

THE AMERICAN LUTHERAN

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

Selinsgrove Pa., August 20, 1868.

Muncy and Hughesville.

We enjoyed a very pleasant visit last Saturday and Sunday to the above named places, two thriving towns in Lycoming county about five miles apart. There is a flourishing Lutheran congregation under the pastoral care of Rev. Sharrett. We were most kindly received and hospitably entertained in the house of our old friend, Father John Hill, and we also met a few of our old acquaintances and school mates. We preached in the morning in Hughesville and in the afternoon at Muncy, both times to well filled houses and attentive audiences. We are also under obligations to brother Rishel and Son for kindness shown.

Perhaps no single congregation in the church has furnished more ministers and minister's wives than the Hughesville congregation. Out of the two Stock families five sons have entered the ministry and one the medical profession. Of the Hill family one son is a Lutheran minister, two are physicians, and four daughters were married to Lutheran ministers. The Hughesville church, since toward supplying the churches with ministers and minister's wives. Rev. Sanders, Evans, Dimm, Born, and the editor of the AMERICAN LUTHERAN are the names of other Lutheran preachers who came from the region round about Muncy and Hughesville. Blessed be the mothers that bore them.

A Negro a Lutheran Preacher.

Out of the proceedings of the Synod of North Carolina we extract the following: "Three candidates for the ministry were licensed, and three other young men received as students of Theology. Among the applicants for license was a colored man. His application was submitted to a special committee, with instructions to license him if they found him qualified. The committee afterwards reported favorably, and that consequently his request was granted."

This is said to be the first colored Lutheran preacher in this country, but there are a few colored Lutheran congregations in the South. Our readers will also see from a communication of Dr. Ziegler in this paper, that Albert Bridges, a young African is at present pursuing his studies at the Miss. Institute with a view of preparing himself for the ministry in African Mission.

A Returning Prodigal.

Our readers probably remember that a few years ago, two or three symbolical Lutheran preachers went over to the Roman Catholic church, which at the time created considerable interest. Among those was a certain C. A. Brandt, who had distinguished himself by the publication of a number of books, nearly all in the interest of Symbolical Lutheranism. He belonged successively to the Synod of Pennsylvania, and the Joint Synod of Ohio which latter body finally excommunicated him on account of some bad conduct. He then joined the Roman Catholic church where for a time he made considerable noise, and was appointed editor of one of their church papers. The following extract from the Lutheran Standard in relation to him, will doubtless interest our readers:

"There was, years ago, in connection with the Lutheran Church a man by the name of C. A. Brandt, who was pastor of congregations belonging to that church. For some time he was a member of our Ohio Synod, in which he became pretty well known as a bold bad man, and from which he was accordingly expelled. For awhile he tried, notwithstanding this, to secure a livelihood as a Lutheran minister, by fair means or foul, but met with little success. Then he 'turned up' as a Romish lecturer, doing great feats against the Church as a Romish convert, and rendered wild by Romish praise. He subsequently became editor of a violent Romish paper in Buffalo. And now we read in the Luthersche Herald over his signature a renunciation of Romanism and an earnest warning against the Romish whore, whose carresses he enjoyed for a season, but whose wicked wiles he has learned to understand. Recanting all that he has said and written against the Lutheran church he proposes to spend the rest of his days in proving, by laboring for the truth as our church confesses it, that his repentance is sincere.

We refer to this matter not only because the case of Mr. Brandt made considerable noise and our readers may be supposed to feel some interest in his career, but also because it furnishes a solemn warning against the frivolous hankering after the pomp and ease with which Rome is endeavoring to entice unwary souls into her miserable bondage. He must have fallen deeply indeed who, having been fed by the bread of heaven as it is supplied in the Ev. Lutheran Church, is willing to exchange it for the husks which Rome offers. We would hope that Mr. Brandt is truly converted now, and although his career until him for the pastoral office, the Lord will find use for him if he is willing to be used."

—We direct attention to the advertisement of Geo. B. Foster, Manufacturer of Artificial Legs.

LIGHT.—Public attention is invited to "Household Gas Machine" adv. in this issue by David Jones, Philada. This Machine commands itself to public favor.

POOL-WATERS.—It is truly excellent what you say of not waiting at the pool. Be assured that many render the method of setting out on the business of Christianity so mystical and so separate from human agency, and so scrupulously remote from all that man can or will do in the matter, as absolutely to discourage him even from going to the pool, even from opening his Bible, even from directing his thoughts to the subject of it, even from hearing what Christ has got to say to him, and turning to its obvious application and purpose the plainest and most palpable of his requirements.—Dr. Chalmers.

Great Awakenings.

The Galaxy for September contains an article under this head, from which we make the following extract: "The year 1857 was a year of financial distress and wide spread ruin to the mercantile world. In August of that year the Ohio Life and Trust Company collapsed, and many more found they had built up heaps of sand which were suddenly swept away from under their feet, leaving them prostrate. The distress arising from the ruin of prosperity is probably more poignant than actual hunger, when it does not reach starvation; who, except those who have felt it, can describe it?"

