescence produce maggots? Can the body of our Lord see corruption? But the Propagandists tell us, it is a mystery, and we must receive it as such, and that our reason has nothing to do with this kind of mystery, that all things are possible with God. This we all admit, and if Christ had told us that the bread was turned into his

body, we would believe it. But Christ never said so. This brings us to notice what the Bible says about this institution.

On this subject Romanism and the Bible are as far apart as the poles. Here is the Bible account. "Jesus took bread, and blessed it, and gave it to his disciples, saying, Take eat, this is my body," and again, "Do this in remembrance of me." The whole erroneous system of Romanism is built upon the expression, "This is my body." Let us then examine this form of expression. Did Christ intend his disciples to understand him in a literal sense? He said also, "I am the door," and "I am the vine." "I am the good Shepherd." Now what did Christ mean by these expressions? Was there any danger that his disciples, who were men of ordinary capacity and good sound sense, would misunderstand him, and believe that the Lord Jesus was turned into wood, or transformed into a living bone fide shepherd? Not at all, for they understood the nature of figurative language. Jesus had just celebrated the Feast of the Passover, as was customary with the Jews, and when he was done with that, he instituted the Holy Supper. It is said that when the guests were all seated, or reclining round the table, and everything was ready, one of the younger members of the family would rise up, and point to the lamb on the table, and say—"What is this?" The host, who was called the Archtreasurer, or the chief of a three cornered table, also called the master of the feast, would answer, "This is the lamb that our fathers ate in Egypt in the house of bondage." What would the guests understand by such language? Would they understand that that was the identical lamb that their fathers ate in Egypt? Would they not rather understand it to be an emblem, a representation of the original lamb? How then could they understand Jesus on this occasion in any other way? There he was before them, yet uncrucified, or his body yet unbroken, with a bit of broken bread in his hand, saying—"Take eat, this is my body," meaning of course that it was to represent his body which like that bread was to be broken. But Romanism says this is a perpetual miracle. Nonsense, the Bible nowhere gives any such intimation. Paul, reiterating the words of the institution, gives no hint that there was any miracle about it. This is nothing more than a plain, simple transaction. It is to be done in remembrance of Christ, to remind us of his sufferings and death. We are both to eat the bread and drink the wine. The Romanists have not Scripture, reason nor common sense in withholding the cup from the people. To adore or worship the consecrated wafer is therefore idolatry, and idolatry of the most stupid and degraded kind. The Mass in the Roman church is supposed to be a representation of the passion of Christ, so that every action of the priest in saying the Mass, or consecrating the bread and wine, is intended to represent some part of the Saviour's suffering and death. This is looked upon as the poetry of the Roman Catholic religion. But this is nothing more than a priestly farce, there is nothing of it in the Bible. In fact the whole system, as believed and practiced by the church of Rome is an utter perversion of the beautiful and soul-refreshing ordinance which Christ instituted to strengthen and refresh the souls of his people. Romanism destroys and pollutes everything it touches.

R. W.

## The Pulpit.

### Preaching with the Preacher.

Our doctrine of unconscious and undesigned influence shows how it is, that the preaching of Christ is so often unfruitful, and especially in times of spiritual coldness. It is not because truth ceases to be truth, nor, of necessity, because it is preached in a less vivid manner, but because there are so many influences preaching against the preacher.—He is one, the people are many; his attempts to convince and persuade is a voluntary influence; their lives, on the other hand, and especially the lives of those who profess what is better, are many unconscious influences, ever streaming forth upon the people, and back and forth between each other.

He preaches the truth, and they with one consent, are preaching the truth down; and how can he prevail against so many, and by a kind of influence so unequal?

When the people of God are glowing with spiritual devotion to Him, and love to men, the case is different; then they are all preaching with the preacher, and making an atmosphere of warmth for his words to fall in; great is the company of them that publish the truth, proportionately great is its power. Shall I say more? Have you not already felt my brethren, the application to which I would bring you? We do not exonerate ourselves; we do not claim to be nearer to God or holier than you, but ah! you do not know how easy it is to make a winter about us, or how cold it feels.—Ex.

The midnight mission movement for reclaiming the unfortunate is carried on with great success in London. Two meetings were recently held at which sixty and forty girls were respectively present, many of whom have been induced to take situations and return to a virtuous life.

—Wm. Stearns, son of President Stearns, and a wealthy merchant of Bombay, has given \$30,000 to Amherst College.

### OUR PREACHERS.

"A good preacher should have these properties and virtues: First, to teach systematically; secondly, he should be eloquent; thirdly, he should have ready wit; fourthly, he should have a good voice; fifthly, memory; sixthly, he should know when to make an end; seventhly, he should be sure of his doctrine; eighthly, he should venture and engage body and blood, wealth and honor, in the Word; ninthly, he should suffer himself to be mocked and jeered of every one.

"The defects in a preacher are soon spied; let a preacher be endowed with ten virtues, and but one fault, yet this one fault will eclipse darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas has all the good virtues and qualities a man may have, yet, merely because he hums and spits, the people cannot bear that good and honest man."—*Luther's Table Talk.*

### MENNONITES.

The annual Mennonite Conference of O., was held, according to previous appointment, at Nold's Meeting-house, in Columbiana Co., on Friday, May 15th, where upwards of thirty bishops, ministers, and deacons, from Ohio, Indiana, Pennsylvania, and Canada, were present. From a report in the "Herald of Truth," a Mennonite paper published at Elkhart, Ind., we learn that, among the resolutions adopted, were the following:

"The doctrine of a non-resistant Christianity, in all cases, be carefully maintained and observed, not only in regard to the taking of the sword, going to law, etc., but in our whole walk and conversation."

In the election of ministers, the Church shall seek to find men who are discerning, well grounded in the faith, and who are distinguished for pious and virtuous lives. Such men shall then be nominated as candidates, who shall be well examined as to whether they are well grounded both in faith and doctrine, after which the required number shall be chosen by lot.

"If a brother or sister shall marry out of the Church, it shall be considered not only as a transgression against the rules of the Church, but also as a transgression against the Word of God. This they shall acknowledge and confess before they can again be received into the Church."

"In regard as to whether a brother or sister in case of adultery, may be divorced, it was unanimously agreed, that the Gospel gives us no license to take a writing of divorcement. Neither have we any right, in such a case, to marry again."

"We must be a people separated from the world. We must take no part in the elections. Secret societies we must avoid. Neither should brethren devote themselves to the purchasing and selling of patent-rights."

## Practical.

### The Fulton Street Prayer-Meeting.

Many brethren from abroad have lately attended, and their remarks and prayers have imparted interest to the meetings. A brother from Philadelphia referred to the gracious revivals which have occurred and are still in progress. He said that it appeared, from statements made in a daily paper, there had been, during nine weeks, sixty-eight thousand reported as converted—and in one of those weeks fourteen thousand had joined the army of the Lord. He spoke of the noon prayer-meeting in Philadelphia, which he said prayed for this, and he requested the prayers of this meeting for the prosperity of that. Others from Boston, Chelsea, North Carolina, California, and other places, told of the good things the Lord had wrought in their several localities, and requested prayers for a continuance and increase of the blessings they were enjoying.

A brother requested prayers that his only son might give himself wholly to the Saviour, another that his unconverted wife might be brought to Christ; and others, embracing all the relations of civil life, ask prayers for the conversion and salvation of those they love, and call upon strangers to intercede with God in their behalf. "I ask you to pray for the conversion of my son," said one, "because you are not acquainted with him, and will present him as nothing but a guilty sinner" before God.

A young man spoke of the love of Jesus to sinners. "I have been here," said he, "several times, but I am young in the experience of religion, and have loved to listen to those who have occupied the time, but I feel it a duty to tell you what grace has done for me. I have been in many religious meetings, and have enjoyed much, but most here. Here I was first awakened, brought to feel that I was a great sinner condemned already, and under these convictions I departed from the place. It was a serious time with me, and I was perplexed to know what I should do. The next day I came again, and my soul was set at liberty, and I have often wished to make this statement, but have been too timid to do so until now. I wish further to state, that the same grace which has inspired hope within me continues to strengthen and confirm it, and I trust with confidence in the grace of God to keep me to the end."

Another said, "Several times during the past four months I have requested you to pray for a young man who is trying to do right, but is placed in circumstances of great trial and temptation, and his present experience is such that I am constrained again to ask your prayers for him. His mind appears to be seriously impressed, and he listens to words of truth with attention." Another requested prayers for himself, and said, "I am a professor of religion, but am fearful if I am indeed a Christian; my health is poor and I cannot have long to stay, and the thought of ten appeals me, and these doubts and fears are worse than my sickness, and they may be the cause of it. Will you remember me at the throne of grace, that God will help me to see my true condition, and let me know that my sins are all washed away in the blood of the Lamb?"

A young man said, "I am a Jew by birth and education, but a Christian by the new birth, and I ask your prayers for my brethren the Jews, for my father and mother, and brothers and sisters, and that I may keep faithful to my new Lord. If Paul could wish himself condemned, that his kindred and brethren might be saved, is it too much to ask Christians, for whom Christ was condemned, to pray that his sacrifice of himself may be made available for the salvation of the anciently chosen people—Abraham, Isaac and Jacob and their descendants?"

A brother said, "It is not uncommon to hear requests for prayer form those who have been reduced from affluence to poverty in their worldly prospects. I present such a case to-day in the person of a widow, at her request, and also for her sons, that they may have strong faith, and trust in God and in his promises to the widow and fatherless. These are Christians who believe in the efficacy of united prayer, and that God will be inquired of by his children for the mercies and blessings of which they stand in need, and present this request here, because they think you have faith in prayers."

A lady writes from Auburn that, encouraged by the reports in the "Christian Intelligencer," she requests to be remembered in earnest prayer that God will remove all doubts and fears from her mind, and give her sweet, conscious peace in believing. She is in feeble health and thinks her stay on earth is short.

Another request for prayer was presented for a young lady "That she may be restored to health," and two letters were read acknowledging that God had answered prayer in restoring the writers to health, and had blessed them with bright hopes in the salvation of the Lord on a subsequent day.

A brother asked prayer in behalf of a young man who had gone to sea, and for his parents and sister, that they may put their whole trust and confidence in the Saviour.—Another spoke of his own conversion. He was in the middle of life when he was arrested in his downward way, and he could say with truth, that he had never seen a day's real enjoyment until he found it in the Lord's love. And said he, "I would appeal to the unconverted, young or old, to seek salvation, to pour out their souls in penitential prayer to God for pardon and deliverance from sin, for the regenerating power of the Holy Spirit, and for the faith by which we rejoice in hope, that our salvation is secure."

A stranger said he was from the State of Maine, and was going to Pennsylvania. He had heard of his meeting, and on the invitation of a brother, who was then present, he was here for the first time. For more than forty years he had been striving to serve the Lord, and the last year had been the best of his life, more love, more faith, more assurance, and the best and brightest hopes of all his life. He was going to attend a religious meeting, and asked the brethren to pray that the Holy Spirit might be in that meeting, and his influence be felt, and carried home by all who should attend it.

