

THE AMERICAN LUTHERAN.

P. ANSTADT, EDITOR.
C. LEFLEY, ASSOCIATE EDITOR.

DEVOTED TO RELIGION, TEMPERANCE, AND EDUCATION.

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

VOL. IV.

SELINSGROVE, PA. THURSDAY, AUGUST 27, 1868.

NO. XXXV.

Poetry.

HOPE ON.

Why speak so sad of days gone by,
And why that look of sorrow?
Chase back the tear that dims thine eye,
And hope for joy to-morrow.
The sky that seems so dark and drear,
As if presaging thunder,
The sun's bright rays will render clear,
And burst those clouds asunder.

The woods that now are bright and green
Were once all dark and dreary;
No feathered songsters graced the scene,
And all was sad and weary.
But now the trees are green and gay,
And all bespeak of gladness;
Then look toward a brighter day,
And chase away thy sadness.

Then, if thy lot on earth be dark,
And no kind friend be near thee,
Within thy breast thou'lt find a spark
To comfort and to cheer thee;
Then speak not sad of days gone by,
Dispel thy looks of sorrow,
Chase back the tears that dim thine eye,
And hope for joys to-morrow.

Communications.

For the American Lutheran.
The Propagandists of Romanism in the United States. No. 7.

"Who Founded the Catholic Church?" This is a title of a tract issued by the Catholic Publication Society. It is Tract No. 26. The Propagandists of Romanism say in this tract as they do everywhere else, that Jesus Christ founded their Church. This is a great mistake. Jesus Christ is true, did found His Church, but the Roman Catholic hierarchy is very far from being His Church. The fact is, that overgrown and corrupted institution, which goes by the name of Catholic Church, has not a single trait of the Church which Jesus Christ founded 1800 years ago. The Church which Jesus Christ founded was to be a collection of believers, the Roman Catholic Church is a collection of unbelievers. The members of the Church which Christ founded were to be spiritual, unselfish, self-denying, and they were to come out from the world, and were not to be conformed to it, the members of the Roman Catholic Church, as a general thing are carnally minded, selfish and live in the gratification of every passion and appetite, and are entirely conformed to this world. The fact is, in Catholic countries, the Church is the world, and the world is the Church. There is nothing to distinguish the Church from the world. The members of the Church are the world to all intents and purposes, they dance, drink, gamble, swear, and break the Sabbath. Can this be the Church of Christ? Would Christ and his apostles, were they to revisit the earth in the flesh, recognize this as the true Church? Would not Christ say, "Ye are my disciples, if ye do everything that I command you?" Would not Paul say, "Come out from among them, and have no fellowship with the unfruitful workers of darkness." The Church which Jesus founded, and in which John and Peter and Paul labored, had but two simple sacraments, the Church of Rome has seven. Where did these five extra sacraments come from? Surely Christ never established them. This therefore cannot be the same Church. The true records of the Church must have been interpolated. Somebody must have altered the Church, it was not Christ nor his apostles, for they left the church as they found it. Baptism and the Lord's Supper were the only two sacraments they ever referred to. If there had been any others, surely those good and holy men, who were so much concerned about the externals and purity of the Church, would at least have given some hints as to those five other sacraments. But no—not a word about them. Hence we are forced to the conclusion that this thing called the Catholic Church has for some purpose best known to itself, foisted these things upon the church. But they say, did not Christ (Matt. 16, 18), say to Peter, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Yes, of course Christ did say so. But does that prove that the Roman Catholic Church is the church which Christ founded? Christ also says in Matt. 23, 19-20, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." Does this refer to the Roman Catholic priests only? Yes, so they say. But is it true? This refers to all who are the true ministers of the Lord Jesus. But it does not refer to wicked, unconverted, impure and unholiness, or bishops or priests. Does this refer to Borgia? The Propagandists say, "Here is a Church that possesses unity of faith, and an unchangeable code of morals, which counts 200,000,000 of men as her children, which has lasted for nineteen centuries, and bids fair to last till the end of time." Then they proceed,— "There is no other way of giving a rational account of the Catholic Church except by recognizing that she was founded by Christ, and is guided and upheld by the Holy Spirit of God. Hence the Church is always holy, for Christ always dwells in her." Here we have truth and falsehood mixed up in beautiful proportions. It is indeed true that Christ founded his Church, but it is not true that the Ro-

man Catholic Church is that Church. They count that Christ founded the Church just as she is, and that according to his promise the Church never has erred, and never can err. That the Church thus founded by Christ is infallible, and of course perpetual. Now then how are we to reconcile such an opinion with the facts of history staring us in the face?—Of course if the pope is to be preserved from error, the Holy Ghost must thus preserve him. But can we for a moment suppose that the Holy Ghost dwelt in the heart of Pope Liberius, who about the middle of the 4th century became an Arian, and rejected the Divinity of Christ; or could he have been in the heart of Celestinus I. who in the 5th century, became the leader of the Nestorians?—or could he have been in the heart of Pope Vigilius, who in the 6th century became an Eutychian? Were Gregory XII., Victor III., Benedict IX., John Leo VIII., Alexander VI., (Borgia) Leo X., (an atheist), these were wicked men, who had swung themselves into the Papal chair by means of fraud and bribery, were they under the influence of the Holy Ghost? As an evidence that this hierarchy is not the Church of Christ, it is only necessary to show that the different popes often denounced each other as errorists, and one pope often issued decretals and bulls which were diametrically opposed to those of their predecessors. Now this could therefore not have been the work of the Holy Ghost. The Church of Rome pretends that between St. Peter and Pope Pius IX. there have been 267 popes, and all the successors of St. Peter are the Vicegerents of Jesus Christ.—Some of them were drunkards, and whoremongers and even murderers, they were ambitious, licentious, atheistical, and a disgrace to human nature. Look at Alexander VI., one of the worst men that ever lived, we dare not even record his deeds, and Julius III., a military pope, who loved carnage and bloodshed more than the religion of Christ. Were these the successors of St. Peter? Never! There is a mistake somewhere. There is no mistake about the founding of the Church by Christ, but the error is in calling the Church of Rome with all her errors, the Church of Jesus Christ. But then the advocates of Romanism say, "Did not Christ declare that the gates of hell shall not prevail against his Church?" Of course he did, but did he ever say so of the Church of Rome? Would he say so of that Church that has so glaringly apostatized from the Church which he founded, which has so completely perverted all the blessed, soul cheering doctrines which he taught, and turned it into a band of persecutors? No, never. The Church which Christ founded is still in existence, and is still enlightening and blessing the world. That Church is the Protestant Church, the Church that acknowledges him as the supreme and only Head, a Church that has retained his holy word as he gave it, a Church that has retained and practices the means of grace which he has ordained, a Church that tries to obey him in all respects. This is the Church that Romanism, when it had the power drove into the wilderness, and the Church Romanism would now persecute with fire and sword, if it had the power. But thank God, the glorious light of Protestantism has broken the persecuting power of Romanism. All true Christians in the world belong to this one great Christian Church, and no one sect, no matter how large it is, has a right to exclude any of God's people from it. Romanism is nothing more than a great sect, carrying with it an amount of false doctrine and error, even greater than all other sects put together. It is not only a sect, but the most sectarian body of men on earth. Such a sect may well boast of being the only true Church of Christ on earth. It is a monstrous collection of error and sin. It is not the Church of Christ.

R. W.
For the American Lutheran.
How Some of Our Lutheran Pastors Have to Work.

It is doubtful whether the pastors of any other church have to labor as hard as our Lutheran pastors. Although the labor of our pastors is not so great as it once was, it is entirely too severe even yet. We have too many congregations. When our German congregations were first organized the people were poor and often German settlements were far apart. As an instance, in 1790, the Rev. Mr. Butler resided in Cumberland, Md., and his parish extended from Cumberland to Johnstown, Pa. on the east, a distance of nearly 70 miles over rough and mountainous roads, and from Cumberland to the German settlement in Preston county, Va., on the west. He also preached steadily in Bedford, Pa., and in Morrison's Cove, and at some five or six other points.— Hence it is no wonder, as his son Gideon once told me, "that his father's horse always had a sore back." Rev. John Rutherford informed me in 1830, that he had at one time no less than 12 congregations, and his parish extended from Haugh's church, Frederick county, Md., on the south, to McConnellsburg, Bedford county, Pa., on the west, a distance of nearly 70 miles. There are now on that field no less than 10 Lutheran pastors.

Even as late as 1840, the writer of this article occupied the field that now supports five Lutheran pastors. And no doubt each one of those five Lutheran pastors receives a larger salary now, than he did then. We then in the present day ought not to complain when we look at the labors of our forefathers. There was a very common, yea, an almost universal thing for each pastor to serve 8 congregations preach once in four weeks in each. By tak-

ing two for each Sabbath, he could preach 12 times a year in each. And thus our church moved on for nearly one hundred years.