It was in October of this year that Mr. Lamphier, a missionary of the Dutch Reformed church, thought, in his own heart, that an hour of daily prayer would bring consolation to afflicted business men. He proceeded in his small way, to make his thought a fact. He invited a few to meet in the consistory of the church in William street; three persons came, and they prayed. The next meeting was of six, the next of twenty. But a few weeks saw a crowd of anxious and earnest men, assembled on every Wednesday at the hour of noon, in the upper room of this old church. Bear it in mind that these were men, hard business men, not sentimentalists, men who all their lives had been dealing with cotton and molasses and iron and stocks; men who had believed in the gospel of hell. They were on their knees, and among them were those whose lips were unsealed, out of whose mouths came strange, unaccustomed words of longing and prayer.

This influence spread, and in a few days the passages were crowded, so that they could not get in. Then the Methodist church in John street, and the Reformed Dutch church in Fulton street were opened daily. The hour of noon struck, and crowds were seen thronging the lately neglected aisles; crowds marked by what? Not those who came to see a fine spectacle, to hear entrancing music, to listen to eloquent sermons; not at all; but simply to hear some earnest soul pour forth the burning longings of his heart; longings for communion, for acceptance, for blessedness, for salvation. Two often these are formal, canting words, which mean almost nothing, and they fall upon stony ground, ears filled with other sounds. Now it was not so; a strange influence went forth with them; men heard, they heeded; poor as the words too often were, they seemed radiant with a kind of holy light which caused them to glow and burn and warm; so that men heard them and pondered them, and, indeed, made them tapers to light up within their own souls the fires which had so long lain dark and smouldering.

The fires spread, and, indeed, started up spontaneously. The merchants of Chambers street went to Mr. Burton (March 1858), and proposed to hire his theatre "What for?" "For a prayer meeting." "A w-h-a-t?" "For a prayer meeting." Burton was a rough man, not used to the praying mood; but he not only leased them his theatre, he asked them to pray for him. For an hour before noon the crowd began to assemble, so that by twelve o'clock the house was packed from pit to gallery, with such a crowd as was never seen in that theatre before; carriages lined the streets, and of ten as many as fifty clergymen were present to join in the exercises.

Noonday prayer meetings were now held all through the winter at various points, at Centre street near the Tombs, at Duane street, at Greenwich street; at many other places near the business centre of the city. Not only came merchants to spend their hour of noon here, but mechanics stole half of their dinner time to come; and over the city this thing went on. Various agencies set themselves to work; energetic business men, energetic aldermen even, organized themselves into a "fly ing artillery," and went from place to place, from church to church, all over the town, to move forward or initiate this surprising work. The firemen held prayer meetings, so did the policemen. But not only were these set policies for public prayer, in printing offices and other places where were large numbers of workmen, impromptu prayer meeting were organized, and it is doubtful whether under heaven ever was seen such a sight as went on in the city of New York in the winter and spring of 1857-8.

Brooklyn followed, and, soon, indeed, led; so that a weekly bulletin of the places for midday prayer was posted at the ferry landings, at the railroad offices, and at other public places.

We now come to another fact in this curious history. It is this: that from New York as the centre, the mysterious influence spread abroad until it penetrated all New England in the East, southward as far as Virginia and even beyond, westward to Buffalo, Cincinnati, Chicago, St. Louis; and in every great town and small town the thing went on, in open day and now at various hours of the day. Those who could not come at noon came in the morning, and those who could not come at morning came at evening.

In Philadelphia, over three thousand met daily in Jaynes hall, at the hours of noon. In Cleveland, two thousand met daily, in the morning, on the way to their business. In Chicago, assemblages of more than two thousand met daily at midday; and so it went on, until it became literally true that there was a line of prayer meetings all the way from Omaha to Washington city. Even the Unitarians of Boston, fastidious and conservative as they are reputed to be, held meetings like the rest. But many may say, "But all this subsided, and men went on as before; and was nothing accomplished?"

Who can tell what was accomplished? It is possible only to give a few of the statements made at the time, which seem worthy of credit.

In the Newark Advertiser was a statement, based upon answers to inquiries made to various ministers of churches, which said that in that town were some twenty-eight hundred hopeful conversants. In Cleveland, eight

hundred persons have recently been received into the evangelical churches. In the Congress street Methodist church, (Detroit) over one hundred and forty conversions have taken place. A man in Bath converted his bar-room into a place of prayer.

Now this went on all over the land, and thousands, perhaps hundreds of thousands, were converted to a religious life. Members of churches were multiplied, and, for a time at least, men and women forgot their earthly and sordid desires, and were moved by heavenly hopes. What number fell away and went back to earthly and sordid pursuits it would be impossible to say; doubtless it was large. But surely a large number also remained, and led a new life.

The peculiarity of this 'Revival'—and it is a striking one—is that it was a spontaneous movement; there was no machinery, no preaching, no shouting, no sensuous appliances, no appeals to fears. It may be said, that there was a peculiar influx of divine spirit, and that the Spirit of God swept over the earth."

Conversation in the Sanctum.

Between Peter, John and James.

John—(Opening a letter and reading it with a sad countenance) I am always sorry to receive letters requesting us to discontinue the paper. If the person is too poor to pay for a church paper, then I think it is a great pity that we have not a fund to send the AM. LUTHERAN free to such as would like to read it and cannot afford to pay for it; and if they are able to pay for it and discontinue, then I think it is a greater pity still, for there must be something wrong in the heart of that professed christian who feels so little interest in his church that he gives up his church paper.

