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P. ANSTADT, EDITOR.
C. LEPPLEY, ASSOCIATE EDITOR.

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Poetry.

GROWING OLD.

What is it to grow old?
Is it to lose the glory of the form,
The luster of the eye?
Is it for beauty to forego her wreath?
Yes, but not this alone.

Is it to feel our strength—
Not our bloom only, but our strength—de-
cay?
Is it to feel each limb
Grow stiffer, every function less exact,
Each nerve more weakly strung?

Yes, this, and more! but not,
Ah! 'tis not what in youth we dreamed
It would be!
'Tis not to have our life
Mellowed and softened as with sunset glow,
A golden day's decline!

'Tis not to see the world
As from a height, with prophetic eyes,
And heart profoundly stirred;
And weep, and feel the fullness of the past,
The years that are no more!

It is to spend long days
And not once feel that we were ever young.
It is to add, unmurdered
In the hot prison of the present, month
To month with weary pain.

It is to suffer this,
And feel but half, and feebly, what we feel.
Deep in our hidden heart
Festers the dull remembrance of a change,
But no emotion, none.

It is—last stage of all—
When we are frozen up within, and quite
The phantom of ourselves,
To hear the world applaud the hollow ghost
Which blamed the living man.

—Matthew Arnold.

HEAVENLY HOPE.

Reflected on the lake, I love
To see the stars of evening glow;
So tranquil in the heavens above,
So restless in the wave below.

Thus heavenly hope is all serene,
But earthly hope, how bright so'er,
Still fluctuates o'er this changing scene
As false and fleeting as 'tis fair.

Communications.

For the American Lutheran.

The "Propagandists of Romanism in the United States. No. 10.

The Romanists are doing all they can to extend the interests of their church over our whole land. This is perfectly natural and Protestants have no right to complain of their zeal and energy. We should much rather deplore our apathy and indifference in the extension of our own principles. Some are alarmed at the rapid increase of Popery in the United States; we are not; it is just what we might expect from such a compact and efficient organization.

The sources from which Romanism receives its numbers are:

1. The natural increase of the Roman Catholic population here at home. The common Irish and German laboring class, are a hearty and robust people—and their women are stout and vigorous, and uninfluenced by the luxuries of their more refined and effeminate Protestant sisters. Hence we see that every Irish shanty is full of children.

2. Immigration. Thousands of Irish and German Roman Catholics come to our shores every year. Nearly one-fourth of the Roman Catholics of Ireland have been shipped over to our country.

3. Converts from nominal Protestants, especially those who attend their numerous seminaries and colleges. And then we might add the Puseyite symbolic churches, where the preachers lead their people to the very threshold of Romanism, and the least thing in the world will push them over into the "Holy Mother Church."

Nearly all, both male and female, who attend their schools sooner or later go over to their church. But with all this aid to swell their numbers, they are not increasing as rapidly as some of our Protestant churches.

Take for instance the Methodist Episcopal church—compare them with the Romanists in 1766, and in 1866.

The Methodist church in numbers and wealth has, during the last hundred years, far outstripped the Romanish church. It is indeed doubtful whether Rome, with all her zeal and energy, is able to keep one half of her foreign members in her communion. And although they make a great noise when a Protestant is converted to their faith, yet there are at least ten Roman Catholics converted to Romanism, to one Protestant converted to Romanism. And it is a cheering evidence of the progress of the truth, that Protestantism is steadily growing all over the world, it is growing in intelligence and moral power, and this cannot be said of Romanism.

Spain, South America, and Mexico, have not increased in numbers, virtue or intelligence for the last two centuries. The experience of the past has clearly demonstrated, that the only remedy for the evils of Romanism, is spiritual religion. Wherever and

whenever the Protestant church has attempted to cope with Romanism, with her own weapons, she has always failed; for in outward forms and ceremonies the church of Rome stands without a rival. Germany formerly and England lately, has tried it, Rome has come off victorious. It is no use for Protestants to try to get up a liturgical service to convert Romanists, or to keep Protestants from Romanistic influences, for the more extended the liturgy, the nearer Rome. Look at the High Churchmen, and the Symbolists, their people are going over to Rome in crowds. But against heart work Romanism presents no barrier—when a man becomes awakened he does not want a long and tedious liturgy to point out the way to Christ.

Some years ago, a Catholic lady of considerable intelligence in Pennsylvania, became concerned about her soul; she was much attached to her church, and when she became awakened had not the remotest idea of leaving it. She went to confession, and doubted her works of penance; but all to no purpose, she prayed and fasted, and wept over her lost and ruined condition.

The priest at last became displeased with her. At last after having gone through all the routine of works in the Romanish church without deriving any comfort or hope, she began to suspect that after all perhaps the church of Rome is not the only true church. She commenced visiting Protestant churches, and at last became truly converted. The priest raved and stormed, and threatened to burn her in effigy. He went to her house and abused her so much that her husband turned the impudent priest out of the house, and told him never to return. This is the case with all who become truly converted. Rome is no home to their souls. What does a truly pious soul want in the church of Rome, or how can one that has no confidence in the works of the flesh enjoy himself in a church that rejects the work of grace. It was this that drove Luther from the church of Rome and Calvin, and Zwingle, and Farel, and Beza, and Melancthon—and the early Reformers, all left the church of Rome because there was nothing in her to feed and nourish a soul that is in a state of grace.

This is the great point of difference between Romanism and Protestantism. Romanism ignores all the operations of the Holy Spirit, and sets aside the grace of God, and bases her hopes of salvation on good works—salvation with her is not of faith, but of works. In their tracts they ridicule the doctrines of grace—with them the "opus operatum" as they call it in Latin, or the work of conferring grace without faith is a fundamental doctrine. Thus in the church of Rome the only grace acknowledged is that conferred by the action of the priest; the mind and heart of the recipient has nothing to do with it. Hence when a soul becomes awakened by the spirit of God, Rome is not the place for it, it must seek a more congenial element, or lose its spiritual life.

Protestantism teaches just what the Bible teaches, salvation by faith through Christ. Not by works of righteousness, but by grace we are saved. In Ephesians 2, 8, we read "By grace are ye saved, through faith and that not of yourselves, it is the gift of God; not of works lest any man should boast." Romans 3, 24, "Being justified freely by his grace." But the church of the Romanists teaches just the contrary. In the 6th session of the Council of Trent, 16th chap. this is taught "Good works are truly and properly meritorious, and fully worthy of eternal life." The Bible concludes that we are justified by faith without the deeds of the law; Rome teaches that we are saved by the deeds of the law. This is the difference between Romanism and Protestantism—the one system is of man, the other of God. It must be clear to all that such a system of error cannot flourish in a religious atmosphere. Hence revivals of religion are the best antidotes to the spread of Romanism, and the soul destroying errors of Popery can only spread where the spirit of revivals has died out, or where it never existed at all. Nothing can baffle and check Romanism like revivals. It does not fear our Protestant intellectuality and formalism, but it hates and fears the revival element in Protestantism. Romanism looks with complacency upon our symbolism and Puseyism, and joins in lauding that phase of our crippled Protestantism. Even Universalism and Unitarianism are not half as odious in the eyes of Popery as revivals of religion. Methodism, Puritanism and Pietistic Lutheranism are the phases of christianity which Romanism has the greatest reason to fear in this country. And as long as they come up to the measure of their high vocation, Romanism can never gain this country. R. W.

For the American Lutheran.

Religion Superior to Gold.

The world by its actions seems to believe the reverse of our caption, but the wise man Solomon says, "How much better is it to get wisdom than gold." This wisdom includes a knowledge of God, and of all the various attributes of his character, and a knowledge of Christ Jesus, and the whole plan of redemption as revealed to man in the word of God. It includes also a knowledge of our lost and undone condition and the necessity of a mediator.

The getting of gold, if honestly done, is not wrong. Without it we could not found institutions of learning nor build churches; we could not educate ministers nor send them forth on their mission of mercy. In short we could not carry on any of the benevolent

operations of the church without it. Therefore let every one get as much wealth as you honestly can, save as much as you are able, and give as much as possible to spread abroad the knowledge of God, who is the only source of true wisdom. The wise man does not condemn the acquisition of wealth, but simply asserts that true wisdom is more valuable than gold.

Notwithstanding the declaration of Solomon, and the teachings of the whole inspired word of God, there are persons, even under a profession of religion, who seem to be wiser than all the sacred writers, and who by their conduct would make us believe that the opposite is true. Such make us believe that the opposite is true. Such make greater and more persistent efforts to acquire wealth, than to obtain that which all the gold of the world cannot purchase. They labor and strive, they toil and grasp to obtain a little of this shining dust, while but a feeble and indifferent effort is made to obtain that knowledge which maketh wise unto salvation. A very little thing is sufficient to damp their ardor and keep them from the house of God or the social prayer-meeting. A little cloud, a little rain, or a little weariness is a sufficient excuse. Often they labor so hard during the week for the acquisition of gold, that they are too weary to go to God's house on the Sabbath, or even to read their Bible with profit. Or, if perchance they do visit the sanctuary, they have so little interest in God's service, that they are listless and inattentive, or go to sleep and learn nothing of the way of life. Others attending on public worship, go there from habit, and converse about their success in trade, the price of grain and cattle, the premium on gold, etc., without obtaining the least particle of religious knowledge. Such conduct shows most unmistakably that they regard the getting of gold better than the acquisition of heavenly wisdom. O how fearfully deluded such men are!

Gold is only for the body, but wisdom for the soul. Gold may feed and pamper, and clothe the body, but it is not food for the soul. True, it may secure the means of grace, but it is in itself not those means. Just so far as gold serves so secure the blessings of wisdom, it is for the soul and no further. The soul must have spiritual nourishment, which gold in itself is not. Just in proportion as the soul is of more value than the body, this wisdom is superior to gold. In comparison with the soul all the gold of earth would weigh lighter than a feather in the balances of eternity.

