

# The American Lutheran.

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## Poetry.

### YOUR MISSION.

[The following verses were written by the Rev. Dr. March of Philadelphia, to be sung to the tune "Your Mission," as sung by Mr. Phillips.]

HARK! the voice of Jesus crying,  
Who will go and work to-day?  
Fields are white, and harvest waiting  
Who will bear the sheaves away?  
Loud and long the Master calleth,  
Rich reward he offers free;  
Who will answer, gladly saying:  
"Here am I, send me, send me!"

If you cannot cross the ocean,  
And the heathen lands explore,  
You can find the heathen nearer,  
You can help them at your door.  
If you cannot give your thousands,  
You can give the widow's mite,  
And the least you give for Jesus,  
Will be precious in his sight.

If you cannot speak like angels,  
If you cannot preach like Paul,  
You can tell the love of Jesus,  
You can say he died for all.  
If you cannot rose the wicked,  
With the judgement's dread alarms,  
You can lead the little children  
To the Saviour's waiting arms!

Let none hear you idly saying,  
"There is nothing I can do,"  
While the souls of men are dying,  
And the Master calls for you.  
Take the task he gives you gladly,  
Let his work your pleasure be;  
Answer quickly when he calleth;  
"Here I am, send me, send me."

## Communications.

### For the American Lutheran. Religious Training of the Young.

No 2.  
The nearer we approach the days of the apostles the more do we find this doctrine stand out. It is perhaps true that some of the church fathers laid too much stress upon the efficacy of certain means and ordinances, in behalf of children, such as baptism, yet shows that much stress had, prior to their time, been placed upon the religious training of the young, who were expected to grow up in the fear of the Lord. These views, though they had become somewhat degenerated, were, in their correct form, instilled into the mind of their ancestry, from age to age. We cannot account for this view and practice of these men otherwise than that they received it as a sort of an inheritance from their progenitors.

Again, whilst we read of the conversion of quite a number, whose names are mentioned in the New Testament, I do not remember that we read of the conversion of one, whose parents had become pious before he arrived at the age of accountability. Why this silence? Is the conversion of the children of believing parents of less moment and interest than those of the impious? By no means. To me the most rational inference is that these children were so trained that they grew up in the fear of the Lord; or, at least very early became pious, so as not to attract much notice. They had not lived in known rebellion against God, and hence their walking in the ways of the Most High made not such a stir amongst the people nor demanded such publicity.

Bushnell says in substance—and I think truly so—"That the Organic Unity of the family, recognized in the sacred Scriptures, teaches the same doctrine." The different members of an household are so constituted, and sustain such a relation to each other; especially parents to their children, that all partake of the same spirit, unless some powerful extraneous influence work upon them; and even then, many of the characteristics of the older members of the family will appear in the younger. This being the case may this influence exerted, and spirit inherited, if religious, not be used by Him, who knows the hearts of all, through which to work grace in the soul? Thus the unfeigned faith in Timothy, is said to have dwelt in his grandmother Lois and in his mother Eunice, 2 Tim. 1: 5. This I suppose, means, not that Timothy inherited grace—for this no one can—but that such an influence was exerted, and a certain spirit descended upon him from his ancestry—not in the way of merit but of adaptation to gracious influences—and are not such influences of grace too? Who does not know that "like begets like." This sanctifying principle, or rather holy influence of the pious member upon others of the same family, especially upon children, seems to be recognized in 1 Cor. 7: 14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband also were their children unclean, but now are they holy." Whilst this passage does not teach, as I think, that any one can impart holiness to another, or that any one is absolutely holy or will necessarily become so by virtue of the closest connections in life, it does teach that a good influence is exerted, and that some how or another this influence will prove a spiritual blessing to the offspring of pious parents, and that in consequence thereof such children are more likely to grow up in the Lord. I admit that the direct idea of this passage may be that the children of parents, one of whom is a practical unbeliever and the other a true believer, are not beaten but christian;—in the widest sense of that term—in consequence of the christian party; but I cannot believe that that is all that is meant. There is spirit and power here not fully expressed by the idea of a mere separation externally from an ungodly, heathen world, or a mere title to the christian name, without something of its power; though it amount not to absolute and experi-

mental piety. There is at least something implied, which, under God, makes such a connection a positive blessing to the child, and prepares it, more than others for the saving grace of Heaven.

But there are other declarations, commands, promises, etc., in the Bible much plainer than the last mentioned, in proof of grace growing up with the child, some of which I have already noticed and will advert to again. Inspiration says that if parents train up their children properly they will not depart from the ways of the Lord. This I understand to mean what the words naturally import. God's promises, based upon the performance of certain conditions are not hypothetical, but "yea and amen." We have no right to explain them so as to make them conform to our pre-conceived notions, nor so as to suit the facts as we find them in the world nor to ease our own consciences.

God says of Abraham, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18: 19. Here inspiration declares that Abraham's children shall obey the Lord; and the natural inference is that they will do so as a legitimate consequence of their father's teachings and authority over them. Will God bless the efforts of one of his dear ones more than those of another? We are taught that He is "no respecter of persons."