Peter—What you say is all very true. But what is the occasion of these melancholy reflections?

John—I have just received a letter from an apparently very intelligent and pious man, who wishes us to discontinue the paper, without assigning any reason for this request. How politely he writes? (Reads.)

EDITORS AMERICAN LUTHERAN:—You will please observe that my paid subscription to your paper expires with the first or second issue in advance of this date, at which time you will please discontinue the paper to my address. Your attention will oblige

Respectfully Yours.

James—I would like to know the reason why this man wants to stop our paper.

Peter—It might be useful to know his reason, for if the fault lies in the paper, we ought to know what it is, so that if possible, we might remedy it. John, suppose you write to him and ascertain his reason for discontinuing the AMERICAN LUTHERAN.

John—(Begins to write a letter, while Peter and James keep up a desultory conversation. When the letter is finished he remarks) I will read to you what I have written.—(Reads.)

OFFICE OF THE AMERICAN LUTHERAN.
Selinsgrove, Pa., Aug. 19, 1868.

DEAR SIR:—We have received your polite letter in which you desire us to discontinue the AMERICAN LUTHERAN, for which we are very sorry, for we desire not only to obtain as many new subscribers as possible, but we would also like to retain all the old ones. We sometimes receive requests to discontinue the paper from persons who are too poor to pay for it, or to ignorant to appreciate it, or too worldly minded and stingy to read it; but from the tone of your letter, we take you to be a different kind of a man, and we believe that none of the above reasons influenced you. You would therefore confer a favor upon us by giving us the true reason, and if the fault lies in us or if there is a defect in the paper which we can remedy we will do all in our power to remove all real objections. We are laboring to make the AM. LUTHERAN acceptable, instructive and edifying to all true christians, and especially to all American Lutherans. You would therefore confer a real favor upon us, and we trust also promote the interests of religion by complying with this request.

Hoping soon to receive a favorable answer we remain yours truly, &c.
Peter—That's a good letter, and you may send it off in this form.
John—Here is another letter of quite a different tone, (Reads.)

Waterloo, (Janada Co., Pa., Aug. 1868.)
DEAR SIR:—Enclosed please find \$5.00 of which \$2.00 is to pay Jacob Allison's subscription, and \$2.00 to pay my own. The other dollar is a mite donation as a drop in the bucket from your humble servant, a close observer of the operations of Missionary Institute, to be applied to the building of those two houses for married students and their families.

We are both Lutherans from Perry County, both have large families of nearly grown up children—once we were useful in the church, but by a change of locality we are now isolated, having no Lutheran preaching nearer than twenty miles. So we are lost to the church, and our children scarcely know what the Lutheran Church is, except so far as told. It is true, we have a church edifice, near Peru of this county, which 12 years ago was in connection with the Perryville congregation, though some 25 miles off. In those days, as I understand it, Rev. P. M. Rightmeyer was to preach up here once in four weeks. After he left Perryville our church was just dropped out of the charge, I suppose thinking it too insignificant to merit any care.

The membership gradually became dependent—some joined other churches, some naturally joined "out," some of us are still Lutherans, standing almost as the lost sheep of the house of Israel, waiting for Synod or Conference, or Ministers to have mercy on us in our time of suffering.—If we had not been thrown out, we might now number more than 100, as we had almost the entire field, but now the Presbyterians are building up a good congregation, partly of our material; and a church edifice, within a few rods of our church, partly of our substance—so you can easily perceive our forlorn situation. The few members of us left, are not able to do very much toward the salary for a pastor.—

Perhaps on a strain we might raise \$100, and I can see no point to connect with, Respectfully yours.

HENRY TITZEL.
James—This is truly a deplorable case.—What remedy would you suggest?

Peter—The only way that I can see to help these people and others who may be in a similar condition, is for Synod to employ a travelling missionary, who could visit all these destitute places and hunt up the lost sheep of the Lutheran church. Here they appear to have a church building, and members enough left to pay about \$100, towards an annual salary. It would not take many such mission stations to support a missionary, especially if he were a single man.

John—Why does not our Mission Committee take this matter in hand?

Peter—Probably the thought was never suggested to them. I will try to direct their attention to it. It is the only possible plan in my opinion by which those destitute places can be reached. Have you any general church news this week?

John—I observe that there is now a total rupture between the leaders of the General Council on the one side and the Missouri and Ohio Symbolists on the other. The Missouri Symbolists denounce the General Council men because they will not come out strait against open communion, interchange of pulpits, secret societies and chicanery. Mr. Brobst is advocating a conference, but the editors of the Luth. and Miss. say they will hold no conference with those who judge, condemn, and criminate them in this wholesale manner. They say further, people who can set themselves up as our judges, and complacently indite, publish and endorse such supercilious articles as that of Mr. Keyl in the Lutheran of July 16th have not yet come to a temper to render it possible for us, for the present at least, to give any further entertainment to the subject of union with them, or to pay much attention to what they may think of us."

Peter—What a change has come over the spirit of their dream, since the day they celebrated German mass with the Missouri symbolists in Port Wayne. What a contrast!—How loving then, and at daggers point now. In one way I pity our Philadelphia symbolists, that they caught such a tartar as the Missouri symbolists, and in another sense I say it is good for them. Ich gunne es ihnen. Why did they secede from the General Synod?