But within the last 30 or 40 years, which may be very properly called the General Synodage of the church, things have undergone a considerable change. English preaching having been introduced into our German churches, it was found necessary to lessen the pastoral districts, and the lessening process commenced, two, three and often more charges were made out of one. Even as late as 1840, the Rev. J. P. Shindel, of blessed memory, had in his pastorate all the congregations that now constitute no less than six pastorates. But the charges in many sections of our church are still too large, and ought to be lessened. There are still many large congregations that have preaching but once in four weeks. This is especially true of those congregations that have had the misfortune to erect houses of worship conjointly with the German Reformed. This blunder of our fathers has perhaps done more to retard the progress of our church than anything else.— Years ago when both churches were spiritual, lay dead, and were doing nothing for the awakening and conversion of sinners, it perhaps worked well enough. When the only perceivable difference between the two churches was that the one said "Our Father in Heaven,"—and the other "Father our in Heaven," in the Lord's Prayer, and when the Lutherans used wafers, and German Reformed bread in the Lord's Supper. But now since these churches have drawn their doctrinal lines more closely, they cannot get on together so well, and it would no doubt be to the advantage of each to be alone.

We have no doubt our churches would grow more rapidly if altogether separated from the Reformed. Formerly we may have been helps to each other, but now we are nothing but hindrances. The old symbolical Lutherans can get along better with the Reformed than we, for they both believe in sacramental religion over against experimental piety.

Our churches will never do their duty by way of supporting their pastors as long as the charges are so large. One congregation will depend upon the other, and men that ought to give 26 and even 50 dollars for the pastor's support will get off by paying 2, or at most 5 dollars a year! Hence our pastors in order to secure a living must overwork themselves. This is not right, our pastors should be better sustained. We don't mean that they should lead indolent lives, they should work, but should not be over worked.

We will here furnish the labors of a single Sabbath by one of our Lutheran pastors. The following is an extract from his day-book.

July, 1868.
"Sabbath morning five clear day, rose at 6 o'clock, had family prayer—as it was communion day spent some time in private prayer to be in a proper frame for the duties of the day. Went to Sabbath School, prayed—went to church preached Ger. and Eng. to a very large congregation, administered Lord's Supper to some 300—rode 5 miles into country to visit a sick man—prayed with him—got a bite to eat—went 3 miles to my afternoon appointment—after preaching baptized 2 children—went a mile out of my way to visit a sick woman—returned 7 miles to town married a couple and then preached to a large congregation."

Here we can see something of an active pastor's life in the Lutheran church. How long can flesh and blood endure such labors? Yet some people think ministers have nothing to do!

R. W.

The Pulpit.
For the American Lutheran.
Relations and Duties of Ministers and Church Members.

DUTIES OF MINISTERS—DEVELOPING BENEVOLENCE IN THEIR CONGREGATIONS.

We shall speak more especially of that form of benevolence which through the heart reaches the purse, and appropriates a proper portion of its contents to the cause of Missions, Education and the various benevolent enterprises of the Church.

Not least among the varied duties of the gospel minister, is that of training his hearers to the exercise of this form of benevolence.— Much has been done, it is true, but much more remains to be done. And while we are jubilant over our success in this direction, and sometimes boast of what has been done, a careful examination of facts, brings the flush of shame to our cheeks, as we are compelled to admit that what has been done in this work has been done chiefly in a comparatively small portion of our church, while many portions thereof have scarcely felt the magic touch of that soul-transforming benevolence which makes the professor of Christianity Christ-like indeed in this respect. The truth is, the church as a whole is far behind the age in liberality, and further below the demands of the gospel, in the grace of giving. The church as a whole scarcely contributes a tithe of what politicians and others contribute to accomplish their designs, or what is really necessary to carry the gospel onward to its final triumph over the powers of darkness. God might convert the world, for aught we know, independently of man's agency, but he has not done so, neither is it in accordance with the economy of grace to expect him to do so. He has committed to man the great work of

carrying the gospel to his fellow men, and supporting its institutions and operations until its final conquest of the world. And to ministers of the gospel especially pertains the duty of enlightening men upon this subject, and not only enlightening them, but also forcing the truth home to their hearts until they shall be willing to give as the Lord has enabled them and demands of them to give. It is true there are some men of such little souls, so badly diseased with pride of purse, and so given up to avarice, that you would have almost to shake them over the pit of woe and let them inhale its sulphurous vapors, before they would loosen their purse-strings, but there are probably fewer of these, than we suppose. Certainly a large majority could be induced to exercise something like a proper degree of benevolence if they were properly dealt with. And it becomes a question of serious consideration how far the minister is to blame, for a want of benevolence in his congregation.

I have thought much upon this subject for some years past, and have conversed with a large number of ministers and others in regard to it. And I am sorry to say that I have learned that the following among other things have held some ministers back from a full discharge of their duty in this particular:

1. A want of serious consideration upon the importance of this duty.
2. Timidity. Many seem to feel the importance of this duty, but have not the moral courage to meet it bravely.
3. A man fearing spirit. All ministers know that there are many church members whose most sensitive part is their purse, and that you can offend and alienate them quicker by asking them for money than in any other way. And some ministers seem to fear the frowns, short replies, and opposing influence of such men, and are thus deterred from a full discharge of duty.

4. A man pleasing spirit. It is one of the false notions of the present age, that for a minister to be successful he must please every body and offend none, even at the sacrifice of principle and duty. Such a spirit is foreign to the gospel. And such men lack faith in the efficacy of the gospel.

5. Some ministers are penurious themselves and set the example of penuriousness before their congregations. These men need to be converted.

6. The most pitiable of all excuses is, that which supposes that if we press our congregations to contribute liberally to other purposes, we shall fall short in our salaries. This spirit is the result of penuriousness, little mindedness, the want of a proper conception of the gospel, and a want of faith in God. And in my judgment, it is the quintessence of ministerial meanness and littleness of soul.

A minister once said to one of his members, "It would take a whole regiment of such souls as yours to suffer any punishment in perdition." But a brigade of such ministers would not have one then-thousandth part of soul enough to make one such minister as this enlightened age demands.

Brethren, none of these things should move us from the discharge of our duties. Duty is ours, results are with God. We should know no man after the flesh. We should fear no man's frowns, nor court any man's favor at the sacrifice of principle and duty. If we seek only to please men we cannot be the servants of Christ. And "if any man will be the friend of the world he is the enemy of God."

Many of our beloved brethren deserve much praise for what they have done in developing the benevolence of the church. Let others of us imitate their example.

J. R. SIKES.

Tuning Up.

The United States Musical Review relates the following incident in the history of a certain country choir, in which a contra-basso was regularly scraped of a Sunday, to the great annoyance of the worthy pastor, who looked upon its use as a base-violation of the services of God's house, which it was his duty to put down. An opportunity to do so soon presented itself. Adjoining one side of the church was a pasture, wherein a bull had been inclosed a day or two previously to the Lord's day. The arrival of country teams on that day, the unusual bustle about the building, together with the Sunday bell ringing, set the prisoner to overthrowing the sound of the latter with his own sonorous bellowing, to the delight of all the youngsters within hearing.—Master Bull stopped not with the bell, but "roared you," as the jolly Polstaff hath it, till the preacher was forced to pause in the midst of his discourse.

With malice prepense twinkling in his eye, the good doctor thereupon gazed up at the choir and said, in a soft, beseeching tone of voice, "I would thank Mr. Jones not to tune his bass-viol during the sermon."

It is perhaps needless to add that both bull and "big fiddle" passed speedily from the scene.

Rev. J. B. Spaulding, of the Roman Catholic Diocese of Louisville, and brother to Archbishop Spaulding, of Baltimore, was burned to death in Louisville on the night of the 3d instant, by the sliding gas-burner coming in contact with the mosquito bars of the bed in which he was sleeping. The fire communicated with his clothes, and so badly burned him that he died after lingering for a short time.

Every day is a little life, and our whole life is but a day repeated.

Practical.

The Fulton Street Prayer-Meeting.

The leader said: "A widow desires to return thanks to God for past mercies. Last year she came here in great doubt and perplexity, and asked your prayers that a way might be opened to her and that she might be directed aright; and now she says a way has been opened, and she desires your prayers that God will continue to guide and direct her. She also asks prayers for her sons, that they may be made to know the path of duty, and walk therein."

A brother said: "I feel deeply interested in this meeting, and always remember it in my prayers. I come with one more request—having received gracious answers to those I have made before—please pray for the conversion of my children. I have three—two sons and a daughter—and they are all old enough to love the Saviour."

The leader read a letter from the widow of a clergyman eighty years old, in which she asks prayers for the conversion of her five children, all in the meridian of life. Her only daughter is wasting away with a fatal malady. "Do pray," she says, "for these dying ones."

He read another article, which says: "I read every week in the CHRISTIAN INTELLIGENCER the reports of your meetings with very deep interest, and request your earnest and united prayers for my son, now in a distant city, and exposed to influences very injurious to the growth of grace in the heart. In his boyhood I took him with me to our meeting twice, and the missionaries conversed with him, and he was evidently seriously impressed, but has since become careless. He was dedicated to the Triune Jehovah in infancy, and carefully instructed in the family and Sabbath-school, and is the subject of my earnest prayers every day; and I ask you to help me with your prayers for his conversion."

A stranger said: "About eight years since I was passing, and saw your sign, so I walked in to see what and who was here. The second and third days of this month I was with you again; when I was here at first I was an unconverted sinner. When last I came, I had hopes in the mercy of God and in the pardon of my sins, and now I rejoice in the hope of salvation."

Another said: "I ask your prayers for me. I know I have felt that I did love God, but it seems long since. I am in great distress and fear. Pray that I may have repentance unto life; and will you pray for the conversion of my only daughter?"

The leader said: "Prayer is requested for the blessing of God to rest upon Rev. John B. Pinney, who this Wednesday sailed from New York for Africa, for the fifth time, to promote the civilization and Christianizing of that long benighted continent. Also for the conversion of the ship's crew."