Several others attended that day for the first time, and each who spoke regarded it as a blessed privilege, for which their thanks were due to God, and one said, "It is a day long to be remembered for the manifestations of God's favor to his people, and to me who am permitted to unite in these devotions, where God's Spirit appears to warm and animate all hearts."

The meeting will be held in the church, (the old North,) while this room, where they have been held, is undergoing renovation and repairs.—INTELL.

Ritualistic ceremonies have largely obtained in the Episcopal Church of St. Michael's in Brooklyn. Communicants bow to the altar, cross themselves and kneel. Processions preceded by music and a boy carrying a cross elevated on a long pole, and followed by Father Webbe "the pet of Brooklyn ritualists," who wears, instead of the black scarf, a white cape ornamented with crosses in gold and red, are not uncommon. The morning service is intoned by the "priest," and prayers, psalter and amens are sung by the choir.

After morning service, the "priest" retires with two "acolytes," one of whom soon reappears carrying a long, lighted wand, with which he lights the candles on the altar. The "priest" then returns and begins what the people unfamiliar with the slight differences, seems to be a "mass." During the communion, after repeating, "This is my body," he holds up the bread and wine before the people, whereupon they bow the knee and worship."

Is it any wonder that Episcopal rectors of less ritualistic churches should find a preference for preaching in "meeting-houses" and that among those sympathizing with such forms should be found those capable of "admonishing" those who expressed their preference in even a single instance in practice?

### The World Owes me a Living.

This is one of the vile, stereotyped falsehoods that loafers and roughs of all sorts use as an apology for their laziness and other racialities.

The Jeremy Diddler who sponges on society comforts himself with the idea that he is only getting some of the debt which the world owes him.

The thief sometimes intimates that in helping himself out of somebody's till, he was merely taking his own. It was a part of the debt uncancelled that society—that enormous bankrupt—had refused to pay.

The whole theory is false and fraudulent. The rule is the reverse. We owe the world an upright life, and in return the world will give us a living.

The longer about the grog-shops, or other places of loafing, may fold his arms in idleness, under the consolation of being so large a creditor; but we'll just tell him how the world will pay him ultimately. It will square off with an installment of hunger, poverty, contempt, degradation, and the almshouse.—It will give him rich dividends of scorn and starvation, and finally pay him in full with six feet of earth in a pauper's grave. Perhaps, as he goes along, he will receive occasionally payments on "accounts," by generous orders on the county jail or State Prison. In the later place we believe the world throws in a new suit of clothes of beautiful variegated colors.

Our advice to young men is to trust to their two good hands, their brains, their economy, their industry, and their honesty for a living. With such aids—and strong self-reliance, backed by indomitable perseverance—there are but a few indeed who fail of reaching the goal at which they aim.

The world is full of glorious illustrations of this truth. We see young men rise from obscurity and poverty to reputation and wealth, and we wonder how they get along so well.—It seems a mystery, but the whole mystery lies in the qualifications above named. They commence right, they continue right, and they end right.

If we mark the history of such a man, we shall invariably find that he had been a hard worker and careful manager. He has looked after the spigot as well as the bungole of his business. He has husbanded his earnings, and added them to his capital, instead of leaving them all at the box office of the theatres or wearing them upon his back, or pouring them down his throat.

We said he was a hard worker. That we apprehended, is the great difficulty with the loafer. He would be perfectly willing, no doubt, to hold the hat, if providence would shower gold into it; or if it would rain roast beef, he would have a platter ready to catch it; but to work, and work hard—"there's the rub." Let fortune come to him in any other shape than that.

But, young man, work it must be—work, work. It was designed from the beginning that man should earn his bread, not by loafing, but by the sweat of his brow. Those drops the industrious man coins into the golden mint drops that fills his coffers.

### Surroundings of the Theatre.

We have seen with our own eyes a once quiet and orderly portion of a great city thoroughfare so changed in character by the opening of a theatre there as to make it anything but pleasant, if not often actually unsafe, for a woman to pass the spot after nightfall without a protector. With what singular constancy the gin-palace, the gambling hell and the house of the lost woman make their appearance in its vicinity! How comes it these means and appliances of dissipation and vice so constantly spring up in the place whither theatre-goers resort? Why do these breathing-holes of perdition open their devouring mouths around the theatre as natural, as ashes gather about the crater of a volcano? What means these striking affinities? Dr. Bellows admits that "the immorality and recklessness of society, its folly and vice, have clustered around the theatre." Now why is this, if not because "birds of a feather flock together?" As long as the theatre attracts such a companionship, no sophistries of special pleading will persuade thinking minds that the source of attraction is other than the sympathy that naturally springs up between similarities of taste and character.

Of the French Revolution the celebrated Edmund Burke writes: "While courts of justice were thrust out by Jacobin tribunals, and silent churches were only funereal monuments of departed religion"—when Paris "was like a den of outlaws—a low tavern for revel and debaucheries"—there were in that city no fewer than twenty-eight theatres crowded every night!—From debauchery, blasphemy and butchery in the day-time to the theatre at night—from the theatre at night back to butchery, blasphemy and debauchery in the day-time! What is there in the theatre that can adapt itself to tastes and passions so beastly? Are schools of virtue, are our churches so facile, plastic and pliant?—Ex.

The Springfield (Mass.) Republican says a young man has been dissipating about that city who graduated at the Yale College Divinity School, and became pastor of one of the Brooklyn churches. An oil speculation, in which he made \$60,000, turned his head and ruined his morals. He made a large fortune by his operation, and has since been going on from bad to worse.

—Dr. Holland writing from Europe, and describing his fellow passengers on the voyage mentions a maiden lady on her way to Paris, with a lap dog in order to consult a physician there concerning her pet's health. The dog is sixteen years old. The lady desires that he may live until he is twenty-five. He has bronchitis and a cough. He is ugly. He looks like a dirty mop, but he is tenderly beloved by a woman who ought to be married and to have children to absorb her affections. The affections of a spotless maid, the powers of the immortal soul surrendered to a pup!—After all, a woman may as well worship a dog as worship herself.

—Whoever loves not this beautiful earth, must live until a good deal, and the rest of the human family as much more.

CURE FOR DRUNKARDS.—The following is said to be the recipe used for curing intemperate persons of their desire for liquor: Sulphate of iron, five grains. Peppermint water, eleven drachms. Spirit of nutmeg, one drachm.

This preparation is to be taken in small doses—say a teaspoonful at a time—twice a day, or as often as a desire for liquor returns—acts as a tonic and stimulant, and thus partially supplies the place of the accustomed liquor. Any druggist can prepare the prescription, and it is at least worth a trial by those who have a hankering for strong drink.

A curious phenomenon in Africa, but excessively rare in Europe, was recently observed at Annale, France. The day had been very warm, when a few moments before sunset the firmament towards the west assumed the appearance similar to that of the aurora borealis. Then a singular panorama presented itself in the clouds to the spectators: first, a dense forest, with high mountains, having a lake surrounded by trees; then after a few seconds, a valley and a wooded incline, crossed by avenues, which proved to be a perfect reflection of property situated at about four miles' distance, and not visible from that spot.

The paths were distinctly marked, and the canal shows quite brilliant, but the foliage and grass appeared as covered by snow, to which the rays of the sun lent quite a fairy taint. Two rainbows, intersecting each other, were seen in the opposite direction, and the phenomenon lasted fully twenty minutes.

### A Toad Undressing.

Audubon relates that he once saw a toad undress himself. He commenced by pressing his elbows hard against his side and rubbing downward. After a few smart rubs his hide began to burst open along the back. He kept on rubbing until he worked all his skin into folds on his sides and hips; then grasping one hind leg with his hands, he hauled off one leg of his pants the same as anybody would; then stripped off the other hind leg in the same way. He then took his cast off skin forward between his four legs into his mouth and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off his skin underneath, until it came to his four legs; then grasping one of these with the opposite hand, by a single motion of the head, and while swallowing, he drew it from the neck and swallowed the whole.

### Intercessory Prayer.

I have been much interested in the articles on the "Power of Faith in Prayer." Puritan influences in early life incline me to search deep into a subject, looking for pearls at the bottom. I can clearly discern the idea of simple trust and faith in the Word of God; also that familiar nearness to our Heavenly Father, which prepares the soul to receive the "secret whisper of full assurance," on which it rests without fear. Nor less, when that assurance is withheld, can I realize how cordially the soul can acquiesce in the Divine Will, feeling that Infinite Wisdom cannot err, and Infinite Goodness can withhold no really good thing. But when I read—"If any man see his brother sin a sin, which is not unto death, he shall ask and He shall give him life for them that sin not unto death, I ask, how far can one soul be exercised for the benefit of another? and may I not fail in doing all I might do for the restoration of the wanderer? I know, as the Psalmist says:—"If I regard iniquity in my heart, the Lord will not hear me." And I have long been striving to become an acceptable suppliant before the mercy seat, that I might offer a sacrifice in righteousness."

I know that self-deception, like the attenuated fibres of the nervous system, is as extensive as the sting of sin, and therefore, I inquire if the protracted agonizing prayer, the vow to eat no pleasant bread, may not partake of the nature of penance. I am conscious that I can commit all my dearest interests into His hand, and leave all my anxious cares with Him, saying: "Father, thy only will be done."—Advance.

—A constant man looks up to heaven in full hope, even when it is darkness, as the flowers that open with the sun close not, though he be hid with clouds.

—If we really believe that we are sons and daughters of the Lord Almighty, let us be careful never to demean ourselves so as to disgrace our family relations.



## THE AMERICAN LUTHERAN

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

Sellinggrove Pa., July 30, 1868.

**ROMANISM.**—We hope our readers will not overlook the articles on Romanism in this and former numbers of the AMERICAN LUTHERAN. Romanism is making desperate efforts to propagate its errors in this country. One of its means has lately been the publication of tracts. Our correspondent R. W., has taken hold of these tracts and is demolishing their sophistries with a vigorous hand. He is well posted on the topics connected with this controversy, and all he wants is a fair chance at the man of sin.

**CHILIASM.**—Our readers will find a searching exposure of this dangerous heresy, that is becoming so bold and defiant at this time, in the article of R. W. on the Evangelical Review. Dr. Seiss has lamentably fallen into this delusion, and it is highly important that the unscriptural and dangerous errors of these fanatics should be exposed, in order that the delusion may not spread any further in the Lutheran Church.

**THE CATALOGUE OF THE MISSIONARY INSTITUTE,** has been placed on our table. From this we learn that there have been 122 students in the Classical Department and only 5 in the Theological Department during the last year. Thus we see that the Classical Department has been in a flourishing condition, while the Theological Department has had but few attendants. The question, why there are comparatively so few students in all our theological seminaries has been discussed in previous numbers of this paper. The question should however be prominently kept before the church. The time has arrived when the Institute should be elevated to a college as its charter demands. The fall term commences August 20th. Persons desiring to obtain catalogues should apply to Prof. P. Born, Sellinggrove, Pa.

