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P. ANSTADT, EDITOR.
C. LEPLÉY, ASSOCIATE EDITOR.

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NO. XLI.

Poetry.

ASSURANCE.

Upon Thy holy word,
Thy promise, I rely;
If thou art my salvation, Lord,
My soul shall never die.

Not like our wavering wills
Thy promises of love;
But firm as the eternal hills
No earthly power can move.

Thy saints shall see Thy face;
Though long and dark the way,
It ends in everlasting peace
And an unshadowed day.

Thy saints shall see Thy face
With eyes undimmed by tears;
And in Thy glorious dwelling place
Forget their painful years.

Lord! if this hope be mine,
Why should I doubt or fear?
Thou art my trust for life divine,
For consolation here. H. N. E.

Communications.

For the American Lutheran.

The Propagandists of Romanism in the United States. No. 13.

We come now to notice Tract No. 30, of the Catholic Series. This Tract may well excite the attention, and disgust of all intelligent Protestants, for it gives us a fair exhibition of the fraud and deception of the Romanists in propagating their errors. It is another illustration of the application of Paul's predictions, (1 Tim., 4, 2). "Speaking lies in hypocrisy, and having their consciences seared with a hot iron," to the Romish church.

The Tract inquires: "Is it honest to say that the Catholic church prohibits the use of the Bible?" Now here comes the lying part: "When any body, who chooses, can buy as many as he likes at any Catholic book-store, and can see on the first page of any one of them the approbation of the Bishops of the Catholic church, with the Pope at their head, encouraging Catholics to read the Bible in these words: 'The faithful should be excited to the reading of the Holy Scriptures,' and that not only for the Catholics of the United States, but also for those of the whole world besides."

It would be a hard matter to compress more out right fraud and deception into the same space. The whole scope and design of this article is to leave the impression on the reader's mind, that the Roman Catholic Church is not only not opposed to the general reading of the Bible, but that she encourages her people in all lands to read it! Now what are the facts in the case? Let us see. This Tract is intended to be circulated among Protestants who all believe that the Bible is the Word of God, and that all have a right to read it. Now the Romanists wish to make the impression that their Church has precisely the same views that the Protestants have, and that therefore in this respect there is no difference between the Protestants and the Roman Catholic Church!

Now there is no one thing better known by all intelligent Protestants than that the Roman Catholic church never has, and does not now, encourage the reading of the Bible. Yea, that she is now, and always has been opposed to it. Here are the stubborn facts in the case: In the "Index Librorum prohibitorum" that is, "The catalogue of books which the church of Rome, by virtue of her authority, prohibits her people from reading," we find these words: "Inasmuch as it is manifest from experience, that if the Holy Bible translated into the vulgar tongue, be indiscriminately allowed to every one. The temerity of men will cause more evil than good to arise from it. It is therefore referred to the judgment of the Bishops or Inquisitors, who may by the advice of the priest, or the confessor, who may permit the reading of the Bible translated into the vulgar tongue by Catholic authors, to those persons whose faith, and piety they apprehend will be augmented, and not injured by it, and this permission they must have in writing. Book sellers who shall sell Bibles to persons not having such written permission, shall forfeit the value of the books to be applied by the Bishop to some pious use, and shall be subjected to such other penalties as the Bishop shall judge proper." This is the law of the Roman Catholic church on reading the Scriptures! And this law is pretty well observed in all Catholic countries. The people do not read the Scriptures, and hence the profound ignorance of all Catholic nations. Who ever saw a New Testament in the hands of a Catholic child—or who has ever heard the Bible read in a Catholic family? Where are the Catholic Bible Societies, or their agents carrying them about from house to house? Romanism and the Bible, what a contradiction! Light and darkness might as well exist at the same time. Romanism has no use for the Bible. But we are told even the Pope encourages the reading of the Scriptures. In his Encyclical Letter of May 3rd, 1824, Pope Leo XII, exhorts all Princes and Bishops "to be diligent in turning away their flocks from those deadly pastures," which is nothing more nor less than the Bibles, translated into the vulgar tongues and circulated by the Bible Societies. He says, "I prove, beseech in all patience and doctrine, that the faithful entrusted to your care may

adhere strictly to the rules of our congregation of the Index Librorum prohibitorum, be persuaded that if the Sacred Scriptures be anywhere indiscriminately read, more evil than good will arise from it." Yet with these facts before us we are asked the impudent question, "Is it honest to charge the Catholic church with prohibiting the Bible?" To be sure it is honest to charge them with that which they do, it were dishonest not so to charge them. Bishop Spalding in his Review of D' Aubigne's History of the great Reformation, says, on page 232, "The Roman Catholic church had published seventy editions of the Bible in the vulgar tongues before Luther translated the Scriptures into German," and asks the question, "If the Catholic people did not read, and were not permitted to read the Bible, would the book printers have published so many editions?" It is true some small editions of the Scriptures were published, but like the present editions of Catholic Bibles they were too expensive for the common people—the higher classes often bought them merely for parlor ornaments. Luther says in his Table Talk, "Thirty years ago the Bible was an unknown book in Germany—it was thought impossible to translate the Prophets—I was twenty years old before I ever saw a Bible." And Carlsbad declares he was made a Doctor of Divinity before he ever saw a Bible! The testimony of these two men is substantiated by all concurrent history. Bishop Spalding admits that the Roman Catholic church has prohibited the indiscriminate reading of the Scriptures, but that this was not the work of the Council of Trent, nor of the Pope, but that the Council of Trent at or soon after its close in 1563 appointed a committee of learned men to draw up this Index—the 4th rule of which reads just as we have stated above—i. e. no one dare read the Bible in the vulgar tongue without the written consent of the Bishop or Inquisitor. Then he proceeds to say, "But this enactment, besides not emanating from the Council itself, (he had just informed us that the committee was appointed by the Council), contained a mere disciplinary regulation, which was not everywhere received, and which has long since ceased to be of binding force in any part of the Catholic church. The present discipline requires only that the version be approved and illustrated by commentaries from the Fathers and other Catholic writers." But the Bishop still insists upon it "that it is then plainly a slander to report that the Catholic church forbids the reading of the Scriptures. In the United States the Catholic church has published as many editions of the Bible as any Protestant sect." The assertion is not correct, the Protestant Bible society in New York publishes more Bibles in one year than the Roman Catholic church does in a century.

Why is it that the Propagandists of Romanism are so anxious to make the impression on the American people that they are in favor of the free use of the Bible, when it is well known that they are not?

Why do they not circulate the Scriptures freely in the Roman Catholic countries,—our Agents found no Bibles in Catholic families—the Catholic poor never had any Bibles—Does not this work powerfully against the operations of the priests to the contrary? Does not facts speak louder than words? Romanism then is at fault in keeping the Bible from the people. As soon as any people begin to read and understand God's Word, the priest, the confessional, the altar, the mass and the whole rotten fabric will sink together in the dust. R. W.

For the American Lutheran. The Grace of Patience.

In the hurry and bustle of this busy world, there is danger that the grace of patience be not sufficiently cultivated. If properly understood and exercised there are few virtues that add more to the happiness and efficiency of men. There are times in the range of human life and duty, when haste is important: there are times again, when a want of patience may entirely thwart the accomplishment and enjoyment of a noble purpose. It is a quality of Christian character, to which allusion is made more than once in the Scriptures. Paul assured the Hebrews that they had need of patience. The same might well be given to and profitably received by all men. It occurs to me that the Church and individual Christians, are quite in need of this grace today.

Rashness and ignorant zeal take no notice of God's providence: these rush the victim on without faith, without deliberation and wisdom of plan, the result of which, in any intended good work, is a complete failure.

How often men start out on a good mission and yet, because of their own rashness, never reach the goal of triumph. Impatient—they walk when they are only able to creep, and attempt to run when they are only prepared to walk. We have known men, who if they had been content to await the legitimate result of the laws which govern human action, might have done great good and have risen to the highest places of trust. But they allowed the lower nature to predominate over the higher and like the unmanageable horse eager for the fray of battle, they impatiently rushed on; not to gain the goal, but to fall wide of the mark, ruined victims of their own haste. Some men have spent a whole lifetime in the advocacy of a great principle; to weave it into the life, character, or policy of a community for a nation, cost them a long and hard fought battle, in some cases their lives, but their patient perseverance they were rewarded and, when that which they sought was good, and though martyrs to it, their names live in the "sunny memory" of the people, their

immortal history reminds us, that if we would do much, we must not run ahead of God's own purposes. But to be more specific—we observe that this grace is very important in Christian progress. Some Christians, especially young persons, want to get into the sublimest consciousness of Christian character before they have any capacity for such a state: they would rise at once to an angel's place and crown. This is not God's plan in nature or grace. An impatient, fretful man will make but little progress in divine life; his course will rob his soul of faith and hope, these gone desire fails, and very soon the moral courage necessary to a successful conflict with the temptations of this world, is wanting. It is folly for Christians to become disheartened and faithless, because their progress in grace seems slow; possibly it might be increased by greater faithfulness in duty, but if duty is faithfully performed, we will make progress just as rapidly as God designs we should, and to attempt to hasten it, beyond the legitimate result of all we can do, would be as wrong as to make no effort at all. "Progression is the ordinary law of God's government. It is star by star that the hosts of night march out, it is minute by minute that morning's grey dawn brightens up into perfect day," and so the glorious work of sanctification is not accomplished at once, but is under the same law of progression. In some more rapid than in others, it requires time, and if we are faithful, not mistaking patience for indolence, we need not fear that what has been commenced in grace, will not in due time culminate in glory.