Peter declares to his auditors, who asked him what they should do to be saved, that the promise of the divine favor, accompanying the gracious influences of the Holy Spirit, it, were made to them and also to their children. Even if we take this to mean only, as some do, that the spirit, with its accompanying blessing, shall be enjoyed by all successive generations, without having any reference directly to children, as such, we still cannot help but infer that this passage is intended to encourage us to instruct our children, to look for the divine favor, according to the promise. But with others, I believe, the promise is to the children of believing parents, of whatever age they may be. The children of these, Jews, as well as Gentiles, after all, are declared still to have an interest in the covenant made with Abraham. Though brought under a new dispensation the promise of the divine favor to your children has not been made null. This blessing is not a mere nominal one but a real blessing. If this be so then we are certainly to teach our offspring thus, and expect that they will grow up in the experimental knowledge of the gracious truths implied in these promises.

As already said, we are enjoined to bring up our children in the nurture of the Lord, Ep. 6: 4. Now if this means anything, as it does, it means that there is a nurture—different from all other—which is taught us by the Lord, and tends towards Him—A training tending the affections of the child towards its Creator and Redeemer, without any intermission. And farther, we are here distinctly taught that this growing up in piety depends—under God—upon the discharge of the duty of training enjoined upon the parent.

Again, I argue in support of the same doctrine, the precious promises of a time when there will be none—at least not among professors—at enmity against God. Such a time I believe, will come, although denied by many. I do not see how we can well understand many promises otherwise. e. g.: They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them. Jer. 37: 34. The promise here given I believe will be literally fulfilled, at least in reference to professors of religion and their children, and before that time the great majority, no doubt, of the inhabitants of this world will have become professors. And, perhaps by that time none but such will be left; perhaps none remaining to advocate the cause of Satan. This knowledge, I understand, to be experimental and saving and to be enjoyed by children as well as by adults. If such will be the case, then must the grace of God, in Christ, have been experienced by infants and never have left them when or after they became accountable. But as God works by means, and through human agencies, christian's views in regard to religious truths, and their teachings, etc., especially relative to the training of children, must become greatly improved. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. Heb. 2: 14. When such a knowledge shall be so generally perfected then will God's 'praise be truly perfected out of the mouths of babes and sucklings.'—Matt. 21: 16. God is able to bring all the promises to pass, and "He is not slack concerning them."

Farther, I think, we are not destitute of examples given in the Word of God, which it is not unfair to regard as having known their Lord from their first moments of accountability, who were moulded even in their early infancy after the image of Christ and hence received, or rather retained the grace of God so soon as they were able to choose for themselves. Jeremiah was sanctified before his birth, Jer. 1: 5. Samuel given in answer to the prayer of his mother, who gave him to the Lord, and instructed him in His fear, manifested his piety in his earliest years. He seems to have loved the Lord from his earliest recollections. Timothy, who had a pious mother and grandmother, had known the Holy Scriptures from a child. 2 Tim. 3: 15. John was filled with the

Holy Ghost from his very birth. Luke 1: 15.

From what has been said, in the consideration of this subject, it seems evident that Heaven desires that our children should grow up pious; and that they will thus grow up in case we train them in every thing and at all times according to the teachings of the Bible; and if, at the same time there be not other influences and circumstances which we cannot hinder, to prevent it. Even with these untoward influences, and our own failures, on account of ignorance, this desirable end will generally be attained, in case we faithfully discharge our duty. I am almost prepared to say, that, with all evil influences, out of our own family, we always doing our duty, in behalf of our children, will, in every case have the pleasure of seeing them fearing the Lord as they advance in years, provided we have not, by previous conduct hindered or materially retarded it. We cannot suppose that Heaven commands what is or might not have been attained; nor that God promises anything unattainable by us. What precious promises to parents! Let us then seek to know our duty and, at once, discharge the same; thus being instrumental in the salvation of our dear children, or at least have the pleasing consciousness that we have done what we could.

P. SHEEDER.

For the American Lutheran.

### Observer: J. A. B. & Chillum.

The self-styled head of the Lutheran church and the conservative representative (if there can be such when there is no third party) of the General Synod has launched itself out on the stream of the new year with a fling at the Gettysburg Professor that outrivals the pangs of Roland-Hill or the eccentric expressions of a London Spurgeon. Listen! "Accordingly, we deprecate the transfer of lengthy ecclesiastical discussions to the Observer." The Review is the proper place for them. "To deal such articles out in series of ten or twelve parts by the month, quarter or half yearly, will not help the matter, but make it worse." As much as to say Cowper was right in his poem on familiarity:

But, Lydis, bid thy fury rest;  
It was a venial stroke;  
For she that will with kittens jest,  
Should bear a kittens joke.

The church needs to be enlightened on the subject of chiliasm. Newspapers are read when dry books or huge volumes are neglected, and also by those who have not the means to spare for such ministerial documents. Consecutive articles like consecutive study becomes consecutively beneficial, and a powerful development of the mind of the masses. Books treating upon subjects in series are often hid in libraries not within reach of the members of the interior churches, and consequently they are dependent upon the articles (in series) contained in their religious papers, for legitimate theological instruction in regard to the questions which agitate the church.