Editorial Correspondence
The Pittsburg Synod Troubles.
DEAR BRO.—These troubles still continue, and I presume they will for an indefinite length of time. Some truth with a vast amount of bad blood has been elicited. One thing seems patent to all, that the controversy is degenerating, on the part of some at least, into low personalities and a strife for property. This is the fruit of the work of men who have a most holy horror of "bundening the consciences of brethren." In warm seasons were the consciences of the brethren, so excessively tender, so exquisitely fine, educated? Did they learn in the school which teaches that the end justifies the means? In learning the conduct of these people, one would verily believe that they had no conscience.—If they have I should judge a very little thing would burden it, very much.

It is known to the church that Rev. L. M. Kuhns has been missionizing in the Pittsburg Synod, looking after the interests of the members who remain loyal to the General Synod. Amongst other places, he visited a congregation commonly called "The Forks," in Arm strong county. This is a country congregation, composed of German and English members. The English part have had no preaching for some time. They are General Synod in their sentiments, except two, who, no doubt by preconcerted arrangement, were elected by the Germans as part of the council.—The English part desired Rev. Kuhns to preach for them. He did so, and then at the request of the members of the congregation, he agreed to hold the sacrament of the Lord's Supper, if there were no objections. None being urged, the appointment was made for the 9th of August. After this the council met and resolved that Bro. K. should not occupy the house.

The English members then drew up a petition signed by all the English members, except three, the two councilmen, and the other being absent. This petition was also signed by more than one-half of the German congregation. The object of which was to pray the council to open the church for communion at the time specified. This petition was disregarded by the council. No notice, however, was served on Rev. K. denying him the privilege of the house. He accordingly on the morning of the day, went to the Sunday school, opened and closed it with prayer.—After awhile the following notice was given to him:

"Rev. L. M. Kuhns.—The council of Zion church met, and after due consideration, will not allow you the use of the house for services. You are therefore duly notified to stay outside, or abide with the consequences."
HENRY KINGSMITH, Pres.
J. C. KING, Sec.

August 2, 1867.
Bro. Kuhns then reports the following:—"Before dismissing the school, I stated that at the request of the members of the English congregation, I had made an appointment to preach that day, and hold the communion, but that this notice had just been handed me. I then read it, and remarked that I was a law abiding man, and did not wish to rebel against authority, and would consequently retire peaceable from the house, and preach out side in the public high-way, to as many as might wish to hear me. A member of the congregation then offered the following, Res. That as the council has denied to Rev. L. M. Kuhns, the privilege of preaching in this house, we withdraw from it. This was adopted and we all went out peaceably and quietly. But it was such a scene as I never witnessed

before, and never wish to again. To see old, gray headed fathers and mothers who helped to build this house, and who have worshipped in it for many years, going out, yea, driven out by the officers, sobbing and weeping like little children, was a most heart rending sight indeed."

Another man, an eye witness, writes: "Accordingly we left the church, and Bro. K. preached from Acts 24, 14, 'But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.' The heresy with which he was charged was, that he did belong to the General Synod and not to the General Council, not believing the doctrine of consubstantiation as advocated in the Book of Concord, nor in private confession and absolution as held by the General Council. Although all were very uncomfortable, some sitting on the ground, others on the fence, &c., yet no one ever saw a more attentive audience for one hour."

The closing of the doors against Rev. Kuhns has awakened such a storm of indignation against the council and others, that encouraged them to do it, as will not be easily allayed. The minister who had been thrust out of this house of worship, had been known to many of these people from his boyhood, and against whom they could not find any charge to justify such an action; and then also those members who were shut out, were those who had assisted in building the church and were members in good standing since the organization of the congregation, all this was more of a disgrace than these tenderly conscientious people could well bear.

Accordingly one of the men of the tender conscientious persuasion, an elder, went to Kittingham, it was generally believed, to take legal advice as to the petition, that had been presented by the congregation. But it seems on further developments, that the good elder was not after legal advice, but after a "keg of lager beer for his boys to finish harvest with."

Tender consciences, lager beer, harvest, legal advice, locking churches and such like, is something of a singular mixture, but that seems to be the way they are doing things up in the hot regions of the Pittsburg Synod.

Church News.

INTENDS RESIGNING.—The *Miltonian* says We regret to learn that Rev. Geo. Parson intends resigning his position as pastor of the Lutheran society of this borough. Mr. Parson has been faithful as a pastor and successful in winning and deserving the esteem and good will of the community at large. We wish him prosperity in whatever new field he may cast his lot. Rev. Mr. Graves, from Pottsville, preached two powerful "trial" sermons in the Lutheran church on last Sabbath.

We have not learned whether his services have been procured or not.

THE NORTH BRANCH CONFERENCE OF the Susquehanna synod will meet at Snyderdown in the Ev. Luth. church under the pastoral care of Rev. J. R. Foelt at 2 p. m., Monday the 24th of Aug. 1868.—Question for discussion:—What can our laymen and women do for Christ?
J. B. KELLER, Secretary.

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.

Susquehanna Female College, Selinsgrove, Pa.

The next Scholastic year of this Institution will begin on Wednesday, the 24 of September next.

For Circulars address S. DOMER, Principal.

Aug. 10, '68.

Pennsylvania College-Gettysburg, Pa.