Another asked: "Friends of the Fulton-Street Prayer Meeting, will you pray for me? I am a Roman Catholic, doubting many things I once believed. If there is no salvation outside the Roman Church, I am lost.—Once more dear friends, pray for me."

Prayers were requested for "God's blessing upon a wicked portion of Indianapolis, where about one hundred have been converted and organized into a church. Christians are holding open-air meetings in the vicinity, and hope to continue them. Pray, also, for the conversion of large numbers of young people who are growing up under the present bad influence of a region dotted with saloons."

Another request: "Pray for one who, though a church member for some years, has not approached the Lord's table, and seems to be losing all concern for the welfare of his soul. Oh! pray earnestly for my dear brother, and I am sure the Lord will hear you."

Another requested prayers for the conversion of a brother who has gone to the far West to seek a home. Also for a brother-in-law who is in danger of becoming a victim to intemperance. Another asked prayers for the conversion of two interpenetrates.

A mother sent a request for prayers for the conversion of her children, and says: "We live in a very wicked place, where Sunday is the day for visiting, hunting and fishing." In a former letter, this anxious mother said to the brother who presents this request: "Oh! do ask the Fulton Street Prayer-meeting to pray for my children. You know I have four sons; three of them have fought bravely for the country, but they are rebels against God. Oh! pray that they may become soldiers of the Cross."

A father requested prayers for "a beloved daughter, a follower of the Saviour, but whose heart being impaired, is under spiritual depression, and desires the prayers of this meeting that Jesus may be very near to her, and that she may have a comforting sense of his presence."

The leader said he held a request from a lady who was present—not a professing Christian—for the conversion of her brother. She was intending to leave this request and retire, but the missionary advised her to stay and pray for her brother, and also for herself.—She took his advice, and now cordially requests your prayers for the conversion of her brother and herself.

Another request was presented by one who was present, and says he is in most terrible trouble and distress. "Do pray earnestly for me, and also for my dear family. I fear that nothing but death will relieve me from my

trouble."

The leader said he had a very pressing call for prayer, in a letter from Swansboro, Md. The writer says: "I beg you to help me with your prayers in behalf of one who is dead; yes, dead in trespasses and sins. She has been twice married, and has several children. I have twice asked your prayers for her within the past two years, and have reason to believe that this is a critical time with this poor soul. I have pleaded with her to turn to Jesus as her only Saviour—her only hope—but she gives no indication that her heart is touched by the Spirit which alone can lead her to repentance and faith in the Lord Jesus Christ. Only Christ can help this poor woman, and solemnly, earnestly, lovingly, I beg your prayers for her—and beg them in my Master's name. His name and word are my authority for making this appeal to you; and I truly believe that when this is read, his own dear voice will commend it to your hearts."

The leader said: "Your prayers are desired by one who has often worshipped with you, and who is at present laboring among the poor of Washington, D. C., that our heavenly Father would bless his labors in that place." Many other requests of deep interest presented to the meeting from parents, and children, and friends, for the blessings of salvation to those in whose behalf they requested Christians to pray.—Ch. Intel.

A Few Hints on Church Building.

Avoid Basements. Our basements, two out of three, are damp, moldy, musty, unhealthy; hard to keep in order; badly lighted badly ventilated. If you want a Sunday school and prayer meeting room, build one on the rear of your lot. The saving in building promised by a basement is an illusion. Count the cost, and you will find it so. The basement spoils the general plan and appearance of the church, unless the ground should happen to fall off by a heavy grade from the front. It sacrifices the main audience room to the secondary one. The flight of steps by which some of our churches must be entered on Sunday is frightful to old people and lame ones, and disagreeable to all. Some are kept away by this cause from the house of God, or are forced to go to places they do not otherwise prefer, because they can enter them by a few gentle steps from the street. This climbing up is an awkward business—a penance without a blessing.

Give aisles next the walls, so the windows may be reached and managed, and light and ventilation regulated, and greasy head-spots on the walls prevented. Other benefit might be mentioned.

No aisles in front of the pulpit; don't have the preacher look down upon blankness, with a door in his face at the end of it.

Bring the hearer close to the preacher.— Let the pews surround the pulpit. Some of our old tabernacles had enough dead space between the pulpit and pews to make a non-conductor. There can be no sympathy between speaker and people afar off. We must close up the gap.

Room in front; don't set your church right on the street, as though it were a store house. Retired twenty or forty feet, with grass plot in front, how much quieter and unworldly it looks and is felt to be.

Get a plan before you lay the foundation.— Don't ask the builder for it. Builders are the last people in the world to make plans. Take time, be at pains and expense too, for a good plan. O for a few model church buildings in city and country. How they would be multiplied.—Nash. Adv.

"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 as 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 none the less, but set about God's work at once more earnestly than ever before. To put it on higher ground 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.

—Unless Christianity be viewed and felt in a high and comprehensive way, how large a portion of our intellectual and moral nature does it leave without object and action!

It becomes a soldier to die fighting, and a minister to die preaching, and a Christian to die praying.

The Massachusetts *Ploughman*, speaking of the fruit prospects in New-England, says:

"One of the most encouraging signs is the freedom from insect pests—the canker worm

WITHOUT THE CHILDREN.

O the weary, solemn silence
Of a house without the children!
O the strange, oppressive stillness
Where the children come no more!
O, the longing of the sleepless
For the soft arms of the children.
Ah, the longing of the faces
Peeping through the open door,
Faces gone for evermore!

Strange it is to wake at midnight
And not hear the children breathing,
Nothing but the old clock ticking,
Ticking, ticking by the door.
Strange to see the little dresses
Hanging up there all the morning,
And the gaiters—ah! their patter,
We will hear it nevermore
On our hearth-forsaken floor!

What is home without the children?
'Tis the earth without its verdure,
And the sky without the sunshine.
Life is withered to the core!
So we'll leave this weary desert,
And we'll follow the Good Shepherd
To the greener pastures yonder,
Where the lambs have "gone before"
With the Shepherd evermore!

What are we Coming to.

GENERAL H. CARVER, the father of the Pacific Railroad, as he offers to prove, writes to an Omaha paper of his future intentions:

"I mean to go right on, propose, and establish, if I live, as nearly as possible, an air-line route between the Atlantic and Pacific oceans (on the surface of which float nine tenths of all the commerce of the world) for a railroad with a track eight or ten feet wide. The passenger cars on this road will be travelling hotels, whereas Pullman's cars are only substitutes, and I first described them in a pamphlet written and published at Washington, twenty one years ago last January. These passenger cars will be very large and splendid accommodating from three to four and even five hundred passengers, with all the comforts of any hotel of this or any other country. I will say to the public, call this Utopian, vain, visionary, if you please. My first plan of the present Pacific Railroad was called so, and laughed at four or five years after I had begun to recommend it, write articles for it, and in all ways to labor hard in its favor. Further, I mean, if I live, when the road is completed and all things in order, to travel from the city of San Francisco to the city of New York in side of forty-eight hours. We have got a model car in New Jersey, built of cedar, with a wheel running by itself, like a wheelbarrow, and a small engine, about as large as a barrel, in the bow of the car, and have run it at the rate of over two miles a minute with perfect safety and ease.

FREEDOM OF THE PULPIT IN CHICAGO.

Recently, Rev. Dr. Hatfield, of Chicago, preached in that city a powerful sermon on Romanism. A good deal of stir resulted in consequence. At the next meeting of the city council, one of its members, a Mr. Sheridan, introduced a series of resolutions denouncing Dr. Hatfield and directing the mayor to issue a proclamation forbidding such preaching hereafter, and threatening with prosecution those who persevered in it as disturbers of the peace. Mr. Sheridan, we suppose, is not a clergyman, but if there is any method by which he can become possessor of a red cap, it is to be hoped that the pope will instantly send him one.

Family Prayer-Meetings.

Bishop Pierce tells of an old brother who said he was greatly devoted to prayer-meetings.—thought them an instrument of incalculable good, and he always kept them up. If he could not get the members to meet him at the church for that purpose, he held family prayer-meetings. The way he conducted his family prayer meetings was, he prayed, and wife prayed, and daughter prayed, and son prayed, and by the time they all prayed, the season of rejoicing came on. He closed his remarks by recommending his practice to his brethren if they would keep up a perpetual prayer-meeting—one that would never fail. Here lies the true secret of success with these meetings. Have prayer meetings at home—family prayer meetings—and our word for it, there will be no trouble about having them in the church. The great lack of the church at the present day is home religion. If a man does not pray at home, he has very little heart for it abroad.

ROUNDED LIFE.—The religion of Christ develops men as distinct originals, 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.

A man in the lunatic asylum at Cincinnati, according to his own statement, is 400 years old. He loaned Shakespeare five dollars, which he never got back, presented a bosom-pin to Columbus, just before his first voyage to America, and was on intimate terms with Queen Elizabeth, whom he familiarly calls "Lib."

God will accept your first attempts to serve him not as perfect work, but as a beginning. The first little blades of wheat are as pleasant to the farmer's eyes as the whole field waving with grain.

THE AMERICAN LUTHERAN

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

Sellinggrove Pa., August 27, 1868.
Corner Stone Laying at Freeburg.