This grace is very important in the trials of life. We live long and yet never learn that patience never lessens the burden of trial, nor sweetens the cup of sorrow, but always increases the weight of the one, and embitters the gall of the other. Trials have an important place in the reconstruction process by which God will raise the fallen and save the lost, hence we should endure them with patience, knowing that they shall work out for us a far more exceeding and eternal weight of glory. A diamond only flashes in its varied hues after it has been ground, so with us, we can only hope to rise into the light and love of heaven by passing through the tribulation incident to the Christian life. Would that we could always remember, that out of our very tears, our heavenly Father is forging pearls for our immortal crown; out of our cries and sighs, he is composing songs for us to sing in heaven; out of our disappointments and discouragements, he is shortening the way to glory, and opening the gateway over which it is written, "Blessed is he that endureth," "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." But though we know all this, with what criminal impudence we often bear life's woes. God has tenderly admonished us that we should not think it strange concerning the fiery trial that is to try us, as though some strange thing had happened unto us; still we often think it more than strange, quite unjust, and fret and murmur under his chastening rod. Such impatience is boldly wicked. The wonder is not that we are punished so much, but so little. In the number of our stripes, God shows his mercy. Job is all the better and happier in heaven because of his patient endurance of the trials that darkened his path here. If wise, then, if concerned for our well-being here and hereafter, in all our trials we will let "patience have her perfect work."

Finally this grace is important in our efforts to save sinners. Many ministers and Christians, fall here in part at least, because of their impatience to behold with their eyes the result of their labor. Now it is not God's purpose that we should see or even know all the good we may accomplish. It is ours to do the work assigned us, and leave the result with God. Let us have faith in God, that no honest effort to save the souls of men is ever entirely lost; this is quite enough to destroy in vain. Let us not expect the reward of our toil and prayer on earth, but in heaven, there the harvest is to be gathered, there the trophies are to be counted; now work and wait and all will be well. In this remarkable day Christian ministers and people are apt to become discouraged, the antagonistic forces seem to have increased in number, but the resources of the Almighty are more than sufficient, let us by prayer, patient waiting, secure these to ourselves, and we shall come off more than conquerors. Surely we have no occasion for growing impatient in such a work.

Three-fourths of a lifetime have been spent in the discovery of some great truth in science, neither was the time lost, nor the patient toiler unrewarded; and what is this, compared with the salvation of an immortal soul; should you spend your whole life in the redemption of one deathless spirit, that would a thousand times repay your patient toil, make your eternity flash with light and ring with song. Perhaps you have made many efforts, and have seemed to fail. What of that? The Spirit wooed you more than once, the Savior knocked often at your heart ere you admitted him, still both tarried long; a lesson to you and me, and all Christians, not to grow weary in well-doing, for in due season we shall reap if we faint not. In this great mission let us work hard and waiting if needs be; never ceasing, until life's labor done, we sink to rest here, and open our eyes in glory, to rejoice over what God has made us instrumental in accomplishing. Here parents unfortunately commit a fatal mistake. Their children have been the subjects of many prayers, much good counsel and a holy example, and yet they

wander on in sin, and waste the precious inheritance, until the star of hope seems gone, and they abandoned; and now the parents become disheartened and give up all for lost, saying, "we have done all we can." No you have not, until death hushes you to silence, and determines the destiny of your children, you have not done all you can. When God gave your child, he gave it to you forever.—Let nothing take it away from your patient prayer and faith on earth, and it will not be separated from you in glory. I have recently read of such a one.

"An old man, who had but a single daughter, and whose life was bound up in her, never from the time she was born, (her mother having died early) neglected a night, but that he went before he retired, to her bedside, and after offering up a prayer to God for her, kissed her. It was part of his life, the last act of his conscious hours. As she grew to woman's estate, she left his dwelling—leaving only wretchedness behind, and was gone for years. Every night he still went and left the same sacred symbol where once the cheek was, but now only the pillow. And so, when nearly half a score of years had fled, one night it was not the pillow that he kissed, but the wan and wasted face of the dying child was there. She had come back to die. That patient waiting at last had its victory. She died repentant; she died in her father's arms. He had believed, and waited, and prayed, until at last the blessing came; and the child went from her earthly home to her heavenly O, much tried parent, wait, and if only tears and feigned kisses are left for your wandering ones, give these and wait." God is true, they will come, be patient, hope! trust! pray! work! wait!

SOLOMON, JR.

The Pulpit.

For the American Lutheran.

Relations and Duties of Ministers and church Members.

No. X.—DUTIES OF CHURCH MEMBERS.—
HOLY LIVES.

Holiness of heart and life is one of the essential adornments of Christian character, of which no professed follower of Christ should be destitute. And to lead holy lives is a duty we owe.

1. To God.

Upon the simplest principles of acknowledged justice, this is true. "An equivalent for an equivalent," is universally conceded to be a correct principle. But God, in the scheme of redemption alone, (to say nothing of our creation, preservation, and ten thousand benefactions in temporal things, which we receive from him,) has laid us under obligations which an eternity of elevation to his service and honor can not fully discharge.

He beheld us in our last estate, drifting away from holiness and happiness to utter and eternal ruin and misery. His great heart throbbled with pity and love. In the infinite wisdom of his own divine councils, he devised the scheme of redemption, and by the cross of his Son, bound the world on to the throne of glory, by a bond that can never be severed.—No, no! God can not let go his hold upon the world—the world can never fully break loose from the powers of the cross. But what means this stupendous scheme of redemption? Is it not to make it possible for man to be holy, and enjoin upon him the obligation to be so? What means the suffering Savior, as He toils over the hills and valleys of our sin-cursed earth prosecuting his mission of mercy? Is it not that we might be taught how to be holy? What means the agonizing cry that rent his soul in the garden of Gethsemane. "My soul is exceeding sorrowful?" Is it not a part of the price at which the possibility of our becoming holy was purchased?

And when his sufferings culminated in that cry of unutterable anguish on the cross, "My God! my God! Why hast thou forsaken me?" What was this but the last painful fire through which his soul passed to open up the way to holiness and Heaven for us? Then our duty to God demands that we be holy.

2. Our duty to ourselves demands holiness.

"Self-preservation is the first law of nature," and self interest, in the strictest sense of the term, is the motive power that moves the world. But "without holiness, no man shall see the Lord," in peace Holiness, then, is indispensable to our happiness. And of all unhappy mortals, he is most so, who professes the religion of Christ, without endeavoring to be holy. He neither enjoys this life, nor has any well founded hope for the life to come. Better for him, had he never known Christ.

3. Duty to our families requires holy lives on the part of church members. No relation in life is so dear, so tender, and so powerful for good or evil as the family relation. The members of our families are our most intimate associates. See, and feel the influence of our every day life. And as parents, especially, we are daily moulding the characters of our children for happiness or misery. If we profess religion and live it, they are forced to see and admire its beauty and power; but if we profess religion and serve the devil, they will naturally become disgusted with the very name of a religion, the lives of whose professors are so inconsistent. Much better would it be for ourselves and our children that we make no pretensions to piety, than to profess piety and fail

to practice it. And it is a question that should sincerely engage the attention of parents, how far the inconsistencies of their own lives have contributed to make their children wickedly disregard the laws of religion. And it is greatly to be feared that the day of final issues will reveal some terrible secrets in this respect, and be followed by terrible consequences to the hypocritical parent, as well as his children.

4. The claims of our fellow Christians demand that we be holy.

We are social beings by nature, and our conversation vows as Christians bring us into very near relationship with each other. We are mutually benefitted or injured by the conduct, and spirit we practice and cherish.—And we have solemnly covenanted before God and man to walk in fellowship with the church, and live to the glory of God and the edification of each other. Our want of holiness may lead some of our brethren to underestimate its value and betray them into slackness of watching and prayer, and thus injure, or perhaps entirely ruin their prospects for Heaven. On the other hand, our holiness of life is calculated to inspire them with stronger aspirations after higher attainments in holiness, and thus we are blessed ourselves and made a blessing to our brethren.

5. The world looks to us for examples of holiness, and the simple holy life of an humble Christian, will do more to convince the world of the necessity and value of religion, than ten thousand books, sermons and exhortations, written and spoken by those whose lives contradict their professions.

Our duty to God, to ourselves, to our families, to our brethren, and to the world demand that we lead holy lives. "Be ye Holy, for I am Holy, saith the Lord."

J. B. SIKES.

Practical.

The Fulton Street Prayer Meeting

The eleventh anniversary of the Fulton Street Prayer Meeting was celebrated on Wednesday, 23d ult., at noon, in the North Collegiate Church, corner of Fulton and William streets. The audience was very large and the services were deeply interesting. The Rev. Dr. T. W. Chambers presided. The exercises were commenced by the singing of the following hymn, composed for the occasion by Thomas Jeremiah, Esq.:

How many precious souls have been
For refuge to a Savior's grace;
Since by His Holy Spirit led,
We ventured here to seek his face.

Our bread was to the waters given—
The scattered fragments widely sped;
But soon 'twas found the bread of heaven,
Before invited sinners spread.

And soon with oil to consecrate,
And fragrance drawn from Gilead's balm,
The Savior came to celebrate
The marriage supper of the Lamb.

And thousands to that feast repaired,
While joy broke forth from earth and heaven;
Angels and men the rapture shared,
And praise was to Emanuel given.

ADDRESS OF THE REV. DR. CHAMBERS.

The Rev. Dr. Chambers then said: We are met here to-day on the occasion of the eleventh anniversary of the Noon-Day Prayer Meeting. At first sight it seems strange to observe such an anniversary; and yet, upon reflection, it is not strange at all, but natural.