Take the able letters of the friend of education, and lover of the church of the Lutheran Fathers as an illustration of point—How many members of the German and English Lutheran church of the inland towns and the country ever knew the definition of that knotty word—Chiliasm? Yea, more, it is questionable if many of the city members knew of its existence, and if they did they were in their knowledge, on a Gilpin ride, wigless, hatless and bootless. But through the agency of that firm friend of a progressive church intelligence, (Dr. Brown) many who though perchance differing somewhat from him in his conclusions, have been able to gain much knowledge upon one of the most important doctrines of the Augsburg confession. But enough. The fallacy of such restrictions is evident as sunbeams, and such restrictions upon the minds and talents of the best men of the church should be protested against and repudiated. We are at a loss for a meaning to this editorial insinuation. We hope the Doctor will find it in his heart to refuse compliance and continue to let us hear from him. The other day we said to a man of wealth: Sir! what do you understand by "chiliasm?" He shuddered and was confounded; and came to the conclusion that it must mean a Delavareism that comes in the fall of the year, called "chiliasm," whereby one shakes from head to foot. We hope the position assumed by the Observer on this subject will be reconsidered and that they may act like one of the men in the gospel—one promised, and did it not, and the other refused and afterwards repented and did it.

Gentlemen let the church have the truth, even though the paper must be enlarged, or shut up shop and let others manage the affairs, that have mind and heart commensurate with the wants and needs of the whole church of the General Synod. Either for or against me. Neutrality here is to surrender.

Yours, VERA.

It is said that Fichte, the celebrated German philosopher, who wrote in rather a cloudy and indefinite style, was once applied by an admirer to explain one of his sibylline passages. He read it over thoughtfully and answered: "When I wrote that passage, God and I knew what I meant. At present, God may know, but I am sure that I don't."

Look upward for grace needed now, and forward for the rest that remaineth.

### For the American Lutheran. "This Year Thou Shalt Die." Jeremiah.

On a skirmish line, the space between soldier and soldier varies from a few yards to several rods, according to circumstances. And supposing the balls of the enemy all to come at right angles with the line, the chances of escape would be, as the space filled by the bodies of the soldiers, to that unoccupied by them—ten, thirty, sixty or a hundred to one. With this view of the case, I once heard a somewhat faint-hearted volunteer comfort himself on the eve of an expected engagement between two opposing armies. The poor fellow had not had enough experience in actual warfare, to know that skirmishers do not always fire exactly at right angles, with a line advancing against them, but rather directly at the individual soldiers composing that line. The foolish youth went carelessly out on the thin line next morning, still counting his chances of escape ninety-nine in the hundred of the enemy's discharges; but he fell before half a dozen volleys from the foe had been counted! How erroneous was his calculation! How fatal the result!

Even so, lightly and erroneously, do we count our chances of escape from the darts of death. Death, we all admit, is shooting arrows at the great army of mankind; and not less than thirty six and a half millions, will fall in this campaigning year of the heartless conqueror, eighteen hundred and sixty nine. Think of it!—thirty six and a half millions in this one year! And what assurance have you, reader, that you are not to be one of this vast multitude? Surely, you also stand in the uncovered ranks of the world's great army, and Death's arrows are incessantly flying. Many in the past year, fell by your side; and some you see wounded even now. Does not, therefore, the language of the Prophet fill you with painful apprehension? From some quarter the year's quota must be supplied. At the alarming rate of more than one to the second of time, the doomed host shall be led forth to their certain fate. See them fall!—almost an hundred thousand in a day! That the appointed number of victims will fall this year, is just as sure a prophetic declaration; since there is not even the remotest probability that God will work a miracle to change a common law of nature. Nothing is more natural than seriousness in an army advancing into the conflict. And why should not all the world be serious as it enters into that year's conflict, with the fact before us, that one of every thirty-three will fall?—Death shoots no random darts—every one he flies, will strike the mark—a human heart—and strike to kill! It is a solemn thing to die, at best; and awful when we are not prepared. And who are they prepared—and what their number? Scarce one of ten of all mankind. Nine, then, of every ten appointed unto death this year, are unprepared to meet their judge. O! dreadful thought for all mankind; but dreadful, most of all, to him who stands, a watchman on the walls! O, ye servants of God: hold not your peace, lest blood be found upon your skirts. And, Oh! ye threatened, hear! "Thus saith the Lord, 'Behold, I will cast thee from off the face of the earth; this year thou shalt die; because thou hast—despised the messengers of God.'"

### For the American Lutheran. New Year's Tree at Little York Church, N. Y.

The year 1868, of the christian era, is past, and time with ceaseless activity has borne us on to the stern realities of the commencement of Eighteen Hundred and Sixty-Nine. The close of one year and the commencement of another are in themselves important events in the reflecting mind. But sometimes they are rendered more memorable by the creation of events for the occasion. Such has been the case with the people of Little York and vicinity, in the State of N. Y. A Sabbath School has been sustained at the church during the past summer by the untiring zeal of a few friends of the cause, and promises of reward were made to the children for their attendance and diligence. These promises were fully redeemed on last evening. Some ten days since a few earnest souls determined to have a New Year's Tree for the Sabbath School. With commendable earnestness they went to work, appointed their committees, secured the funds, purchased the presents, decorated the church, and last evening greeted us with such a display as it is seldom our privilege to enjoy. The church was beautifully decorated and illuminated. Persons who have witnessed many such scenes, say they have never seen the decorations surpassed.