**THE STONE CHURCH.**—This is the name of a church about four miles from Sellinggrove on the opposite side of the river. It is served at present by Rev. J. Focht. We had the pleasure of spending last Sabbath in this part of his charge. We preached in the afternoon at the Stone Church and to the evening at a school-house, near the dwelling of Mr. John Cooper. At the latter place it is in contemplation to organize a new congregation, and from the large attendance and the marked attention manifested in the preached word, we should think the prospects of establishing a Lutheran congregation in this neighborhood are very encouraging. We found the people very kind and sociable, and we would mention the following to whom we feel ourselves under peculiar obligations: Geo. Weiser, Leonard Neidig, John B. Snyder, and John and Jeremiah Cooper. Rev. Focht is laborious and persevering in his efforts to build up the church, and these labors will also with the help of God, in due time be rewarded with success. The AMERICAN LUTHERAN will be a faithful co-laborer with him in his work. There are now fifteen copies read by the members of his charge, and we hope the number will soon be increased, perhaps doubled.

**A GERMAN PRESBYTERIAN THEOLOGICAL SCHOOL.**—The Presbyterians appear to enter with zeal into the work of propagating their faith among the Germans. They have established missions among them, publish a German paper, and intend now to open a German Theological School, as will be seen by the following extract:

"At its recent stated meeting, the Newark, N. J., Presbytery resolved upon the establishment of a German Theological School within its bounds. This action was taken in view of the large immigration of Germans to this country, and especially to the region embraced within the limits of this Presbytery, and of the importance of raising up from among their own numbers those who preach to them in their own language, and who shall at the same time be imbued with American ideas.

### Go Work in My Vineyard.

Do not wait for more feeling. Start forth at once, after one short prayer for strength and wisdom, and as you go, Jesus will surely meet you by the way, as he did the two disciples on the road to Emmaus. Your heart will burn for him and his kingdom, as you think and talk of him by the way; then you will find the warmth and strength of heart for which you have been praying so long in vain. Then your prayers will be living ones, a living power, which will bring down the blessing of God. If you wish to grow in grace the most rapidly, go and do the most earnest work you can find for Christ. As you attempt to bring some dead soul to life, your own soul will soon glow with an unusual warmth. Carry that lost soul upon your heart for a short time and you will speedily find that a spirit of self-consecration and true vital religion has taken possession of that cold heart of yours, as never before. To those who have done but little for Christ and have been praying for a long time for a greater consecration and devotion, I would say pray more the less, but set about God's work at once more earnestly than before. To put it higher than pure selfishness, I say try this plan. God in his infinite wisdom and goodness, has so ordained it that when we do the greatest Christian good for others, the greater is the reflex good resulting to ourselves. He that waters shall himself be watered.—*Advance.*

—Lessing, the German philosopher, being absent-minded, knocked at his own door one evening, when the servant, looking out of the window, and not recognizing him, said, "The professor is not at home." "Oh, very well," said Lessing, composedly, walking away, "I'll call another time."

## A Voice from the South in favor of Union.

It is known to our readers that with the secession of the Southern States from the United States, the Lutheran church in the South also seceded from the church in the North.—After the restoration of peace, efforts were made to bring about a reunion of the church also. Private letters were written to influential ministers in the South, and also a committee was appointed by the General Synod with a view to bring about a reconciliation and reunion of the different sections of the church. But all these well meant efforts seemed to remain fruitless, as all proper overtures to this end have hitherto been rejected by our Southern brethren with singular and lamentable unanimity. It seemed strange and sad to us that the children of this world should be wiser in their generation than the children of light, and whilst the union of the States has been effected, the church in the North and the South should still occupy a hostile attitude toward each other.

It must therefore be gratifying to every lover of peace and unity, to hear a voice from the South pleading most earnestly and eloquently for the reunion of the church. This voice comes from no less a source than the editor of the *Evangelical Lutheran*, the Southern church paper. The editor gives a lengthy editorial on this subject in his issue of July 23rd from which we clip the following extract for the benefit of our readers. The editor says:

"It is useless to disguise the fact, our General Synod is not an efficient organization, and will never be. It lacks that moral influence among the churches, which is needed to give weight and authority to its enactments. And where are the men in our midst who will give to it that influence? Where shall we look to find a Moses and Aaron to go before the Lord's people, and whom will they recognize as their leaders? We have in our midst many excellent and efficient pastors. Men of education and piety, but none who stand head and shoulders above their brethren in literary and theological attainments, to whom the people will turn and say, 'These are our fathers in Israel.' Compared with the ecclesiastical bodies around us, and with the northern portion of our church, we are in this respect a feeble body, and the people know it. Why then should the truth be disguised to the prostration of the energies and vitality of the church? Why should we seek to perpetuate an organization which, because of its weakness will never have the entire confidence and support of the church?"

"From our inmost soul we believe the General Synod has accomplished its mission. It was organized at a time when our churches were in an isolated state, and it became their medium of intercommunication, but that time has now passed by, and with it those feelings of rancor and bitterness that raised an impassable barrier between our northern brethren and ourselves. There are now pleadings for peace and fraternal interchange coming from their side, which in spite of former prejudices, have touched a responsive chord in our own hearts. A few may be found in our midst who would prefer to remain as they are, but we believe if the wish of the church could be clearly ascertained, it would be for union and co-operation with the church north.

"And this union must be effected. Our poverty demands it. The prostration of all the great educational and benevolent enterprises of the church demands it. Aye, our very existence as a living organization, demands it. The church needs sympathy and cries for help which her own recuperative energies will not be able to impart for years to come.

"Under such circumstances, it is to be supposed that she will indignantly reject the hand of reconciliation and brotherly sympathy that is extended to her, even though her wounds have been many and her afflictions severe?—Is it to be supposed that she will exhibit less of the spirit of her Lord even than the men of this world? They who aforetime met as enemies upon the battle field and in all the fury of internecine strife, sought to imbrue their hands in each other's blood, have subdued their hate and are this day sympathizing and co-operating in what they term a 'common cause,' the re-establishment of the Union upon its former constitutional basis. And shall the church in a less conciliatory spirit stand aloof, and refuse association and co-operation in the greatest of all causes and common to both sections of our land, the redemption of the world through our Lord and Saviour Jesus Christ.

We know the answer in the months of many. No proposals for co-operation have come to us from our northern brethren. Had our divine Lord waited for proposals of redemption from man, the world would never have been redeemed, but our hate has subdued with his love.

"But we do not believe there is any real settled opposition to union in either section of our church, and technicalities ought not and must not any longer keep us apart. The interest of our beloved Zion cries loudly for union, and though we may offend a few by this advocacy of what we conscientiously regard as the true policy of our church, we know a chord of sympathy has been touched, which will vibrate to her utmost limits."

—Juan Fernandez, three hundred and fifty miles off the coast of Chili, and once the residence of Alexander Selkirk, whose account of his own ship-wreck and life at that spot furnished the idea of Defoe's novel, "Robinson Crusoe," has recently been visited by the United States steamer *Dakota*. Juan Fernandez, after its discovery, was principally the resort of buccanniers. Chili, in 1816, attempted to make a penal settlement of this island, but finding the cost too great, abandoned the enterprise in 1835. A few years ago six men and four women went over from Valparaiso to recolonize the island. Nineteen souls now constitute the entire population, and these eke out a miserable existence by fishing and hunting, having no bread of any kind and but few vegetables. The island is mountainous, is covered with timber, and produces few varieties of fruit, but the waters abound in fish of almost every kind.

## Conversation in the Sanctum.

Between Peter, John and James.

John—Here is a letter from the State of New York that has the right ring. James—Glad to hear from the "Empire State." Let us hear the letter.

John—(Reads the letter.)  
"DEAR BROTHER:—Enclosed find \$2 for the AMERICAN LUTHERAN, to be sent to D. L., of L. F., N. Y. I intend to avail myself of your kind offer and secure a number of new subscribers and thus pay my own subscription.

"I am well pleased with the spirit and design of your very valuable paper. It is no quasi friend of revivals, but an outspoken advocate of them, and no playing 'good Lord and good devil' with symbolism. We know just where to find you. Yours &c., G. Y."

Peter—That is a right sensible letter. This brother tells us just what he means in plain words without circumlocution. I wish many more pastors would follow his example and obtain subscribers for the paper, and thus to pay the subscription on their own paper.

John—I observe that quite a number of pastors to whom we send the paper gratis on the condition that they send us at least four subscribers, have not sent us any subscribers for the last year or two. What is to be done in their case?

Peter—They will have to do one of two things; either they will have to send on the names of the subscribers, or they will have to pay their subscriptions in cash. If neither of these conditions is complied with, we will have to erase their names from the book, without distinction of person. We cannot possibly afford to send them the paper gratis.

John—So many pastors complain that they cannot pay for the paper because they get such a small salary. I have also received letters from poor widows who state that they would like very much to read the AMERICAN LUTHERAN, but cannot afford to pay for it. Now it seems hard to stop the paper on a poor pastor, or a poor widow, because they have not the means to pay the subscription.

Peter—From the very bottom of my heart would I delight to send it gratis to all such, if that would not be ruinous to us, so that soon we could send no AMERICAN LUTHERAN to anybody, whether rich or poor.

James—We have a few names of missionaries on our list whose subscription are paid by benevolent persons in the east. Then we have also an instance of a father who pays for AMERICAN LUTHERAN for three of his children living at a distance, and to whom it is a very welcome weekly visitor. Benevolent persons could not do a kinder act than to authorize us to send the AMERICAN LUTHERAN to poor widows or missionaries who would be greatly benefited by reading it, and who would think of their kind friend every time they receive a paper.

Peter—It would be a most noble charity and I hope some of our readers will take the hint. What church news do you find this week in our exchanges?

John—One of the most interesting pieces of church news that I see in the papers is the withdrawal of the Texas Synod from our General Synod and its union with the General Council. Let me read you an item from the *Luth. & Miss.* (reads) "Perhaps the most important action of the Synod, was the passage of resolutions endorsing the action of the delegate to the General Synod; who did not attend; severing the connection of the Texas Synod with the General Synod; returning thanks for favors received; instructing the Secretary to inform the General Synod of its action, and appointing a committee to prepare instructions for the delegate to the General Council. It will thus be seen that the Texas Synod is the first of the Southern Synods to make application for admission into the General Council."

James—What kind of a Synod is this Texas Synod?

Peter—It consists entirely of Germans who were sent over by that good man, Mr. Spittler from Chrischona, near Basel in Switzerland. It may be said in one sense that they were very highly educated, for Chrischona is an old church situated on a mountain near Basel, and in the steeple of this church the students lived and were instructed in theology. They also labored a part of the day in the fields to support their livelihood. They are mostly self denying, pious and laborious men, and though their school is a so called "missionary" school, yet when the Germans come to this country they somehow or other become more symbolical, no matter what their antecedents in Germany may have been. Then in addition to this, the General Council being mostly a German body they will feel more at home there than in the General Synod.

John—They seem to be right thankful, however, for favors received from the General Synod. What were those favors for which they directed their Secretary to return thanks to the General Synod?

Peter—I suppose they allude to the missionary aid rendered them by the General Synod, and the money loaned them by the Church Extension Society. I suppose the majority of the churches built in Texas have been built by means of loans from the Church Extension Society, for which I think the Society holds a mortgage on the church property. Now I have never heard of an instance before this, where a mortgage was paid off by a vote of thanks.