I suppose, at some time or other, every Christian has wished that there could be social worship every day in the week; and some communications have sought to bring that about, and have kept their houses of worship open for that purpose. But it has been a failure. Men have not the time to spare for such a service. When they have engaged in their individual private devotions, and when they have clustered around the family altar, then the imperative demands of our temporal wants come in.—And while, therefore, we may cherish, as a beautiful vision, the desire of seeing congregations gather day by day, yet it is felt, it has been proved to be impossible. But when, eleven years ago, it occurred to a missionary employed in this region to invite men to give a portion of every day for the purpose of social worship, taking a part of the hour set apart for food and rest in the middle of the day, then it pleased God to grant his favor and make that proposition acceptable in the eyes of a great multitude. And thus, day by day, from a period within a few weeks after the 23d of September, 1857, there have been found gathered more or less, in this place or the room adjoining, to call upon God in prayer and praise.

One of the most remarkable things in the whole matter is the *spontaneousness* of the service, for that has characterized it from the beginning until this present. No pressure has been brought to bear upon the interests, or upon the hearts, or upon the consciences of men; but the service has been free and open; the room was provided and the invitation sent abroad, and it was left to men's own choice, in every respect, whether they would attend or not. The attendance varied much; sometimes a small band, while at others a crowd filling three apartments. But whether there were few or whether there were many, it was those who wanted to come, and we believe that they met each other, and met the Master, too.

Then the inevitable notoriety attached to such a meeting attracted attention in every part of the country. It is surprising to see from what different quarters and varying circumstances persons have sent accounts of their spiritual condition, and requested to be remembered in the prayers of the meeting. No doubt there has been sometimes superstition mingled with this. No doubt documents have been prepared and sent which ought not to have been prepared and sent, but after making all due allowance for such cases, there remains the fact that many have been enabled to pour out their hearts to this company of Christian brethren in the assurance of sympathy, and have found a blessed relief in the thought that their prayers were accompanied by the supplications of others equally intent with them upon gaining the Master's favor, and relying only on his sovereign grace. And it is something for which we may devoutly thank God that he has ordered it, in his providence, that a meeting of this kind should be attended in this unprompted, spontaneous way, from day to day, through eleven years.

And let me add, before I close, that while thanks are due to God, they are not due to anybody else. Sometimes, in former years, at anniversaries like this, words of compliment have been dropped here to the Consistory to whom this house belongs. No doubt they were sincere, but they were not appropriate. That body of men did nothing more than any other body of Christian men, placed in the same circumstances, would have done. Our eyes, our hearts, our thanks, our hopes, should be lifted to God through his Son Jesus Christ and the grace of his Holy Spirit, uniting in him as the common Lord of all believers. And here, having that feeling of ethiolity which has so characterized the meeting from its beginning, it is not for Paul. It is not for Apollus, it is not for this man or that man, this denomination or that denomination, but for the one Lord, to whom all our hearts cling, and from whom all our hopes spring.

Rev. W. A. Scott, of the Old-School Presbyterian Church, was then introduced. He had never been in the house but once before in his life, and that time in answer to prayer. The aged man who had brought him there was in the meeting, and was known as a man of prayer. He (the speaker) did not know who occupied the pulpit on the occasion he first attended the church, and he did not remember a word of the sermon. But there was one thing he did remember, and that was the prayer of the preacher. He seemed to pray as from his own soul; the prayer seemed to spread as a fragrance over the vast assembly that then filled the room.

There was no escaping from prayer. A young wife and her husband once lived with her father, who was a praying man. The son-in-law was not, and by moving away to a distant part of the country, tried to escape from the prayers of the former. "But," said his wife, "you cannot do that; you may go from the presence of the old man, but it is impossible for you to escape from his prayers." And he did not. Not many months elapsed before he was converted, and died with hope in Christ. He (the speaker) would say to praying mothers that there was no such a thing as escaping from prayer. It was said, however, that God knew all things, and therefore there was no need to tell him what we wanted. But we should express our feelings of dependence on him which is made a condition upon which we are to receive an answer. It is often wondered at why God did not more particularly enjoin prayer on the Israelites. But no injunction was necessary. They knew the examples of the patriarchs, and their own hearts prompted them to pray. Who prayed more than Moses, or Joshua, or the Judges, or Samuel, or Elijah, or Elisha, or David? The Savior himself enjoined nothing more explicitly or positively than the duty of prayer. "I say unto you, Seek, and ye shall be given unto you; ask, and ye shall receive; knock, and it shall be opened unto you." The Savior did not say, "Need, and it shall be supplied." He did not say, "Feel your want" but he said, "Ask, knock, and it shall be given unto you." The speaker urged in conclusion that we ought to pray, to pray in faith, to pray with a perfect assurance that prayer would be answered. The Savior was ever our intercessor. It was just as easy to say that there was no God as to say that prayer was not answered. The subjective influence of prayer on our hearts was also precious. If we seek we find, if we knock it is opened to us. God gave largeness of heart to those who prayed for others, and that was the nearest way to the mercy-seat for themselves.

—Ch. Intell.

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It is often wondered at why God did not more particularly enjoin prayer on the Israelites. But no injunction was necessary. They knew the examples of the patriarchs, and their own hearts prompted them to pray. Who prayed more than Moses, or Joshua, or the Judges, or Samuel, or Elijah, or Elisha, or David? The Savior himself enjoined nothing more explicitly or positively than the duty of prayer. "I say unto you, Seek, and ye shall be given unto you; ask, and ye shall receive; knock, and it shall be opened unto you." The Savior did not say, "Need, and it shall be supplied." He did not say, "Feel your want" but he said, "Ask, knock, and it shall be given unto you." The speaker urged in conclusion that we ought to pray, to pray in faith, to pray with a perfect assurance that prayer would be answered. The Savior was ever our intercessor. It was just as easy to say that there was no God as to say that prayer was not answered. The subjective influence of prayer on our hearts was also precious. If we seek we find, if we knock it is opened to us. God gave largeness of heart to those who prayed for others, and that was the nearest way to the mercy-seat for themselves.

—Ch. Intell.

CHEERFUL MUSIC.—When the poet Carpani inquired of his friend Haydn, how it happened that his church music was always so cheerful, the great composer made a most beautiful reply—"I cannot," he said, "make it otherwise; I write according to the thought I feel. When I think upon God, my heart is so full of joy that the notes dance and leap as it were, from my pen: and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit."

A little girl was asked by an English inspector of schools what was the meaning of bearing false witness against one's neighbor. "Please, sir," she answered, "it's when no one does nothing to nobody, and some one goes and tells on't."

Scene in a French hospital. The surgeon comes in grave and disturbed. "How many dead this morning?" he asks of the nurse. "Nine." "Bother! I gave ten prescriptions last night, didn't I?" "Yes; but one didn't wish to take his."

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Odds and Ends

When Steeple married his fifth wife he sent the usual notice to the papers, with the addition "To be continued."

Freemont, Ohio, is to have a Lutheran College.—*Exchange.*

"Jockist" is the last sample of Western word-making.

The *Herald* is experimenting with the Bullock press, which prints from an endless sheet of paper.

The Pope, according to report, was advised not to visit the recent encampment of his soldiers for fear of the brigands.

The best place to perform the "Grecian bend" is over the wash-tub. A little practice will give exactly the position required.

There is no exclusive propriety in truth.—It belongs to him that recognizes it.

How can we expect to live with God in heaven, if we love not to live with on earth?

Wicked men stumble over straws in the way to heaven, but climb over hills in the way to destruction.

Calumny is like the cinders flying from a large fire, which quickly go out if you do not blow them.

Woman shows her fondness for unity by always wanting to be won.

Wilson, the celebrated vocalist, was upset one day in his carriage near Edinburgh. A Scotch paper, after recording the accident, said: "We are happy to state that he was able to appear the following in three pieces!"

A Hartford four-year old saw his parents preparing for church and asked them to take him along with them. He was told that he was too little and must wait till he should grow bigger. "Well," returned he, "you'd better take me now, for when I get bigger I may not want to go." They saw the point; he was taken.

In Rogers' Table Talk, it is said that Fox when a young man, was a great dandy, and that he, and Lord Carlisle once travelled from Paris to Lyons for the express purpose of buying waistcoats, and during the whole journey they talked about nothing else. We know some ladies who make the whole journey of life with no other purpose but to buy dresses and bonnets, and—they talk of nothing else the whole way.

A GREAT SINNER.—An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause.—"O massa, I'm such a great sinner." "But Pete," said his master, "you are foolish to take it so much to heart. You never see me troubled about my sins." "I know de reason massa," said Pete, "when you go out duck-shooting and kill one duck and wound another, don't you run after de wounded duck?" "Yes Pete." And the master wondered what was coming next. "Well, massa, dat is de way wid you and me; de debil has got you sure; but as he am not sure ob me, he chases dis chile all de time."

A Curl cut off with an Axe.

"Do you see this lock of hair?" said the old man to me.

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR
REV. R. WEISER, CORRESPONDING EDITOR
Sellinggrove Pa., October 8, 1868.

Gloomy Prospects of the General Council.