There were three principal trees, on and under which were the presents to be distributed. In the rear of the pulpit in large evergreen letters was the appropriate greeting—"A HAPPY NEW YEAR." In front of the Orchestra, and extending the whole width of the church was the beautiful motto, "JESUS LOVES LITTLE CHILDREN."

The side walls of the church were adorned with appropriate pictures and festooning, and the whole beautifully illuminated. At an early hour every available foot of space within the doors of the church was occupied, and not a few failed to gain admittance. The exercises were opened with appropriate religious service, during which the choir gave us some excellent music. The presents were then distributed, first to the Sabbath School, and afterwards to others for whom they were intended, amounting in the total to about one thousand dollars. Here again the Dominie and his better half were remembered and made the happy recipients of valuable and substantial tokens of kind regard, for which we tender the kind donors our sincere thanks, and pray that mutual good will and kindness may ever characterize our associations on earth, and finally be sealed with endless durability in the better world.

After the distribution of presents was completed, the choir again cheered us with some excellent music, when we were dismissed with the benediction, and all sought repose until the new year should greet us with its blessings and duties.

Permit me to say in conclusion that much praise is due to the earnest few who inaugurated and so successfully carried through the enterprise. May they long be spared as lights in the church and blessings to the world, and may those of them who were so active in this good work, and yet have not fully consecrated themselves to the cause of Christ, soon be made to realize all the fullness of gospel grace, and enjoy the blessings of Him who has said "He that giveth but a cup of cold water to a disciple, because he is a disciple, shall not lose his reward."

J. R. SIKES.

Sharon, Jan. 1st, 1869.

## The Pulpit, For the American Lutheran. Growing in Grace.

Therefore leaving the principles of the doctrine of Christ, let us go on to perfection.—Hebrews, VI. 1.

The discussion of the subject matter involved in the text begins with the eleventh verse of the preceding chapter. The Apostle very naturally, falls from the discussion of the positive work of Christ's ministry and priesthood, upon the relative and prepetual work of His followers. He very plainly tells His Hebrew brethren, that, when they ought to be men, and therefore able to comprehend the sublimer mysteries of the cross, it was the sad experience of those thus advanced to find them still babes, and unable to receive anything stronger than milk; and therefore weak and unskillful in the work of the Lord. Believing as he did, and at the same time knowing that such a state of things ought no longer to exist, he counsels them at once, without further delay, to leave first "principles," and enter immediately a deeper study of the truths surrounding the life, death and resurrection of Christ, as well as His high and exalted meditations before the everlasting Father.

The beloved servant of Christ here goes on to enumerate some of these first principles; among which he places, "baptism," "the laying on of hands," "resurrection of the dead" and the doctrine of "eternal judgment." By "leaving the principles" the Apostle certainly did not mean to teach a discarding, or even the right to disregard them. But in his opinion, his object was to teach the necessity of making progress in divine knowledge.

It appears that the Hebrews had been content with the mere belief respecting this matter, and that their knowledge of the whole matter rested in a very superficial understanding, of a few preliminary facts, or in the open avowal of their consent to this declaration of faith.

I like Luther's translation of this passage better than King James', inasmuch as I believe it to be in better union with the sense of the Apostle's teachings. Luther says:—"Darum wollen wir die Lehre vom Anfang christlichen Lebens fest lassen, und zur Vollkommenheit führen." The literal translation of this passage is, "Therefore will we, the Doctrine of the beginning of the christian Life, now, (or for the present) leave, and to perfection go forward." This is also agreeable to the original, "Tou tes arches tou christou logou." The beginning of Christ's word, or doctrine, let us leave, is here the sense. This doctrine, it is true, the Hebrews had received, but as yet, they had very little, if any, positive knowledge of its true intent.—By them it had been received as of more binding importance than the doctrines of heathens, or, than even the law of Moses.

Now with such attainments, simply, the Apostle—as he had a right to be—was not well pleased. He believed it to be their privilege, as well as their rightful duty to go beyond these initiatory principles, and to know more of Christ, and of His divine teachings.

The sense of the inspired penman, seems to be simply this: Now we have contented ourselves long enough with the mere beginnings, we have tarried long enough in the initiatory work, let us look higher; let us see the sublime secrets of our relative positions, and understand at once what is expected of us, as well as what are our more exalted privileges as citizens of the commonwealth of this spiritual Israel.

The apathy manifested on the part of those who profess religion—and which we believe most injurious to those who are only lookers on—and at the same time, the many hurtful misunderstandings which find room in the minds of those desiring to know the truth, my brethren, leads me at this time, to say a few things in connection with my text, and as illustrative of the following theme:

### Growing in Grace.

The term grace, may, in the words of an-

other, be thus defined, "Grace is the favor of God, manifested in the vouchsafement of spiritual, and external blessings to the guilty and the unworthy, through our Lord Jesus Christ," or, as another beautifully remarks, "It is not like a fringe of gold, bordering the garment; not like an embroidery of gold decorating the robe; but like the mercy seat of the ancient tabernacle, which was gold, pure gold, all gold throughout."