James—It is the coolest piece of imprudence that I have ever heard of, quite refreshing in these dog days.

Peter—I suppose it is not so much an outburst of impudence on the part of our German brethren in Texas, as it is an instance of their ignorance of business transactions in America. They feel at least thankful for favors received, whereas the German Synod of Wisconsin, which also owes thousands of dollars to the Church Extension Society, has never yet so much as returned thanks.

John—I suppose, when the Society pushes its claims against those Synods, the General Council will stand by them and help to pay their debts.

James—That is possible, but not probable.

## For the American Lutheran.

The Evangelical Review for July 1868.

This valuable Quarterly has reached us, and as usual contains some excellent articles and some that are not of much account. The Rev. P. Bergtresser, of Taneytown, Md., has an excellent article on "Ministerial Education," which like all his articles, is replete with good sound sense. We were very much pleased with this article, and hope often to hear from one who so well knows how to write. We cannot of course notice and criticize all the articles. Rev. J. Hinderer has a somewhat novel article on the great German metaphysician Kant, who he says, "was the discoverer of the road to true science in metaphysics." This we feel disposed not only to doubt, but to deny. There was another old gentleman, who lived in England long before Kant was born, who pointed out the true road, not only to metaphysical, but all other science, his name was Sir Francis Bacon. If he had not lived, and thought and written, it is doubtful whether Kant would ever have been able to furnish the world with his "Pure Reason."

We come now to notice an extraordinary article; it is Dr. Seiss' Eschatology. Eschatology is the science or doctrine of the "Last Things," as the Germans have it. We call this an extraordinary article, for it is an honest, and vigorous, and we might say a learned attempt to overturn the theology of the whole world, of the Roman Catholic, Greek and Protestant churches. It lays the axe at the root of the tree, ah, it does more, it hacks away with sturdy strokes at our "old and perverted, lame and feeble theology." We are all wrong, and Rev. J. A. Seiss, D. D., only is right.

Dr. Seiss takes the position, which is a very queer one, that we spiritualists are the real bone fide chiliasm and millinarians. That we believe in the millennium, but our great defect is in believing that the millennium will precede the coming of Christ. And what else could we believe who reject the visionary notions of such unsound and inconsistent theologians as the Adventists. For be it known that this learned Dr. Seiss is an Adventist, he professes to believe that the Jews are to be converted as a nation, and that they are to be brought back to the Holy Land, and that Christ is then to return to this earth, and establish a great and glorious kingdom which is to last a thousand years. All this fine spun theology he professes to find in the Bible.—We cannot see it in that light. We poor spiritualists who do not believe in the Jewish dreams, are said to be the followers of Dr. Whittier, a man who understands the "Five Points" in theology better than the millennium. Now we protest against being called Whiteheads, for Whittier is sometimes charged with being an Arian, or at least a semi-Arian.

Dr. Seiss attempts to prove his position from the fathers of the church, and from her creeds and confessions and her hymns. He might have gone back a little farther and found the first indications of his theory among the apostles. They most assuredly did believe in a personal reign of Christ on earth. But were they correct in their views? Did Jesus confirm them in their errors? But the creeds, especially the Apostle's creed, is quoted against our spiritualism, and in favor of literalism. The second article of the creed has these words, "Sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead." Dr. Seiss seems to take it for granted that this coming of Christ refers to his coming to establish his millennium here on earth. We believe that it refers to his coming at the end of the world. And so it has been understood by the church in all ages, by the great body of her learned divines. No body doubts the coming of Christ at the end of the world, hence the immense amount of learning the Dr. has expended in proving this, is labor in vain. The creeds and confessions of the church, as well as the old hymns that speak of the coming Saviour, have all taken their grand ideas from the Bible and mean of course the coming of Christ at the day of Judgment. But Dr. Seiss has perverted the whole grand array of Bible truths and makes them harmonize his one-sided, un-Scriptural and visionary views of a Jewish millennium. But the greatest theological joke of the season, is his attempt to prove that Luther, and our Lutheran confessions harmonize with his views, when it is well known that they are directly and pointedly opposed to them. If Luther and Melancthon were under the impression that the day of Judgment was near at hand in their day, this only shows that like the apostles they were simply mistaken. For 350 years have passed and the end is not yet.—That many great and good men from Justin Martyr down have entertained the idea of a personal reign of Christ on earth, we readily admit, but that a great many more of equal piety and more learning and better balanced minds, have, and do still reject such notions, is equally true. We reject the views of Dr. Seiss, among others for the following reasons, viz:—

1. The whole theory is built upon a few, and but a very few passages of Scripture, and these passages, especially those taken from Daniel and Revelation, are highly figurative, and therefore of doubtful meaning.

2. His theory, if true, would destroy all the energies of the church in extending the kingdom of Christ. If his theory were universally adopted by the church, all our efforts to disseminate the knowledge of Christ would cease. Our Bible societies would cease to pour the light of life into the dark places of the earth, our thousands of missionaries would be recalled, for the churches at home would no longer support them, and darkness would again roll over our earth. And that would according to Dr. Seiss' theory, be the very strongest indication of the coming of Christ, for he insists upon it, that the world is to grow worse instead of better. Has the world grown worse since the Reformation? So the Romanists and Lutheran symbolists profess to believe, but is it true? Has the conversion of some 90,000,000 of Protestants been of no advantage? And what may we not expect from these 90,000,000 of Protestants in another century if they labor and pray and give for the extension of Christ's kingdom as they

have for the last half century? We believe in the spiritual reign of Christ in the hearts of his people, this is enough for us. Those who have Christ formed in their hearts the hope of glory, need not concern themselves about his personal reign.

One word more. The Dr.'s learned disquisition on the word (ecclesia) Church, is very ingenious, but proves too much and therefore destroys itself. Will there be no church in his millennium? Does not Paul in the 12th chapter of Hebrews speak of the church of the first born in heaven? Words often lose their original meaning. Dr. Seiss must resort to less specious arguments, and more direct and unequivocal passages of Scripture if he intends to convince the readers of the Review of the correctness of his theological vagaries. Hae he touched the prophecies of the Old Testament concerning the extension of Christ's spiritual kingdom very lightly, like an adroit logician he has brought forward only the weakest points. Look at the 35th chapter of Isaiah and the 72d Psalm. Do not these passages refer to Christ's kingdom? Was not Solomon a type of Christ, and his kingdom a type of Christ's kingdom, and are not all nations to serve him? And do not these predictions correspond with the statements of the New Testament, and are not these ideas in full harmony with the universal expectations of mankind in all ages? For Dr. Seiss personally, we have the highest respect, we admire his candor and zeal, and appreciate his perseverance, and love him as a brother, but we think he is in error on the Advent question. R. W.

## Church News.

### 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 7 1/2 o'clock. The Alumni address will be delivered by Rev. Geo. Parson, of Milton, Pa. M. L. STOEYER, Gettysburg, July 6, 1868. Secy.

### Missionary Institute.

SELINGROVE, 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.

**THE JUNIATA CONFERENCE** OF the Synod of Central Penn'a., will meet (D. V.) at New Bloomfield, Perry county, Pa., on Tuesday evening, Aug. 11th 1868. J. M. STECK.

**THE BIENNIAL ADDRESS** BEFORE the Philomathean Society of Pennsylvania College will be delivered on Wednesday afternoon, August 12th 1868, at 3 o'clock, by Prof. EDWARD A. PARK, D. D., of Andover, Mass. The public are invited to attend. W. C. STOVER, R. F. MCLEAN, J. W. HUMRICHOUSE, Committee of Arrangements.

**MEETING OF THE ALLEGHANNEY SYNOD.**—The Twenty Seventh Annual Convention of Alleghany Ev. Luth. Synod will be held (D. V.) in Berlin, Somerset Co. Pa., commencing on Wednesday September 2nd, at 9 o'clock A. M. CHAS. L. STREAMER, Sec. July 18th 1868.

**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 \$412 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 no 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 church 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.

E. Anstadt, H. Ziegler, D. Kloss.

### Pennsylvania College.

The public exercises connected with the Thirty-Fourth Annual Commencement of Pennsylvania College will be held in the following order:

Sunday morning August 9th the Baccalaureate Discourse will be delivered by President Valentine.

Sunday evening the address before the Young Men's Christian Association by C. W. Schaffer D. D. of Germantown, Pa.

Wednesday morning, 12th, the Junior Exhibition.

Wednesday afternoon the Biennial Address before the Philomathean society by Prof. EDWARD A. PARK, D. D. of Andover, Mass.

Wednesday evening Annual Address before the Alumni by Rev. George Parson of Milton, Pa.

Thursday morning, 13th, Annual Commencement.

Arrangements have been made with the Penn'a. Central, Northern Central, Hanover Branch, and Gettysburg Railroad Companies, by which visitors to the commencement, who have paid full fare over these roads, can secure free return tickets. On the Reading R. R. and its connections, excursion tickets to Harrisburg can be obtained for the occasion at any point on the road.

By order of the Faculty.  
M. L. STOEYER, Secretary.  
Gettysburg, July 23d 1868.

## THANKS.

Last Monday morning on my return home I was pleasantly surprised to find a large and beautiful cake on my study table. After having satisfied my curiosity I inquired from whence it came, when I was informed that it was procured for me at a fair of the Methodist church, held at Snydertown, by my members of Plum Creek and Snydertown congregations. The members of five different denominations desired to procure it for their respective ministers. The amount paid by all parties was between thirty five and forty dollars. This is not the only expression of affection and kindness from these two congregations, but on various occasions have they manifested their affection in a similar manner, while the stone church, Cooper's or Lime-stone congregation and Hollen Run church, especially the two former stand in the front ranks in their kind remembrance of their pastor. But this last expression of their kindness will place Snydertown and Plum Creek number one.

For these manifestations of affection and kindness to me and my family they have my sincere thanks, and may the richest blessings both temporal and spiritual rest upon the kind donors, in my earnest prayer.

Jos. R. Focht.

## The Sunday School.

For the American Lutheran.  
Questions for the Bible Class.

### INTRODUCTORY QUESTIONS.

1. In what language were the books of the Old Testament written, previous to the carrying away of the children of Israel into Babylon? a) Whence the name of the language of those books of the Old Testament written previous to the captivity? Gen. x: 21, 24.—Gen. xiv: 13. See the word BIBLE in the Bible Dictionary.
2. After the return of the Jews from the captivity in Babylon did they understand the Hebrew language, in which their sacred books were written?
3. What did Ezra do in order that the people might understand the Holy Scriptures, and govern themselves accordingly? Nehemiah viii: 1—8
4. Were the Old Testament Scriptures translated into any other language before Christ? Into what language? When? By whom? What is the name of this version?
5. On what were the books of the Bible written, and how were they preserved? See Bible Dictionary, Cyclopaedia of Religious Knowledge, Biblical Antiquities.
6. Who copied and multiplied the Holy Scriptures previous to the time of our Saviour? Ezra vii: 6, 12, 21. Math. xxii: 35. Mark xii: 28. Math. xiii: 52.
7. In what language were the books of the New Testament written? Why?
8. Into what language were the Scriptures translated after the establishment of Christianity in the Roman Empire, and before the Reformation?
9. Who first translated the whole of the Scriptures into the language of the common people after the Latin language ceased to be a living language?
10. What followed as a consequence of Luther's translation and circulation and explanation of the Bible among the people?—See D'Abigne's History of the Reformation; also Life of Luther.
11. Did the same result follow its translation in England,—in France,—in Switzerland?
12. How came we by our present English translation?
13. In what respect may we compare Luther with Ezra?
14. Who opposed the reading of the Bible by the people?
15. What is the idea of the Roman Catholic Church with regard to the reading of the Bible?
16. What is the true idea? E. G.