Some of our readers will perhaps be interested in the following account of a corner-stone laying in Freeburg, Snyder Co., Pa. (in the charge of Rev. C. G. Kriemeyer,) which we extract from the Luth. and Missionary of this week. It will be particularly interesting to learn from the astute correspondent why the Lutherans and German Reformed of Freeburg got along so harmoniously together in one church, namely, because, as the writer says, "The Lutherans are of the genuine sort, and the Reformed fall in with the Mercersburg school." That "these things have their significance," there can be no doubt. The following is the extract from the Luth. and Missionary:

"Sunday, August 2d, witnessed the laying of a new cornerstone at Freeburg, Snyder Co. I should perhaps have said that an old corner stone was relaid, for five weeks before the stone was taken from the old building. The same stone was put into the new building, which is, as near as the writer could judge, about 50 by 80 feet, being probably the largest edifice of the kind in the county. Unfortunately, it is a so-called Union church, and the Lutherans and Reformed, who now seem impressed with the idea that they are rendering each other great assistance, may find, as they have in other places, when it is too late, that they are throttling each other. 'Tis true at the present time the two congregations are co-operating most harmoniously. This is probably owing to the fact that the Lutherans are of the genuine sort, and the Reformed fall in with the Mercersburg school. The present pastors are Revs. C. G. Kriemeyer and J. W. Lesher.

Everything passed off pleasantly, except a stampede of a greater part of the audience, in consequence of the apparently rapid approach of a shower, which interrupted one of the speakers. The speakers were Revs. Hoffman and Millet, Reformed, and Rev. J. W. Early, Lutheran. Rev. Jeremiah Schindler had also been invited, but failed to be present or send an excuse. The articles deposited in the corner stone are the Bible, the two Catechisms, (Luther's and the Heidelberg,) Lutheran and Missionary, the Lutherische Zeitschrift, Reformed Messenger, Reformirte Kirchenzeitung, and the various county papers. I need not direct your attention to the significance of the above facts.

The Minutes of the General Synod.

Bro. Sheeleigh, the Secretary of the General Synod, has again furnished the church with an admirable and correct report of the proceedings of our late General Synod. It is a model report, and should be closely examined by the Secretaries of all our District Synods. These are the first minutes of our General Synod since the incubus of symbolism has been thrown off, and we already see the fruits of that liberation. We can say in the eloquent language of the committee on the State of the Church, "We congratulate the church, that she is now free to run in this glorious race, stripped of all incumbrances, united in spirit and aim, and in full sympathy with sister churches in Christ, she rises to a new place of activity. The course is before her, but she must, as we trust she will, have a new measure of consecration, of activity, of liberality. Her past can be no measure for her future. May the Master grant her a new baptism of fire and of the Holy Ghost, that she may rise to the measure of her trust."

On page 50, we have the famous third section of the Constitution of the General Synod as revised and unanimously adopted. The symbolists were hoping, and praying no doubt too, that we would split on this rock, but we did not. It was passed with a hearty unanimity, the vote was loud and emphatic. Here are the words, "All regular, constituted Lutheran Synods, not now in connection with the General Synod, receiving and holding with the Evangelical Lutheran church of our fathers the Word of God as contained in the canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession, as a correct exhibition of the fundamental doctrines of the divine Word, and of the faith of our church founded upon that Word, may at any time become associated with the General Synod, by adopting this Constitution." This is clear and explicit, but its meaning is as possible made still clearer by the article explanatory of doctrine found on page 63 in these words:

"To prevent all misapprehension and misrepresentation as to the doctrinal position of the Lutheran church as represented in the General Synod, we deem it necessary to repeat the following testimony as embodying our views on certain points which have agitated the church: 'That this Synod, resting on the Word of God as the sole authority in matters of faith, on its infallible warrant rejects the Romish doctrine of the Real Presence, or Transubstantiation; and with it the doctrine of Consubstantiation; rejects the Romish Mass, and all ceremonies distinctive of the Mass; denies any power to the sacraments as an opus operatum, or that the blessings connected with Baptism and the Lord's Supper can be received without faith; rejects auricular confession and priestly absolutions; holds that there is no priesthood on earth, but that of all believers, and that God only can forgive sins; and maintains the divine obligation of the Christian Sabbath.'

We hope our friends of other Protestant denominations who are at the head of the religious papers, will no longer confound us with the symbolical Lutherans who hold different views. We and our pious fathers before us, have long since repudiated the errors of Popery, and we think it hard that so many of our contemporaries of the press cannot comprehend our true position. If they want to know the true position of the American Lutheran Church, they must read the AMERICAN LUTHERAN and the Lutheran Observer, not the Lutheran Standard and the Lutheran and Missionary.

From these papers they can learn that there are two parties in the Lutheran church in this country, the one truly Protestant, the other half Popish, the one in favor of revivals, temperance societies, the observance of the Sabbath, and of fraternity with all other orthodox churches, the other opposed to revivals and all progress and fraternity. The General Synod represents the spirit of the 19th century, whilst the General Council represents that of the 16th.

The statistical table on page 68, makes a good and encouraging appearance. It is not, however, quite correct, we think it is altogether too low in every particular. Thus it gives but 590 ministers, and 970 congregations, and 86,169 communicating members. We are under the impression that there are considerably over 1000 churches, and over 100,000 communicating members. For instance, most of our Synods do not report those who are entitled to the privileges of the church, but only those who actually commune during the year. In some of our large congregations, there are often from fifty to a hundred communicants more at one time than at another. Then in some of our Synods, vacant congregations are not reported at all. Our next General Synod's minutes will no doubt, owing to the fact that will hereafter meet annually, be more correct. But it does not matter whether we have over or under 100,000 members, we have a goodly number, by far the largest and most pious and intelligent portion of the Lutheran church in this country. In the department of christian benevolence we have done pretty well. We raised

For Synodical purposes	\$ 4,821.40
For Education	16,512.94
For Home Missions	26,112.02
For Foreign Missions	10,125.95
For General Benevolence	115,609.01
Total	\$178,180.72

A little over \$2 for each member of our church. The tide of christian liberality is rising among us. We baptized 14,451 infants, and 3,757 adults, in all 18,208. We admitted to our churches from the time of the meeting at Ft. Wayne to our last meeting, by confirmation 12,619, by certificate 5,043, making in all 17,662. This was a good two years' work.

But at our next meeting we will show a years' work, and we hope the General Synod will give a good account of itself.

Our main strength is still in Pennsylvania and Maryland, where our church has been planted for more than a century, although two of our largest Synods in Pennsylvania have left us, and gone over to symbolism, and confidently expected to destroy the General Synod in Pennsylvania, yet we still hold in the garden of Lutheranism in this country, 445 of the best congregations, which are served by 230 faithful and efficient pastors. There are still 43,226 true General Synod Lutherans in the Keystone State, and the number is increasing every day, and must increase just in proportion as the people become enlightened and pious. In Maryland, too, we are in possession of the whole church—we have 80 congregations, and 53 pastors, good and true friends of the General Synod. Attempts have been made to cast fire-brands into Maryland, but the friends of symbolism could not succeed. So may it ever be.

We are now, thank God, a united church, without any disturbing element. Let us now push the ark forward with a speed hitherto unknown among us.

For the American Lutheran. The Commencement Exercises at Gettysburg.

We have just returned from our annual visit to this famous seat of learning. The exercises this year were more than usually interesting. And we are happy to have it in our power to inform our readers of the increasing prosperity of both the College and Seminary. The number of students has been greater in the College during the past year than at any former period. And we were much pleased to learn that there would be some twenty students in the Seminary next session. This will be gratifying to the friends of that honored and useful Institution. Pennsylvania College should be looked upon as our central institution, and all the true friends of the General Synod should rally round it. Other literary institutions in different parts of the church in Pennsylvania, should not necessarily be abandoned, they may have their uses, but the College at Gettysburg should be looked upon as our principal institution, and it should be the highest ambition of all our young men to graduate there.

We did not hear the addresses of Rev. Mr. Holman and Dr. Schmucker, as we did not reach Gettysburg in time. But on Wednesday afternoon we heard Dr. Parks' address which was able and appropriate. Dr. Parks is a thinker, and for a New Englander, not a bad speaker. He has all the vivida vis animi needed for an effective speaker, but is deficient in physical force. Rev. Geo. Parson gave us a good practical talk on Wednesday evening.

On Thursday morning the commencement came off. Twelve young men graduated. The crowd was so great that we could not find room in the church. The fact is, the church at Gettysburg is too small, and should be enlarged before another annual commencement. If some 20 or 25 feet were added to the back part of the church, it would make it large enough to hold all who attend. We hope this will be done at once before the impression dies away. That it is necessary, none can doubt, who were either in the church or tried in vain to get in. The whole thing passed off in fine style.

Green peaches are selling at twenty five cents a piece in New York.

A gentleman is to build a \$200,000 church at Yonkers, as a memorial of his deceased wife.

The St. Louis Board of Health is confiscating water melons.

Conversation in the Sanctum. Between Peter, John and James.

John—I see from our exchanges and communications that our Colleges, Theological Seminaries and Female schools are in a prosperous condition. The College at Gettysburg is said to have had more students last year than it ever had before and the prospects are fair for a still larger number next session. The Seminary at Gettysburg is also looking up and they expect to have about twenty students next session.

James—It has been a standing joke, that they had more professors at Gettysburg than had theological students.