It is certainly not in accordance with the spirit of christianity to exult over the disappointments or misfortunes of our adversaries. The failure of the General Council has thus far been so signal, the disappointment of its leaders so disheartening, and the consequent chagrin which they feel must be so poignant, that our pity rather than our exultation is excited. Those infuriated men who projected this ill-fated so-called General Council, are really objects of compassion. It is only on account of the injury which they have done and are still trying to do in the church that we rejoice to proclaim the failure of this organization, in order to make it as harmless as possible. Going out from the General Synod with the boastful prediction that they would unite the separate divisions of the Lutheran Church in this country, which the General Synod had failed to do, in the 30 years of its existence and never could accomplish, they find already, when their council is scarcely organized that it will be utterly impossible to hold its discordant elements together. The Ohio and Missouri synods who assisted in the inauguration of the Council at Reading, and who were constantly battling against the General Synod and predicting its speedy dissolution, have now turned their artillery against the General Council and are working for its destruction. As an illustration of this we quote an editorial of the last *Lutheran Standard*, organ of the Ohio synodists, under the heading, "The Prospects of the Council." After giving an historical sketch the editor thus proceeds:

"Since the meeting of the Council last fall there have been various utterances in the papers published within that body, which have by no means served to dispel the gloom which hangs over its future. The four points have been receiving some attention. If the inconsistencies and errors, to which they refer, had been represented as evils, which have fastened themselves upon some portion of the Church, and which all should labor to remove as speedily as possible, others who are free from them having patience and rendering assistance meanwhile, all would be well. But these evils have been defended, and declarations have been made to the effect that they should not and would not be abandoned. The doctrinal basis is accepted only in the sense in which it condemns them. This is too much even for some who are still warmly attached to the Council, and they have lifted up their voices against it. Dissensions have thus occurred within Synods which belong to the Council, and these may yet, if the erring course pursued by some is persisted in, issue in divisions. The prospect is, in this direction by no means bright for the Council.

And this is not all. Synods belonging to that body have shown a disposition not to shirk the four points, and some have expressed themselves in substantial agreement with the Synods, our own among them, which have declared a correct position in regard to them a necessary condition of union. The Wisconsin Synod has pronounced against Secret Societies and against every form of ecclesiastical fellowship with denominations confessing error, whether it be in the Lord's Supper, in the exchange of pulpits, or in the ministrations to mixed congregations, and has resolved that if the General Council at its next meeting does not give us a satisfactory answer in harmony with our declaration in regard to mixed communion and exchange of pulpits, we cannot consider ourselves as any longer in connection with said body." The New York Ministerium at its late meeting has declared itself on the same side respecting the four points. Several other Synods and Conferences have taken the same ground. Questions will therefore be brought before the Council again, at its next meeting, and the result will probably be some further withdrawals.

It is plain that the prospects are dark for the Council, unless it takes its stand fairly upon the Confessions with all the legitimate consequences of their adoption—practically as well as theoretically. Without this the sound Lutheran elements will gradually abandon it as a failure, and what is left will be little in advance of the General Synod."

Conversation in the Sanctum.

Between Peter, John and James.

Peter.—What are the leading articles in the paper this week?

John.—The greater part of our paper this week will be made up of original matter as it has been for some time past. I regard it as one of the most favorable omens that so many good writers are sending in communications for the AMERICAN LUTHERAN. On the first page we have the 13th article of our editorial correspondent R. W., on Romanism. I regard the present as one of the most interesting and masterly of the series. It is a refutation of tract No. 30 of the Roman Catholics, of which they had printed 100,000 copies, and in which they deny that the Romish Church forbids the circulation of the Bible among the laity. R. W. most completely and triumphantly refutes the assertions of that tract. Then the article of Solomon Jr., on "Patience" is a well written and instructive article. Solomon, Jr., appears to be growing wiser with every article he sends in; I hope he will continue to write for us. The articles on the Relations of Ministers and Church members increase in interest as they progress. The one in this number ought to be printed in tract form and scattered broadcast all over the length and breadth of the church. Then our correspondent "Vera" has another article on the scarcity of young men for the ministry written in eloquent language and holding out the most glorious motives for entrance into the holy office. The Conversation between a layman and an emissary of the General Council will also be found interesting.

Peter.—I am glad to hear you are getting so many good communications for the paper. It is certainly an encouraging indication.

You must now try also to have the very best selections, and then I think it cannot be otherwise but that the AMERICAN LUTHERAN will become a general favorite in the church.

John.—I don't believe there is a church paper published in the country that has so many excellent contributions every week, considering its age and size, as the American Lutheran has.

James.—(Comes in from the post-office with a bundle of letters and papers.) Here are the letters and papers.

Peter.—I see here is a letter that I recognize from the hand-writing. It is from an old Doctor of Divinity, (opens the letter and reads.) Doctor Anstadt, Enclosed you have \$2.00 for your paper. Please remember the request previously made, to stop sending it when the year is out. I take too many papers already for my own good, but I would continue yours, if you aimed a little higher in your theology, and helped the other papers to make the church influential. I do not believe that you have sincerely adopted some of the views that are held forth in your paper, and I regret that you give them circulation. The moral tone is commendable, but a more decided streak of true Lutheranism would be a great improvement. I do not remember seeing any direct attacks on Lutheranism from your own pen, but you do not defend even a moderate Richtung, and try to make even that ridiculous by your constant shots at what you erroneously, and I think unfairly, call Symbolism!

John.—What do you think of this letter?

Peter.—I am not at all surprised, because, it is just what I expected of him. But he is the first man that has called my sincerity in question as to the tendency of my paper.

James.—But isn't it a pity to lose such a valuable subscriber? Would it not perhaps be better policy to make our paper more conservative?

Peter.—No, sir! I don't pursue my course from mere policy, but from conviction. I edited a German conservative paper fourteen years, and it was called a milk and water paper; it gained the respect and support of neither party, and it the proposed German paper for the General Synod is to be a conservative, as some of the writers in the Observer intimate, I would not give them three cents for it. A paper that is to make itself felt and to do any good must take a decided stand. I would not change the tendency of the American Lutheran even if I should lose five hundred subscribers, such as he is. The loss of this one will be as a drop in the bucket, and I believe our friends will make up ten new subscribers for one lost under circumstances like this. What papers have you brought in?

James.—Here is the "Lutheran and Missionary" among others. I don't see anything very especially interesting in it except a little article on "The four points," which is evidently designed to be witty. (Reads):

THE "FOUR POINTS."

I. The four points of the compass.

1. North, 2. East, 3. South, 4. West.

II. The four points of the Globe.

1. Europe, 2. Asia, 3. America, 4. Africa.

III. The four elements of nature.

1. Earth, 2. Fire, 3. Air, 4. Water.

IV. The four states of man.

1. Innocence, 2. Grace, 3. Sin, 4. Glory.

V. The four points of the Catechism.

1. The Commandments, 2. The Lord's prayer, 2. The Creed, 4. The Sacraments.

VI. The four points of the Missourians.

1. No Chiliasm, 2. No exchange of pulpits, 3. No secret Societies, 4. Close Communion.

VII. The four points of the General Synod.

1. The Definite Platform, 2. The Dry Tortugas, 2. The Anxious Bench, 4. The "Luth." Obs'r.

VIII. The four points of the General Council.

1. The Word of God, 2. Justification by Faith, 2. The Confessions of the Church, 2. Charity.

Peter.—What do you think of this, John?

John.—It reminds me of the boy who passed a grave-yard at night and "whistled to keep his courage up." These are four very sharp points, and they have inflicted four deadly wounds on the Gen. Council; they have pierced it to the very heart, and are letting out its life's blood. This apparent external hilarity on their part, is intended merely to cover up their internal anguish. It is truly pitiful.

Peter.—I perceive they arrogate to themselves the whole of the Word of God, Justification by Faith, the Confessions of the Church and Charity, and leave the Gen. Synod only the Definite Platform, the Dry Tortugas, the Anxious Bench, and the Luth. Observer.

John.—This arrogant assumption proves that they lack two very essential points, namely, Truth and Charity.

The Atheist and the Irish woman.

During the month of November, 1863, a clergyman and an atheist were in one of the night trains between Utica and Albany. The night being cold, the passengers gathered as closely as possible around the stove. The atheist was very loquacious, and was soon engaged in a controversy with the minister. In answer to a question of the latter as to what would be man's condition after death, the atheist replied:

"Man is like a pig; when he dies, that is the end of him."

As the minister was about to reply, a red-faced Irish woman at the end of the car sprang up, the natural red of her face glowing more intensely with passion, and the light of the lamp falling directly upon it, and addressing the clergymen in a voice peculiarly startling and humorous from its impassioned tone and the richness of its brogue, exclaimed:

"Arrah, now, will ye not let the bastinado? Has he not said he was a pig? and the more ye pull his tail the louder he'll squeal."

The effect upon the minister, the clergymen apologized for his forgetfulness, and the atheist was mute for the remainder of the journey.—*Amer. Mess.*

For the American Lutheran.

Conversation Between a Layman and a General Council Man.

The following conversation occurred substantially as given below, between a layman and an emissary of the General Council, who has smuggled himself into one or two of the congregations of the Synod of Central Pa., and is trying to create all the dissensions he can. His preaching has thus far consisted largely in misrepresenting other Lutheran Ministers in general, and the General Synod in particular. For instance, he is reported as having asserted from the pulpit, that there had been for some years past, and still continues to be, a great falling away from the pure faith in the Lutheran Church; that those fallen and apostate ones constitute the so-called General Synod of the Lutheran Church in the United States, and that this so-called General Synod, discarded the entire Augsburg Confession, &c.

Soon after this, the following conversation occurred:

John.—Mr. E., is not the difference between what you call the New Lutherans and Old Lutherans, or the General Synod and the General Council, rather in this, that they disagree on several points or articles of the Confession, three, or four, or five points; i. e. on Baptism, the Lord's Supper, on Confession, and perhaps one or two more?

E.—Yes; well, yes. Yes, on five points.

John.—Well, are there not more than five points, or articles, in the Confession?

E.—O, yes, a good many more.

John.—Well from the pulpit you tell us that the General Synod rejects the entire Augsburg Confession; now you say she rejects five points only. When do you speak the truth, on the pulpit or now, or not at all?

E.—(Evades the question.) Why Mr. John, for seven years already, you have not been a Lutheran any more!

John.—What then?

E.—Why a Catholic, and I can prove it to you.