### Beneath the Cross.

Beloved, think it not strange concerning the fiery trial which is to try you. Our Saviour was made "perfect through sufferings." Have your efforts to win souls been year after year apparently useless? You shall "reap if you faint not." "Doubtless you shall come again with rejoicing, bringing your sheaves with you." Poor in this world's goods, are you, sometimes neglected, misjudged and shunned, it may be, by some who have solemnly covenanted before God and men to love you? So was Jesus lowly, despised, and sometimes when he most needed sympathy and aid, forsaken by his friends. You can pass through no darker vale of poverty and unappreciation than that through which the King of kings himself has walked before you. Has your child been recalled? Look upward! Your precious jewel would but have tarnished here. Your companion gone? Gone to lift you up higher and help you home. Or has some nameless grief come upon you compared with which it were relief to lay your dear friend in the grave? Perhaps, all unconsciously to yourself, that dear one has hitherto held the highest place in your affections, and God has, in mercy, removed your idol from its throne that you may worship Himself alone. Thank God your idol is dethroned, not demolished, or you might have sunk beneath the cross which no mortal could bear for you.

Whatever your cross, manfully strive to take it up daily, and cheerfully bear it, following Jesus. You can taste no deeper cup of sorrow than that which pressed His lips long before that final cup of anguish inconceivable. There is no friendship, no love like the love of Jesus. No intense hungerings and thirstings for knowledge, no life throbs of deepest bodily or mental anguish, no efforts put forth for Him, no deprivations cheerfully endured because it is His will, but your Redeemer appreciates, and will help you till every shade of sadness has passed from your soul, and you can look up to the unclouded brightness and sing, "Though he slay me, yet will I trust in Him." "The cup which my Father giveth me, shall I not drink it?"—*Advance.*

## LITERARY NOTICES.

THE LADY'S FRIEND for August, published by Peterson of Philadelphia, has made its appearance with its usual promptness. It is an elegant Magazine and a universal favorite among the ladies.

SABBATH CARROLS: A new collection of music and hymns, prepared for the use of Sabbath Schools, by Theodore E. Perkins, author of "The Shining Star," "Sunday School Banner," "Golden Promise," etc. Published by Brown & Perkins, New York. In the preparation of this volume the chief aim of the author has been to secure

1. New hymns of the best possible Sabbath School quality, pervaded with an evangelical spirit.

2. To set those hymns to melodies which should best express their spiritual sentiment, and at the same time, be not only elevating in tone, but attractive to children, and easy of performance.

3. In addition to the above a collection of old, familiar hymns and tunes have been inserted in the latter portion of the book, comprising the standard Sabbath School collections of the age.

MEN OF OUR DAY, by L. P. Brockett, M. D., with forty-two steel portraits, Philadelphia, Cincinnati, Chicago and St. Louis.—Zeigler, McCurdy & Co., 1868.

There is no description of writing, seemingly so easy, yet really so difficult as the preparation of a good biography. Among the thousands who have attempted it within our own time, you could almost count the successful ones on the finger of your two hands, without going over them the second time. And as nothing is so dreary as a dull, poor biography, so nothing is more attractive than a good one. The author of this book must undoubtedly, we think, be counted among the successful biographers. His sketches are lively, varied, and yet accurate and thoroughly trustworthy. He has run over a wide field, sketching with great care, and life-likeness our principal generals, our leading senators and representatives, our most prominent governors and ex-governors, our great bankers and merchants, our philanthropists and reformers. Of the nearly sixty sketches in this volume of more than six hundred and fifty pages, we have found none that did not interest and instruct us. The portraits are excellent likenesses and admirably engraved. We know of no book more universally valuable to all classes of readers.

THE TABLE TALK OF MARTIN LUTHER.—Translated by Wm. Hazlitt, Esq., Philadelphia: Lutheran Board of Publication, 42 North 9th Street. Claxton, Remsen & Haffelfinger, 1868. Pp. 464.

Martin Luther was a remarkable man. He exerted a vast power in the religious world. He stands pre-eminent amongst those, especially, who were prominent in the great Reformation of the sixteenth century. To a great extent, he seems to have been the very soul and centre of the whole movement. Such a man would necessarily gather around him many warm friends and admirers. These would, in their several interviews with him, attractively listen to everything he said, and carefully treasure up such sentiments, as, at the time, made deep impressions on their minds. The present work is made up of fragments of his utterances, gathered and preserved in this particular way. They, accordingly, are pithy in their nature, and relate to a great variety of topics. Whilst some of them cannot be expected to find a response in every heart, the most of them embody truths which will not fail to be generally acceptable. They together form a rich treasure of practical and theological truths.

The publishers have rendered an important service to the Christian public, in furnishing them with this valuable work. The style in which it is gotten up does great credit to the taste and judgment of those, under whose superintendence it has passed through the press. Prominent amongst these are our personal friends, J. K. Shrylock, Superintendent of the Lutheran Book Establishments, 42 North 9th St., and James B. Rodgers, at whose establishment the mechanical part of the work was executed. We are pleased to learn that the book meets with an extensive sale, so that a second edition will soon be called for.

THE LIFE OF GUSTAVUS ADOLPHUS. By Rev. W. L. W. Heydenreich, Graduate of the University of France. Philadelphia: Lutheran Board of Publication, 42 North 9th Street. Claxton, Remsen & Haffelfinger, 1868. Pp. 130.

Gustavus Adolphus is a historic name. It occupies an especial prominence in the great German Fatherland where the achievements of him, who bore it, with their important results, were immediately witnessed and directly felt. Anything, therefore, connected with his history, must be clothed with interest and cannot fail to be generally acceptable. In this view the work before us must meet with a welcome reception.

Gustavus Adolphus was King of Sweden. He may, in a certain sense, be justly regarded as the Napoleon of the Reformation cause. He was piously educated, and early embraced the



## Local Items.

**SUNDAY SCHOOL CELEBRATION.**—A Union Sunday School celebration, in which three Sunday schools will unite, is announced to take place on the 22d August in Mr. Geo. Weiser's woods, Rev. J. Focht's charge about three miles from Selingsgrove on the opposite side of the river. Another celebration is announced at the Stone Church, (same charge) on the 15th of August. The Sunday schools anticipate a pleasant time and invite their friends to come and participate with them.

**DOMESTIC DYES** for dyeing all domestic goods. Forty different shades. All perfectly fast. For sale by  
**SHINDLER & WAGENSELLER.**

**A SPLENDID PIANO.**—Stepping into Salen's Music Store the other evening we were shown a most superb piano just arrived from the manufactory of Haines Bros., New York. It has a most beautifully polished rosewood case and an exquisite tone. Let those who desire to obtain a good and beautiful piano, melodeon or good sheet-music, call on Salem.

**Hall's Hair Renewer.** Mrs. Allen's Hair Restorer and Dressing; Leon's Electric Hair Renewer; London Hair Restorer; Webster's Hair Invigorator; Batchelor's Hair Dye; Kromer's Dye. For sale at the Drug Store of  
**SHINDLER & WAGENSELLER.**

**A NEW FIRM.**—Mr. D. Carey and Geo. Schure have purchased the property known as the Maine Mill, consisting of a large steam saw and planing mill and about 20,000 acres of timberland, some thirty miles up Penn's Creek. The mill has been doing a very prosperous business and we wish the new firm abundant success.

**IMPORTANT DISCOVERY.**—The Poulter's Friend, or Chicken Powder. For sale by  
**SHINDLER & WAGENSELLER.**

**IMPROVEMENTS.**—Our town is gradually securing all the conveniences of the city. The daily papers are carried to the doors of subscribers every morning; the dairy wagon comes every day at early dawn to supply us with rich cream and fresh milk; then comes Mr. List's baker wagon with fresh bread and cakes; and last though not least, street lamps have been put up in the bridge and on the principal corners of main street. Gas has not yet been regularly introduced, although it is sometimes strongly hinted that certain gentlemen about town make what is vulgarly called gas, in their conversations and declamations. Selingsgrove is certainly looking up. We need yet a good town school house, a town hall, and a market house.

**Peristaltic Lozenges,** a positive cure for constiveness, Piles, Dyspepsia, Headache, etc. For sale at  
**SHINDLER & WAGENSELLER'S Drug Store.**

**A PURCHASE.**—Mr. A. S. Schoch, has purchased the dwelling house in which he now resides from Col. A. C. Simpson, we understand, for \$2,150. The house has lately been repaired and put into first rate order. It is now a very neat and convenient dwelling and in close proximity to his place of business.

**NOW IS THE TIME TO PUT UP FRUIT.**—Spear's Fruit Preserving Solution, prevents the decomposition of all kinds of Fruit, and preserves them in a fresh and wholesome condition. For sale at the Drug Store of  
**SHINDLER & WAGENSELLER.**

**FOR RENT.**—The large room above the office of the American Lutheran used as a Photograph 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.

**HAIRNESS, 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.

**It answers the Purpose of all others.**

"I like the Grover & Baker Machine, in the first place, because if I had any other I should still want a Grover & Baker, and having a Grover & Baker, it answers the purpose of all the rest. It does a greater variety of work, and it is easier to learn than any other. I know three other ladies who have sold off other machines—sold at reduced prices—in order to get Grover & Baker, but recently, and they are very enthusiastic about their new machines."—Testimony of Mrs. Dr. Watts, of New York, before the Commissioner of Patents.

To the Weak, the Worn, and the Weary, the Editor of the Boston Recorder says: "We can most unhesitatingly recommend the Peruvian Syrup, a protected solution of the protoxide of iron, to all the weak, the worn and the weary, having richly experienced its benefits. It possesses all the qualities claimed for it by its proprietor."

**Anecdote of Dr. Rush.**

The Medical and Surgical Reporter states that, long before the temperance reform, a missionary from the West-Indies sought medical advice from Dr. Rush, and when a very unpalatable medicine was prescribed, the patient asked if he could not take a little 'good old Jamaica' with it.

"No, sir," the Doctor decidedly replied.

"Why, sir, what harm will it do?" demanded the West Indian.

## MARRIED.

At Sunbury, Pa., on the evening of the 29th of July, by the Rev. G. W. Hemperly, Rev. A. W. Leutz of Montgomery Station, to Miss Lattie A. Haas of the former place.