Peter—that is no doubt an exaggeration. At any rate there will probably be no occasion for the repetition of this joke in the future. It is wonderful how our American Lutheran church is taking a new start forward since we are rid of the incubus of symbolism. The College at Springfield, Ohio, is also in a prosperous condition, and is sending forth some of our best men in the church. The men that are educated at Springfield are all good American Lutherans, they are sound to the core, I have not heard of a single one of them turning symbolist. Some of our ablest pastors in the east, even, were sent out by Springfield.

John—The same can be said of our Institutions at Sellinggrove; the men who go out from here are all true. The session in the Institute has commenced under very favorable auspices. The building is already nearly full of students for the Classical Department and there will be a considerable increase in the Theological Department. The Susquehanna Female College under Prof. S. Doerner, will open in the beginning of September, and I have heard there will also be a large increase of students in that institution.

Peter—These things are very gratifying and encouraging. May our prosperity ever fill our hearts with gratitude to God and never lift us up with pride.

James—Is it not remarkable, how the symbolists have signalized themselves as false prophets! When they seceded from the General Synod they said the General Synod was rotten, and must fall to pieces like a rope of sand.

But the General Council would unite all the genuine Lutherans into one harmonious body that would eventually absorb all the Lutheranism of this country. But how very different has thus far been the result!

Whilst the General Synod is marching on gloriously, the General Council is already distracted. The Iowa German Synod seceded from it already at its first session. The Wisconsin Synod was also dissatisfied with the standpoint of the Council on the so-called "Four Points." The Missourians and the Ohio Symbolic Synods are denouncing them for their un-Lutheran practices as they think, and the editors of the Luth. & Miss. are hurling their denunciations back on the Ohio and Missouri symbolists. In addition to this I hear of serious troubles brewing in the Old Mother Synod of Pennsylvania. Some of their congregations are leaving them and joining the East Pennsylvania Synod. Last week I heard of a whole church that had just gone over and there are others following their example. So also I heard that a German pastor of an important congregation contemplated going over to the Missourians with his congregation.

Peter—Well, it is true, they who sow the wind will reap the whirlwind. The very evils which they prophesied would come upon us have come in all their fury upon their own heads.

John—I have just returned a few moments ago from the Missionary Institute where the ceremonies for the building of the Students Houses were attended to. It was indeed a very interesting occasion. A number of visitors from a distance were there; some of the citizens of Sellinggrove and the Professors and Students of the Institute were present. Dr. Ziegler made an able and practical address, and the Revs. Hemperly, Pocht and Olewine made remarks. Then letters, some twenty-eight in number, nearly all of them containing contributions, and some promising liberal aid, were read. The reading of those letters was, to me, one of the most interesting parts of the programme. After the exercises at the Institute we all marched in procession to the place where the houses are to be built. It is a beautiful spot, there is room enough to build twenty houses, with a good sized yard in front and a garden in the rear. A large portion of the stone has already been quarried, and flatted across the river, by the students and Dr. Ziegler. This afternoon they are going to break ground and begin to dig the cellars.

James—What is the amount of contributions sent in?

John—About \$200, in money and \$50 worth of materials besides promises of some thing handsome in the future. I will try to get some of the letters that were read on the occasion for publication in the AMERICAN LUTHERAN. All the friends of this enterprise are greatly encouraged, and the work under the blessing of God will most certainly succeed.

James—How much is it estimated that these two houses will cost.

John—I was told they would cost about \$2,400. But the professors and students expect to do a great part of the work, amounting to about \$800, so that only about \$1,600 will be necessary to make up by materials and money.

Peter—I am glad this enterprise has such an auspicious beginning. The blessing of God seems evidently to be resting upon it. You must try to get the whole proceedings for the next number of our paper.

John—I will try to do so, and also some of the letters that were written for the occasion. But now we will have to close the sanctum and put the paper to press.

A christian sailor, when asked why he remained so calm in a fearful storm, said,—"Though I sink, I shall only drop into the hollow of my Father's hand; for He holds all these waters there."

"Hem the day well with prayer and praises, and it will be less likely to ravel out ore night."

The Sunday School.

For the American Lutheran. The Talents.

MATTHEW 25: 14-30.

In the parable of the ten virgins we see what was the condition of the Church when Christ came. All had the form of godliness, but some were destitute of the spirit and power of it. Those who had the oil and were spiritually minded, were prepared to enter in with the Bridegroom to the gospel feast; and those who had the lamp only were the children of God only by profession, only by the ordinances, whilst they lacked the spirit, were unprepared and were shut out.

We also conclude that when Christ comes again he will find the church similarly conditioned; and then those who are not prepared will be forever shut out from heaven and happiness. But now

- 1 To what is the kingdom of heaven compared? v. 1.
- 2 What did he intend to do?
- 3 Whom did he call?
- 4 To whom did these servants belong?
- 5 Were they free or did they belong to him?
- 6 What did he deliver unto them?
- 7 Did he give the ownership of his goods to them? v. 14.
- 8 To whom did both the servants and the goods belong?
- 9 Whose purpose was to be served both by the servants and the goods?
- 10 Would it have been right for them to serve their own purposes either with their persons or the goods entrusted to them?
- 11 Why?
- 12 Were they their own? 1 Cor. 6, 19, 20.
- 13 What then should they make the rule of their conduct? John 4, 34 and 9, 4.
- 14 What question does the servant ask his Lord? Acts 9, 6.
- 15 What does he seek constantly to find out? Rom. 13, 2.
- 16 Does he seek to please men or his Lord? Gal. 1, 10.
- 17 All his services unto men. Does he regard it as doing it unto men or unto the Lord? Eph. 6, 6, 7.
- 18 When he finds out what is the good and acceptable will of the Lord, does he hesitate or delay in the performance of it? Gal. 1, 16.
- 19 Who is the man travelling into a far country?
- 20 What is the far country?
- 21 Did Jesus Christ go into the far country? Acts 1, 9.
- 22 Will he return? Acts 1, 10, 11.
- 23 How long will he remain in that far country? Acts 3, 20, 21.
- 24 Before he went how did he distribute his goods? v. 15.
- 25 Why did he not give to every one alike?
- 26 Wherein did he display his wisdom?
- 27 Wherein were the servants alike?
- 28 Wherein were they unlike?
- 29 What did the servants do in the absence of their Lord? vs 16, 17, 18.
- 30 Which of them were wise?
- 31 Which foolish?
- 32 Wherein did that wisdom consist?
- 33 In using the talents for the increase of the master's wealth, at all times consulting his advantage and gain, did they seem to understand their true relation to him?
- 34 Was it any advantage to them always to consult and study the interests and profit of their master?
- 35 Is it true that "duty and advantage are inseparably combined?"
- 36 Do the wicked believe that there is any profit or advantage in serving God? Job 21, 15.
- 37 How did one servant show his folly?
- 38 What principle controlled him so that he acted so foolishly and wickedly? What was the secret of his conduct? vs 20, 27.
- 39 Did the foolish servant reason correctly from his own premises? vs 26, 27.
- 40 If he thought his master was a hard man, reaping where he had not sown, and gathering where he had not scattered, then he should have so managed that his master might have reaped the increase, the interest of his money besides the principal. Did his master expect as much from him as he did from the one to whom he had entrusted the five talents? Did he expect as much from him as from the one to whom he had entrusted two talents?
- 41 How much did he expect from him? v. 15.
- 42 If any man can double the talents entrusted to him, as is shown in the case of two out of three, then certainly the third person should have doubled his. This he was expected to do, and this he would have done, if he had reasoned correctly, even from a selfish consideration.
- 43 Why do not the wicked reason correctly? 2 Cor. 2, 4. Rom. 1, 21.
- 44 Has a wicked man a sound judgment, or should he be elected to office?
- 45 What advantage or profit had the servants who doubled their talents? Let us see as the master returned to judgment. vs 20, 21, 22, 23.
- 46 They were approved as good and faithful servants, and entered into the joy of their master. Were they happy? The smile of the Lord is the feast of the soul. They look up into the heavens where all is bright, and join in the rejoicing of the myriads of those who were approved as good and faithful. With joyful assurance they look up into their master's face.
- 47 But see that self-condemned, slothful servant who hid his Lord's talent in a napkin in the earth, with his eyes downward to the earth, for he could not look upward into heaven, with hard thoughts of his Lord's approaching, his one talent wrapped up in a napkin. What does he say as he throws down the talent on the table before him? vs 24, 25.
- 48 He hears the thunders from the blackened heavens overhead. The fitful lightning flashes of divine wrath seem to reveal the blackness of darkness forever, as the word sounds out from the lips of his Lord, "Cast ye the unprofitable servant into outer darkness, there shall be weeping and wailing and gnashing of teeth."

WHAT DO WE LEARN?

1st. With regard to our relation to Christ? We are his servants, not our own, not another man's, we belong to him body and soul.

2d. With regard to the talents? The talents, goods, gifts, opportunities and means of doing good are his, not our own, not others, but Christ's.

3d. With regard to their distribution? He distributes to each one according to his ability to use them to the best advantage.

4th. With regard to our responsibility? He will hold each one responsible, not for what he cannot do, but for what he has the ability to do, for the full measure of his capacity.

5th. With regard to the reward? That he will reward with his approbation and joy, and increased and more extensive usefulness, those who make the proper use of the talents entrusted to them. That he will take the talent from him who uses it not, and deprive him of all comfort.

6th. With regard to the time? When he returns to judgment.

7th. With regard to wisdom? That if we are wise we will endeavor to have proper thoughts of God, and of ourselves, and use our talents and opportunities so far as to secure his approbation.