Again, gold is mostly for others, but wisdom is for ourselves. Many parents and others strive and hasten to get rich that they may leave a fortune for their children and heirs. We need but little for ourselves in our short life-time, and very often, what we amassed and leave to others, may become a source of contention and litigation among our heirs, and thus become a curse instead of a blessing. We cannot take our wealth with us, neither can we eat it, and if we bequeath it to others they will probably never thank us for it, and may squander it faster than we gathered it. But this is the case with true, heavenly wisdom? O, no. This will afford us true, substantial enjoyment personally, will qualify us for usefulness in the church, and render us a blessing to all within the sphere of our influence. It will make us happy in life, smoothe our passage to the tomb, light up the gloom of the grave and sustain us amid the cold waters of death.

Again, gold is useless in death, but wisdom will be our staff and stay, our comfort and joy in that last conflict. Let those who value wealth above this saving wisdom, gather all their glittering treasures around their couch, let them gaze upon, handle and caress them, and remember that for these they bartered their immortal souls, and what comfort and consolation they afford? Will they bribe the monster death, or prove a barrier against his approach? Will they lengthen out life a single moment, or calm the troubled mind? Will they remove the terror and sting of death and smoothe their dying pillow?—Will they dispel the darkness that surrounds their departing soul or light up their passage to the grave? Will all their combined treasures redeem a single soul, or cleanse it from its guilty stains, or give it a happy assurance of a glorious immortality beyond the grave? Ah, no; it is too worthless, too weak to render them the least comfort, or to afford the least gleam of hope in that dreary hour. Their gold will then appear worthless, and only haunt their souls and, like the shipwrecked mariner who bound his bundle of gold to his body and cast himself into the sea and was carried to the bottom, so those who cling to their gold will find it a heavy incubus to sink them into the pit of despair. O the vanity and worthlessness of earthly treasures in that trying hour!

But is it so with true wisdom? O, no, no; this will prove a comfort and a blessing to the dying saint; it will remove the sting of death and light up the gloom of the grave; it will sustain and cheer the christian and point him to joys on high. It brings Jesus the Savior to the rescue on whom the soul can safely lean in the swellings of Jordan, and who will shield it against every foe, and conduct it safely to the celestial city. It will entitle him to a kingdom, a crown of glory forever; to an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in heaven for all who have chosen true wisdom for their portion.

Again, gold is only for time, but wisdom is for eternity. During life we may render ourselves comfortable, and gratify our evil desires

of pride, but as soon as life is ended all our gold is a vain and useless bubble. We cannot take it with us to the grave and eternity, and if we could it would be utterly useless, for we will not need it there. It will serve to adorn and pamper these bodies, and gratify our pride while in time, but can benefit us nothing in eternity. True wisdom, however, will accompany our departing soul into the eternal world; it will be our watchword at the gate of death, our passport at the gate of the celestial city, and an unfailing source of happiness in heaven forever. It will form our theme of rejoicing around the throne of our God and Father.

O how infinitely superior is wisdom compared with gold. It is not valuable already in this life, and surely will be infinitely more so in the life which is to come. In all our getting, let us get that wisdom which cometh from above and maketh wise unto salvation.

Notwithstanding the infinite superiority of wisdom, still gold has its pecuniary value and legitimate uses. As already said we need it in our benevolent operations. If, therefore, God has blessed us with wealth, let us not set our hearts upon it, nor hoard it up for others to squander on their lusts. "Honor the Lord with thy substance and the first fruits of thine increase," is a divine injunction, and we do well to heed it. Men show their wisdom by using their wealth for the glory of God and in accordance with his will. By withholding more than is meet from the Lord men manifest a want of true wisdom, for such a course only tends to poverty. Men of means may accomplish much good by giving liberally to the Lord's cause, while withholding they injure themselves and cramp the church in her benevolent operations. Did men but know the exquisite pleasure of doing good with their substance, they would give cheerfully and liberally to the cause of the Redeemer.

Did men but know the utter worthlessness, and their own loathing of wealth in a dying hour, they would not grasp it so tenaciously, nor hoard it up so carefully as many do. Only that which men give to the cause of God is really safe and well spent.

Reader, do you possess this wisdom? Do you show this by your liberality? Every true christian possesses this wisdom, and will show it by his efforts in sending forth the heralds of the cross to teach others the way of salvation. A man who professes to be a christian, and yet gives grudgingly, or a mere pittance to the cause of God, shows that he values his gold more than wisdom, and has great reason to suspect the genuineness of his profession. It is just as much the duty of a christian to give according to his ability, as it is to pray or commune, or to discharge any other christian duty. If, as christians, we believe the teachings of the Bible, we will value wealth in proportion to the amount of good we can accomplish with it. There are various objects of benevolence presented to us for our support, and all have the dissemination of true wisdom in view. These are entitled to, and worthy of our support. Let us then sustain the causes of education, of missions, funding of institutions of learning, building of churches, &c., and we will start a train of influences that will work for God's glory when our bodies lie in the grave, and our souls rejoice in Heaven. Giving our gold for these objects will lead future generations to bless us, but by hoarding it up they will curse us.

SIGMA.

Henry Ward Beecher on Grammar.

Mrs. Stowe gives a characteristic account of a grammatical exercise at which her brother, Henry Ward Beecher, assisted in his school-days. Young Beecher was about eleven years old, and as full of fun and mischief as at present. The teacher was drilling her pupils in the rudiments.

"Now, Henry," said she, "A is the indefinite article, you see, and must be used only with the singular number. You can say 'a man,' but you can't say 'a men,' can you?"

"Yes, I can say 'amen,' too," was the rejoinder. "Father says it always at the end of his prayers."

"Come, Henry don't be joking; decline 'he'!"

"Nominative he, possessive his, objective him."

"You see, this is possessive. Now you can say 'his book,' but you cannot say 'him book.'"

"Yes, I do say 'hymn-book, too,'" said the impracticable pupil, with a quizzical twinkle.

Each one of these sallies made his young teacher laugh, which was the victory he wanted.

"But now, Henry, seriously, just attend to the active and passive voice. Now 'I strike' is active, you see; because, if you strike, you do something. But, 'I am struck' is passive; because, if you are struck, you don't do anything, do you?"

"Yes, I do; I strike back again."

After about six months, Henry was returned on his parents' hands, with the reputation of being an inveterate joker and indifferent scholar.

On Friday afternoon, by the falling of the wall of a German Lutheran church building at Syracuse, eight workmen were precipitated thirty feet. One of them was badly injured, will probably die, and three others are severely injured.

There are nine gilded crosses on the steeple of Dr. Lord's new church in Montpelier, Vt.

The Pulpit.

For the American Lutheran.
Preaching That Hurts.

By Rev. J. B. SHOUR.

There are two kinds of preaching that hurt. The one kind hurts to heal; the other hurts but never heals. The years of my boyhood were passed mainly in a region where "plain preaching" was a thing very common—not so common in these days—and where church-going people were frequently not a little offended by the sayings of their preacher. To my inexperienced mind this was much of a mystery; but such things have been seen the world over, and they seem no longer so mysterious. One of the few things which have been gained since my boyhood, is an understanding of the causes of offense at plain, pointed preaching; or at least, of some of these causes.

That the world should be offended by a plain Gospel, seems nowise wonderful; but that the church should, does look like a wonder. The world don't pretend to live by the Gospel in any particular sense; but the church is no church without it. And in truth, the Gospel of the Church is a plain Gospel: it is all plain. The Gospel that saves, is a plain Gospel: there is nothing dark, nor doubtful, nor equivocal about it. Christ preached a plain Gospel. The Evangelists wrote a plain Gospel.

The Fathers, the Martyrs, the Confessors and the Reformers, all preached a plain Gospel. Should not we also preach a plain Gospel? Their preaching hurt; it raised tumults—it reared crosses—it planted stakes and piled fagots—it dugged dungeons and riveted chains—it caused wars, and blood to flow like rivers. Yet who regrets it?—who dare censure the men that preached so?

But verily, there be those in this age of wisdom, who counsel moderation in the pulpit. Nay; there be those who will not say "ye must repent!" but—"may it please ye to repent!"

They will not say "the soul that sinneth is shall die!" but—"my beloved and holy people, let not this thing be said of you, lest the Lord might be displeased." They will not say "thou shalt not commit adultery," but—"chastity is really a virtue, and we are constrained to caution against its violation." They will not say "Speak not evil one of another—be no backbiter—bear no false witness;" but—"it is expedient sometimes to be careful as to how and what we speak of others."

There are thousands who preach thus; and their people ordinarily like it amazingly. Because this kind don't hurt. That is, it does not hurt the people—they do not feel it, and the preacher's declamation is beautiful. And the excellency of the system is, it suits everybody—excepting perhaps a few old people, who, as every one knows, are unreasonably pious. Read to such men, the straightness of Baxter, and the earnestness of James;—What will their answer be? They will admit that Baxter was right, and James, and all who before or since their day have preached the Gospel with equal or severer plainness; but then—"we dare not do so; it would not do here; the people would not suffer it." And they don't do it; and the people are glad of it; these are the very men they want. Why, everybody can belong to church now, because the minister does not offend any one by his preaching.

But look at a congregation thus served. Does such preaching not hurt? Better might a man go the heathen, than follow a minister who has been careful not to hurt by his preaching. Hurt! Such preaching kills! Walk among a people so served, your progress will be like that of the woodman through a thicket crisped by fire—there will be a crackling and a smell of deadness. All christendom smells of this deadness! Oh! that preachers might have more faith than fear! Foolish men, who fear that plain preaching may hurt. Foolish men, indeed. By seeking to avoid a seeming danger, they meet three real ones.—By seeking not to hurt, they hurt themselves (little pity, perhaps,) their people, and the church.