## LETTER FROM KANSAS.

I am now out at Waterville, Marshall Co., Kansas, the terminus of the Central Branch of the Union and Pacific Railroad, 100 miles west of Atchison, on the Missouri River. Improved land can be had here very cheap, and any amount of unimproved. Also, Government land, for which any one, by settling on 80 acres, will obtain a deed in five years, by paying \$15 when they file their intention of settlement.

Emigration is flowing in rapidly, and as we shall settle here, with a view to colonize—and a number of Lutheran families are preparing to come next Fall and Spring, and as we know of no place that presents such strong inducements to the poor, the rich, and to all kinds of business men, we hope to see quite a number of Lutheran families make this their future home. The country is fertile and healthy. Fruits thrive well—peaches are yielding plentifully this year, where the trees are of sufficient age. There is, also, a good saw and grist mill near here. I expect to be here four or six weeks, and then to return in October, to Le Clair, Iowa, to bring my family. Any person wishing further information may address me  
**F. R. SCHERRER.**  
Waterville, Kansas, July 13th, 1868.

—Willie Kaufman, of Norfolk parentage, only thirty-one months old, and unfortunately blind, recently gave a musical entertainment. He played accompaniments to several songs sung by his father, clearly and distinctly, giving abundant evidence that he was playing by ear, and not repeating a lesson previously taught. Since he was eleven months old, little Willie has evinced a decided musical taste, and when two years of age, could sing correctly bass, treble or alto, to fifteen familiar tunes. His little hands are too small to grasp a full octave, and he frequently uses his elbow to strike the keys beyond the reach of his fingers, but even with this disadvantage, he very seldom strikes a false note. The father of this prodigy is a musician of ability, by whom his son's talent will be carefully cultivated.

—Pastor Holzappel has left the most simple will on record; it is one line—"My soul to God, my body to the earth, and my money to our dear and dumb hospital." All the lawyers in Germany cannot break that will.

—On the evening of the Fourth, in the city of Buffalo, a rocket exploded in the spire of St. John's Episcopal Church, setting it on fire. Being out of reach of the fire-engines, the flames soon reduced the elegant structure to a blackened ruin, the walls only being left standing. It was insured for \$30,000. The loss is estimated at \$50,000.

—The Springfield (Mass.) "Republican," says a young man has been dissipating about that city who graduated at the Yale College Divinity School, and became pastor of one of the Brooklyn churches. An oil speculation, in which he made \$60,000, turned his head and ruined his morals. He made a large fortune by his operation, and has since been going on from bad to worse.

—Men must live alone. No one can fully share their troubles or their pleasures. Occasionally, urged by overness of curiosity and tenderness, taking the dearest ones we know by the hand, we gaze into their eyes beseechingly, sounding those limpid depths, to see if by reading the inmost soul we can discern there a mysterious thought and fondness answering to those so unspeakably felt in our own. But again and again we turn away; fall at last, we sigh with a long drawn breath, "Alas, alas!"

—Wm. Stearns, son of President Stearns, and a wealthy merchant of Bombay, has given \$30,000 to Amherst College.

—Kindness is the golden chain by which society is bound together.

—Wealth is not his who gets it, but his who enjoys it.

—The only way for a man to escape being found out, is to pass for what he is.

—To maintain a good character, you have to deserve it.

—It is easier to correct our faults than to conceal them.

—He who cannot live well to-day, will be less qualified to live well to-morrow.

**HALL'S VEGETABLE SILICIAN HAIR RESTORER.**

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.

**Itch! Itch! Itch!!!**  
SCRATCH! SCRATCH! SCRATCH!!!  
in from 10 to 48 hours.

Wheaton's Ointment cures the Itch. Rheum. Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Barbers Itch. Wheaton's Ointment cures Itch of the Head. Wheaton's Ointment cures Itch of the Feet. Wheaton's Ointment cures Every Kind of Humors like Magic.

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

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

**BRAHMA POOTRA FOWLS FOR SALE.**

The undersigned has a few dozen of Brahma Fowls for sale, which he will sell at \$3 per pair. Call at his house and see them. They are the best "Chicken to lay" in the country, and when grown weigh from 15 to 20 pounds per pair.

July 30-68 R. Z. SALEM. Selingsgrove, Pa.

## 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 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.  
West Winfield, N. Y., Dec. 10, 1860.  
Messrs. S. W. Fowle & 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. Amity, 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.

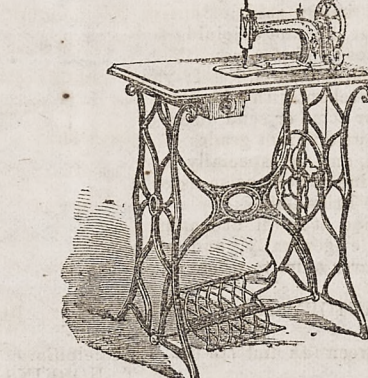
PETER SHAW.  
Prepared by Seth W. Fowle & Son, 18 Tremont street, Boston, and for sale by Druggists generally.

**A Positive Cure For Scrofula**  
In all its manifold forms.

J. W. HOBNER, Esq. of Parkersburg, West Va. writes to Dr. Anders, July 3, 1868, 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. DIMMORE, Proprietor,  
No. 36 Dey St. N. Y.

Sold by all druggists.



**OUR NEW FAMILY SEWING MACHINE!**

The superior merits of the "Singer" Machines over all others, for either family use or manufacturing purposes, are so well established and so generally admitted, that an enumeration of their relative excellencies is no longer considered necessary.

**THE NEW FAMILY SEWING MACHINE** which has been over two years in preparation, and which has been brought to perfection regardless of name, color or cost, and which is an advance presented to the public as incomparably the Best Sewing Machine in existence.

The Machine in question is Simple, Compact, Durable and Beautiful. It is quiet, light running and Capable of performing a range and variety of work.

never before attempted upon a single machine using either silk, twist, linen or cotton thread, and setting with equal facility the very finest and coarsest materials, and anything between the two extremes, in the most beautiful and substantial manner. Its attachments for hemming, binding, cording, picking, quilting, sewing, trimming, binding, etc., are novel and practical, and have been invented and adjusted especially for this machine.

New designs of the unique, useful, and popular folding tops and canvas cases, peculiar to the machines manufactured by this company, have been prepared for enclosing the new machine.

A faint idea, however, can at best be conveyed through the medium of a (necessarily) limited advertisement; and we therefore urge every person in quest of a Sewing Machine by all means to examine and test, if they can possibly do so, all the leading rival machines before making a purchase. A selection can then be made understandingly. Branches or agencies for supplying the Singer Machines will be found in nearly every city and town throughout the civilized world, where machines will be cheerfully exhibited, and any information promptly furnished. Or communications may be addressed to

**THE SINGER MANUFACTURING COMPANY,**

468 Broadway, N. Y.  
Philadelphia Office 810 Chestnut street.  
Schenectady and Boston are the Agents for this Machine in Selingsgrove, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them.

July 30-68m

## NEW ADVERTISEMENTS.

**S. M. PETTINGILL & CO.,**

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 our excellent hair oil—Cocaine.

It removes black spots, pimples, moth-patches, and all eruptions of the skin.

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

**YOUNG LADIES,** beware of the injurious effects of Face Powder and Washes. All such remedies close 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 the use of Face Powder and Washes. In four months the hair was grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use Cocaine, and has a little fear of her losing her hair.

**HELMBOLD'S EXTRACT SARSAPARILLA** cleanses and purifies the blood, invigorates the system, and purges out the humors that make disease.

**THOSE WHO DESIRE BRILLIANCE OF COMPLEXION** must purify and enrich the blood, which 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, Scald, and Skin, which so disfigure the appearance, purging the evil effect of mercury, and removing all faults, the remnants of disease, hereditary or otherwise, and is taken by adults and children with perfect safety.

Two Teaspoons, with one Teaspoon of 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 OF BUCHU** is the great diuretic. HELMBOLD'S Concentrated Extract Sarsaparilla is the Great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active that can be made.

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 approval in taste and odor, and immediate in their action.

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

The Teaspoons, with one Teaspoon of 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.

**CELEBRATED WALTER GRAPE.**

After twenty-five years' experience with the present tender and late varieties we know the Walter grape, and we have taken the most careful and successful steps to improve it. Its abundant sugar adapts it for raisins; it is a great grower and bearer, now contains 140 clusters of bloom; is very compact in cluster, 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 16-61, Pikesville, N. Y.

## ROOFING SLATE.

**JOHN GALT,** Wholesale dealer in red, purple, green and black roofing slate, 21 and 23rd streets, New York, and 56 Terrace, Buffalo, N. Y.

Send for circular before purchasing elsewhere. July 16-61.

**CHILDREN.**—All parents should understand that children's shoes, with metal tips, wear at least three times as long as those without. The metal wears out, and the shoe is ruined. The first edition is ordered in advance of its issue. The second edition of

**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 Dispersal, and has been 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. Sample copies sent for a limited time, postpaid, to any address, on receipt of \$1.

**ROOT & CADY,**  
July 16-61 67 Washington street, Chicago, Ill.

## 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 1y

## BURNETT'S COCAINE.

For Promoting the Growth of, and Beautifying the Hair,—and rendering it

Dark and Glossy.

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

**Loss of Hair.**  
Messrs. Joseph Burnett & Co.: I cannot refuse to state the salutary effect in my own aggravated case, of your excellent hair oil—Cocaine.

For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. By the advice of my physician, to whom you had shown your process of purifying the oil, I commenced its use the last week in June. The first improvement I noticed was 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,  
**SEAN R. FORD.**

## A Remarkable Case.

**EAST MIDDLEBORO', Mass. June 9, 1864.**  
Messrs. Burnett & Co.:

I send you a statement of my daughter's case, as requested. She will have been six years, if she lives, under the treatment of your Cocaine.

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 pain, burned her hair so badly that, in October, 1861, it all came off, and for two years after, her head was as smooth as her face.

The application of a friend's, the result was astonishing. She had not used half the contents of a bottle before her hair began to grow. In four months the hair was grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use Cocaine, and has a little fear of her losing her hair.

With respect,  
**WM. ENDY.**

**Burnett's Cocaine** is the best and cheapest hair-dressing in the world. It promotes the growth of the hair, and is entirely free from all irritating matter.

**JOSEPH BURNETT & CO., Boston.**  
Manufacturers and Proprietors.  
For sale by Druggists everywhere.

## 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. AND 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 in successful operation 150 miles of road, on both slopes of the Sierra Nevada mountains, including by far the most difficult and expensive portion of the whole. They have also an unprecident force, extending the track into the Salt Lake Basin, the middle of which will be reached in Autumn making more than 330 miles in operation. Several important tributary Branches and connecting Roads are projected and now being built, and the prospect is fair that the continuous

**Through Line Across the Continent** will be completed early in 1870, or about two years from this time.

The Net Earnings from Local Business merely, for the past year upon less than 100 miles, operating under temporary disadvantages, amounted to \$1,087,901, in gold, over the operating expenses; and the Gross Earnings for the first Quarter of the current year were 50 per cent. greater than for the same period in 1867. It is estimated that the Net Earnings for 1868 will reach \$1,500,000, which, after deducting interest payments, (estimated at less than \$1,000,000), are applied to construction purposes. Besides further Subscription to the Capital Stock, and other Resources, the Company will be receiving from the United States Government its 30-year Six per cent. Bonds, at the rate of \$32,900 mile, and are therefore enabled to carry forward the enterprise with the utmost confidence and vigor.