John.—Well, go on, and by the time we get through, you will be the catholic. What do you think of Baptism? Or, what is Baptism?

E.—Well, what do you think of it?

John.—I take the Ordinance of Baptism to be, in the Christian Church, what circumcision was in the Jewish church. And, as by which rite the subject became a member of the external Jewish church, so, by baptism, "which is," as Luther says, "not mere water, but is that water which the ordinance of God enjoins, and which is connected with God's Word, the subject becomes a member of the external visible christian church." In other words, Baptism is the initiatory ordinance into the external christian church—the sign and seal of our faith in the covenant of God's Grace, &c. And what do you think of the Eucharist or Lord's Supper?

E.—Well, what do you think of it?

John.—I take it to be a commemorative ordinance, by which we are reminded of the vicarious sufferings and death of our Lord and Saviour, Jesus Christ—agreeably to the words of the Saviour, "who in the night in which he was betrayed, took bread, and when he had given thanks, he brake it—(interrupted by Mr. E.)

E.—No, no! Not brake it—gave it to His disciples, saying, &c.

John.—Yes, I think it is, "brake it and gave it to his," &c. But we will refer to it. (John gets his catechism and hands it to Mr. E., referring him to the answer to the question, "which are the words of the institution of the Sacrament.")

E.—(Reads over the words in a low tone of voice.) That is a misprint—he brake it, should be, "He gave it," &c.

John.—Well, we have still other and better authority, to refer to. Here is an old Bible, well nigh three hundred years old. Let us refer to the words of the institution of the Sacrament, in this Bible, as given by the Evangelists, Matthew, Mark and Luke.

E.—(Reads the words of the several Evangelists in a low tone of voice, as pointed out to him, by John, and shows signs of uneasiness.) This is a wrong translation, it means gave it to his disciples.

John.—That is in too, "He gave it to his disciples," but it follows the words, "He brake it," as you see,—"he brake it and gave it to his disciples." But let us leave this seemingly unpleasant subject for a while.

What do you think of confession, or Die Beichte?

E.—Well, what do you think of it?

John.—Well, I think it is right and proper, yes, absolutely necessary, that we make confession of our sins and sinfulness, and shortcomings to Almighty God. And I love the good old custom of our Lutheran church to meet in special services, preparatory to communion, and then and then confess with each other our sins before God. But do you think it is necessary and authorized by the word of God, that each member should come to his minister, in private and confess to him all that he had thought, and said, and done amiss? And would the minister have power to forgive him his sins?

E.—Yes, sir; I think it is important, absolutely necessary, that private confession be made by every member, to his minister, before the Lord's Supper is administered to him; and the minister certainly has the authority from the word of God to remit such sins.

John.—If that is so, you may write me an Indulgence, but I do not believe what you say, yes, I hesitate to believe anything you have said thus far. And now in conclusion, who is the Catholic? I, who do not believe in "Baptismal Regeneration," nor in the "real presence," nor in "private confessions," nor in the power of priests to remit sins, nor in gown and candles, (for day-light) and crucifixes, and many other foolish things; or you, who believe all this, and much more that is not essential to Salvation? But one word more, and we will quit our conversation for this time, as it is getting late. If there are five "points" of difference between the General Synod and the General Council, as you assert, and there are "four points" upon which the General Council can agree, as we know, would not the Council better give all her "points" to the winds, stop hair-splitting, and

lend a willing, helping hand to the great mass of christians, to build up the dear Redeemer's Kingdom, instead of destroying the peace of congregations in other Lutheran Synods?

For the American Lutheran.

Search for Young Men for the Ministry. Why?

The extent of the work of saving souls and elevating of men and society in the scale of being, is a wonderful privilege, and honorable distinction and renown, yet secured by few. Not that the field is not large and susceptible of a rich culture, but because, as Jesus has proclaimed—"The harvest is great but the laborers are few. That few young men—sixth or ordinary or extraordinary talent—are preparing for the ministry, is no abstract fancy, but a stubborn fact, that is being felt and experienced by the church in general. There must be some cause of this. There are operations at work in some parts of the religious world—either in the church or around the domestic altar, that are limiting and impeding the desire for, and willingness to enter the ministry. It is no fault of the educational department for we have our Sellinggrove, and Gettysburg, Springfield, Princeton, Andover and many others of various sects or denominations. It is not to the want of professors of the profoundest scholarship—for the church has philosophers of the greatest research, men of polished natural genius—minds that would be vast and magnificent luminaries in the world of science, art and belle lettres; and christians of the highest sanctity and of unimpeachable integrity and moral character. Liberal endowments are frequently given by the generous disciples of our blessed Christ all over this land of ours. We confess that when we look at the enterprise and vast munificent arrangement of buildings and talent of the Methodist, the Lutheran, the Episcopalian, the Baptist, and Presbyterian church for the accommodation and the instruction of young men—that this subject becomes an alarming and distressing one to my heart and does demand special and personal attention of every christian minister and layman, that the cause may be found and removed. Perhaps if we will look closely we will find that the influences, of home are not co-operating and mutually working with the church.

The cause is more natural than supernatural. This arises from a misconception of the elements of mind and the constitution of our being on the part of parents and those having the primary education of the youth. We read in first Timothy—5 and 17, Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. While this is subject to translation of various ways to suit our denominational bases—yet there is but one sweeping truth for all, inculcated—and that is that double honor belongs to those who give the "certain sound" on the watch towers of Zion. We mean that the pew-holder—the disciple of Jesus, as well as the church must make the ministry not only honorable—but doubly so. The law of mind is the same after conversion in as it was before, grace may limit the desires but mind is mind and it will seek those honorable professions that promise the greatest reward and remuneration. As before, so we say again—that as the boy leaves the academy halls for the college halls—if never before—he now hears nothing but Doctors of Physics and Doctors of Laws. Here the biographies of celebrated Poets are given him. If his home is a commercial one—he has Rothschild, Girard and a Peabody held up to his admiration. If it be a home of the lawyer he has letters filled with the renown of Sohan or Kent! If it be a home of the soldier, he has Alexander and Caesar sent in pictures of allurement, and so it goes in every other department of life. But how seldom—yes who ever heard in comparison, of Jesus of Nazareth? Alas there are but few in Sardis! Enter the family, the finest talents are for the world and the black sheep is for the church. Many complain of poor preachers, of so few great ones, and of so few that merit D. D.'s, and so many that need these pellets to help them along, while they are by their children as by their alms—the gold and silver for their equipages and palaces, and the coppers for the church, the bright genius and smart boy for the politician and the dull and stupid fellow for the ministry. I declare unto you fathers and mothers that our professors cannot create brains though they can expand and ornament by instruction. Give to their case but half of the bright pearls you give to the world, and a new day will dawn upon the church and new light will fill the pulpits. Honor the ministry, all other professional heroes fill the walls of your drawing rooms. Napoleon, Alexander, and Zerk Taylor are there. But I look, and lo, no one christian. No Jesus standing in the wilderness, with a splendor unequalled in the annals of history—resisting satan: No Paul on Mars Hill, with eloquent tongue of fire confounding the learned Athenians; no Luther, rising up from the steps of St. Peter, and with a heroic resolution proclaiming justification by faith until every hill top and valley of Germany echoed with applause and rapture trembles to its centre, no Wesley, with power, defying the formalist of England, no Calvin, in France contending for the success of truth, if more of the many martyrs that gave up friends, home, and life for the cause of piety, virtue and righteousness—And if you have them at all, they grace the walls of bath-rooms and kitchens and not the nursery, drawing room, and parlor. I tell you my beloved of the church, that circumstances and little things in our surroundings affect our characters and desires, especially when the minds of youth are forming and our estimate of objects are formed through these powerful influences. Are these things true? If they are, is there not a work for us to do in making, correction of these things, a remedy? Put in operation, then the words of Paul to Timothy, in giving double honor to those who minister in word and doctrine. Once make this office as universally desirable as you do others, by making it as honorable and the same influence that gives multitudes of lawyers will give increased numbers to the ministry. Point to the mighty achievement of Je-

sus as often as you do to Roman, Grecian or American sages and heroes; and point the aspiring youth, to the hero of the faggots of Scotland as often as you do to the valor of the heroic on the fields of Buena Vista. In a word, let temporal honor—the only gift of man—be generously bestowed as an attractive power and it will be said of you in death—"His life was gentle; and the elements So mixed in him, that nature might stand up And say to all the world, this was a MAN."

I argue this—"If by any means I may provoke to emulation them which are of my flesh."

Young brethren of the church, "all's well that ends well." The highest and the most exalted profession is often neglected when you omit to consider the ministry in your casting around for a position of usefulness, honor and power. His profession is the most glorious, that effects the most and retains its emoluments the longest. Ministerial trophies are glorious because eternal—a ministerial character is desirable because of its usefulness and sublime rapture when life sinks space and death heaven in view. George the IV. of England cried after life's toils—"O, my God, this is death." Hobbes' great juffel—"I am taking a fearful leap into the dark." Luther could say, "Our God is the God from whom cometh salvation!" Calvin, "I am abundantly satisfied," and Wesley could cry "The best of all is, God is with us!" Contrast; which is now the hero? Whose profession is the most desirable? Oh, then come to Zion and lay your time and talents on the altar—and you will be blessed—Do not fear, but come!

Lives of great men all remind us, We can make our lives sublime, And, departing leave behind us, Footprints on the sands of time, Footprints that perhaps another, Sailing o'er life's solemn main, A forlorn and shipwrecked brother, Seeing, shall take heart again.

Let us be up and doing, With a heart for any fate: Still achieving, still pursuing, Learn to labor and to wait.

For the American Lutheran.