Sybertsville, Pa.

Relations and Duties of Ministers and Church Members.

NO. VII.—DUTIES OF MINISTERS.—PUNCTUALITY.

Punctuality is a virtue that should be practiced by all men (women included), and especially by the Minister of the gospel. Without this, whatever other good traits of character he may have, he will be sadly deficient. As Ministers, we should be punctual in our hours of study, having special hours set apart for this purpose: each day, if possible, we should be punctual in our seasons of closet prayer and secret communion with God, we should also be punctual in the preparation of our sermons. It is a bad plan to have no regular time for the preparation of our pulpit discourses, but yield to any little hindrance until Friday or Saturday morning comes, or as is sometimes the case, until Saturday evening, or even Sabbath morning finds us without a sermon for the day. The result in such cases generally, and we might say necessarily is, that a few crude thoughts are jumbled together with little or no system or force, and given out to the congregation as their Sabbath feast in the house of God, and the legitimate result of this is, the congregation becomes thin, the church grows smaller by degrees, until it dies for want of nourishment, unless the pastor or the congregation one or both awaken in time, and the pastor becomes punctual in the devotion of proper time to the preparation of his sermons, or the congregation gives him a polite hint that some other field of labor would suit him better, while they procure a more punctual man to serve them.

It is true, there are some few men who can laugh at the flight of time and rejoice in being able to preach good impromptu sermons, but these men are few in number, and perhaps none can do so at all times.

Again, in our business transactions, and in all our converse with society, we should be men of our word, and prompt to time, to the utmost extent of our ability to do so. Surely there are sometimes unforeseen obstacles or insurmountable difficulties which absolutely forbid us keeping our word; but these are exceptions not the rule. Especially should the Minister be punctual in his Sabbath services, and week day prayer meetings, &c. Commence service at the hour appointed, allowing a few moments, not exceeding five or ten minutes at most for variations of time pieces, and when this time has elapsed, commence service whether all or only one tenth part of the congregation be present. By this means he will set a good example before his people, and very likely correct that unchristian habit that so many persons have of getting to church too late and coming in during the reading of the hymn, the prayer, or the reading of the Scriptures, or what is worse still, after the text is announced and the discourse commenced, to the annoyance of the pastor and all devout worshippers, and the diversion of the attention of others who might be inclined to hear.

The advice of an aged gentleman, a member of the Presbyterian church to me, five minutes before I entered the pulpit to preach my first sermon, has been of great benefit to me. We were standing a few paces in front of the church engaged in conversation, when, looking at my watch I observed that it was nearly time for service to commence, and suggested that we walk in and be ready in good time. "Yes," said he "my young brother, you are now entering upon the Ministry of the gospel, make it a part of your piety to be punctual." I have endeavored to follow this advice, and have found it valuable, and would heartily recommend it to all Ministers who may have unfortunately formed habits the reverse of this. We may still add a few reasons why Ministers should be punctual. and:

1. The Minister who is habitually unpunctual is guilty of habitual falsehood. Suppose he announce service to commence at ten o'clock, A. M. and through his own want of diligence does not reach the place until half past ten, or eleven o'clock, is he not guilty of willful falsehood? Or suppose he gets there in good time, and spends half an hour or more in lounging round, or conversing with some friend, until the hour appointed is long past, is he not just as false? Certainly he is. And the same is true in all his dealings, if he is habitually dilatory, he is habitually false.

2. It is setting a bad example before his congregation, and he cannot complain if they follow it, and learn to get to church and pray-meeting &c. too late, and also to keep back his salary for a month or so after it is due. There is a great deal of truth in the old saying, "Like priest, like people," and if the Minister lies a little the people are likely to lie a great deal.

3. It may be a question whether the Minister who is habitually false, or unpunctual, is not unsound in other particulars as well as in point of promptness. The old saying is, "a pin, a penny, a pound," he that is false in little, may be false in much. J. R. SIKES.

Practical.

The Fulton Street Prayer-Meeting.

"Live in the far West," said a stranger, "and we read of your meetings in the religious papers, and members of our congregation when in the city attend them, and on their return relate their experience and enjoyment there, and assure us that the statements in the papers do not inform us of half of the enjoyments which are experienced here—and I shall have to add my testimony to theirs. There is a blessed spirit here, and I am thankful to God that I have been permitted to be present at one of your meetings. I am your debtor, too. About two years ago a wife sent a request for your prayers for the conversion of her husband, and I, that husband, can say that your prayers have been graciously answered." Others from the far West on the same day confirmed this stranger's statements as to the blessings of an attendance here.

"There is something here," said one, "which cannot be put on paper."

Another stranger requested prayers for himself. "My Christian friends, grant me an interest in your prayers, for I desire to become a Christian. I have been out of Christ for a long time. Pray, oh pray, for me."

Another asked prayers "for his father—aged and beloved—now suffering from severe and painful illness, that if it be the will of God his life may be spared, but above all, that he may have good hope, and give evidence to his friends that he is born again."

Another said: "Believing that fervent prayer is availing, and being greatly distressed in

mind and heart on account of those who are dependent on me, I ask your prayers that God would deliver me from this distress, and so control and direct in the things which trouble me, that they may work for my good and his glory."

Another said: "I wish to ask an interest in your prayers for a gentleman in this city, now in the country, who has already felt some of the strivings of the Spirit, and whose mind seems open to conviction; that he may be led to repent of his sins, and find peace in believing."

The leader read a request from Albany, which says: "I have read much of your prevailing prayers, and how God has honored you by his gracious answers to them. I see clearly that He can consistently do great things, and I ask that your prayers may be offered in behalf of my friends." She names her friends, and says: "Myself and a dear lady of faith, hope to meet you at the mercy-seat for their conversion."

He read another from Chicago, which says: "Last winter I sent a request for your prayers in behalf of my dear husband, who was given to strong drink, and had been for years: and blessed be God, I have every reason to believe those prayers have been answered, for he has not drunk anything strong for months: and now I ask you to pray earnestly for his conversion, that he may see the error of his ways and flee to the Savior."

For several days a man was seen about the meeting, and sometimes in it, whose appearance indicated extreme wretchedness. One day he requested prayer, and that he might read from a letter he had received from his mother, in reply to one he had written to her, informing her of his proposed amendment and that he was attending this meeting: and in which she thanked God for any tokens of a purpose in him to amend his ways, and advised him to continue to come to this meeting, and pray and seek from the Savior pardon and salvation. The extracts he read showed that the letter had been written by a tender, earnest, intelligent and pious mother, and he closed by saying: "Now, Christians, I desire that you will pray for me that God will have mercy upon me and save my soul."

This man was followed by a gentleman who said he was a Wall Street broker, and was acquainted with the history of the person who had just spoken; that a few years ago he was a member of one of the heaviest houses in Wall Street, the senior of which was dead; and by losses and misfortunes, and strong drink, he had been reduced to the condition in which he now appears. He further said: "Strange as you may think of it, there are many pious, praying men in Wall Street, and this man was once among the number."

Another stranger, in the garb of "Friends," said he was never here before, and never had been in such a meeting, although he had attended many religious meetings, and declared "Verily, the spirit of the Lord is with you of a truth."

The leader said a lady writes from Goshen to ask prayers for her husband, and says: "I have been deterred by the thought that if my Christian example had no effect, the prayers of strangers might not avail, but reading every week of the answers to your prayers, I am emboldened to send in my petition. I have great faith in united prayer, and beseech you to pray for me and my husband."

The leader said he had a request from Oakland, California, for prayer for an aged servant of God that he might have strength to perform his duty; and for a young man, once a professor, who, by neglecting his duty, is now in darkness. He read requests from Hillsdale, Michigan, Prattville, Millersburg, Huntington and other places, "for the conversion of friends and many others; for parents, children, and relatives."

A brother said he had a request to present from a widowed mother in Albany, for earnest prayer in behalf of her son, who is jeopardizing his salvation by the use of ardent spirits. This son is represented as struggling and praying to overcome the evil habit, and is faithfully assisted by his family; but the evil has taken such hold upon him as to defeat every attempt at reform, and the son and his mother's family all feel that without the assistance of God, the son must sink into an early and a drunkard's grave, and they ask you to help them to call upon God through Christ, to break the power of this reigning sin."

A brother said: Your earnest prayers are asked in behalf of two sons of a clergyman, who are correct in morals, but out of Christ."

A stranger said: "I earnestly urge upon you to pray for a very bad case—a scoffer and every way bad young man. I have tried to do something for him, and towards his conversion but as I am a backslider, and not a Christian man myself, it only makes the case worse. But, Christian friends, do pray for him, that he may turn from his evil ways. And may I—can I ask it?—pray for me. I know I am not in the right way."

Another said: "Dear brethren, one who has been often here with requests for the conversion of sinners, now asks your most earnest prayers for himself. He has been redeemed from comfortable circumstances to bankruptcy. The blow has crushed his spirits, and he feels almost in despair, fearing that God has forsaken him, and asks prayer for temporal and spiritual relief."

Another presented a request from a friend in Utica, and, with permission of the leader, read: "I have been striving for the past few months to become a Christian: have tried to pray, and have constantly read good books, but it seems as though my heart was so hardened with sin that I could not do anything.

Will you pray that I may become converted, with all my family? And if it be God's will that I may be restored to health—having suffered with bleeding from the lungs. I came very near dying, and if I had, would have been lost. Do pray for our souls, that we may all be saved."