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of any such advance will be filled at present price. We receive all classes of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit, and keep the principal of their investments equally secure.

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

## FISK & HATCH.

FINANCIAL AGENTS OF THE C. P. R. R. CO.  
No. 5 Nassau Street, New York.

Offices of the Company,  
No. 54 William Street, New York,  
Nos. 56 and 58 K St., Sacramento, Cal.  
Sold by BOWEN & FOX, Special Agent,  
No. 13 Merchants' Exchange, Phil.

**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-Ten Notes converted into the New Five-Ten Notes, 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. 61.

\$10 a Day for all—Stencils Tool Samples free Address A. J. FULLAM, Springfield, Vt. July 10-61

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

**MASON LANG,**  
July 16-61 94 Columbia St., N. Y. City.

**A VALUABLE GIFT.**—80 pages. Dr. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Free, by mail. Address Dr. S. FITCH, 714 Broadway, N. Y. ap23 7ms

**HAVE YOU SENT FOR THAT CASE OF Humphrey's Homeopathic Specifics?**

And if not you need it every day, or may need it any hour! That fever, or croup, or cough, or rheumatism, piles or colic may come any day, and it will cost you more in time, suffering in money, five fold, than the cost of the case, to do without it. Send, or go at once, to get it, and you will have no reason to regret it. Forwarded is forwarded, preparation is preservation—in this case.

The price is only \$10.00, all complete with book of directions, and will be sent to any address in the state on the receipt of the money. Address, Humphrey's Specific Homeopathic Medicine Co. 562 Broadway, New York. July 23, 61.

## 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. July 16-61.

**A NEW REMEDY IN CONSUMPTION.**—A Physician who had consumed for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only physician who has used it in his own person, or who has any knowledge of its virtues; and he can ascribe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but despair and the extinction of all hope of recovery, together with a want of confidence in all others induced him to hazard the experiment. To those suffering with a disease of the Lungs he proffers a treatment he confidently believes will eradicate the disease. Price \$1.50 per bottle or \$8 a half dozen, sent by express. Send for circulars or call on  
**Dr. E. ROYSTER JACKSON,**  
No. 250 North Tenth street, Philadelphia.  
may 28 1868 1y.

**J. S. NEWMYER, Pres. G. H. ANDERSON, Sec. J. N. SHALLINGER, Supr.**

## TWIN CITY SLATE MINING AND MANUFACTURING CO.,



## Children's Department.

### THE DIFFERENCE.

Some murmur when their sky is clear,  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.  
And some with thankful love are filled,  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

In palaces are hearts that ask,  
In discontent and pride,  
Why life is such a dreary task,  
And all good things denied?  
And hearts in poorest huts admire  
How love has its aid  
(Love that not even seem to tire)  
Such rich provision made.

### The Little Girl's Penny.

Some time ago I read a story which, as many of my little readers may not have seen it, I will give it in my own words.

A box was about to be filled to go to a missionary in India. A teacher mentioned it to her class on the Sabbath, hoping that some of her scholars would be sufficiently interested to supply something. One little girl wanted very much to give her teacher something for the missionary box, but she was poor and had only one penny. This she determined to give. What could she buy with it, she asked herself many times. She thought at last of a tract. She bought it and brought it home, and before carrying it to her teacher, she knelt down and asked God to send his blessing upon it.

It was put in the box and sent to India. The wife of the missionary to whom the box was sent had young children among her pupils. He remained at the mission until he learned to read, and then went to his home among the mountains of Burma. Before leaving, the teacher gave him some books and tracts, and among them the very tract bought with the little girl's penny. God blessed it to his soul. He gave up his idol worship. He gave his heart to Jesus, and went home to tell his friends what a precious Saviour he had found. Many came to hear him speak, and to many the message was good tidings of great joy. A missionary was sent to them; the people flocked to hear him; a church was built and fifteen hundred persons turned from the worship of their dumb idols to the service of the living and true God.

If a single penny, with the blessing of God, can accomplish so much, what boy or girl would not be willing to practice a little self-denial, if by so doing, something might be saved with which to serve Jesus?

### THE LITTLE DRAWER.

'Where did you get your orderly habits?' I asked of a lady who never had to waste a moment in hunting for things out of their place.

'When I was four years old,' she answered, 'mother gave me a little drawer to put my clothes in. (Make it your business, my dear child, she said to keep that drawer neat and tidy. Let me never find it in disorder.'

'Once she sent for me to come home from a party of little girls, in order to put away a pair of stockings carelessly left on the floor; and I used sometimes to think mother was hard on me; but now I see I owe my good habits to the care I was made to take of that little drawer when I was four years old.'

You see how early habits are formed. It is never too soon to begin a good one.

A BEAUTIFUL INCIDENT.—A gentleman relates that many years ago he was on a visit to the Isle of Man, and during his walks he strolled into the quiet church-yard, where repose the bodies of many a faithful and humble Christian. Near a grave in a corner of the church-yard he noticed a lady with a little girl (the latter about twelve years of age), to whom she was relating the story of the Dairyman's Daughter, who remains lay beneath their feet. As the lady proceeded with the narrative, he observed the little girl lift up her eyes filled with tears, and heard her say that she would try and be as good as the Dairyman's Daughter had been. After planting a beautiful lily on the grave, they walked slowly away. The gentleman, upon making inquiry, found that the lady was the Duchess of Kent, and the little girl her daughter.—The latter is now Queen of England.

### A Curious Prayer.

The Syracuse Star is responsible for the following:

'In the State of Ohio there resides a family consisting of old man by the name of Beaver, and his three sons, all of whom are hard 'pecks,' who had often laughed to scorn the advice and entreaties of a pious, though very eccentric minister who resided in the same town. It happened that one of the boys was bitten by a rattlesnake and was expected to die, when the minister was sent for in great haste. On his arrival he found the young man very penitent, and anxious to be prayed with. The minister calling on the family, knelt down and prayed in this wise:

'O Lord! I thank thee for rattlesnakes; we thank thee because a rattlesnake has bit Jim. We pray thee to send a rattlesnake to bite John; and, O Lord! send the biggest kind of a rattlesnake to bite the old man, for nothing but rattlesnakes will ever bring the Beaver family to repentance!'

### The Good Little Boy.

Some sailors were trying to teach a good little boy to swear and drink rum. They tried and tried hard, but all in vain. At last one of the sailors said, 'We might as well give it up; we cannot spoil that boy, he is chook full of the Bible.'

That's it. Fill the heart-hive with honey, and there will be no room for chaff and filthy words.

—Practice what you learn of spiritual truth, or the light communicated will be withdrawn.

'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.

### EDITORIAL NOTICES.

'Mr. Evans understands the business thoroughly and is well qualified to give advice in regard to it.'—Boston Journal.

'Affords many valuable suggestions to advertisers. In all our transactions with Mr. Evans, covering a period of several years, we have found him uniformly reliable and trustworthy.'—Boston Congregationalist and Recorder.

'Evans, the well known advertising agent, has just issued a Hand-Book, which is both a directory and a treatise on advertising. It gives a list of pretty much all the papers of account in the country, together with wise hints and suggestions as to the best manner of advertising. Mr. Evans is a live man and does business in a live way.'—Boston Post.

'Neat and useful manual. It contains a judicious selection of papers available for advertising in. Mr. Evans is a prompt man and a faithful agent with admirable facilities for the transaction of business.'—York (Pa.) Republican.

'Mr. Evans has carefully studied the business of advertising, and his manual contains useful hints on this subject.'—Homer, N. Y. Republican.

'Will be found of permanent value to the advertiser using public.'—Quincy, Ill. Whig.

'Mr. Evans is one of the most energetic, reliable and accommodating agents with whom we have had to deal, and we are consequently recommending him to our brethren of the press as a gentleman in every way worthy of their confidence.'—Baltimore Record and Farmer.

'It contains a list of the most desirable advertising mediums in the United States. Those desiring to advertise extensively will do well to consult its pages.'—Flushing, L. Island, Times.

'It will be found to be a seasonable production, and prove of permanent value to the advertising public. Mr. Evans's agency represents the best newspapers in the country. He is prompt, efficient and honorable in all his business transactions, and with publishers he fulfills his contracts to the letter.'—Hingham, Mass. Journal.

'Mr. Evans has transacted business with us for many years, and we have always found him reliable in his statements and prompt in his payments.'—N. Y. Home Journal.

'It is a valuable little book to all business men.'—Gloucester, Mass. Advertiser.

WANTED—AGENTS—\$75 to \$200 per month, everywhere, male and female, to introduce the Genuine Improved Common Sense Family Sewing Machine. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price, only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the Elastic Lock Stitch. Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing. Now ready, the 50th thousand of this Low Cost; the Democratic History of the War. TRIST & CO., Publishers, 654 Broadway, N. Y.

GRANT AND COLFAX.  
AGENTS WANTED FOR J. T. Headley's Life of Grant. Also, the Life of Colfax, with a steel portrait. Price 25c. Given with every copy of Grant. The National Hand Book of Facts and Figures, just issued, is the book for the times. Sent for \$1.00. Now ready, the 50th thousand of this Low Cost; the Democratic History of the War. TRIST & CO., Publishers, 654 Broadway, N. Y.

ELMIRA FEMALE COLLEGE.  
This fully chartered College offers superior advantages for the most extensive and thorough education for young ladies, in any of our cities. The College, Belle, Academic or Medical departments. Terms moderate. Send for a circular, to Rev. A. W. Cowles, D. D., President, Elmira, N. Y.

TO HOUSEKEEPERS!!!  
PYLES'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. Theodore Tilton, D. D.  
Rev. Stephen H. Tyng, D. D.  
Rev. Thomas A. Arthur, D. D.  
P. T. Barnum, Esq.  
Editors of the Independent.  
Editors of the Evangelist.  
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. 860 Washington Street,  
June 25—12w corner Franklin St.

INVENTORS wanting Patents, send for Circulars to DODGE & MUNN, 482 7th St., Wash'ton, D. C.

GALE'S  
COPPERSTRIP FEED CUTTER  
For hand or horse power acknowledged the Fastest, Easiest, and every way Best in use.  
For sale by J. R. DODGE & CO.,  
Dealers in Agricultural Implements, etc.,  
No. 197 Water street New York.  
Send for illustrated circular. may14-3m

RESTORE YOUR BEAUTY.  
Hollow cheeks, emaciated forms, dark circles under the eyes, pimples, &c., cured by the use of VITALIZER. Was never known to fail. However thin you are, the Vitalizer will cause the hollow cheek and shrunken form to fill up with beautiful flesh, restoring beauty of form and color. It is harmless. Satisfaction given, or money refunded. \$1.50 per box, sealed, by mail. Address, WM. POWELL & CO.,  
L. Box 15, Troy, N. Y.