Whenever this word occurs in the writings of Paul, it has in connection with it the idea of man's unworthiness. Mankind, by sin have rendered themselves unworthy, and are always obnoxious to God's displeasure.

Grace, therefore, is a free unmerited gift, on the part of a merciful God, towards His sinful and worthless creatures.

By growing in grace, we wish to be understood to teach progress in divine life. Progress, not only in a better, and more truthful understanding of our own corrupt nature, but also an increase of divine knowledge and spiritual discernment. We far too often find ourselves contented with simply the externals of christianity. Sometimes, indeed, we seem to care little or nothing beyond a mere church-union; a sort of self-satisfying feeling comes over us, just because we hold this relation to the visible church. No heart longing after Christ; no wish to become like our Heavenly Master; no holy joy fills the bosom, enabling us to say, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O, God." Nay, all such feelings are foreign to the soul, and yet, we hope we are not far from God; indeed, we often deceive ourselves into the mistaken notion that we are all right. O, that God would undeceive us!

1st. Then, by growing in grace, we mean, increase of spiritual light and knowledge.

The individual, who, by the mercy of God in Christ, has just been led to trust the Saviour, see "Light in His light," must not, for one moment, suppose that he has seen, or experienced all there is for him to see and know; by no means; he has just commenced to see. Until this hour, like one of old, he only saw "men as trees walking," he now begins to see somewhat more clearly. Having passed through the gate of true and scriptural repentance, impelled onward, by the convicting power of God's grace, the soul at this point receives light sufficient to enable it to fall passive into the hands of its Redeemer, and by a simple and heartfelt faith to take the merciful offer of free pardon, as Heaven's good gift to unworthy and sinful man; and thus it is, that this light of grace first bursts on the soul. From this point it is that increasing light, as we seek after, and are able to bear it, comes to us by the will of this same grace.

Up to this time, the sinner has had at least but a very faint notion of his own corrupt and forlorn condition. He may even have thought himself as good as his more pious neighbor, and without doubt, has often thus expressed himself; but now, with Paul, he is ready to exclaim: "O, wretched man that I am! who shall deliver me from the body of this death?" His own wretchedness, now seems greater than that of any one else, and he confidently believes himself to have been the very chief of sinners; and if ever a rebel against Heaven deserved banishment, he is ready to declare *I am he*. This same grace, which has so illumined his sin darkened soul, has also brought with it, to his mind, new views of God. He now sees the mighty Jehovah, out of Christ, "a consuming fire;" and but for the discovery, which at the same moment, he makes, viz. That in Christ, He is a kind and forgiving Father, he must sink under the oppressive weight of this overpowering revelation. Here it is, in the midst of grief and deep soul sorrow, that the trembling penitent looks up, and by an eye of faith, by and through the grace given, is enabled to cry out "My Lord and my God!" He here makes the discovery "That God can be just, and yet the justifier of all them that believe." The sterner attributes of God's character, at this point, fade, as it were, from his vision, and goodness, mercy and tender loving kindness absorb his entire attention, for the time being.

Thus it is that a sinner is first introduced into communion with God, through Christ, and takes the initiatory step which fairly brings him into the school of Christ. If the definition we have just given, be a true one, then, we fear, many who long since have prided themselves on being members of no mean standing in the church, will be compelled to say, "we never were made members in this manner."

We care not how you came to be members of the visible church; we wish to know what evidence you have of spiritual, vital union with Christ's mystical body now; to hear you express the reason of the "hope that is within you." What reason which you can prove scriptural, my reader, have you to offer in defence of the assertion, that you are a child of God, "and if a child then an heir?"

Milton, Dec. 27, '68. U. G.

GOD LOVED ME.—Some years ago two gentlemen were riding together, and as they were about to separate, one addressed the other thus:

"Do you ever read your Bible?"  
"Yes, but I get no benefit from it, because to tell the truth, I feel I do not love God."

"Neither did I," replied the other, "but God loved me."

This answer produced such an effect upon his friend, that, to use his own words, it was as if one had lifted him off the saddle into the skies. It opened up to his soul at once the great truth that it is not how much I love God, but how much God loves me.

## Practical.

### The Fulton Street Prayer Meeting.

"How do you find your patient this morning, doctor?" "No better: there is no hope of recovery. It is only a question of time with him." Thus I asked and thus was I answered this morning," said a brother, "on my way to this place, in regard to one whose voice has been often heard here in prayer and praise. And is it not a mere question of time with us all—with the healthy and strong as well as with the sick and afflicted? None of us know the number of our days. Whatever our condition or circumstances—amid the toil and bustle of daily duties, or at rest with our families or friends; in scenes of sinful pleasure, or engaged in the worship of God—our time to depart may come, and does come to many in health and vigor, while the sick and languishing are spared a little longer. We may strive to put away the thought, but the truth is continually before us that 'there is but a step between us and death,' and it is only a question of time when that step shall be taken, and it is our highest wisdom to be found ready when the messenger comes."

A stranger requested prayer for him that the Holy Spirit may give him light and strength to feel right, believe right, and do right.