Another said: "It is in the exercise of faith that I ask you to pray for me, and ask our heavenly Father to make me a true and humble Christian. God, who answers the prayers of his children, will do this for me, if we sincerely ask it. Pray for me that I may know and enjoy the full power of the salvation of the Lord."

CHURCH INTELLIGENCE.

THE AMERICAN LUTHERAN

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

Selinsgrove Pa., Sept. 17, 1868.

Our Lutheran Brethren in the South.

There seems to be a general breaking up of our church in the South, and we may be permitted to take a view of matters and things there. The whole South has suffered immensely by the calamities of the late war; our church of course comes in for her portion of these severe sufferings. We do not rejoice in the sufferings of our Brethren, but rather sympathize with them without at all admitting that they were justified in resorting to arms to achieve their separation from the Union. But as things have unfortunately for them turned out, they are now in a bad way. At first they united themselves into a "General Synod, South"—and cut themselves loose from our General Synod; this we looked upon at the time as a mistake. But it seems that now their General Synod has turned out to be a mere rope of sand, and will not hold together. Symbolism, it seems, has found its way among them, and has had the same effect there that it has had in the North; it has rent and torn the church from top to bottom. In the 17th Thesis of the 95 Jubilee Theses we read these words: "It is only when a church has lost its vital piety, that it attempts to substitute human formulas of faith for the Bible, and to make them and certain forms and ceremonies the bond of union, instead of the Holy Spirit operating through God's word." This is our experience here in the North, and we have no doubt our truly pious brethren in the South have the same experience. Many of the brethren in the South are truly pious, and are in favor of revivals of religion, and as symbolism in all its phases goes against revivals in every form and shape, of course those pious brethren in the South can never feel at home among those who oppose revivals. To all such we would say, "Come back to your old Mother who has long since forgotten your waywardness—her arms are extended to receive you."

Give your old secession notions to the winds, and come back to the General Synod. If you cannot come as Synods come as individuals and congregations, and connect yourselves with our border Synods, until such time as you may be strong enough to form new Synods. We will not ask you about your political views. We do not bother ourselves about such things. We permit the "potshers of the earth to strive together" and attend to the Lord's work.

We want all good revival men to come back to our General Synod, and we advise all symbolists to join the General Council, or the Missouri Synod, where they will feel more at home. But don't ask us to undo anything that we did during the Rebellion. We don't ask what you may have done, only do so now more. Come, and we will take you by the hand, and as the Good Lord has blessed us, we will assist you in your struggles, and once more keep you on your feet. As formerly we will assist your Institutions of learning, and help you to educate your young men.—We will come among your people and preach Christ to them, and not say one word about politics. We need hardly tell you that our General Synod is now more firm, compact and efficient than ever before, since the holding back element has left us. And if we had the pious, warm-hearted brethren of the South with us yet, our cup would be full.—These thoughts are thrown out in consequence of a number of letters that have come North from brethren who are utterly dissatisfied with things as they now exist in our church South.

Conversation in the Sanctum.

Between Peter, John and James.

Peter—What paper have you here?
John—The Independent, and I find in it an article on the dedication of a Missouri Lutheran Church in Pittsburg that interests me.

Peter—Well, read it for the benefit of the sanctum.

John—(Reads) "LUTHERAN PROGRESS toward Rome.—An elegant church edifice has been erected by the First German Lutheran Evangelical church of Pittsburg. It is described in the *Luth. and Miss.* as occupying a proud position on High street, near its intersection with Fifth Avenue. It is a modernized Gothic style of architecture. The altar is simply grand. It is approached by five broad steps, which are covered by green velvet carpet. A Gothic structure, of elaborate, carved white oak rises in the rear of the altar stone, and forms niches for the depositary of pure white, life-size statues of Christ, and the four Evangelists—Matthew, Mark, Luke and John. Front of the Gothic ornamentation is the altar, the usual form, surmounted with an ivory crucifix, at the base of which lay the symbol of death, cut out of marble." The *Luth. and Miss.* has not a scathing word for the wealthy church of its order, which adorns its temple with a crucifix and gilded images."

Peter—It is somewhat amusing to find that the Independent expected the *Luth. and Miss.* to denounce this Semi-Romanism with "scathing words," when that paper itself advocates the same thing.

James—But I don't see any thing of the kind in their churches here in the East.

Peter—That is because their people would not tolerate it, and hence they cannot put their theories to practice. This is the fault

which the Missourians find with them, that they make loud professions of symbolism, but do not put them to practice. I lately talked with a German Lutheran preacher who is a member of the Synod of Pennsylvania, and leans so strongly towards Missouri, that he and this people are going to send no more contributions to the Seminary at Philadelphia, but they intend to support a young man in his studies in Fort Wayne. He thinks their seminary differs very little from that at Gettysburg, and he says he knows of no earthly reason for such men as Drs. Seiss, Krotel, Frey and others leaving the General Synod and joining the General Council, because he can see no change either in their doctrine or practice.

John—Are there many of the German ministers of the Pennsylvania Synod of this way of thinking?

Peter—I believe nearly all the European Germans are inclined towards Missouri and I should not be at all surprised at a rupture in the Old Mother Synod soon, and a general stampede of its German members to Missouri.

John—I see the *German Reformed Messenger* has also copied the above paragraph from the Independent, and accompanied it with some comments.

Peter—What does the *Messenger* say about it?

John—It takes up for the symbolists. This is its language: "It is said that 'miserly loves company,' and so we give the precious comments, showing the Romanizing tendencies in the Lutheran church, a place in our paper. We are rather pleased that we have found such good company on our Rome-ward journey."

Peter—So it seems our German Reformed brethren publicly acknowledge that they are travelling Rome-ward, in company with our symbolic Lutherans! Well, what they say 'miserly loves company,' for it is a miserable road they are travelling together.

James—I doubt the truth of the saying, however, 'miserly loves company.' The rich man in hell was in misery, and he did not want any company.

Peter—I must confess that you are right. I pray that before they go much further hand in hand on that miserable road toward Rome, they may see the error of their ways and return like the prodigal son to their Father's house, confessing their sins.

John—How does it come to pass that our German Reformed brethren have such a sympathy with our symbolists, who anathematize them in their small books?

Peter—It is only a small part of the German Reformed church that sympathizes with our symbolists. Their eastern Synod mainly has been led off by Dr. Nevin into what is sometimes called "Mercersburg Theology," or sometimes also "Nevinism." But their Western Synod and also the German Reformed church in Germany is not infested with it, but manifests a strong opposition to its encroachments. Even in the Eastern Synod a strong reaction has begun to set in, and I am inclined to think that the laity who often have more piety and good sense in these matters than the ministers, will not tolerate the proposed innovations.

James—Is there any similarity in doctrine and practice between our symbolists and the German Reformed Nevinites?

Peter—Yes, a very striking similarity.—They both sneer at what they are pleased to style "Subjective Religion," which is the same as heartfelt personal piety; they are both opposed to revivals of religion and active measures for the conversion of sinners; both lay great stress on sacramental religion; and both advocate liturgical ceremonies, gaudy clerical vestments, pictures, statuary and crucifixes in the churches.

For the American Lutheran. Another Corner-Stone Laying.

On Sunday last, Sept. 6th, the corner stone of a new Lutheran Church was laid in Jersey Shore, Lycoming Co., Pa., in the charge of Rev. H. W. Winton. It was, of course, an occasion of great interest to the people of that town and community, and especially to the brethren to whom the enterprise more particularly belongs.

In evidence of the general interest of the community in this work, more than a thousand people assembled to witness the ceremonies of the occasion.

The Ministers present were Revs. Fletcher, Heisler, Hemperly and Domer. The order of exercises was as follows:

Morning Services in the M. E. Church at 10 o'clock. The sermon was preached by Bro. Hemperly. It was an excellent discourse, appropriate, practical and earnest, and delivered with the unction and warm-hearted energy so peculiar to Bro. Hemperly. "Glorious things are spoken of thee, O Zion, City of God," the beautiful utterance of the Psalmist, furnished the thoughts of this discourse.

At 1 o'clock, p. m., the ceremonies of laying the corner stone. This work had been assigned to the Masonic Order, who in obedience to the invitation extended, turned out in regalia, from the Lodge in town and the neighboring towns of Williamsport and Lock Haven, to the number of one hundred and fifty or more. Their ceremonies were impressively performed under the control and direction of Mr. Goodlander of Williamsport. Master of ceremonies on the occasion.—Seats had been provided for the concourse of people on the foundations of the structure, but unfortunately, just at the time the services were to begin, a slight shower of rain interrupted the proceedings, and interfered with the execution of the regular order of exercises. But the rain having speedily ceased, an order of exercises was improvised to meet the circumstances as well as possible, and notwithstanding the withdrawal of a large part of the audience, the business in hand was accomplished. The following articles were deposited in the Stone by the pastor in the midst of the Masonic ceremonies: The Bible, General Synod's hymn book, History of the West Branch Valley, Minutes of the General Synod, Minutes of the Susquehanna Synod, sketch of the organization of the congregation with list of contributors to the church edifice;

a copy of the Christian Radical, Lutheran Observer, and American Lutheran, Jersey Shore Herald, and Jersey Shore Vidette.—When this was done, Domer of Selinsgrove, addressed the people for a short time, after which an effort was made to raise some funds among those who were still on the ground.—The effort resulted in contributions and subscriptions amounting to about \$500. Had not the rain dispersed the crowd in the opening of the exercises, more than twice this sum would have been raised; for the people seemed to be in earnest sympathy with the enterprise. On Sabbath evening the services were held in the Methodist Church; a very attentive audience was present. The sermon was preached by Domer. It was thought proper to invite further contributions and accordingly Bro. Hemperly and Fletcher presented the subject when nearly one hundred dollars more were added to the sum already collected, making the aggregate collections of the day six hundred dollars.