The Fall session of Pennsylvania College will begin on Thursday, the 24th of September and continue thirteen weeks. In addition to a large corps of Professors, the Institution is furnished with an extensive Philosophical and Chemical Apparatus and Geological Cabinet. The new Preparatory building will be ready for occupancy. The rooms in this department will be furnished. Expenses exclusive of books and stationery from \$68 to \$88 per session. Music on Piano extra.

For further particulars address M. VALENTINE, D. D. Pres.

REV. C. J. EHRHART, Prin. Prep. Dept.

WITTENBERG COLLEGE.

The first session of the Collegiate year of Wittenberg College will open on Thursday, Sept. 3d. For Catalogue or further information, please address the President, Dr. S. SPRECHER, or

H. R. GEIGER, Secy of the Faculty.

HARTWICK SYNOD.

The Thirty-eighth annual convention of the Hartwick Synod, will be held at Gunderland, Albany county, N. Y., commencing on Friday September 25, at 7 o'clock P. M.

The members of Synod will take the cars on the Albany and Susquehanna railroad and stop at Gunderland station. The train which leaves Albany about 1 P. M., will be most convenient.

P. A. STROBEL, Secretary.

Missionary Institute.

SELINSGROVE, 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.

For the American Lutheran.

Albert Bridges.

The readers of the American Lutheran will recognize the above individual, as being our colored student placed in the Missionary Institute to prepare for the missionary work in the Muhlenberg mission. He has been here now about three months. Being vacation, he labored part of the day, and thus partly paid his expenses. He has pursued his studies all the time. His expenses have been for board, tuition, bedding and clothes, not quite \$50.—I have received in all \$52.98, as follows:—Two friends, Rebersburg, Pa., \$7; Rev. C. A. Stork, Baltimore, by one of his members \$30; John Fair, Lena, Ill., \$5; Synod of Central Pennsylvania, for bedding, \$10, 98.

In addition to the above, I have the promise of \$25 from the Mt. Carroll Sunday school, Ill., to be paid Oct. 1st, and Jan. 1st, in two equal payments. To meet expenses for the session just opening, (of 13 weeks,) we shall need at least \$80, for board, tuition, janitor service, room rent, wardrobe, &c. Most of this should be paid in advance. Who will send it without any delay? The \$25 promised will come in on the second and third sessions.

Here I would state that the Superintendent of the Mt. Carroll Sunday school Illinois, promised the children of his school the photograph of Albert. I had one dozen prepared, and shall be pleased to furnish one to every Sunday school or individual, who will send me a contribution of not less than \$5, the money to be devoted toward his education.

H. ZIEGLER.

Selinsgrove, Pa., Aug. 19, 1868.

A Choice Article Wanted.

In a late London magazine appeared the following remarkable advertisement by the deacons of Surrey Tabernacle, Rev. J. Wells pastor, for a chorister:

SURREY TABERNACLE.

A clerk wanted to conduct the Singing at the Surrey Tabernacle, Borough Road. He must be one who knows vitally the truth for himself, and be able to give a Spiritual reason of the hope that is in him. One who lives as well as professes the gospel. He must also be a decided, a strict Baptist.

Also he must have a command knowledge of music, and a voice for giving the hymns out as well as singing, suited to the largeness of the place and congregation. Also he must be one who can both give the hymns out fit their significance, as one who knows in his own soul what he is saying; also, he must be sufficiently acquainted with the English language to pronounce his words with propriety; one who knows whereabouts accent and emphasis ought to rest. It is not desired that the hymn, in giving out, should be growled out or squeaked out, nor bawled out, nor squeaked out, nor hurried out, nor dandied out, but given out as dictated by common sense and a feeling heart, in a voice earnest, distinct and impressive.

Also it is desirable that he should be one who in singing pronounces his words; not glide with le, la, la, through the hymn, and nobody know what he is singing; nor is it desirable that he should bawl, ready to spit his throat, but sing easily and melodiously. Of course, perfection cannot be expected, but the above will serve for a hint as to the kind of article that is wanted. Direct to Deacons of Surrey Tabernacle, care of J. Cox, 100 Borough Road, S. E."

We might suggest that singers generally, and many clergymen who read hymns, might profit by attention to some points in the above advertisement.—*Tales.*

A REMARKABLE TREE.—Rev. Dr. Hurst writing from Oldenburg, Germany, gives the following account of an old Linden Tree:

"One of the most celebrated and interesting objects in Oldenburg, is the remarkable linden tree in the cemetery. Its branches have all the general appearance of roots, being gnarled and inclined downward. It is supposed to be from eight hundred to a thousand years old, and stands on an elevation just inside the cemetery. The legend of the tree is that a beautiful and good young girl was unjustly accused of crime by a young nobleman who could not win her affections, and, to avenge himself, secured her condemnation to death by false testimony. On the spot of her execution, she broke off a switch from a tree, and, inverting it, stuck it in the ground, and said that, as it would finally become a tree, and its roots would grow above ground, so would it be a constant witness to her innocence. Her last words were, 'I know that my Redeemer liveth,' which are now inscribed in large gilt letters on one side of the gateway of the cemetery. The nobleman, after her death, repented his crime, declared her innocence, and died of remorse. His last words were, 'Oh! eternity is long,' which are inscribed, in similar character, on the other side of the gateway. The two inscriptions are very prominent, and cannot fail to meet the eye of every one who enters the cemetery."