## Great Excitement!

### Spring Opening!!

### A Great crash!!!

### IN CLOTHING.

Bargains are to be had at the firm of  
**CAVENY & AUER.**

**CHEAP CLOTHING STORE.**

Their stock has been selected with great care, and at greatly reduced prices, so that they are prepared to sell their goods cheaper than the cheapest.

Their stock consists of a Large and Well Selected assortment of men and boys clothing. Men's fine black suits, best Tiger and Harris suits, suits of all kinds, shawls, business coats, common coats, pants and vests a large assortment. Men and Boys' suits, coats, pants and vests. They have the best stock of men and boys' wear and straw hats ever offered in Selingsgrove.

Notions of all kinds. Boots and Shoes in variety. Their stock of Ladies and Misses Shoes, is the best ever brought to Snyder county, which they are disposing of 15 per cent. cheaper than any store in town.

The public are respectfully invited to call and examine their goods before purchasing elsewhere. Remember the place, Main street, Selingsgrove, Snyder county, Pa., opposite Shindel & Wagenseller's Drug Store. ap23/08 ly

Groceries, Flour and Provisions.

The undersigned would announce to the citizens of Selingsgrove and vicinity, that he has again received a fresh supply of fine family groceries consisting in part of  
Sugar, Coffee, Syrup,  
Molasses, Teas, Chocho,  
pure spices of all kinds,  
Baking and soap sodas,  
Saponaire, soap, &c.  
Also, Glass, Stone and Queensware,  
Lamps and Coal Oil,  
Dried fruit of all kinds,  
Crackers and Cakes,  
A large assortment of Notions,  
A large lot of fish brought before the late advance in prices. Wood and Willow Ware.

The Best Family Flour Constantly on Hand, all of which will be sold cheap for cash, or exchanged for produce. Whilst I am thankful for past favors, I would respectfully solicit a continuance of the same.

I am Agent for THE First class Insurance Companies. Applications respectfully solicited and promptly attended to. H. E. MILLER.

**NEW STORE!!**  
**SCHOCH & BRO.**  
Have just opened their  
**SPLENDID NEW STORE,**  
Opposite the Bank, where they will sell all kinds  
**DRY GOODS, NOTIONS,**  
**QUEENWARE, GROCERIES,**  
**HARDWARE, SALT, FISH, &c**  
FOR  
**CASH OR PRODUCE.**

Thankful for past favors, we kindly solicit the patronage of our friends in the future.  
Selingsgrove, April 18, 97—ly&

**THE LAST CROWN SUCCESS.**  
**McS.A. ALLEN'S**  
**IMPROVED**  
**HAIR RESTORER**  
**FAVORITE**  
**HAIR DRESSING**  
New style in one bottle  
will quickly restore Gray Hair to its natural color and beauty, and produce luxuriant growth. It is perfectly harmless, and is preferred over every other preparation by those who have a fine head of hair, as well as those who wish to restore it. The beautiful gloss and perfume imparted to the Hair make it desirable for old and young.

For sale by all Druggists,  
DEPT. 109 GREENWICH ST., N. Y.  
**PRICE ONE DOLLAR**

**MUSIC STORE.**  
Injuries or discolors no clothes, don't need taking in, will last a life time, for weather don't affect it. 3 cents per foot. For further information apply to  
SAMUEL BURKHART, Agent,  
Selingsgrove, 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.,  
Hingrove, 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 Milton, generally known by the name of the "Bridle 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 be used for any purpose, such as draining, or for any other use. They are also 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 be used for any purpose, such as draining, or for any other use. They are also 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 be used for any purpose, such as draining, or for any other use.

Violins, Sheet Music, &c.  
We always keep on hand, different styles of violins, prices varying from \$5 to \$20. We also have the best French Accordeons, Bass violins, Fifes, Flageolles, Flutes, Guitars, Banjos, Clarinets, the best violin strings, violin bows, violin boxes, pegs, tail pieces, bridges, rosin, &c., at reasonable prices. Sheet music and music books—can be had at our store. Teachers of music supplied at the usual discount. Music sent post-paid on receipt of retail price.  
Special attention paid to tuning and repairing Pianos and Melodeons. Second hand instruments taken in exchange for new ones. Call at our music store to witness our very neat and accurate work. We have no secrets in his practice. ARTIFICIAL EYES inserted without pain. No charge for examination. nov14 ly

**SALEM & BROTHER.**  
Selingsgrove, Snyder County, Pa.  
July 9 97 ly

## DOTY'S CLOTHES WASHER.

Extract from Report of Farmers' Club,  
New York, 1867.

'WASHING MACHINES.—William D. Doty, born, 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 been generally proved to be failures that I am afraid of throwing away my money upon one."

'SOLON ROBINSON, who 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.'

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

## ROOFING.

Roofing in rolls, ready to be laid down.  
Roofing costing much less, and more durable than tin.  
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,**  
may14-3m 81 Maiden Lane, New York.

## PHILADELPHIA & ERIE R. ROAD

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

**Elegant Sleeping Cars**  
On All Night Trains.

On and after MONDAY, MAY 11th, 1868, the Train on the Philadelphia & Erie Railroad will run as follows:

**WESTWARD.**  
MAIL TRAIN leaves Philadelphia 11 15 p. m.  
" " " " " " 8 50 a. m.  
ERIE EXPRESS leaves Philadelphia 12 noon  
" " " " " " 6 40 p. m.  
" " " " " " 10 05 a. m.  
ELMIRA MAIL leaves Philadelphia 8 00 a. m.  
" " " " " " 4 15 p. m.  
" " " " " " 7 45 p. m.

**EASTWARD.**  
MAIL TRAIN leaves Erie 11 00 a. m.  
" " " " " " 12 00 m.  
ERIE EXPRESS leaves Erie 7 10 a. m.  
" " " " " " 7 40 p. m.  
" " " " " " 9 58 a. m.  
" " " " " " 5 00 p. m.

Mail and Express connect with Oil Creek and Allegheny Railroad. Baggage checked through.  
General Superintendent.

**NORTHERN CENTRAL RAIL ROAD.**  
On and after May 11, 1868, trains will leave Sunday as follows:

**LEAVE NORTHWARD.**  
5 47 a. m.—Daily to Williamsport Daily, (except Sunday), to Buffalo, Niagara Falls, Susquehanna, Rochester, Elmira, and Albany.  
8 51 p. m.—Daily, (except Sunday), to Elmira and Buffalo via Erie Railway from Elmira.  
6 25 p. m.—Daily (except Sundays) to Williamsport.

**LEAVE SOUTHWARD.**  
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 9 00 p. m., Philadelphia 4 50 p. m.

J. N. DUBARRY, Agent, Harrisburg, Pa.  
ED. S. YOUNG, Gen. Pass. Agt., Baltimore, Md.

**HELP IN THE FAMILY.**  
A Large Assortment of  
Notions, Trimmings,  
Buttons, &c., &c.  
Hardware, Groceries, Queensware,  
Carpet, Oilcloths, Hats & Caps,  
Furs, Boots & Shoes, Leather,  
Silk Findings, Wall Papers  
in endless variety.

The public are respectfully invited to call and examine his stock before purchasing elsewhere.  
Selingsgrove, Nov. 7, 1867. W. F. HOKBERT.  
Country produce taken in exchange for goods.

**Peninsula 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, 1868.**  
The Passenger Trains of the Peninsula 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 4 00 a. m.  
FAST LINE leaves Harrisburg daily (except Sundays) at 5 10 a. m., and arrives at West Philadelphia at 6 35 a. m.

**MAIL TRAIN, with connection from Harrisburg, will leave Harrisburg daily (except Sundays) at 2 20 p. m., and arrives at Philadelphia at 3 55 p. m.**  
DAY EXPRESS leaves Harrisburg daily (except Sundays) at 12 20 p. m., and arrives at West Philadelphia at 4 00 p. m. Dinner at Harrisburg.  
CINCINNATI EXPRESS leaves Harrisburg daily at 9 25 p. m., and arrives at West Philadelphia at 12 5 a. m. Supper at Harrisburg.

**HARRISBURG ACCOMMODATION** leave Harrisburg daily (except Sundays) at 4 10 p. m., and arrive at West Philadelphia at 12 20 p. m. This train has no connection with the West.  
**LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 7 30 a. m., and arrives at Lancaster at 10 20 a. m., connecting with Lancaster Train east.**

**WESTWARD.**  
ERIE FAST LINE west, for Erie, leaves Harrisburg daily (except Sundays) at 4 20 p., arriving at Erie at 6 05 a. m.  
CINCINNATI EXPRESS leaves Harrisburg daily (except Monday) at 12 15 a. m., arrives at Altoona, 4 47 a. m., and arrives at Pittsburg at 9 20 a. m.

**BALTIMORE EXPRESS** leaves Harrisburg daily (except Sunday) at 2 35 a. m.; arrives at Altoona at 7 55 a. m.; takes breakfast and arrives at Pittsburg at 1 10 p. m.  
PHILADELPHIA EXPRESS leaves Harrisburg daily at 3 30 a. m., arrives at Altoona at 8 20 a. m.; takes breakfast and arrives at Pittsburg at 1 30 p. m.  
FAST LINE leaves Harrisburg daily (except Sunday) at 4 15 p. m., arrives at Altoona at 8 50 p. m., takes supper, and arrives at Pittsburg at 1 30 a. m.

**MAIL TRAIN** leaves Harrisburg daily (except Sunday) at 1 15 p. m., arrives at Altoona at 7 25 p. m., takes supper, and arrives at Pittsburg at 1 30 a. m.

**EMIGRANT TRAIN** west (to which a First Class Passenger Car is attached for the accommodation of local travel) leaves Harrisburg daily (except Monday, at 7 00 a. m., arrives at Altoona 2 00 p. m., takes breakfast and arrives at Pittsburg at 9 40 p. m.

**DILLERVILLE ACCOMMODATION** west leaves Harrisburg daily (except Sunday) at 2 53 p. m., leaves Mount Joy at 3 32 p. m., and arrives at Harrisburg at 6 00 p. m.

**SAMUEL A. BLACK,**  
Supt. Middle Div. Penn. R. R.,  
Harrisburg, Apr. 30, 1868. ap27-dtf

## GROVER & BAKER'S

FIRST PREMIUM  
ELASTIC STITCH  
FAMILY  
SEWING MACHINES.

495 Broadway, New York.

**POINTS OF EXCELLENCE.**  
Beauty and Elasticity of Stitch.  
Perfection and Simplicity of Machinery.  
Using both threads directly from the spools.  
No fastening of seams by hand and no waste of thread.  
Wide range of application without change of adjustment.  
The seam retains its beauty and firmness after washing and ironing.  
Besides doing all kinds of work done by other sewing machines, these machines execute the most beautiful and permanent Embroidery and ornamental work.

The highest premiums at all the fairs and exhibitions of the United States and Europe have been awarded the Grover & Baker Sewing Machines and the work done by them, wherever exhibited in competition.

The very highest prize, The Cross of the Legion of Honor, was conferred on the representative of the Grover and Baker Sewing Machines, at the Exposition Universelle, Paris, 1867, thus attesting their great superiority over all other Sewing Machines.

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