The dimensions of the edifice are as follows:—Sixty eight feet in length by forty-six in width with a tower in front of sixteen feet, making the entire length eighty-four feet.—Height of tower and spire one hundred and fifty feet. The edifice will contain a lecture and Sunday School room below, and audience chamber above. The whole to be finished in a neat, but not gaudy, style.

This congregation was organized on the 25th of April 1867, only about a year and a half ago, with only 26 members. It now numbers 96; and whilst they are far from being generally rich, yet have they gone into the work of building a church edifice for themselves, with such spirit and economy as to give assurance of speedy success. They need, as they deserve, assistance from their neighboring brethren; and it is to be hoped that as they pass around from time to time in their application for help to those who are able to assist them that they may meet with the most cordial favor.

Such has been the economy of their arrangements that they have hitherto already saved more than a thousand dollars. They have made the brick on the church lot, taking the ground out of the basement for this purpose, and in such a way as to have cost them only about \$5 per thousand. By harmonious co-operation they have had all their hauling done without the payment of a penny in money. Thus they are economizing in every possible way so as to have a good church built at the lowest possible expenditure. Especial mention must be made of Bro. John Staver, who in connection with the pastor, has taken so deep a share of the burden and responsibility upon himself. He manages, works, collects money, pays his own money, and influences men all around to help them along in this worthy enterprise. Other denominations in this place have also generally assisted this little flock—Presbyterians and Methodists and Baptists have done so—a Methodist friend gives them one hundred dollars—and in various sums they have been materially assisted by the other churches of the place. To them all they feel intensely grateful. The Methodist gave them the use of their church for services during the whole day of these ceremonies, and by their presence and contributions showed the generous spirit of christianity, the love toward brethren, which is the only certain test of discipleship, according to the Master's own authoritative declaration: "By this shall all men know that you are my disciples, if ye have love one toward another."

It is expected that the basement, or lecture room of the church will be ready for use about the holy days.

Bro. Winton has been laboring with great success in this charge, but that success has been achieved at the cost of immense toil and care. The field of labor is too large and toil some for one man, and unless Bro. Winton soon finds some way of relief from his present exhaustive labor, he will be worked to death. No man with but ordinary physical strength and endurance, can long undergo such a taxing of energies without "breaking down," he must wear out too soon, literally crushed by burdens that are too heavy.

OTZINACHSON.
For the American Lutheran.
Lutheran Congregation at Ickesburg, Penna.

In obedience to a resolution adopted by the Juniata Conference of the Ev. Lutheran Synod of Central Pennsylvania, at its last regular meeting in New Bloomfield, a special meeting of a portion of the Conference met in Ickesburg on the 2nd inst., to consider the feasibility of organizing a Lutheran congregation in Ickesburg, and of forming a new charge, with said town as its centre.

The following members of Conference were present: Revs. P. Sahn, J. B. Anthony, L. K. Seerist and G. F. Shaffer.

The exercises were introduced on Wednesday evening, with preaching by Rev. G. B. Anthony. The first session was held on Thursday at 10 a. m., preceded by an hour's devotional exercises—and was organized by electing Rev. Anthony, President, and Schaffner Secretary. Rev. J. L. Smith, and all the members of the Lutheran church, present, that would be affected by forming a congregation or charge, were received as advisory members. The Secretary was requested to state the object of the meeting. This he did by reading the resolution of Conference, which declared that the Conference believed the time had fully come when the spiritual interest of the members of the Lutheran Church of Ickesburg and its vicinity, demanded a regular organization in said place.

A motion being made to ascertain the number of Lutherans in the town and vicinity, it was discovered that there were fifty communicants in and within a mile of the town.

The question of organizing a congregation or charge, or both, was then freely discussed, the discussion lasting during the remainder of the day. It was finally resolved that a congregation be organized and that Rev. Seerist call together the members desiring to form a congregation in Ickesburg, to elect officers and that he install them and continue to preach for them at his convenience.

It was also resolved that the Councils of the Bain and Bloomfield charges, and of the new congregation of Ickesburg, meet the councils of the Loysville charge, at Loysville, to consider the propriety of establishing a new charge with Ickesburg as its centre.

There is then a good prospect of the formation of the third new charge during this year in Perry county—the Greenwood charge and the Newport charge having already been formed. The meeting was concluded with preaching on Thursday evening by Rev. Smith.

STUDENTS' HOUSES. No. 1.

REV. H. ZIEGLER, D. D.—The "American Lutheran" has just come to hand containing your article, headed "Students' Houses," and my heart burns with such an intense interest in the success of the enterprise, that I must drop everything else and write you a word of "God-speed." That is just the thing. Oh! that the Lord will move the hearts of his people. The poor to pray, the rich to give; ye, all to pray and give as the Lord hath prospered them. I first thought, O, that I had the means, I would send you the amount forthwith. But I checked the thought because it savors of unbelief. Has not the Lord money enough deposited all through his church to accomplish his purposes—build his churches—educate his ministers—support missionaries, and provide for all the dependants of his grand work?

Brother ZIEGLER, have faith in God. I read but a day ago of France's faith, and the results of it are astounding. I felt deeply humbled when I thought of my own poor weak faith. And when I thought of the blessed far-reaching results of the labors of that one man, in the care and education of thousands of orphans, 4000 are there at the present time, under the supervision of 200 teachers, besides other departments of benevolence. I say, when I thought of such grand results of the faith of that one poor man, I feel humbled in the very dust, that we out here in Illinois, after laboring for nearly two score years; and then must give up our institution of learning in failure and debt. O, Lord have mercy on us, and give us more child-like faith in thee! The article to which I refer respecting France's faith you will find in "The Independent," July 30; read it, Bro. Z., it will do you good. I shall pray for you and for your cause. You will succeed, because it is God's cause. "The gold and silver are His," and he will move the hearts of his people to sustain you in that work. I am glad you have undertaken it, and announced your determination. It takes sometimes more faith to undertake such an enterprise than to carry it on, after it has once been entered upon. Then we seem to see something of the matter and work, a little by sight.

Let me say again, go on, dear Brother, in the name of the Lord; and your example of faith and self-denial will inspire others to go and do likewise. And thus who can tell the far-reaching effect of the simple announcement in the humble "American Lutheran," that in the name of the Lord, "Students' Houses" will be erected beside the Missionary Institute, and erected by faith in God and His people.

H. Zeigler.—Rev. and dear Bro. I must have one plank in that building conceived by you for our dear brethren willing to consecrate themselves to the Holy Ministry of our Lord Jesus Christ. I am a graduate of H. Seminary—entered upon the course of preparation with a family, and fully appreciate the necessity of a house, rent free, having paid rent during my course of study.

The Lord bless the work of your hands, the conception of your heart, and the dear brethren that shall ever occupy that house with their dear families. Inclosed \$5.00 Your brother in gospel bonds.

The Evangelical Lutheran Synod of Northern Illinois.

This Synod convened on the 26th of Aug. in the English Lutheran Church of Forreston, Ogle Co., Illinois, Rev. N. W. Lilly pastor.

The Synodical sermon was preached by the president, Rev. C. B. Thummler from Matt. 143, 5 "I remember the days of old, I meditate on all thy works, I muse on the work of thy hand." The discourse was most able, eloquent and instructive. On Thursday morning Aug. 27th Synodically organized. After suitable introductory exercises the roll was called, and the credentials of lay delegates were received. At no previous meeting has there been so large an attendance of both lay and clerical members. Aside from an occasional clash of opinions in the discussions, all the business of the Synod was peacefully done. Truly the presence of the Master was felt and acknowledged.

After the reading of the President's Annual Report, the officers of the present year were chosen by ballot: President, Rev. J. F. Probst Secretary, Rev. W. H. Wynn, Treasurer, J. G. Fleck, Esq. The Parochial Reports show a steady and rapid growth of General Synod Lutheranism in the northern portion of this state. The contributions for benevolent purposes evince that the Western people are beginning to realize the blessedness of giving cheerfully from the abundance with which the Lord has blessed them. Do not cease to give, brethren, we never injure ourselves by liberality. Like all other christian graces, the more we exercise ourselves in it the more delightful and profitable it becomes.

The subject of Home Missions received unusual attention. This Synod is thoroughly aroused to the urgent necessity of making a more strenuous exertion to send out and sustain laborers in the extensive and promising field opened to the Church in the West.

"There is a tide in the affairs of men, which, if taken at the flood leads to fortune," the same is true of the affairs of organizations. Let not the Lutheran Church fold her arms and look on with cold indifference, while other denominations, swept along by the tide of western emigration are rapidly unfurling their banners and erecting their altars in the hundreds of cities, towns, and villages which are springing up all over these broad prairies. We must do something and that soon. We need money. We need educated christian young men to strengthen the clerical ranks. We need concentration of effort. The members of this Synod believe that the time has fully come when the church in the west should make a concentrated attempt to meet these pressing demands. Initiatory steps were therefore taken for the establishing on a firm financial basis, a literary and theological institution. Friday and Saturday were spent in discussing this question. The subject was introduced by the report of committee on location, appointed by the Northern Conference of this Synod. The Committee in an impartial manner presented the claims of both Lena and Mendota. Rev. A. A. Trimmer then presented the following Preamble and Resolutions:

Whereas at the last meeting of the Board of Trustees of Ill. State University our educational interests closed its operations in the city of Springfield, and the Prudential Committee was instructed to sell or lease the University buildings and grounds, and therefore,

1. Resolved, That it is the sense of this Synod, that the welfare and highest attainment of usefulness of our beloved Zion in the West demands an Institution of learning of the highest order, whose main object shall be the education of young men for the Gospel Ministry.