—At a late meeting of Unitarians at Music Hall, Boston, Robert Laird Collier, of this city, spoke with remarkable freedom of his church, as follows:

"I said to my good friend Hale, recently, when he was spinning out one of his theories about a popular church, 'Hale, is that all we need?' He looked a little askew, and said, 'Well, I suppose we need religion most.' Yes, dear brethren, that is the only trouble I find in my church. When our people know the meaning of a household altar; when they know what it is to gather their children, morning and evening, and read to them the words of life from that hallowed, divinely inspired Bible; when they know what it is to bow, and ask God's blessing upon their family, and go to their closets morning, noon, and night, and pray as if they believed in God—when our people have religion—allegiance to God—then we can save the world."

If Robert Laird Collier finds that this cannot be engraved on to his church, what will he do?

MARRIED.

At the residence of the bride's parents in Yeagertown, July 2d 1868, by Rev. J. F. Dieterich, Mr. Harman Philips, to Miss Anna M. Yeager, both of Yeagertown, Mifflin Co. Pa.

At the Lutheran parsonage in Milroy, Aug. 11th 1868, by the same, Mr. Michael M. Beashor, to Miss Armina E. Rothrock, both of Derry Township, Mifflin County, Pa.

At the residence of Mr. Valentine Waltman, by Rev. A. W. Leutz, Mr. George W. Houck to Miss Susan R. Updegraff, both of Montgomery Station, Pa.

LITERARY NOTICES.

THE GALAXY for September has reached our office. This is a beautifully gotten up magazine. There are not many or very superior illustrations, but the letter press cannot be surpassed for elegance and beauty. The following are some of the contents: Kit Grate, the Annals of Angling, The Mystery of Mrs. Brown, When dreams are truest, Faetiae of the War, The Answering Voice, Great Awakenings, &c. Published by Sheldon & Co., 500 Broadway, \$4 a year.

THE TEACHER'S GUIDE TO PALESTINE containing a complete list of the names of all the cities, etc., of Palestine mentioned in the Scriptures, with their most approved pronunciations, significations, &c., with lessons and illustrations derived from them. By Henry S. Osborn, J. C. Carrigues & Co., Phila.

This is a most convenient and useful little volume, and we advise all Sunday school teachers to procure a copy. It is also furnished with a large colored map of Palestine.

THE LABOR OF FOURTEEN HOURS ACCOMPLISHED IN FIVE.

"I prefer Grover and Baker's Machine because it is thorough in everything. I can make an entire dress with the Grover and Baker Machine, every part of it except the sewing on of the hooks and eyes, buttons and button-holes. It used to take me fourteen hours to make a dress handsomely; I can now do it in five."—*Testimony of Mrs. H. F. Worth, 4 Carroll Place, New York, before the Commissioner of Patents.*

STRONG TESTIMONY.

Local Items.

SUNDAY SCHOOL CELEBRATION.—Three Sunday schools will join in a union celebration in the vicinity of the Lutheran church, near Holland Run, on the opposite side of the river from Selingsgrove on next Saturday.

We understand our friends had a pleasant time in their celebration near the stone church on last Saturday, and we hope this one will be equally or even more agreeable.

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

DON'T TEASE.—Nothing annoys a man more than to be eagerly questioned when he comes home tired. Give him a neatly-served dinner, or a pair of easy slippers and a cup of tea, and let him eat and drink in peace, and in time he will tell you, of his own proper motion, all you wish to know. But if you begin the attack too soon, the chances are that you will be rewarded by curtly spoken monosyllables. Put down that piece of wisdom in your note-book, girls; it will serve you well some day.

For the American Lutheran.
STUDENTS' HOUSES.

One great want at the Missionary Institute has been, dwelling houses for the accommodation of our married students. Of 43 ministers furnished the Church by this school, 19 were married men. These families have had to rent houses in town, which has been no small addition to their expenses. The rents would vary from \$50 to \$100—on an average, say \$80. For 18 students, each remaining here four years, making 76 years, we have the sum of \$6,080—six thousand and eighty dollars for rent. Now we propose to save this in future. We have six acres of land belonging to the Institute, designed originally for the use of married men, but for the want of funds our Board has never felt authorized to embark in the erection of houses for their use. Again and again have I brought the subject before them; but money rules the world.

Well, this thing lies heavily on my heart; for I know how these men had to deny themselves. I had to do so before them, and can, therefore, sympathize with them. Again, after having heard at our late General Synod, the lamentation coming from all parts of the Church, in regard to the want of ministers, and the paucity of theological students, I resolved on my knees before God, to refuse no applicant that came well recommended and would be willing to place himself under my care and take the course of study prescribed. For all such I determined to make myself responsible, throwing myself in prayer and faith on the Church and on God. Since then applications are again increasing—and they would be willing to come in larger numbers, could we only furnish them with houses and lots free of rent. This must now be done—it can be delayed no longer. In reliance upon a faithful God, I have, therefore, determined to erect two double houses, designed to accommodate four families, 30x18 feet, two stories, with cellars. This would give each family four rooms. The entire expense, estimated by a mechanic, will be a little less than \$2,400, for the two houses. But we—I mean the students and myself—can do all the work, except the mason work, and save about eight hundred dollars. This will leave a balance of \$1,600. But considerable of this we expect to obtain as donations in nails, glass, &c. Indeed, a friend to whom I explained the enterprise, said—"you may put me down for the oil and paint." Three others have also informed me—two by letter and one verbally—"I must have a plank in those houses."