Deep interest was manifest in a request from Springfield, for prayers for a young man who is striving to break away from the bonds of intemperance, and for whom anxious hearts are praying, "that he may be made a new creature in Christ Jesus." "So anxious are the friends of this young man for his conversion," a brother said, "that they have requested prayers for him in all the prayer-meetings to which they have access. Only a few days since his case was remembered in the noon-meeting at Chicago."

Another desired prayers for himself, and said: "I am a young man, surrounded by pious influences. A year ago I acknowledged Christ as my Saviour. I ask an interest in your prayers that I may be able to resist temptation at all times and live a true Christian life. Next Sabbath I hope to sit at the table of my Lord. Oh, pray that Christ may be revealed to me more clearly than before, and that this season may be more precious than any before. Entreat God that he would bless the church with which I am connected in all its relations, especially that he would bless the young people's prayer-meeting."

Another said: "The Lord, in answer to your prayers, has come in power to a small place at a distance from you, and converted many souls. I am among the number of those who hope in Jesus as the work of his Spirit there. I am now about leaving for the South, and ask you to join me in asking our heavenly Father to continue his blessed work there, and bring many more to the hope of salvation. I ask you also to pray that the Spirit of grace may be with me in my journey and help me to perform work for the Master which he will accept and own for his own name's sake."

Prayers were requested for a gentleman in New-England, who has a cancer, and expects not to be cured. He is an unbeliever, but recently asked for the book of Job, and he was handed the Bible.

From the statements of brethren who come from distant parts of the country, it seems that more than usual attention is being given to the subject of religion, especially in the great Western States, while many churches nearer home are receiving manifest tokens of grace from on high. Others are languishing under what one letter calls "the hidings of God's face," and earnest prayers are solicited in their behalf. "Will the people of God please pray for God's blessing upon a church that is now waiting upon the Lord unitedly, evening after evening, and has been thus waiting for several weeks, that the people may become more and more confident in God, and wait with patience and good courage at the throne, that all may soon witness the fruits of the Spirit as we are longing and expecting to witness them?" is the request of a pastor: and another pastor asks prayers "for a cold and lifeless church in New-Jersey, that the members may awake, and pray and labor more earnestly for the salvation of sinners, hundreds of whom are living without God or hope in the world."

The leader read a letter from Oregon which says: "Though far from you I read weekly how God hears and answers the prayers of Christians at the Fulton Street Prayer-meeting, and I humbly call on you to pray for me and mine. I think there must be something wrong in me because God does not answer my prayers. My two daughters, who are married my wife and myself are all professors of religion, but my six sons are yet unreconciled to God, one of them is now, to all appearances, on his death-bed with the consumption. You who are fathers will sympathize with and pray for me and my children. Pray that God will have mercy, and save us all." A young man said: "I feel my life has not been given to my Saviour as it should have been, and now when the opportunity offers, the hour of affliction having come to a young friend, I wish to direct him to Christ. My own wayward walk, I fear, will cause my advice to go unheeded, and I ask your prayers for grace to do my whole duty toward him, and that the light of the gospel of Christ may shine into his soul. Pray for me, that I may be entirely consecrated to Christ and his cause."

On Christmas day many were pleased to see



the missionary occupying the desk and conducting the services. Those present appeared to have come together because they loved to be in the house of prayer. And the advent of the Saviour's incarnation was remembered with thanksgiving in prayer and praise and "glory to God in the highest," appeared to be in every heart and on every tongue.—*Christian Intelligence.*

## THE AMERICAN LUTHERAN

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

Sellinggrove Pa., January 14, 1869.

### An Appeal.

DEAR FRIENDS! You would do us a great kindness by sending in your subscription to the AMERICAN LUTHERAN. Those of you who owe for the last year or two, do not delay sending it, we beseech you, and let every one that has paid up to the first of January, send us in two dollars to pay for the year 1869, in advance. Send something even if it is no more than a dollar.

If you have not got a dollar with you, borrow one from your neighbor. A dollar is a small amount to you, but there are more than one thousand such dollars owing to us, scattered all over the country, and we need every one of them just now. We will enclose a receipt in the next paper, so that you will see that we have received the money and how far it has paid.

### Der Lutherische Kirchen Freund—Our German Paper.

Our German General Synod paper has at last made its appearance, and it comes out squarely on the Gen. Synod's basis, which is the only hopeful position for the Lutheran church in this country.

We have now no less than twelve German papers published in our church, and all devoted to the Ritualism of a past age, and no more adapted to the wants of the present than an Almanac of 1769 would suit this present year of grace.

The "Alt Lutheraner," seem to be active and industrious in hunting up, and keeping their people together, but do not succeed very well. More than the one half of our Lutheran members that come from Europe, go over into other churches, or into rationalism. Just look at the German Methodist, Baptist, Presbyterians, and recently the Episcopalians—all gathered from our Lutheran field—some few from the German Reformed and Catholic Churches. Why is this? Why do not these thousands of pious men and women remain in the church of their fathers? There are plenty of learned preachers, the Missouri Synod, itself, has 250 preachers, the Joint Synod, of Ohio, 109—nearly all from the old country, and full of life and zeal for the outward of religion. And why can't they keep their pious members from running into other churches? Simply because the souls of awakened sinners cannot live on ritualism.—When they become concerned about their souls, the idea of baptismal regeneration and the efficacy of the Lord's Supper as a means of conversion do not suit them—when they "ask for bread, they get a stone"—hence they go where they will receive food for their hungry souls.