2. Resolved, That we hereby pledge ourselves individually and collectively as a Synod to concentrate on one Literary and Theological Institution wherever that Institution may be located.

3. Resolved, That we will cast our votes for that locality, where, all things considered, the greatest inducements are offered.

4. Resolved, That we hereby invite the Evang. Lutheran Synod of Central Illinois, the Evang. Lutheran Synod of Southern Illinois, and the (Eng.) Evang. Lutheran Synod of Iowa, to unite with us on equal terms with ourselves, in establishing an Institution of learning, and we extend this invitation to such other Synods as now exist or may be organized in the great valley of the Mississippi, whose doctrinal basis and sympathy are in harmony with the General Synod of the Evang. Lutheran Church of the United States.

These resolutions were received and without discussion unanimously adopted. The Delegates from Lena and Mendota submitted the propositions of their respective localities. Rev. W. H. Schoch reported in behalf of the Lena Delegation, tending to the Synod bona fide subscriptions to the amount of \$23,000, to be secured immediately by responsible vouchers; with a certain amount in reserve for purposes of competition.

Dr. J. C. Corbus in behalf of the Mendota Delegation submitted the following proposition: The citizens of Mendota will present to the Evang. Lutheran Synod of Northern Illinois the Mendota College, consisting of five acres of ground with College Buildings thereon, and engage to erect an addition to said Building to cost not less than \$6,000, also the Wesleyan Seminary, consisting of two and one-fourth acres of ground with Seminary Buildings thereon, both pieces of property free from all encumbrance, and they also pledge themselves to put up all necessary additions to accommodate pupils when the necessity of the College requires it, provided that the Evang. Lutheran Church will establish a first-class College in our city and endow the same liberally and as soon as practicable.

Dr. J. C. Corbus, Chairman,
Dr. J. M. Hodges,
Rev. R. C. Colmayr,

in behalf of the citizens of Mendota. After considerable discussion, all in the most fraternal spirit, the following resolution was offered.

Resolved, That the proposition of the citizens of Mendota be accepted. The roll being called, the resolution was unanimously adopted.

\$40,000 is the grand total of this magnificent offer made by the citizens of Mendota, with the understanding that they will erect all necessary additions whenever the necessity of the College requires it. J. B. C.
Conclusion next week.

Church News.

THE PITTSBURGH SYNOD OF THE EVANG. LUTHERAN CHURCH.—The 26th convention will (D. V.) be held at Salem, Clarion Co. Penna., beginning Thursday afternoon, October 15th at 2 o'clock.

S. B. Barnitz Secretary

THE NORTHERN CONFERENCE OF the Synod of Central Pennsylvania will meet (D. V.) according to resolution, on the 4th Thursday (24th) of September at Black Oak Ridge, Snyder County, Pa., in the charge of Rev. H. Lazarus. Conveyances will be at Selinsgrove to take brethren to place of meeting.

J. A. HACKENBERG, Secretary.

Conveyances will be in Selinsgrove on Wednesday, the 23rd, to meet the train coming north, at 11 o'clock, hence it will be necessary for the brethren to come on that day.

Pennsylvania College-Gettysburg, Pa.

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

For further particulars address
M. VALENTINE, D. D. Pres.
REV. C. J. BURHART,
Prin. Prep. Dept.

HARTWICK SYNOD.

The Thirty-eighth annual convention of the Hartwick Synod, will be held at Guilford, Albany county, N. Y., commencing on Friday, September 25, at 7 o'clock P. M. The members of Synod will take the cars on the Albany and Susquehanna railroad and stop at Knowersville station. The train which leaves Albany about 1 P. M., will be most convenient.

P. A. STROBEL, Secretary.

For the American Lutheran.

TO THE MEMBERS OF THE SYNOD OF CENTRAL PENNSYLVANIA.

DEAR BRETHREN, We must have \$500 in a few weeks to redeem our pledge to our self-denying Missionaries. Our honor as a Synod, our honesty as men and our profession as christians demand that we redeem that pledge. There is no time for delay. Let every brother act promptly. The committee is ready to do its part of the work in piloting and giving; but if the crew be careless or negligent, and run our Mission Ship on the "breakers," then on them, and not on the committee, will rest the responsibility and consequent disgrace of the wreck.

D. SELL, Chairman.

Pine Grove Mills, Sept. 4 1868.

BERLIN CENTRE, OHIO.

Rev. S. Ritz is at present supplying the Lutheran congregations in and about Berlin Centre, Ohio, but his stay there is only temporary, he is ready to entertain a call to some other charge at any time.

DANVILLE, PA.

The members of the Sabbath-school and Congregation of Trinity Lutheran Church, at Danville Pa., at their celebration of the Jubilee of the Great Reformation, held Saturday evening and Sabbath morning Sept. 5th and 6th, presented money offerings and subscriptions amounting in the aggregate to \$1423.68. Of this sum \$1038.50 were cash. The subscriptions are to be paid between this and the 1st day of November.

The entire amount goes towards the payment of a debt of \$1600 yet resting on their church edifice. Considering that the Congregation numbers but 120 members, and not one of this number in more than ordinary circumstances, we must say, it was well done. The Congregation is under the pastoral charge of the Rev. J. M. Anspach.

ACKNOWLEDGEMENTS.

Received from Rev. H. G. Bowers, treasurer of the Melancthon Synod, \$75.00 collected by Rev. S. W. Owen, \$50.00 by the Rev. M. W. Fair, and \$22.00, by Rev. H. Knodel. Also \$50.00 from Rev. J. Peter, St. Clairsville, Bedford Co. Pa., collected in his charge—all for the use of the Missionary Institute.

It might also be here stated that this latter charge has contributed \$115.00 as its proportion of the Tressler Orphans' Home.

May this be a hint to all charges concerned which have not yet done their part.

H. ZIEGLER.

"The Wickedest Man in New York."

For a number of weeks past the newspapers have teemed with highly sensational accounts of "The Wickedest Man in New York." The denunciations have at last assumed so much substantial reality that some mention, in this form, will not be out of place in our columns. John Allen, the "Wickedest Man," has been the keeper of a low dance house at 304 Water Street. His establishment was the most flourishing among many of the same kind in the same locality, from fifteen to twenty abandoned girls, being constantly employed, and his bar adding largely to his revenues. Mr. Allen is highly respectably connected, and had carried on his business against the protestations and entreaties of his father and other friends for a period of seventeen years. His character seems to have been as strangely made up as have been the events which have transpired in the last two months. To a degree of depravity and wickedness almost unparalleled, he added freaks of generosity and genuine human kindness that better men are often strangers to.

About two years ago his case came under the notice of a Mr. Dyer, a Christian gentleman well known in New York, who determined, if possible, to find some way to reach him, and in that way to make a break in his business, and the business in his locality. After fully acquainting himself with the history, relationships, and character of John Allen, Mr. Dyer wrote an article which was printed in *Pittsburg's Monthly*, under the striking title of "The Wickedest Man in New York." The leading features of Allen's history and character, together with the nature of his business and his manner of conducting it, were fully set forth, in the style of writing known as the sensational among newspaper men.

If the object of Mr. Dyer's writing had been simply to produce a sensation, no man was ever more successful in reaching his end. The article was instantly copied into the newspapers of New York and other cities, and from that day Allen's establishment was doomed to be thronged with an incessant jam of visitors, not to patronize his business, but to see him as they would go to a menagerie to see some strange and ferocious wild beast. Clergymen, lawyers, physicians, merchants, men of every business and profession, citizens of New York, and visitors at the metropolis from all parts, flocked to 304 Water Street, to get a glimpse of the "wickedest man" in that wicked city. Among the visitors one day, was a heavy delegation from the Democratic National Convention, then in session, the spokesman remarking that they had come to see the establishment of the "wickedest man in New York" to which Mr. Allen replied that his house had lately had that reputation, but that the establishment at Tammany now took precedence of his. The hall of the convention was referred to.

Mr. Allen treated all his visitors with courtesy. He answered questions freely, frequently with a readiness of wit that settled unduly prying inquirers. He invited the clergymen to sing and pray, directing his dancing girls to join in the songs. Here was the beginning of the change—the most serious mistake of Mr. Allen, if he wished to perpetuate his business. He found himself unable before long to resist the influence which Christian men were bringing to bear upon him, and at last he has succumbed, not to make a profession of religion, but his business is closed, his house has become a place of prayer, and he has declared his purpose to lead a different life.

On Sunday, the 30th ult., he attended services at the Howard Mission, where he was called on, at the close of the service, to make some remarks. He responded in a brief speech referring to his past life, and his determination to change his course. On Sunday evening there was a largely-attended prayer-meeting at his house on Water Street, followed by a noon day prayer-meeting on Monday.

The various circumstances connected with this case as it has progressed, and the change which, up to this time, has been wrought, have been truly remarkable. Mr. Allen has been fully confirmed in his habits, and was engaged in a business so degrading to every impulse of the human nature that no reformers are on record; his business, moreover, was lucrative, presenting this strong inducement to continue in it; and yet, through the moral pressure brought to bear upon him, the results as at present developed have been reached. Whether his reform shall be permanent remains yet to be seen. If it does, his case will be one of the most remarkable in the history of moral reclamation.—REL. TELESCOPE

LESS TIME TO LEARN, LESS SKILL TO OPERATE, AND LESS EFFORT TO WORK.—"The Grover & Baker Machine is superior to other machines because it takes less time to learn to run them; it takes a less skillful operator to learn to use them; it takes less muscular effort to do the same amount of work on them; the stitch is much easier managed; the operator can easily change from light work to heavy work, and the work when done, is a great deal stronger than is done on any other machine."—Testimony of Dr. Warren Russell, of New York, before the Commissioner of Patents.

Literary Notices.