New Berlin, Pa.

MR. EDITOR:—Another event has taken place in the order of Providence. It is that of the dedication of a new church edifice in New Berlin, Pa., in the pastoral charge of Bro. D. Kloss. The exercises of the dedication took place on Sunday, the 20th of Sept. last. The Lutheran congregation of this place was formerly associated with a German Reformed congregation in the joint ownership of a house of worship. Both of these congregations now have their own temples of worship. The Lutheran house of worship is decidedly the finest in the place, among the six or seven which the town rejoices in—and is a creditable monument to the zeal, liberality, and church-love of the brethren who have erected it. The cost of the structure can not be less than about nine thousand dollars.—When the day of dedication arrived everything in and about the building was finished. We did not succeed in ascertaining the amount of debt that was still resting on the church at the time of its dedication; but an effort having been made to provide for the liquidation of the debt, some eighteen hundred dollars were secured on that day. The brethren here have a "mind to work," and will soon cancel every obligation. They are able and they are willing; hence the thing is now virtually done.

Religious services were held on Friday evening and Saturday previous to the day of dedication proper. The pastor was assisted by his neighboring brethren. Mr. L. Shindel preached on Friday evening. H. Ziegler and J. G. Anspach on Saturday. On Sunday, in consequence of the multitude of people in attendance, services were held simultaneously in the lecture room and audience chamber. Ziegler preached in the lecture room, and S. Doner in the audience chamber. In the afternoon H. Ziegler preached in German. In the evening, preaching again, S. Doner officiated. Much interest was manifested throughout the exercises by the numerous crowds that came out to church, and everything betokened a new era of progress in this district of the church. Bro. Kloss has been laboring in this charge for some years and with very encouraging success. He is a faithful pastor, and an efficient minister. May he be still more successful in the future! The New Berlin congregation has some noble characters in its membership. Members that are ever ready to do their duty in the enterprises of religion. We could mention some names, but for fear of seeming invidious and lest we should do injustice to others of whose activity and zeal we may not know so much, we forbear. May God bless them all, and keep them faithful until death.

We did not learn the dimensions of the edifice, and can not go into detail. It is sufficient to remark, that the building is large, and is finished throughout in fine style. It is finely furnished with excellent furniture and carpeting. It is surrounded also with, perhaps, the best bell in the entire county. A choir consisting of some of the best singers in the place, has been organized, and led the congregation in songs of praise and thanksgiving on the day of dedication.

We were exceedingly gratified to find the congregation throughout in such good "working order."

RIVER BROTHER.

A BEAUTIFUL THOUGHT. Dickens wrote "There is nothing beautiful and good that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, play its part though its body be burned to ashes or drowned in the deepest sea. There is not an angel added to the hosts of heaven but does its blessed work on earth in those that loved it here.

Dead! Oh, if the good deeds of human creatures could be traced to their source, how beautiful would even death appear; for how much charity, mercy, purified affection would be seen to have their growth in dusty graves!"

Church News.

PITTSBURG SYNOD!—Members and visitors expecting to attend the 26th convention of the Pittsburgh Synod at Salem, Clarion Co., Pa., on the 15th of October, will take the train on Allegheny Valley R. Road to Emontion Station, where hacks, &c., will be in readiness to convey them to Salem. Connecting train will leave Allegheny Valley Depot, Pittsburg, Thursday, A. M., Oct. 15, at 6 o'clock.

S. B. CARNITZ, Sec'y.

THE JUNIATA CONFERENCE of the Synod of Central Penna. will meet (D. V.) at St. Stephen's Church, Juniata County, Pa., in charge of Rev. J. B. Anthony, on Tuesday the 27th of October. Conveyances will be at Millintown to take brethren to the place of meeting.

J. M. Steck, Sec'y.

CEDAR RAPIDS, IOWA.—Rev. C. Baird writes that his mission in that place is prospering hopefully. The church is finished, dedicated and paid for, without any aid from abroad except \$12, from Rev. Beckley's people. They have a good Sabbath School and their prayer-meetings are well attended.

"The Lord is with us, and the people of our city are with us with their money and their will wishes." Rev. Baird continues: "I have labored here gratis for the last six months, but I can hold out no longer, without help from some source. Will the church respond to the call, or the Home Missionary lend a helping hand? The church will become self-supporting in a few years with help enough from some source for the half or two thirds support of a missionary. Our Sunday School also needs a library; who will send us one?" Rev. Baird wishes us also to state for the information of his friends that his wife is slowly regaining her health.

PERRYVILLE, Pa.—Rev. H. C. Schindle, one of the professors of the Emaus Institute, has been elected pastor of the Lutheran congregation at Perryville. This congregation has been served by Rev. T. C. Pritchard, who has lately been called to Mechanicsburg, Pa. Rev. Schindle has accepted the call.

ZELLENOPLE, Pa.—Rev. G. Bassler, Director of the Orphan's Farm School, at Zellenople, died, on the 3d inst., at the house of Rev. Passavant, in Pittsburg, Pa. His remains were taken to Zellenople for burial. Rev. Bassler was President of the General Council.

MIFELINSBURG, Pa.—We understand that Rev. L. T. Williams has been elected pastor of the Lutheran congregation in Mifelsburg and Buffalo Valley.

THE CORNER-STONE of the new Lutheran Church at Lovettsville, Va., was laid on the 19th of August. Rev. T. T. Titus, of Hagerstown, preached the sermon. The size of the building is 45 feet by 72. It is to be built with basement, vestibules and audience chamber above, which is to be frescoed, &c.

For the American Lutheran.

Proceedings of the Northern Conference of the Synod of Central Pa.

This conference met in Black Oak Ridge church, Snyder county, Pa.—Rev. R. Lazarus pastor.—September 24th 1868.

In the absence of the regular officers of conference, Rev. J. G. Anspach, was chosen President, and Rev. W. H. Gotwald, Secretary. Members present—Revs. Anspach, Shindel, Ziegler, D. D. Sell, Por, Kloss, Lazarus, Felker, and Gotwald. Lay Delegates—Philip Granley, Adam N. Heckman, David Krape and Walter Baker.

Nine of our ministerial brethren were absent.

KROTZERSVILLE CONGREGATION.

A committee of two was appointed, in connection with the President of Synod to hold divine services in the Krotzersville church on the 11th of October. The peace of this congregation has been disturbed by a certain individual, who claims to be a minister of the gospel of Christ. But instead of preaching the gospel, preaches symbolism and all its associated principles, discord, strife and formality.

We hope our brethren—Ziegler, Anspach and Shindel, will be able, by the blessing of God, to do those people much good.

The following questions were ably discussed in German by a number of the brethren:—

1. Die absicht und beschaffenheit des kinder-Unterrichts. 2. Die absicht und pflichten der christlicher kirche.

Reports on the state of Religion in the various charges belonging to this conference were very interesting, and evince a spirit of earnestness, fidelity and self-sacrifice on the part of the brethren—commendable in ministers of the gospel—and show that our beloved Lutheran Zion is extending her borders, and that her membership is growing in piety and holiness.

It was resolved to place Bro. Conrad Mitchell under the supervision and control of Rev. D. Kloss until the next meeting of our conference. The preaching during conference was faithful and earnest. On Thursday Revs. Kloss and Ziegler preached, on Friday Revs. Anspach and Por preached. Conference adjourned Saturday morning, to meet in Logansville, Clinton county, Pa., on the 1st Thursday of December, 1868. W. H. G.

A PUBLIC NURSERY.—In New York some benevolent people have established a Nursery and Child's Hospital, which in its very name appeals to our warmest sympathies. The story is told of its origin:

A well-known sick nurse called to see a lady whom she had attended, and while looking at her infant was surprised to find the nurse in tears. On expressing her wonder that one so surrounded with every comfort should grieve, the poor nurse replied, "It is just that makes me cry; for see what a good bed, good meals, and comfortable fire I have, while my own dear child may be starving or freezing." On being asked why she did not see to it, she replied, "I have promised the lady with whom I live never to do so as long as I am nursing her child, and I have extra wages on that account." Extreme poverty had induced her to make this promise. The

nurse, a true woman, volunteered to go and see her child, and hastily taking the address, went at night time to a small, dirty, basement room, where she found a sick woman lying on a miserably bed, who, on being asked for the baby said "My baby died yesterday of small pox." "And where is the nurse baby?" asked the visitor. "Oh, if it is that you want, here it is," said the woman, leaning over and drawing from under her bed a basket of soiled clothes, among which lay the child, whose mother might well weep for its utter wretchedness, neglect and danger. The

FAMILY RELIGION.—The United Presbyterian throws out a hint on this point that deserves consideration:

We need all through this country more truly religious families. We have many men and women, who go to church and are diligent in attending to church matters, who fail of making their homes Bethels; distinguished by the devotion that are there rendered to God. There is a looseness in family management now-a-days that must be very striking to those whose memories run back to the practices of a past generation.

Indeed, family worship is not half so universal among Christians as it was in times past; and where it is kept up, there is a lightness and carelessness about it, in many instances, that would have been shocking to our more devout fathers. All the restraints of home are loosened, and as a consequence, there is not that pious influence radiating from Christian homes that was so efficient half a century since. The Sabbath is looked upon more as a time of recreation and carnal enjoyment than as a time for devotion, and church attendance as an act of propriety rather than as a duty we owe to God.