That to be industrious and faithful in our several spheres of life as servants of the Lord regarding ourselves and all that we have or can have as belonging to him, to be employed for his purpose, is the proper way to promote our happiness both in this world and the one to come.

8th. With regard to the object of life? That the whole object of human life is to serve God in spirit and in truth, and to please him. John 8, 29.

9th. With regard to our highest motive? The divine approbation is the highest motive of the servants of God. "Thou art my son in whom I am well pleased," was the testimony Jesus had in his innermost consciousness, and the smile of our Lord approving our conduct is the highest joy of the soul, and a most powerful motive to continued faithfulness to him, whilst we serve him with our bodies and spirits which are his.

E. G.

Letters from Germany.

The following letters were written by Mr. M. C. Bax, son of Mr. Jacob Bax, of Harrisburg. The son is pursuing his studies in a German University, and writes these letters to his friends. They were first published in the "Telegraph," from which we make the extracts:

CANTZBURG, Germany, July 27th, 1868.—You perceive that I am once more at Cantzburgh. I visited the following places since I wrote you last: Offenberg, Fribourg, Basle, Bern, Thun, Interlaken, Brienz, Lucerne, Regi-Kühlin, Immensee, Zurich, Constance and Schaffhausen. I do not propose to give you an entire description of these cities: only slight details. Offenberg, the first place visited, is a small city, numbering, perhaps 6,000 souls. The neighborhood is considered a capital one—for hunting and fishing. A monument erected here in one of the public streets, informs the visitor that Sir Francis Drake, an English merchant, first introduced potatoes into this country, in the year 1586. His statue represents him surrounded by specimens of the valuable succulent, holding in his hand a potato stalk or vine. The inscription on the monument reads thus: "The benefactor of millions."

Fribourg (Grand Duchy of Baden) is quite a brisk, and certainly a beautiful place, with a population of 17,000, and founded in the year 1120. The most striking edifice is the Minster, begun under the reign of Conrad III, of Zähringen—1122 to 1272. It is of the Gothic style of architecture. The tower is 385 feet high, and the interior contains many relics and monuments of celebrated men. The University, with its vast collection of MSS. and works of Art, is also specially worthy of note. Here, within its enclosures, may be seen a monument to Berthold Schwartz, the inventor of gunpowder. This city is also a good point to start out on excursions to the Black Forest.

Of the next city, Basle, you have already had particulars. It is considered, in financial and Commercial view, one of the most flourishing in Switzerland. Of Bern I have also spoken. During the morning we were there, I visited the Capitol, in which the Legislature was then holding its session. If not mistaken, forty-four Cantons were represented. Sometimes three languages were spoken, German, French and Italian. A gentleman was addressing the assembly in German as we entered; but as it frequently the case in Legislative bodies the world over, he was talking "banquets," and for his own benefit. We did not stay here long; at this writing we are about to visit the Bernese Oberland, which is considered the finest portion of *La Suisse*. One cannot fail to admire the extensive range of snow-capped Alpine hills, as seen from some elevated stand-point, at sun-set, particularly on a clear day, when the famous *Alpine Gluck* is visible.

Thun is a very remarkable old-fashioned town. In the principal street the stores are situated in two ranges, or rows. A narrow balcony conducts the purchaser to the upper range, and the street to the lower one. An extensive military school is located here, for the instruction of Officers. We departed from here, on a steamer, bound for Interlaken. The lake of Thun—one of the numerous minor lakes of Switzerland—was traversed. Interlaken is, in reality, a place of some note. Within the circuit of a few miles are gathered together, every season, people from all parts of the world. The crowd is frequently so great that, notwithstanding the many fine hotels or public houses to be found here, accommodation, at certain periods, is impossible to be had. Situated as it is between two lakes—Thun and Brienz—surrounded by high mountains (the most conspicuous of which is the "Jungfrau," 12,827 feet above the level of the ocean), many delightful excursions are made from here. My *Compagnon de Voyage* proposed that we make an ascent of one of the mountains on foot. Accordingly we started; and after four hours of hard labor—truly, it was "up hill work"—we reached the summit of "Scheidegg Plateau." The most agreeable view to us, while on the top, was the interior of the snug little hotel's dining room; and in place of a map of the surrounding country spread out before us, we examined the bill of fare!—Judging from other travelers who came here before us, whom we saw dining and drinking champagne, the trip must have inspired them vastly. What acted as an incentive, when about half way up the steep ascent, and urged us forward, was the finding of the following inscription upon a rock:

Lasst Euch die Muehe nicht verdriessen
Die schoene Aussicht zu geniessen,
Ende gut
Alles gut.

"There were easy ways that ran round the base of the hill. Difficult, but the name of the one was danger, and of the other Destruction; the only right way was straight up the hill."

D'rum, Wanderer, vorwärts—wohlgemuth!
The literal translation of which is nearly as follows:

Let not trouble then displease you,
Whilst enjoying this beautiful view;
All is well
That ends well,
Then, traveler, forward! cheerful, true.

For the American Lutheran. What are We Coming to?

BY J. B. SHOUR.

I don't mean the world at large, only; nor any particular person or party. I say we; and my question is—"What are we coming to?"

In reference to God's decrees, we are all coming to the judgment; but first to "The Valley of the shadow of death." No doubt about that, though we do think of it and act in reference to it, as though a matter of very small concern. In reference to our own life and endeavors, however, what are we coming to? I am thinking of the christian, of course; whether nominal or real, matters nothing.—Or, let the question be laid at the door of the church—still it is "what are we coming to?"

The christian religion is intended to be the best thing in the world—and it is. The christian is intended to be the best man in the world—and so he is; though it may be a hard enough matter to find him. The christian church is intended to be the purest, the best organization or association in the world, and she should be so. But has the church been pure—is she pure, or tending to purity?

Here is the rule. We may as well own frankly that we need something which we have not; or at least something in a form or degree in which we have it not—I mean, we need a higher christian life. There is nothing in the world quite so pure as the things in heaven. Heaven is absolutely, perfectly pure; in the Ruler, the rule and the subjects. What we have not, but need, and ostensibly want, is this purity, in the highest possible degree. It does not come in a lump, nor can it be reached in a single step: we may come to it only by degrees, only by a gradual unfolding of the church, and in the church. And, at intervals at least, should we look about us, to see how great or how little progress we have made—or any—or whether we have not been totally mistaken. Change is not always progress, and progress is not always to the better. How fearful the consequences, if we should be found in the wrong way! How disastrous the result, if we should take Sodom or Gomorrah for one of the "Cities of Refuge"! Yes, no doubt; we even tremble to think what might be our fate in such a case.

But is the case really better with us? Is there really, in the largest view, any real advancement toward a higher plain in the life and doings of the church? Is the church really in the way of the Lord's appointment? Does she, for her Redeemer's sake and for her own peace and prosperity, suffer the Lots of the world to lift up their carnal eyes and behold a goodly land eastward, well watered and large, and take it, and herself turn to the westward, and build an altar before the Lord whereon to offer an acceptable sacrifice? Or does she not rather and altogether too much incline to the way of Sodom and the Plain? Oh! why these wars in the land of her choice—why these captivities under the kings of the North? Why must Abraham come again and again, with his chosen band to deliver her with her sons, and her daughters and goods, from the hands of her spoilers? Then will we try their unravelling.

Who that is not willing and obstinately blind, can fail to discover the already intense and evergrowing worldliness of the church.—It seems as if we had entirely forgotten that Christ said "My kingdom is not of this world." And most of all, we hear men on every hand congratulating the church because she is so successful in drawing the wealth of the world toward her altars. It was but this week that I heard of a minister, a Doctor of Divinity—held in high respect in a sister denomination, who publicly alludes to "individuals holding pews in his church, and possessed of millions and hundreds of thousands, according to their wealth, as first class or second class members—individuals who are not only doubtful christians, but openly and often shamefully ungodly. What must be the natural result of such a state of things?—what indeed, but setting gold before the gospel, and making wealth better than Godliness. Wealth is a thing good and exceedingly helpful; but it is not so good as piety—it is an evil god for the churches to worship.

Is it unjust to say that the church worships wealth? Let him who thinks so, be he rich or poor, put on a suit of his every-day wear, clean washed and neatly mended, and go to one of the fine churches in our towns and cities, and take a waiting stand in the aisle—he will not wait long to be convinced that wealth, represented by sumptuous dress, is honored above poverty, be it ever so cleanly and pious-faced. How often has this been observed—painful sights!—that, in churches where pew-letting is the custom, aged members who are poor and deaf withal, are compelled to take their sitting in the remotest corners, where hearing was most difficult, and cold and general discomfort most to be apprehended. What a host of evils this Mammon idolatry begets in the Church! It discourages piety among the lowly—Christ's favorites—disarms discipline of its salutary authority, and makes the church the approver of all vices that can be sugar-coated and gilded by wealth. Ought these things to be? What are we coming to?

Sybertsville, Pa.

"To reprove small faults with undue vehemence, is as absurd as to seek to remove a fly from a friend's forehead with a sledge hammer."

"There were easy ways that ran round the base of the hill. Difficult, but the name of the one was danger, and of the other Destruction; the only right way was straight up the hill."

"To reprove small faults with undue vehemence, is as absurd as to seek to remove a fly from a friend's forehead with a sledge hammer."