GERMAN RATIONALISM, its Rise, Progress and Decline. A contribution to the Church History of the 18th and 19th centuries.—By Dr. K. R. HAGENBACH, Professor of Theology in the University of Basle. Edited and translated by Rev. Wm. Leonard Gage, and Rev. J. H. W. Stuckenberg.

Dr. Hagenbach is so well and favorably known in the Theological world by his widely circulated History of Doctrines, and Lectures on Church History, that the present volume needs no commendation at our hands. All his works have passed through repeated editions, and the present one has long been a standard in Germany and Switzerland. The first book which Prof. Tholuck of Halle puts into the hand of a young man, who wishes to become acquainted with the history, present condition, and future hopes of the cause of Christ in its relation to the philosophy, scholarship, and poets of Germany. Revs. Gage and Stuckenberg did a good work in thus making it accessible to the English reader.—Every minister and student who can afford it should have Hagenbach's history of German Rationalism.

CONCORDANCE TO THE HOLY SCRIPTURES on the Basis of Cruden. Edited by JOHN RADFIE, D. D. LL. D. Containing 124,000 references. Published by O. D. Case & Co., Hartford, Conn.

This Edition of Cruden's Concordance is identical in matter with that published by the American Tract Society, and by arrangement with them is printed from the same plates. The publishers have gotten out the book in an attractive form combining neatness with durability. The general excellence of this work is well attested by the fact that thirteen editions of it had been published within as many years in Scotland, up to the year 1850. How many editions have been sent forth since that time is not known to us. It has long been in extensive use in this country. The great value of a good concordance in connection with the study of the Bible has induced the publishers to undertake through their system of travelling agents, to give the ten thousands of unsupplied families in our country, an opportunity to obtain this work. May it be blessed of God in aiding multitudes in all the walks of life in the study and knowledge of His Word, and so in obeying his will and acquiring a meekness for the inheritance of the saints in light.

SUNSHINE AND SHADOW IN NEW YORK.—By MATTHEW HALE SMITH. J. B. Burr & Co., have in press a work with the above title. It will be printed on good paper, and finely illustrated with

Modes of Living.

In these days of activity and enterprise it is to many an inexplicable riddle how so many robust, healthy, vigorous young men as are seen daily and nightly lounging about the entrances of hotels and places of amusement, or standing in groups upon the corners, impudently staring ladies in the face and making insolent remarks upon their appearance, without any apparent means of support or employment, manage to live.

These individuals are invariably well dressed, wear, in many instances, valuable jewels, and appear to be always supplied with money, but the sources from which it is obtained is to the uninitiated a mystery. But to the cosmopolitan, a glance is generally sufficient to detect their character, and the manner in which they obtain the money they scatter so lavishly. These corner and hotel loungers are, with but few exceptions, men of dishonest character, whose means of support are obtained from pursuits strictly prohibited by law. Here may be observed the Gambler, of gentlemanly bearing, fashionably attired, and an affable manner, calculated to deceive all but the most wary, with a cold, calculating selfishness, living and thriving upon the passions of his fellow-men, enticing them to ruin, stripping them of property and honor, and when, in the despair occasioned by his machinations, a victim of his seduction falls by his own hand, dismissing him from remembrance with the callous remark that he didn't think he had the courage to do it.

A worthy companion (but not with whom the gentleman gambler rarely descends to associate) is the policy dealer. He too fattens and grows rich upon the passions of his fellow-creatures, but it is, if possible, a lower passion than he appeals to—one which bears with it none of the excitement of play, but is none the less deep. He accumulates his earnings by a few pennies at a time principally of the poorer classes, who are induced to invest their spare earnings by the prospect of obtaining a return of dollars for their pennies should their "rows" by chance come out. This passion, once indulged in, though at first but to a limited extent, becomes a monomania, and cannot be resisted. Mothers have been known to pawn and sell their infants' shoes and clothing in the depth of winter to obtain a few pennies to invest in this manner, and such cases are neither rare nor singular.

With these congregate the gentlemen who practice the "drop game" and "watch dodge," methods of swindling too well known to need explanation. Fifth associates of these gentlemen (?) are those who go from place to place collecting money for fire companies or for political purposes, but which is appropriated to their own use. A short time since, these fellows were practicing their method of swindling to a great extent; but so many have been detected that they have become few and far between, and have generally resorted to other modes to avoid honest labor and "keep up appearances."

Leaving this congregation of worthies we come upon another, the lowest of God's miserable creatures, the beings who live upon the prostitution of females. Whatever may be the criminality attaching to other occupations, or the incalculable misery their followers entail upon a community, there is yet in the defiance or utter disregard of the law and its consequences a certain degree of daring that indicates that every spark of manhood is not obliterated, that they still retain animal courage. But in these there is nothing that can in the minutest degree detract from the enormity of their lives. To them pity, sympathy, or generosity is unknown. Devoid of courage, they shun the dangers while reaping the fruits of the crime. Callous to the sufferings of their supporters, and wrapped up in self, they frequently return blows and curses for the means which the poor creatures are selling their souls to obtain to maintain them in idleness, ingratitude, selfishness, and brutality are their sole characteristics, and their lives are such a scene of continued degradation as appals the intelligent to contemplate. The possibility of a reasoning creature falling so low is horrifying in the extreme; but the fact affords an affecting commentary upon the innate gentleness and affection of the sex which, even in these despicable creatures can find something to admire and, even under the most brutal treatment, to foster a sentiment of regard.

Did these classes of the community confine themselves to the exercise of the business they have adopted, the danger to the morals of the community would be far less great; but as their occupations are followed but at night, they devote the day to the pursuit of pleasure; and being accomplished in the arts that win the regard of the gentler sex, attract the attention of young and thoughtless girls, whose ruin they rarely fail in ultimately accomplishing, and the result may easily be imagined. Through them many a household has been made desolate, and though the perpetrators of these acts so revolting to human nature, through family pride, delicacy, and a refusal to prosecute for similar reasons, they go unpunished, and free to pursue their course unchecked.

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

STRONG DRINKS FOR CLERGYMEN.—The custom of taking strong drinks still prevails to a great extent among Christians and Christian ministers, in Europe. At the late meeting of the Primitive Wesleyan Conference, held in Dublin, Rev. James Wilson, president of the conference, thus addressed a large meeting of members and friends of the society, who were gathered for breakfast in a hall:

Let me entreat you, my dear friends, not to adopt the injurious practice of bringing out intoxicating drinks on your tables for your ministers. This is a custom which may produce sad results among both ministers and people. If you wish to banish these drinks from your homes it will be well for your families, yourselves, your ministers, and society.

Now is the time to put up fruit. Special Fruit Preserving Solvent, prevents the decomposition of all kinds of fruit, and preserves them in rich and wholesome condition. For sale at the Drug Store of SHINDEL & WAGENSELLER.

CRESYLIC SOAP.

For Disinfecting, For Dyeing and 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 driving from them all harmful insects.

For Sale by SHINDEL & WAGENSELLER. Aug. 27, 1888.

CARBOLEIC 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.

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

SUCCESSFUL, BECAUSE OF SUPERIOR MERIT. Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OR DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

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

THE PERUVIAN SYRUP. A Protected Solution of the Protoxide of Iron, supplies the blood with its Life Element, Iron, giving strength, vigor, and new life to the whole system. For Dyspepsia, Debility, Female Weakness, &c., it is a specific. A 32 page pamphlet containing a valuable treatise on "Iron as a Medicine," with certificates and recommendations, &c., will be sent free.

J. P. Dinmore, Proprietor, No. 36 Dey St. N. Y.

Wistar's Balsam of Wild Cherry, has been used for nearly half a century for Coughs, Colds, Consumption, and every affection of the Throat, Lungs and Chest. It cures a cough by loosening and cleansing the lungs and allaying irritation, thus removing the cause instead of trying up the cough and leaving the cause behind.

Seth W. Fowle & Son, Proprietors, No. 18 Tremont St., Boston.

DR. H. ANDER'S IODINE WATER. A pure solution of Iodine dissolved in water without a solvent, containing 14 grains of Iodine to each fluid ounce of water. Iodine is admitted, by all medical men, to be the best known remedy for Scrofula, Cancers, Syphilis, Salt Rheum, &c., and thousands can testify to the wonderful virtues of this preparation in such cases. Circulars free.

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Grace's Celebrated Salve. Works like magic on old sores, burns, scalds, cuts, wounds, bruises, sprains, chapped hands, chilblains, &c., &c. It is prompt in action, soothes the pain, takes out soreness, and reduces the most angry looking swellings and inflammations; thus affording relief and a complete cure.

Only 25 cents a box; sent by mail for 35 cents. Seth W. Fowle & Son, Proprietors, No. 18 Tremont Street, Boston.

HAIR DRESSING. Overused. It removes Dandruff and all Scurfy Eruptions. It does not stain the skin. Our treatise on the Hair sent free by mail. Beware of the numerous preparations which are sold upon our reputation.

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

HAIR DRESSING. Overused. It removes Dandruff and all Scurfy Eruptions. It does not stain the skin. Our treatise on the Hair sent free by mail. Beware of the numerous preparations which are sold upon our reputation.

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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 pronounced to be the most perfect and the Best Sewing Machine in existence.

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

never before attempted upon a single machine using either silk, twist, linen or cotton thread, and sewing with equal facility the very finest and coarsest materials, and enabling the operator to make stitches in the most beautiful and substantial manner. Its attachments for hemming, braiding, cording, tuck, quilting, felling, trimming, binding, etc., are novel and practical, and have been invented and adjusted especially for this machine.