We are not prepared to say what is the cause of all this. Possibly there is no one cause which is chargeable with producing it all. Very likely it is due to the general relaxation we find on all hands, and the disposition that exists to make religion as near of kin as possible to the pleasures and gratifications of common worldliness. It is sometimes said that our modern modes of Christian activity have something to do with it. We strive to do nearly all in the church. We organize societies, start agencies, get up various organizations, and by means of them try to do everything. The children are taken from home, and their training is given into the hands of strangers, and parents feel free from much of their responsibility. The Bible-class and prayer-meeting are intended to instruct young and old in the doctrines of divine truth, and afford opportunities for relating Christian experience and sharpening up religious faith. The various meetings of one kind or another are all for the purpose of doing by wholesale what was once effected by private effort.

CLERGYMEN AND TOBACCO.—A Methodist exchange says that "the Anti-Tobacco feeling is so strong down in Cecil County, Maryland, that it is said no minister using, or advocating it, will be received there; and no man can be recommended from the quarterly conference to travel, who indulges in it. The question is agitated, to make this a test in the annual conference in receiving members here after."

"What carrot-headed little brat is that, madam; do you know his name?"
"Why, yes, that's my youngest child."
"You don't say so, indeed. Why what a dear little, sweet dove-eyed cherub he is to be sure."

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

An old weather-worn trapper was recently seen sauntering along the main street of one of our Western villages. Pansing in front of a little meeting-house for a moment, he went in and took his seat among the congregation. The preacher was discoursing on the text of the "sheep and wolves"; and, having evidently been drawing a contrast between the two subjects, says he: "We who assemble here from week to week, and do our duty and perform our part, are the sheep; now who are the wolves?" A pause, and our friend the trapper rose to his feet; "Wah, stranger, rather than see the play stopped, I will be the wolves!" The preacher was vanquished.

CARBOLIC DISINFECTING SOAP.
For washing Horses, Cattle, Pigs, Dogs and other Domestic Animals. Free them from insects. Improves the hair, cures mange, and is invaluable for healing sores of all kinds.
For Sale by SHINDEL & WAGENSELLER, Aug. 27, 1868.

A JUSTICE, better versed in law than gospel, not long since married a couple in this way:—"Hold up your right hands. You solemnly swear that you will perform the duties of your office, jointly and severally, according to your best skill and judgment, so help you God. Fee, one dollar."

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

EIGHTEENTH QUARTERLY REPORT OF THE FIRST NATIONAL BANK OF SELINGROVE, Pa.

Resources.	
Notes and Bills Discounted	\$125,594.06
U. S. 5-20 Bonds deposited for circulation	100,000.00
Compound Interest Notes	800.00
L. T. Notes, Fine currency and Specie	23,368.96
Cash Items	80.00
Due from other Banks	14,678.02
Furniture and Fixtures	676.00
Construction Account	8,656.98
Current Expenses & Taxes Overdrafts	9,332.93
	2,817.86
	276,176.40
Liabilities.	
Capital	\$100,000.00
Circulation	90,000.00
Due Depositors	56,190.96
Due to other Banks	7,710.69
Surplus Fund	16,563.02
Discount Int. & Exchange	5,711.73
	224,774.70
	276,176.40

J. C. B. North, Cashier of the First National Bank of Selingsrove, do solemnly swear that the above Statement is true to the best of my knowledge and belief.
Sworn and Subscribed before me this fifth day of October, 1868. SAMUEL ALLEN, N. P.

"DON'T BE FOOLISH!"
SEND TWENTY-FIVE CENTS, AND RECEIVE BY RETURN MAIL A SAMPLE OF THE CELEBRATED "NORWAY OATS."

Which produces 100 bushels to the acre. Also, for 25 cts., a sample list of the renowned "CALIFORNIA WHEAT." Which has been so highly spoken of by the Agricultural papers. The above seeds have been well received and recommended by the N. Y. Farmer's Club. Both sent free of postage on receipt of 50cts. Address—L. C. B. NORTH, Care, 3391, New York P. O. Oct. 8, 68.

THE GREAT WORK COMPLETE!
VOL. IV. OF VICTOR'S HISTORY (CIVIL, POLITICAL AND MILITARY) OF THE SOUTHERN REBELLION, NOW READY.

This completes this great National work. It is, in fact, the most exhaustive and satisfactory of all the narratives of the late Civil War. It has the endorsement of numerous Governors, Members of Congress, Eminent Officers and Civilians. It is, in fact, the only history of the War worthy of the name. Sold by Agents; or sent by Express to any address on receipt of price, viz: In Muslin Binding \$3.25 per volume. In Leather, \$4.00 per volume. Address—WM. H. GIFFING, Gen'l Agt., 18 Spruce street, New York.

AGENTS, TAKE NOTICE!—This great work being complete will now command a large circulation. Good canvassers, male and female, can readily realize \$10 per day in taking names for it. Very liberal commissions allowed and exclusive territory above. For Circular or particulars address above. J. A. S. D. TORREY, Publisher, Oct. 8, 68.

CRESYLIC SOAP.
For Disinfecting, For Deodorizing and Purifying. It will exterminate Bugs, Ants, Roaches and insects of all kinds. The soap is made from the Soap is a valuable wash for Trees or Shrubs, entirely driving from them all hurtful insects.
For Sale by SHINDEL & WAGENSELLER, Aug. 27, 1868.

Lady's Fancy Furs!
AT JOHN FAIRBANK'S ARCH STREET, Above 7th, PHILADELPHIA.
Have now in store my own Importation and Manufacture, one of the largest and most beautiful selections of FANCY FURS, for Ladies' and Children's Wear, in the City. Also, a fine assortment of Gents' Fur Gloves and Collars.

I am enabled to dispose of my goods at very reasonable prices, and I would therefore solicit a call from my friends of Central Penna. Remember the Name, Number and Street! JOHN FAIRBANK, No. 718, Arch St., above 7th, South side, Philadelphia.

I HAVE NO PARTNER, OR CONNECTION WITH ANY OTHER STORE IN PHILA. sep24, 68

AGENTS WANTED, To sell a fine Edition of Cruden's Concordance To the Holy Scriptures.

SIR L. W. BAKER'S EXPLANATIONS AND ADVENTURES AMONG THE WILD TRIBES OF AFRICA, AND THE AMERICAN CONFLICT, by Horace Greeley. O. D. Case & Co., Publishers, Hartford, Conn. sep24, 68

HALL'S VEGETABLE SQUALIAN HAIR RESTORE. Is the best article ever known to RESTORE GRAY HAIR To its original youthful color.

It will prevent the hair from falling out. Makes the hair smooth and glossy, and does not stain the skin or clothes.

OUR TREATISE ON THE HAIR SENT FREE BY MAIL. R. P. HALL & CO., Nashville, N. H. Proprietors. For sale by all druggists.

OUR NEW FAMILY SEWING MACHINE!

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

THE NEW FAMILY SEWING MACHINE which has been over two years in preparation, and which has been brought to perfection, and is now confidently presented to the public as incomparably the Best Sewing Machine in existence.

The Machine is simple, Compact, Durable and Beautiful. It is quiet, light, tuning and Capable of performing a range and variety of work.

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

A faultless, simple, useful, and popular folding tops and cabinet cases, peculiar to the machines manufactured by this company, have been prepared for enclosing the new machine.

A faint idea, however, can at best be conveyed through the medium of a (necessarily) limited advertisement; and we therefore urge every person in quest of a Sewing Machine by all means to examine and test it, if they can possibly do so, all the leading rival machines before making a purchase. A selection can then be made understandingly.

Branches for supplying the Singer Machines will be found in nearly every city and town throughout the civilized world, where machines will be cheerfully exhibited, and any information promptly furnished. Or communications may be addressed to

THE SINGER MANUFACTURING COMPANY, 455 Broadway, N. Y.

Philadelphia Office 810 Chestnut street. SCROON & BROTHER are the Agents for this Machine in Selingsrove, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them.

NEW ADVERTISEMENTS.

S. M. PITTELLI & 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.—Nausea and want of appetite are always the indices of indigestion. Stimulants won't banish them. They are perverted by an unnatural condition of the stomach and bowels, and the best known specific for these causes is HOLLOWAY'S PILLS. No other medicine operates with the same directness on these important organs. This is not a mere ad captandum opinion, but a fact, attested by the experience of fifty years. Sold by all druggists.

WANTED—AGENTS to sell the Life and Times of Grant, by J. P. Hendley, a wanted standard work, which is given a Life of Grant, published under his sanction; also large Steel Engravings of Grant and Seymour, \$1 each. Also the edition of the Boys in Blue now ready; also the 64th 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. TRENT & CO., Publishers, 654 Broadway, N. Y. sept 17, '68, 4w.

AMERICAN Waltham Watches.

350,000 OF THESE WATCHES are now speaking for themselves in the pockets of the people—a proof and a guaranty 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 keepers, would bear comparison with the very best made anywhere, they can confidently assert that the WALTHAM WATCHES have every important quality, time and experience have proved valuable.

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

WALTHAM WATCHES are now supplied with Patent DUST-PROOF CASES, protecting the movements from dust, and greatly lessening the necessity of frequent cleaning, etc., an improvement of very great value to watch-wearers whose watches are exposed to rough usage and continual wear.

THE DIFFERENT GRADES OF WALTHAM WATCHES have frequently been submitted to the severest tests to determine their time-keeping qualities, and have invariably been found reliable and accurate, receiving the strongest endorsements from railway engineers, and expressing the most exacting qualities of watch-makers and a large number of FIFTEEN YEARS HAS SUFFICIENTLY PROVED THEIR DURABILITY.

THERE ARE MANY KINDS, GRADES, SIZES AND DESCRIPTIONS OF WATCHES, made by the Waltham Company, adapted to the tastes and means of all classes; but the Company's written guaranty accompanies every Watch that bears the Company's name, and should be required of every seller.

No watches retained by the Company. ROBBINS & APPLETON, Agents, sept 17, 4w. No. 182 Broadway, NEW YORK.

BOOK AGENTS WANTED.