"There were easy ways that ran round the base of the hill. Difficult, but the name of the one was danger, and of the other Destruction; the only right way was straight up the hill."

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.

CONSECRATION.—The New Lutheran Church, in New-Berlin, is to be Consecrated on the 20th of September. Neighboring Ministers are invited to attend.

Corner-stone Laying.

The Corner-stone of the new Lutheran Church at Jersey Shore will be laid by the Masonic Fraternity, on the first Sabbath in September at half past one o'clock P. M. Clergymen from abroad will preach on the occasion. A cordial invitation is extended to the community in general to attend.

Missionary Institute.

SELLINGROVE, 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.

MEETING OF THE ALLEGHANBY 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,

Sellinggrove, Pa.

The next Scholastic year of this Institution will begin on Wednesday, the 2d of September next.

For Circulars address
S. DOWNE, Principal.
Aug. 10, '68.

Local Items.

A SUNDAY SCHOOL CELEBRATION of the Emanuel Union Sunday School will be held near the school house, on Sol Mallick's farm in Lower Augusta on the 5th day of September. The Sunday School is to meet at 9 o'clock in the grove, after which dinner will be provided at a moderate price, for the benefit of the School. All are invited to attend.

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.

THE WAY "to minister to a mind diseased" is to take Peruvian Syrup, a protected solution of the protoxide of iron, which gives strength and vigor to the whole system, restores the digestive organs to perfect health, thereby restoring the mind to its natural vigor.

A Perfect Sewing Machine.

"I believe it to be the best, all things considered, of any that I have known. It is very simple and easily learned: the sewing from the ordinary spools is a great advantage: the stitch is entirely reliable; it does ornamental work beautifully; it is not liable to get out of order. I suppose I can sum up all by saying it is a perfect machine. I have had occasion to compare the work with that of other machines. The result was always favorable to the Singer & Baker Machine."—*Testimony of Mrs. A. M. Spooner, 36 Bond Street, Brooklyn, before the Commissioner of Patents.*

MAN'S first duty is to himself. There are accidents which no foresight can avoid. Every one's experience remembers some lusty, much enduring man, stricken down as though by a pestilence. Disease flies in the air. Typhus creeps from every sewer. PRINCE ALBERT was swept from the most luxurious throne of Europe by the miasma of a neglected drain. Science, art, medicine, are every day arrested by the cold and bitter hand of death. No man who values his life, or rather, those to whom his life is all, should hesitate to provide against every present danger by taking a policy from some good LIFE INSURANCE COMPANY. Here is one brought to us by Mr. JAY COOK, the great financier of the rebellion, managed by men of national reputation for honor and sagacity; with an enormous capital and arranged on the most liberal and thoughtful basis. IT IS A NATIONAL COMPANY. The rates of premium are low. All policies are non-forfeiting, and all premiums are returned at death. We commend this Company especially to our readers, at the same time saying that with such an opportunity presented to a father of a family, there is no excuse for his delaying a day in covering his life with a good policy of insurance.

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

VATICAN BOMB-SHELLS.—It is marvelous to see how little effect the discharge of Roman artillery produces now, as compared with that of former times. Several of the Austrian cities have issued their protests against the late allocation. A Pesth paper, speaking on the subject, says:

"We shall no more tolerate the interference of Rome in our legislation than we did of Vienna. We shall tremble as little before a council of churchmen in Rome, as we did before a council of war in Vienna. A nation which has passed without wavering, through the fuellades of Haynau, will be able to defend its independence against the thunders of Vatican."

CHURCH INDEPENDENCE.—The Swedenborgians carry the idea of church independence to an extent that is quite beyond the aspirations of some who complain so bitterly of the shackles of church government, as the following indicates:

The "receivers of the heavenly doctrines" (Swedenborgians), in Florence, Italy, have recently organized themselves as "a society of the New Church," and invited Rev. Alfred E. Ford to be their minister. In accepting their call, he asks of the society authority to administer the communion. Instead of calling upon any convention or other assumed ecclesiastical tribunal, he claims it as a natural right for "the people" to "take a man of their courts and set him as a watchman." The society accedes to the request, and authorizes and empowers him to administer the holy sacrament of the Lord's Supper in the New Church of our Lord and Saviour Jesus Christ." Mr. Hiram Powers and Count Cottrell were appointed a committee to communicate the resolutions to Mr. Ford. The San Francisco Society, in like manner, ordained Mr. Doughty as pastor from April last, acting on the idea "that any company of Christian believers, organized for social worship and instruction in spiritual things, are a visible church, and possess the right, therefore, to administer the Christian ordinance, and to do whatever any church may do."

A Wise Answer.

A LITTLE black girl, eight years old, was setting the table, when a boy who was in the room said to her:

"Mollie, do you pray?"

The suddenness of the question confused her a little, but she answered:

"Yes, sir, every night."

"Do you think that God hears you?" the boy asked. And she answered promptly:

"Yes, I know he does."

"But do you think," said he, trying to puzzle her, "that he hears your prayer as he does those of white children?"

For full three minutes the child kept on with her work without speaking; then she slowly said:

"Master George, I pray into God's ears, and not his eyes; and my voice is just like any other little girl's; and if I say what I ought to say, God doesn't stop to think any thing about my skin."

George did not question her any farther. The answer he felt to be a wiser one than he could have given.—*English Paper.*

I Hate It.

Photo tobacco. I am a clean creature, and it smells bad. Smells is a mild word; but I use it, being a woman. I deny your right to smell bad in my presence, or the presence of any of our clean sisterhood. I deny your right to poison the air of our parlors, or our bedrooms, with your breath, or your tobacco-saturated clothing, even though you may be our husbands. Terrible creature! I think I hear you say; I am glad you are not my wife. So am I. How would you like it, had you arranged your parlor with dainty fingers, and were rejoicing in the sweet-scented nignonne and violets, and heliotrope, in the pretty vase on your table, forgetting, in your happiness, that Bridget and Biddy had vexed your soul the greater part of the day—and in your nicely cushioned chair, were resting your spirits even more than your body, to have a man enter, with that detestable bar-room odor, and spoil it all? Or worse, light a cigar or pipe in your very presence, and puff away as if it were heaven to you, which it appears to be to him.—*Fanny Fern.*

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

—The sum spent for liquor in the United States in the year 1867, is estimated at \$2,960,000,000, while the amount given for education was \$22,000,000, or \$139 were given for liquor, for every dollar for education.—The amount spent annually for religious purposes is about \$30,000,000, or one dollar for religion and 93 for rum.

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.

The Rebellion in Japan.—The civil war in Japan has been gathering new force. An attack was made at the city of Yeddo, and dispatches say that half the city was burnt. If this is true, the configuration must have been one of unparalleled magnitude, as Yeddo is one of the largest cities of the globe. The insurgents issued a proclamation against the Christians, and a report affirms that one hundred and fifty Christians were taken out from Nagasaki in a steamer and drowned, the nonresistance of the counsel notwithstanding.

If this latter report should prove true, there will probably be some early work for American ships off-war in that region.

CRESYLIC SOAP. For Disinfecting, For Dyeing, For Purifying. It will exterminate Bugs, Ants, Roaches and Insects of all kinds. The suds made from this Soap is a valuable wash for Trees or Shrubs, entirely drying from them all hurtful insects. For sale by SHINDEL & WAGENSELLER.

Aug. 27, 1868.

AN Ohio school-girl went through her calisthenic exercises at home for the amusement of the children. A youthful visitor, with interest and pity on his countenance, asked her brother "if that had his feet?" "No," replied the lad, contemptuously, "that's gymnastics." Oh! 'tis, hey?" said the verdant; "how long has she had 'em?"

CARBOLIC DISINFECTING SOAP. For washing Horses, Cattle, Pigs, Dogs and other Domestic animals. Frees them from insects. Improves the hair, cures Mange, and is invaluable for healing sores of all kinds. For sale by SHINDEL & WAGENSELLER.

Aug. 27, 1868.

One reason of the fertility of new land is the decaying of roots, which renders the soil porous. Clover-roots will produce a similar result in old land.

—Brigham Young wants husbands for his thirty-six daughters. How many!

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

QUEEN OF ENGLAND SOAP. For doing a family washing in the best and cheapest manner. Guaranteed equal to any in the world! Has all the strength of old rosin soap with the mild and lathering qualities of genuine Castile. Try this splendid Soap, sold by the ALDEN CHEMICAL WORKS, 48 North Front St. Philadelphia. Aug. 27, 6m.

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 6th, 1868. Professors' Tickets \$60. For circulars and information address GEO. MENDELHALL, 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, REWARDS, &c., and furnishes

Ministers & Theological Students, at PUBLISHER'S PRICES. Also SCHOOL-BOOKS & STATIONERY, at 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. E. Miller's store. He is at all times prepared to take pictures of different sizes, and on reasonable terms. M. A. KIOPP, Aug. 13, 3m.

Peristaltic Lozenges, a positive cure for costiveness, Piles, Dyspepsia, Headache, &c. 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. STELLINGMA, 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 Alterative 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. BISHOP, 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. Amy Ann, wife of Mr. Jack Anthony, of this city, and living at No. 6 Locust street, afflicted with a tumor on the finger, was recently induced to make a trial of the Salve. Almost instantly she experienced relief from the pain, which had been almost unendurable. Every other remedy had proved unsatisfactory. Those who have tried it, once are satisfied of its merits, and nothing will induce them to be without a supply.—*Full River News.*

HALL'S VEGETABLE SICIALIAN HAIR RESTORER. It 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 praise of being the best Hair Dressing extant. Our treatise on the Hair sent free by mail.