In the name of God, then, and for the honor of his cause, I enter upon this work.—There is yet not one penny in the treasury; but we trust God and his people that it will come.

For lumber, stone and mason work, we shall need about \$1,300—say \$800, in Sept., Dec., March, and June each. The following materials also will be needed—

- 2 Kegs 20 p. nails.
- 4 " 8 " finishing nails.
- 4 " 8 " common nails.
- 2 " 4 " lathing nails.
- 100 shingles, 15x24 inches, 3d quality.
- 10,000 shingles, 24 inches.

On Thursday morning, the 27th inst., at 9 o'clock A. M., it is designed to commence the work; at which time we design to have appropriate religious exercises. Any persons, desiring to give us a word of encouragement on that occasion, but who can not be present, can do so by letter. The letters will be opened and read on that morning, and constitute a part of the exercises. Such letters should be addressed
H. ZIEGLER,
Box 119, Selingsgrove,
Snyder County, Pa.

(For Aug. 27th.)
Remember those who are willing to forsake all for Christ.
H. Z.

IMPORTANT DISCOVERY.—The Poulterer's friend, or Chicken Powder. For sale by
SHINDEL & WAGENSELLER.

ROUNDED LIFE.—The religion of Christ develops men as distinct organisms, and every true believer so receives the spirit of truth as to best direct and use his talent, his time, and his opportunities in doing good. And this makes religious duty constant pleasure; and working, the Christian rapidly strengthens in graces and powers, and springs up into large and symmetrical life, as a willow by the water-courses.—*The Gospel in the Trees.*

CHRISTIANITY is essentially the discipleship of the heart, met by a presence and communion as divinely suited to an inward connection as the visible presence and external communications of our blessed Lord were proportioned to the outward discipleship of his followers during his ministry on earth.—*Alexander Knox.*

The Right Kind Of Religion.—I want, and we want, a religion that not only bears on the sinfulness of sin, but on the rascality of lying and stealing; a religion that banishes all small measures from the counter, small baskets from the stalls, pebbles from cotton bags and sugar, rocks from wool, chicory from coffee, alum from bread, lard from butter and water from milk-cans. The religion that is to advance the world will not put all the big strawberries and peaches on the top, and bad ones on the bottom.—*Uncle Nick.*

MY WIFE'S CHOICE AND THE WHOLE FAMILY PREFER IT. Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OR DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

Three Steps to Heaven.

Rev. Rowland Hill once visited a poor man of weak intellect, and on conversing with him, said—

"Well, Richard, do you love the Lord Jesus Christ?"

"To be sure I do; don't you?"

"Heaven is a long way off," said the minister, "and the journey is difficult."

"Do you think so? I think heaven is very near."

"Most people think it a very difficult matter to get to heaven."

"I think heaven is very near," said Richard again, "and the way to it is very short; there are only three steps there."

Mr. Hill, "only three steps?"

Richard repeated, "Yes, only three steps."

"And pray," said the pastor, "what do you consider those three steps to be?"

"Those three steps are out of self, unto Christ, into glory."

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

SPEAK KINDLY TO HIM.—A farmer once saved a very poor boy from drowning. After his restoration he said to the grateful fellow: "What can I do for you, my boy?"

"Speak a kind word to me sometimes," replied the boy as the tears gushed from his eyes. "I ain't got a mother like some of them."

A kind word! Think of it. That farmer had it in his power to give that boy money, clothes, playthings, but the poor fellow craved nothing so much as a kind word now and then.

If the farmer had ever so little heart the boy must certainly have had his wish granted.

A kind word! You have many such spoken to you daily, and you don't think much of their value; but that poor boy in your village, at whom every other boy laughs, would think he had found a treasure if some one would speak one kind word to him. Suppose you speak it! The next time you meet him, instead of laughing at him, speak kindly to him. Then watch him, and see how he looks.

See if his eyes do not brighten, and his lips smile. Try it.

Kind words! They are blessed things. Speak them, children, every day. Scatter them like sunbeams everywhere. They will bless others, and then return to bless your own heart. Kind words forever!

COLONY OF JEWS IN CHINA.—A little colony of Jews has been found in the province of Honan, China. Though they differ but little from the heathen Chinese about them, in language, habits, or religious ceremonies, they have still in their possession a complete copy of the Old Testament, beautifully written on parchment.

Now is the time to put up fruit.—Spear-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
SHINDEL & WAGENSELLER.

HOW TO AVOID CALUMNY.—"If any one speaks ill of thee," said Epictetus, "consider whether he has truth on his side, and if so, reform thyself, that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Ah," said he, "then I must learn to sing better."

Plato being told that he had many enemies who spoke ill of him, said, "It is no matter; I shall live so that none will believe them."

Hearing at one time that an intimate friend had spoken detracting of him, he said "I am sure he would not do it if he had not some reason for it."

—The Methodists have inaugurated a mission among the Chinese in San Francisco, and Bishop Thompson has appointed Rev. Ois Gibson, who was for several years a missionary in China, to take charge of this work.