To solicit orders for Dr. WILLIAM SMITH'S DICTIONARY OF THE BIBLE. THE ONLY EDITION PUBLISHED IN AMERICA. Condensed by Dr. Smith's own hand. 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. The Springfield Republican, (the leading secular newspaper of New England), says, "this edition published by Messrs. Burr & Co. is the genuine thing."

The Congressionalist, (the leading religious journal of New England), says, "whoever wishes to get in the cheapest form, the best Dictionary of the Bible should buy this."

Agents are meeting with unparalleled success. We employ no General Agents, and offer extra inducements to canvassers. Agents will see the advantage of dealing directly with the publishers. For descriptive circulars with full particulars and terms, address the Publishers.

R. B. BURR & CO., Hartford, Conn. sept 17, 78, 4w.

WHY IS THE UNIVERSAL CLOTHES WRINGER THE BEST?

Because it has Rowell's new double Cogs, which cannot crowd together and bind; also the Patent Stop, which prevents the cogs from ever playing out of gear. Sold everywhere.

R. C. BROWNING, Gen. Agent, sept 17, 4w. No. 32 Cortlandt St., N. Y.

THE GREAT PACIFIC RAILROAD.

—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-Stein Line, receive from the United States Government,

I. 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 (2,880 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.

IV. Authority to issue their own First Mortgage Bonds to the same amount, having the preferred lien—superior to that of the government. 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 726 miles, independent of the ten millions of acres of public lands, and further subscriptions to the Capital Stock. They further 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 milling-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 returns. The net earnings upon the completed portion are more than double the total annual interest liabilities to be assumed therefor.

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 profitable 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 be disposed of at

103 per cent. and Accrued interest, in Currency.

The Bonds are of \$1,000 each, with semi-annual gold coupons attached, payable in July and January.

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of any such advance will be filled at present price. 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 holder to realize from 5 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 full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return of express at our cost.

Subscriptions received by Banks and Bankers, Agents for loan, and by BOWEN & FOX, Philadelphia, DELAVER & BRO., SMITH, RASDOLPH & CO., Phila.

All descriptions of Government Securities Bought, Sold, or Exchanged, at our office and by Mail and Telegram at MARKET RATES. Accounts of Banks, Bankers, and others received and favorable arrangements made for desirable accounts.

RISK 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, 4w.

Wanted! BOOK AGENTS, to sell the "Life of Napoleon III." by JOHN S. C. ANNOTT. 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, 4w.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied at Bachelor's Hair Factory No. 16 Bond street, N. Y. Jan 30 ly

PALIP PHILLIPS & CO., No. 27 Union Square, Broadway, New York. WHOLESALE AND RETAIL DEALERS IN Smith's Unrivalled American Organs.

Also, Superior Piano Melodians; and Publishers of Sunday School Music. We will rent our Organs by the month, letting the rent pay for them. SEND FOR PRICE LIST. aug18-6m.

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 of this, exactly what the mind and conditions of the human hair. It is the best and the cheapest Hair-Dressing in the world. For Sale by all Druggists. Aug 13-9w.

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

This celebrated specific for Worms is used with the utmost freedom and confidence by gentlemen who have been obliged to the medical profession, and many of those, throw aside their prejudices, have cheerfully given certificates testifying to its superiority. It is used extensively, for the simple reason that, having no get, being discovered which can be substituted in its place.

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

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

Be careful to observe the initials of the name, and see that you get "B. A. FAHNESTOCK'S VERMIFUGE."

B. A. Fahnestock's Son & Co. WHOLESALE DRUGGISTS, Pittsburgh, Pa. sep17-68, 3m.

LADIES AND GENTLEMEN EMPLOYED.—Picture business. Very profitable. No risk. Seventeen specimen pictures and catalogues sent for 20 cts.; price as many 50 cts. MASON LANG, sept 17, 4w. 94 Columbia St., N. Y. City.

DEAFNESS, BLINDNESS, and CATARRH of the eye with the utmost success, by J. ISAACS, M. D., Oculist and Aurist, (formerly of Leyden, Holland), No. 805, Arch street, Phila. Testimonials from the most reliable sources in the city and country can be seen in his office. The medical faculty are invited to accompany patients to his office, and to see the practice. ARTIFICIAL EYES inserted without pain. No charge for examination. nov14 ly

\$10 a Day for all—Stencil Tool Samples free Address A. J. FULLAM, Springfield, Vt. sept 17, 4w.

WANTED!—Agents to sell Abbott's very popular "Life of Grant," the only work containing accurate biographical sketches of his father and mother. Also, for our charming engraving entitled (from Moore to Shore). B. B. RUSSELL, Boston, Mass. Aug 13-4w.

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S. S. & B. Schoch continue to sell in their store, Dry Goods, Notions, Queensware, Groceries, Fish, Salt, Hardware, etc., etc.

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 68 ly

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The Third Annual Session of Burkittville Female Seminary will commence on September 1st 1868. Board and tuition five months \$10.00. For catalogues or further information apply to

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A NEW REMEDY IN CONSUMPTION.—A Physician who had consulted for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only physician who has used it in his own person, or who has any knowledge of its virtues, and he can assure the degree of health he now enjoys to nothing but the use of this medicine; and nothing but despair employed. Education will not overcome, when every body, in both Town and Country, will want the most Progressive, Timely, Entertaining and Useful Weekly of its Class—MOORE'S RURAL.

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Children's Department.

THE CHILD-ANGEL.

Little tongues that chatter, clatter,
Little feet that patter, patter,
With a ceaseless motion all the day—
Little eyes that softly light,
Little cheeks that flush and brighten—
Little voices singing at their play.

In my memory awaken
Thoughts of one who has been taken—
Of a little heart that beats no more—
Of a little voice that rings,
Mid the angels sweetly singing,
Songs of gladness on a distant shore.

"We Never Drink."

On the stage were seven or eight soldiers
from the Eighth Regiment. While at the
stage house, in Line 14.
office a poor blind
ly feeling his way
proached the soldier
tone—

"Boys, I hear you belong to the Eighth Regiment.
I have a son in that regiment."

"What is his name?"
"John."

"Oh yes; we know him well. He was a sergeant
in our company. We always liked him."

"Where is he now?"
"He is a lieutenant in a colored regiment,
and prisoner at Charleston."

For a moment the old man ventured not
to reply; but at last, sadly and slowly, he
said—

"I feared as much. I have not heard of
him for a long time."

They did not wait for another word, but
these soldiers took from their wallets a sum
of money, nearly twenty dollars, and offered
it to the old man, saying—

"If our whole company were here we would
give you a hundred dollars."

The old man replied—
"Boys, you must put it in my wallet, for I
am blind."

But mark what followed. An individual
in the room, who had looked on this scene, as
I had with feelings of pride in our soldiers,
immediately advanced and said—

"Boys, this is a handsome thing, and I
want you to drink with me. I stand treat
for the company."

I waited with interest for the reply. It
came.

"No, sir; we thank you kindly; we appreciate
your offer—but we never drink."

The scene was perfect—the first was noble
and generous; the last was grand.—*Exchange.*

"Lo! I am with you Always."

A mother, one morning, gave to her two
little ones books and toys to amuse them,
while she went to attend to some work in an
upper room.

A half hour passed quietly, and then a
timid voice at the foot of the stairs called out—

"Mamma, are you there?"
"Yes, darling."

"All right, then; and the child went back
to its play.

By-and-by the question was repeated:
"Mamma, are you there?"
"Yes."

"All right, then; and the little ones, re-
assured of their mother's presence, again re-
turned to their toys.

Thus we, God's little ones, in doubt and
loneliness look up and ask, "My Father, art
Thou there?" and when there comes in an-
swer the assurance of His presence, our hearts
are quieted.

Sung Mother Into Heaven.

There are in our city, says the *Christian Advocate*, of Cincinnati, two orphan children,
a boy and girl, deprived of their parents
within a year. The lad is but seven years
old, and sustained in his grief by an almost
glorious remembrance that the last words his
mother ever spoke on earth were to him; and
they sung their mother into heaven. He later
told the story thus—his mother, it must
be remembered had been sick for some time:

"My mother called me," said he, "and told
me that she felt like going to sleep, and that
if she did, she wanted me to sing to her, and
if she fell asleep, she wished me to stay by
her bed till the doctor came. So," said he,
"I began."

Here the little fellow, with great tears
trickling down his cheeks, sang his little song
beginning

"I want to be an angel,"

to show just how it happened.

"When I was done," continued he, "moth-
er had gone to sleep, and I sat ever so still
by her bed till the doctor came. I told him
she was asleep, and I sang her to sleep. He
went over to the back side of the bed, and as
soon as he touched her hand, he started back
and said: 'My boy, your mother is dead.'—
So I sung my dear mother into heaven."

A Negro's Prayer for his Teacher.

"O Lord, bless de teacher who comes so
far to 'struct us in de way to heaven. Rock
her in de cradle of love! Backen de word of
power in heart, dat she may have souls for
de hire, and many stars in her crown in de
great gittin' up mornin' when de general roll
is called. And when all de battles is over,
may she fall all kivered with victory, be bur-
ied wid de honors of war, and rise to wear de
white robe in glory, and walk de shinin'
streets in silver slippers, down by de golden
sunrise, close to de great white throne; and
dat may she strike glad hands wid all her
dear scholars, and praise you, O Lord, fore-
ver and forever, for Jesus' sake, Amen."

Little Daisy's mother was trying to explain
to her the meaning of a smile. "Oh, yes, I
know," said the child; "it is the whisper of
a laugh."

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month—everywhere, male and female
to introduce the Genuine Improved,
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It makes the Elastic Lock stitch. Every second
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