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

Itch! Itch!! Itch!!! SCRATCH! SCRATCH!! SCRATCH!!! In from 10 to 48 hours.

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

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

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

BRAHMA POOTRA POWERS 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 in the country, and when grown weigh from 15 to 20 pounds per pair.

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

WATERS' FIRST PREMIUM PIANOS, With Iron Frame, Overstrung Base and Appalo Bridge.

Melodeons, Parlor, Church and Cabinet Organs. The best Manufactured, Warranted for 6 Years. 100 Pianos, Melodeons and Organs of six first class makers, at low prices for Cash, or one-quarter cash and the balance in Monthly or Quarterly Installments. Catalogues mailed. (Mr. Waters is the Author of Six Sunday School Music Books—"Heavenly Echoes," and "New S. S. Bell," just issued.) Warehouses, 451 Broadway, N. Y. mar26 68ly HORACE WATERS & CO.

HELMHOLD'S CONCENTRATED EXTRACT OF BUCHU is the great diuretic. HELMHOLD'S Concentrated Extract of Sarsaparilla is the Great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active and reliable remedies in the world. The best test of their purity and superiority will be a comparison with the properties as set forth in the United States Dispensary.

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

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

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

The proprietor was compelled to adopt such a wrapper, because the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

H. H. HELMHOLD, druggist, of eighteen years' experience, and manufacturer of HELMHOLD'S Fluid Extracts.

Principal Depots—Helmbold's Drug and Chemical Warehouse, No. 594 Broadway, New York, next Metropolitan Hotel; and Helmbold's Medical Depot, No. 104 South Tenth Street, Philadelphia.

Sold by Druggists EVERYWHERE. Price \$1.25 per bottle, or six bottles for \$6.50. May 21-6m.

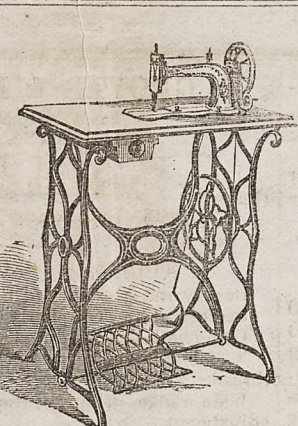
BACHELOR'S HAIR DYE.

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 ly

For sale by all Druggists, DEPOT, 198 GREENWICH ST., N. Y.

PRICE ONE DOLLAR

A VALUABLE GIFT.—80 pages. Dr. S. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Free, by mail. Address Dr. S. S. FITCH, 714 Broadway, N. Y. aug27 7ms



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.

New designs of the unique, useful, and popular folding tops 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 agents 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, 458 Broadway, N. Y. Philadelphia Office 810 Chestnut street.

SCHOEN & BROTHER are the Agents for this Machine in Selinsgrove, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them. July 30-68m

NEW ADVERTISEMENTS.

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

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

A CLEAR, SMOOTH SKIN, and Beautiful Complexion follow the use of HELMHOLD'S Concentrated Extract Sarsaparilla.

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

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

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

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

THOSE WHO DESIRE BRILLIANCY OF COMPLEXION, and a pure and healthy blood, which HELMHOLD'S Concentrated Extract of Sarsaparilla invariably does. Take no other.

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

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

HELMHOLD'S CONCENTRATED EXTRACT OF BUCHU is the great diuretic. HELMHOLD'S Concentrated Extract of Sarsaparilla is the Great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active and reliable remedies in the world.

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

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

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

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

The proprietor was compelled to adopt such a wrapper, because the growing popularity of his articles, and to prevent spurious and dangerous counterfeiting.

H. H. HELMHOLD, druggist, of eighteen years' experience, and manufacturer of HELMHOLD'S Fluid Extracts.

Principal Depots—Helmbold's Drug and Chemical Warehouse, No. 594 Broadway, New York, next Metropolitan Hotel; and Helmbold's Medical Depot, No. 104 South Tenth Street, Philadelphia.

Sold by Druggists EVERYWHERE. Price \$1.25 per bottle, or six bottles for \$6.50. May 21-6m.

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 ly

For sale by all Druggists, DEPOT, 198 GREENWICH ST., N. Y.

PRICE ONE DOLLAR

A VALUABLE GIFT.—80 pages. Dr. S. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Free, by mail. Address Dr. S. S. FITCH, 714 Broadway, N. Y. aug27 7ms

MERIDIAN CUTLERY COMPANY, Manufacturers of Superior TABLE CUTLERY.

Of Pearl, Ivory, Horn, Bone, Ebony, and Cocoa Handles. Also, exclusive Manufacturers of the Patent

HARD RUBBER HANDLE,

Which is THE MOST DURABLE HANDLE EVER KNOWN. It is much less expensive than Ivory. It never retains a handle when it is used. It is warranted NOT TO BECOME LOOSE IN THE HAND, AND NOT TO BE RUINED BY HOT WATER.

Also, a Silver Plated Solid Cast Steel Table Knife—a new thing.

For sale by all the principal dealers in Cutlery throughout the United States, and by the MERIDIAN CUTLERY COMPANY, No. 45 Beekman St., New York.

E. W. CLARK & CO., BANKERS, No. 35 S. Third Street, Philadelphia.

GENERAL AGENTS FOR THE National Life Insurance Company.

OF THE United States of America.

FOR THE States of Pennsylvania and Southern New Jersey.

THE NATIONAL LIFE INSURANCE COMPANY is a corporation Chartered by Special Act of Congress, approved July 25, 1868, with a

Cash Capital of One Million Dollars, and is now thoroughly organized and prepared for business.

Liberal terms offered to Agents and Solicitors, who are invited to apply to our office.

Full particulars to be had on application at our office, located in the second story of our Banking House, where Circulars and Pamphlets, fully describing the advantages offered by the Company, may be had.

Applications for Central and Western Pennsylvania to be made to B. S. Russell, Manager, Towanda, Pa.

E. W. CLARK & CO., No. 35 South Third Street, Philadelphia, Pa.

Aug. 13-lyear.

HOLLOWAY'S OINTMENT AND PILLS.—When a sore or ulcer, or abscess, has become chronically seated in the leg, it is treated with great difficulty to cure. Hospital treatment rarely accomplishes a cure in these cases; yet there never was a case discharged as incurable, from a public institution, which Holloway's Ointment might not have cured if applied according to the directions. As chronic ulceration implies a taint in the blood, it may be as well to take a dose of Holloway's Pills now and then to purify that blood. To be had at all druggists. (12w.)

An Antidote for Tobacco. This great remedy invariably removes all effects of tobacco, and is entirely reliable and harmless. It is an excellent appetizer. It purifies the blood, invigorates the system, possesses great nourishing and strengthening powers, enables the stomach to digest the heaviest food, makes sleep refreshing, and establishes robust health. Smokers and Druggists for Fifty Years Cured. Price Fifty Cents per Box, post paid. A Treatise on the Effects of Tobacco, with lists of testimonials, references, &c., sent FREE. Agents wanted. Address—Dr. T. R. Abbott, Jersey City, N. J.

A CHURCHMAN'S TESTIMONY.—One Box or Antidote cured my wife's sore and my own. It never fails. Rev. J. W. MOOREHEAD, Kelso's Station, Pa. HEALTH AND STRENGTH GAINED.—Signed Helen B. Smith, of Philadelphia, who writes: "I have used the Antidote for U. S. Pharmacy, Selinsgrove, Pa., and a supply of Antidote. The cure is complete and the cure is complete." O. T. EDGAR, [Trade Mark & Copyrighted.]

PAUL PHILLIPS & CO., No. 47 Union Square, Broadway, New York.

WHOLESALE AND RETAIL DEALERS IN Smith's Unparalleled American Organs.

Also, Superior Piano Melodeons; and Publishers of Sunday School Music. We will rent our Organs by the month, letting the rent pay for the Organ. SEND FOR PRICE LIST. aug13-3m.

WANTED!—AGENTS to sell Abbott's very popular "Life of Grant," the only work containing accurate likeness of the General's father and mother. Also, for our charming engraving entitled "From Shore to Shore." B. R. RUSSELL, Boston, Mass. Aug. 13-4w.

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. Aug. 13-4w.

WANTED! WANTED! Agents of either sex in every town and village, for the Largest Retail Sale in the Country. The smallest Article Sold for One Dollar, if not wanted, will be exchanged for a Silver-Plated Five-Bottle Revolving Caster, or anything else upon Exchange List. Send for Circulars.

S. C. THOMSON & CO., 136 Federal Street, Boston, Mass.

B. A. FAHNESTOCK'S VERMIFUGE. THE SAFEST AND MOST EFFECTIVE REMEDY FOR WORMS. That has ever been discovered

This celebrated specific for Worms is used with the utmost freedom and confidence by gentlemen who have obtained eminence in the medical profession, and many of these, throw aside their prejudices, have cheerfully given certificates testifying to its superiority. It is used extensively, for the simple reason that nothing has yet been discovered which can be substituted in its place.

And it is given without apprehension, because every one knows its perfect safety. It has now been before the public for over forty years, and has attained its superiority in thousands of cases, throughout all parts of the world.

It is the imperative duty of every parent to watch the health of his child, and to provide himself with this potent specific.