We have looked at some of these German papers, and can find no food for an awakened sinner in them. The German paper of the American Tract Society, contains more true religious instruction than the whole of them put together, and has, perhaps, nearly as large a circulation as the half of them taken together.

We have circulated that excellent and truly evangelical paper very extensively among our German members, and shall continue to do so as a means of leading souls to Christ.—But we have long since felt the want of a good church paper, that we could safely put into the hands of our people. Such a paper we hope to find in the *Lutherische Kirchen Freund*. The names of STUCKENBERG, WEDEKIND, SEVERINGHAUS, BRAUNDA, HENNINGHAUSEN & YEAGER, are a sufficient warrant for its orthodoxy. Whilst we do not wish the *Kirchen Freund* to advocate a wild fanaticism, we do hope it will favor an active intelligent experimental piety, the piety of Luther, Spener, and Francke, and not direct its labors to the head merely, but much more to the heart. Our Lutheran religion is a head and heart religion, hence they must both be addressed. We have no doubt our pious Germans will appreciate this paper and patronize it too.

One of the Editors of a German Church Paper, it is said, has become wealthy by publishing a paper that seemed for a time to meet the wants of our Germans. This shows that the German field is not altogether hopeless.

We wish the *Kirchen Freund* success and shall stand by it as long as it stands by the truth as it is in Jesus.

R. W.

ROCKPORT MISSOURI.—Rev. J. G. Green-miller writes: "I have changed my place of residence, though I still labor in the same field. My address is Rockport, Atchison, Co., Mo. Rockport is the county seat. I commenced operations here last June. We have here a large membership of nominal Lutherans from the Fatherland. I organized a congregation with some 40 members. We have taken the initiatory steps towards building a church. I preach at present in the courthouse, every two weeks in German. I am very happy to learn that we shall have a German church paper to defend the principles of our Gen. Synod. Such a paper is much needed, and I hope when it does come, it will be of the right kind."

## CONVERSATION IN THE SANCTUARY.

BETWEEN PETER, JAMES AND JOHN.

Peter.—I observe our paper is now generally almost entirely filled with original contributions, which I regard as a good indication of the interest which the church feels in the AM. LUTHERAN. If the articles are well written and practical it gives a peculiar freshness and interest to the paper.

John.—I remark that the great majority of our correspondents are young men—the most talented young ministers in the church.

James.—Well I'm glad of that, it will effectually prevent old fogeyism from getting into our paper.

John.—I hear that our readers are generally pleased with our new heading. It is indeed a neat and beautiful heading, plain and simple, no extra flourishes, nothing of the Grecian Bend about it.

James.—Speaking of the Grecian bend, did not Mr. Hewlett, in his lecture here, declare that that was "dead and damned?" And yet I see it displayed in all its exuberance on the fashion plates of the ladies' books.

Peter.—Well, never mind, it will do no harm there, as long as it does not get on the ladies' backs.

John.—We begin the year 1869 with an increased subscription list, we also receive encouraging letters from all parts of the country, and promises of efforts to obtain new subscribers, which all looks hopeful for the future. The only thing that discourages me is the slowness of the subscribers to send in their subscriptions. There must now be about \$1000 back on the subscriptions of the last four years, and as it requires all the subscriptions to support the paper, the non-payment of these \$1000 seriously embarrasses our operations. I have sent the bills in the paper frequently, and to some of them I have written letters; but all seems to do no good. I am afraid some of them will never pay us at all.

James.—Well, the man or woman who will cheat a church paper out of its just due is no good Christian, and will never get to heaven till he repents of this sin.

John.—This reminds me of a singular dream, that I have read of somewhere. A man dreamed that he had died, and having come up to the gates of Heaven he knocked for admittance. But St. Peter asked him a number of questions before he would admit him. He answered them all satisfactorily, till he was asked: "Have you paid for your church paper?" With shame and confusion he was compelled to admit that he had not done so. Then, said St. Peter, you cannot be admitted here, which so alarmed him, that he woke up, and by the next mail sent \$5.00 to pay up all arrears.

James.—I wish some of our subscribers would have such dreams with similar results. I wonder how many of our delinquents will take this home to themselves.

Peter.—Suppose you publish an appeal in the paper and see whether that will not help. I will dictate it to you whilst you write it out. (Peter dictates and John writes.)

DEAR FRIENDS: You would do us a great kindness by sending in your subscription to the AM. LUTHERAN. Those of you who owe for the last year or two, do not delay sending it, we beseech you, and let every one that has paid up to the first of January, send us in two dollars to pay for the year 1869 in advance. Send us something, even if it is no more than a dollar. If you have not got a dollar, borrow one from your neighbor. A dollar is a small amount to you, but there are more than one thousand such dollars owing to us, scattered all over the country, and we need every one of them just now. We will enclose a receipt in the next paper, so that you will see that we have received the money, and how far it has paid.

James.—If this appeal don't reach the hearts and pockets of those for whom it is intended, they have got no heart nor conscience. If every one of our subscribers would send us but one dollar on an average during this month, it would help us out of all our troubles.