New designs of the unique, useful, and popular folding tops and cabinet cases, peculiar to the machines manufactured by this company, are being 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 intelligently. Branches or agencies for supplying the Singer Machines will be found in nearly every city and town throughout the civilized world, where machines will be cheerfully exhibited and any information promptly furnished, or communications may be addressed to

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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.

HOLLOWAY'S PILLS.—More than two thirds of the sickness which occurs in the summer proceeds from a disordered condition of the liver. Persons of a bilious habit suffer most in warm weather. They are languid, low-spirited, troubled with pains in the side, head-ache, and a constant feeling of weariness. The immediate and certain remedy for these symptoms, and all others proceeding from biliousness, is Holloway's PILLS. Of all infallible medicines they are safest, sweetest and best. Sold by all druggists.

WANTED.—AGENTS to sell the Life and Times of Grant, by J. T. Headley, a reliable standard work, with which is given a Life of Colfax, published under his sanction; also large Steel Engraving of Grant, and a new \$1 each. New edition of the Boys in Blue now ready; also the 54th thousand of the Lost Cause, the only Democratic History of the War. Every voter should have the National Hand-Book of Facts and Figures; sent for \$1.50. E. B. LARLEY & CO., Publishers, Sept 17, '68. 44. 634 Broadway, N. Y.

AMERICAN Waltham Watches.

350,000 OF THESE WATCHES are now speaking for themselves in the pockets of the people—a proof and a guarantee of their superiority, and furnishing the best reason for their great popularity, and justifying the preference uniformly shown them by the public.

AN EXPERIENCE of nearly fifteen years has furnished the AMERICAN WATCH COMPANY the opportunity of thoroughly testing all really valuable inventions in Watch-making; and it being the sole aim of the Company to produce Watches which, as time keeps going, would bear comparison with the very best made anywhere, they now confidently assert that the WALTHAM WATCHES have every improvement which time and experience have proved valuable.

THE AMERICAN WATCH CO. desires specially to remark that, having had the refusal of all the contrivances designed to prevent damage to the train by the breakage of mainsprings, FOGG'S PATENT CENTER PINION was adopted for that purpose as the best, and fastest.

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No watches retailed by the Company. ROBBINS & APPLETON, Agents, Sept. 17, '68. No. 182 Broadway, NEW YORK.

BOOK AGENTS WANTED. To solicit orders for Dr. WILLIAM SMITH'S DICTIONARY OF THE BIBLE. THE ONLY DICTIONARY of its kind, by Dr. Smith, of the University of London. In one large Octavo volume, illustrated with over 125 steel and wood engravings. A book that is needed in every family. Over 30,000 copies sold within three months. Agents and subscribers see that you get the genuine edition by Dr. Smith.

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J. B. BURR & CO., Hartford, Conn. Sept. 17, '68. 44.

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R. C. BROWNING, Gen. Agent, Sept. 17, '68. No. 32 Cortlandt St., N. Y.

THE GREAT PACIFIC HAILROAD, —receiving the aid and supervision of the Government, and carried forward by the extraordinary resources and energy of the powerful Corporations to whom it was intrusted—is rapidly approaching completion, and it is safe to say that New York and San Francisco will be connected by rail by the

FOURTH OF JULY NEXT, More than two-thirds of the Through Line and Branches between the Missouri River and the Pacific Ocean are constructed, at a cost of nearly ONE HUNDRED MILLIONS.

And the remainder is being pushed forward with unparalleled vigor. The CENTRAL-PACIFIC RAILROAD CO., to whom belongs the Western and Principal Portion of the Main-Stub Line, receive from the United States Government,

1. The right of way through the Territories, with the use of timber and materials along the route.

II. An absolute grant of twenty sections per mile (12,800 acres) of the public lands on the line, the minimum value of which is now fixed at \$2.50 per Acre.

III. A special issue of U. S. six per cent. Bonds, at the average rate of \$35,000 per mile delivered as the work progresses; which the company are allowed to repay within thirty years, mainly by transportation services.

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V. It receives, in addition, donations and subsidies from the State and Cities of California, amounting to more than \$3,000,000 in gold.

Or an aggregate of Cash Resources for construction of more than sixty millions upon 725 miles, independent of the ten millions of acres of public lands, and further subscriptions to the Capital Stock. They carry completion of the enterprise is therefore beyond all doubt.

This Company have already carried their road successfully across the Sierra Nevada Mountains,

and are rapidly extending the track across the Salt Lake Plains, and have already a valuable way-traffic thereon. Besides a mileage upon all through business, this road having the best lands for settlement, the most productive mines, the nearest markets, and being exempt from competition, will always command large revenues. The net earnings upon the completed portion are more than double the total annual interest liabilities to be assumed thereupon.

The undersigned offer for sale, and recommend to investors, the

FIRST MORTGAGE 30 YEAR GOLD BONDS of the CENTRAL PACIFIC RAILROAD COMPANY, bearing six per cent. per annum interest, both principal and interest payable in "United States Gold coin."

These Bonds are the first lien upon one of the most productive and valuable railroad lines in the world—a line which will be finished within twelve months, and which is already earning, after paying operating expenses, more than twice the annual charge of its Bonded Debt.

They are already widely known and esteemed in this country and Europe, and it is believed the remainder of the Loan will speedily be taken. A limited amount will be disposed of at 103 per cent., and Accrued interest in Currency.

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The Company reserve the right to advance the price at any time; but all orders actually made at the time of any such advance will be filled at present price. At this time they pay more than 8 per cent. upon the investment, and have, from National and State Laws, guarantees superior to any other corporate securities now offered.

We receive all classes of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 4 to 10 per cent. profit and keep the principal of their investment equally secure.

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

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FISK AND HATCH, Bankers and Dealers in Government Securities, and Financial Agents of the Central Pacific Railroad Company, No. 5 Nassau St., New York, Sept. 17, '68.

Wanted!—BOOK AGENTS, to sell the "Life of Napoleon III.," by JOHN S. C. ABBOTT. First class canvassers, wishing a new and very attractive work, with no competition, should secure territory at once. B. B. RUSSELL, Publisher, Boston, Mass. Sept. 17, '68, 44.

BACHELOR'S HAIR DYE. This splendid Hair Dye is the best in the world; the only true and perfect Dye; harmless, reliable, and does not fade; it is not a disguise, it is a reality; it 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 19

PAUL PHILLIPS & CO., No. 37 Union Square, Broadway, New York. Wholesale and Retail Dealers in Smith's Unrivalled American Organs.

Also, Any of our Piano Melodions, and Publishers of Sunday School Music. We will rent our Organs by the month, letting the rent pay for them. SEND FOR PRICE LIST. aug13-68.

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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 13-68.

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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, as yet, has not been discovered which can be substituted in its place.

And it is given without apprehension, because every one knows its perfect safety. It has 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 him with this potent specific. Be careful to observe the initials of the name, and see that you get "B. A. FAHNESTOCK'S VERMIFUGE."

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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 26, 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.

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 Vest in Pennsylvania to be made to B. E. Russell, Manager, Forwarding Office, No. 35 South Third Street, Philadelphia, Pa. Aug. 13-68.

\$10 a Day for all—Stenciled Tool Samples free Address A. J. FULLAM, Springfield, Vt. Sept 17 44

628 HOOP SKIRTS. 628 AND CORSETS, CORSETS. WM. T. HOPKINS, NO. 628 ARCH STREET, PHILA. MANUFACTURER OF THE CELEBRATED "CHAMPION" HOOP SKIRTS

FOR LADIES, MISSES AND CHILDREN. The largest assortment, and best quality and styles in the American Market. Every lady should try them, as they recommend themselves by wearing longer, retaining their shape much better, and being lighter and more elastic than all others—WARRANTED in every respect, and sold at very low prices. Ask for HOPKINS' "CHAMPION" SKIRTS.

Superior Hand-made White-Bone CORSETS in Fifteen different Grades, including the "Imperial" and "Thompson & Lapsley's" "GOLDEN FITTING" CORSETS, ranging in price from \$1.00 to \$5.00; together with J. B. BAKER'S CELEBRATED FRENCH WOVEN CORSETS, superior shapes and quality. Ten different Grades, from \$1.10 to \$5.50. They are the finest and best goods for the prices ever imported. The Trade supplied with HOOP SKIRTS and CORSETS at the lowest rates.

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A LOTZE & CO. MANUFACTURERS OF WARM AIR FURNACES AND Superior Cooking Ranges, FOR PUBLIC AND PRIVATE BUILDINGS. Send for Catalogue. Nos. 217 AND 219 WALNUT STREET, CINCINNATI O. Sept. 17, 1m.

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 streets, 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. KLOPP, Aug. 13. 6m.

SIX TEACHERS WANTED! Notice is hereby given that the School Directors of the Borough of Selinsgrove, will meet at the Union school house in said borough, on Thursday the 1st day of October next, for the purpose of employing six competent teachers to take charge of the common schools of said borough. The examination of teachers will take place on that day by the County Superintendent, and none will be employed, who do not undergo said examination. The highest wages will be paid. Schools to continue five months. By order of the Board. Z. S. KEELY, Secretary, Selinsgrove, Sep. 6, 1868

S. S. & BEN J. SCHOCH, AT THE OLD STAND. G. S. & B. Schoch continue to sell in their store, Dry Goods, Notions, Queensware, Groceries, Hardware, Salt, Fish, &c., &c. and all kinds of Goods usually kept in a store. Thankful for past favors, we kindly solicit the patronage of our friends in the future. They also pay the highest market price for grain. July 4 68 1y

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PRICE ONE DOLLAR The undersigned has a few dozen of Brahmas for sale, which he will sell at \$3 per pair. Call at his house and see them. They are the best fowls to lay in the country, and when grown weigh from 15 to 20 pounds per pair. July 30-68 Selinsgrove, Pa. R. Z. SALEM.

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