THE HOUSEHOLD GAS MACHINE

For supplying Dwellings, Stores, Factories, Churches and Public Buildings with Gas!

Generates Gas Without Fire or Heat.

The simplicity and ease with which this machine is managed, as also its economy and great merit, recommends it to public favor. Call and see machine in operation at the store.

Manufacturer and sole agent,
DAVID JONES,
Tin Furnishing store, 733 Green St., Phila.
Get an illustrated circular. aug20 3m.

MIAMI MEDICAL COLLEGE OF CINCINNATI.

The Ninth Regular session will commence Monday, October 5th, 1868. Professors' Tickets, \$60. For circulars and information address GEO. MEN-

DENHALL, M. D., Dean, or
aug20 1m **E. B. STEVENS, M. D., Sec.**

E. S. GERMAN'S RELIGIOUS BOOKSTORE,

Tract and Sunday-School Depository,

27, South Second Street, Harrisburg, Pa.

Supplies SABBATH-SCHOOLS with Books, Papers, Bibles, &c., and furnishes

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

SCHOOL-BOOKS & STATIONERY,

Wholesale & Retail.

January 17, '67—1y

Photograph Gallery.

The undersigned having removed his Photograph Gallery from App's Building to his own Residence, where he has fitted up an elegant Gallery, invites his friends and customers to call at his new location, corner of Market and Clinton street, next door to H. B. Miller's store. He is at all times prepared to take pictures of different sizes, and on reasonable terms.
M. A. KLOPP.
Aug. 13. 3m.

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

A Permanent Tonic.

Every one at times feels the necessity of something to tone up the system depressed by mental or bodily exhaustion. At such times let every one instead of taking alcoholic or medicinal stimulants, reinvigorate his debilitated system by the natural tonic elements of the

PERUVIAN SYRUP.

or Protected Solution of the Protoxide of Iron, which vitalizes and enriches the blood by supplying it with its Life Element, Iron.

Being free from Alcohol in any form, its energizing effects are not followed by corresponding reaction, but are permanent, infusing Strength, Vigor and New Life into all parts of the System, and building up an Iron Constitution.

Wm. C. STERLING Esq., of Poughkeepsie, New York, says:

"Since taking the Peruvian Syrup I feel better, my strength is improved, my bowels are regular, my appetite first rate."

There is an old Physician in this city, (older than I am) who has been in the Drug business for 40 years, who has used the Syrup for three months, and gives it as his decided opinion, that it is the best Alternative Tonic Medicine he ever knew."

For Dyspepsia, Debility, and Female Weakness, the Peruvian Syrup is a specific. A 32 page pamphlet sent free. The genuine has "Peruvian Syrup" blown in the glass.

J. P. Dimsore, Proprietor,
No. 36 Bay St. N. Y.

Sold by all druggists.

Grace's Celebrated Salve.

We are constantly hearing favorable reports from those who have tried this remedy. Any Army, wife of Mark Anthony, of this city, and living at No. 6 Locust street, afflicted with a felon on the finger, was recently induced to make a trial of the Salve. Almost immediately she experienced relief from the pain, which had been almost unendurable. Every other remedy but this proved unavailing. Those who have tried it once are satisfied of its merits, and nothing will induce them to be without a supply.—*Full River News.*

Philadelphia Office 810 Chestnut street.

SURGEON & DRUGGIST are the Agents for this Machine in Selingsgrove, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them.
July30-683m

NEW ADVERTISEMENTS.

S. M. PETTINGILL & CO.,
37 Park Row, New York, and 10 State St., Boston.

Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

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has proved itself to be the most perfect preparation for the Hair ever offered to the public to

Restore Gray Hair to its Original Color, and create a new growth where it has fallen out from disease or natural decay.

It will prevent the Hair from falling out. All who use it are unanimous in awarding it the prize of being the best Hair Dressing extant. Our treatise on the Hair sent free by mail.

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

Itch! Itch! Itch!!!
SCRATCH! SCRATCH!! SCRATCH!!!
in from 19 to 48 hours.

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

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

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

BRAHMA POOTRA FOWLS FOR SALE.

The undersigned has a few dozen of Brahma Pools 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.
July30-68 **R. Z. SALEM.**
Selingsgrove, Pa.

WATERS' FIRST PREMIUM PIANOS,

With Iron Frame, Overstrung Base and Agency Bridge.

Melodeons, Parlor, Church and Cabinet Organs: The Best Manufactured; Warranted for 6 Years.

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mar26-681y **MORACE WATERS & CO.**

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

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

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

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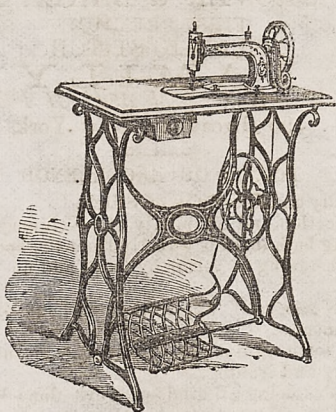
Price \$1.25 per bottle, or six bottles for \$6.50. May 31-6m.

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

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PRICE ONE DOLLAR



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 time, labor or expense, and is now confidently 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 sewing 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, braiding, cording, tucking, quilting, felling, 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 table and cabinet 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,
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SURGEON & DRUGGIST are the Agents for this Machine in Selingsgrove, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them.
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