Peter.—Now you set up this appeal in large letters and let it stand at the head of the editorial column for two or three weeks.

John.—I see the Lutheran Observer makes the complaint in its No. for the 1 Jan., that "even with more than 8000 subscribers the amount received at the end of the first and the second year in Philadelphia, is not sufficient to pay its actual expenses." And yet a few lines above the editor (Dr. Conrad) declares: "The result has surpassed the most sanguine expectations of its friends."

Peter.—Their sanguine expectations could not have been very high.

John.—But then how do you reconcile this with the fact that they have declared a six per cent dividend, besides donating \$1000 to benevolent purposes, which would make 16 per cent on their capital stock. How could they do this, if enough has not been received to pay actual expenses?

Peter.—That is a mystery which I will not undertake to explain.

John.—There are some other things in Dr. Conrad's editorial which I would like to see explained. For instance when he says: "Rivals have sprung up disputing with it the occupancy of the territory of the Gen. Synod, but while some of them have passed away, and others still live, driven by circumstances and self-interest into opposite extremes" &c. Now does Dr. Conrad arrogate to himself the exclusive right to publish a church paper on the territory of the Gen. Synod?

Peter.—It would seem so. It is singular, however, that Dr. Conrad himself helped to start some of those rivals. One of those that have died, the *Evangelical Lutheran*, I believe was edited principally by him and his brother, and another one that still lives, the *Luth. & Missionary* though now no longer on the "territory of the Gen. Synod," he patronized with his money and his influence in opposition to the *Luth. Observer*, then edited by Dr. Kurtz. But as the AM. LUTHERAN is now the only other English Lutheran paper "living" on the territory of the Gen. Synod, I hope he is willing to let that live.

John.—No indeed. He says the church must concentrate her powers on one paper, the

Luth. Observer of course, or the most direful consequences must follow. Just listen to this, (Reads)

"It is, therefore, an established fact, that the policy of concentration, in the support of a religious Journal, is indispensable to literary elevation, ecclesiastical influence, and pecuniary returns for benevolent purposes, and that the abandonment of that policy and the substitution of that of ecclesiastical disintegration, and the consequent undue and unnecessary multiplication of religious papers, must result in literary poverty, pecuniary bankruptcy, hateful rivalry, ecclesiastical divergence, unchristian alienation, resulting in driving the wedge of schism through the body of the church, and splitting it into antagonistic fragments."

James.—Gets down the Liturgy and begins to read that solemn litany: "From all earthquakes, good Lord deliver us!"

John.—The unadorned meaning of all this fuss is, that if the AMERICAN LUTHERAN is not suppressed, or if the western brethren get up a western paper, and if the whole church does not concentrate all her patronage on the *Observer* and make it remunerative, the Dr. will split the church into fragments. Would it not be far better, after all, to have a pope?

James.—This sounds very much like the story of Haman. After boastfully reciting his power and glory he remarked, "But all this availeth me nothing, so long as I see Mordecai, the Jew sitting at the king's gate; and then proposed to build a gallows to hang Mordecai upon. So the Dr., after boasting that the *Observer* had surpassed the most sanguine expectations of its friends, appears to add: "But all this availeth me nothing so long as I see the AMERICAN LUTHERAN occupying the territory the General Synod."

Peter.—Let us change the subject. We ought to have an article on the German paper, which has just made its appearance; it appears to meet with a good deal of favor, and I think will become a general pet. I see that our corresponding editor has written a very good editorial upon it for this paper.

James.—In looking over the contents of the German paper, I observe that the editor calls Dr. Conrad "the Jehu of the *Observer*," what does he mean by this?

John.—I suppose, that Dr. Conrad resembles this ancient Israelitish king somewhat in character. Jehu was a furious driver, and professed great zeal for the true religion.—But by referring to the Encyclopedia I see he must have been a hypocrite and a tyrant. For he still continued to worship golden calves. It appears also that "in executing the divine indignation on the wicked house of Ahab he was actuated more by the spirit of ambition and animosity than the fear of God, or regard to the purity of his worship."

James.—Strange, that Bro. Severinghouse should call Dr. Conrad the Jehu of the *Observer*. Did he know him so intimately?

John.—O yes, I suppose he was a pupil under him when the Dr. was a professor in Wittenberg College.

Peter.—I think you both mistake the design of editor Severinghouse in comparing Dr. Conrad to Jehu. He evidently did not intend to institute a comparison with his whole character, but only with his furious driving and his professed zeal for the church. But now you have talked enough about Dr. Conrad, you need not be afraid of him, for I do not think he can hurt us. What have you there?

John.—It is a reply to the inquiry of "Shamo."

Peter.—Well read it, and then we will close the Sanctuary.

John.—(Reads.)

The question of "Shamo" precipitates an explanation that I had intended to make to the Synod of Susquehanna at its next meeting, as well as one due the Central Synod also. As Secretary, the *onus* of the charge must fall on your humble servant.

Between the two meetings of East Pen's Synod, the Secretary was afflicted with an attack of "fitting" during the process of which some few things, as is usually the case, became disarranged. Among the tantalizing occurrences of this kind, (though only discovered after the meeting of Synod) was the turning up of two copies of minutes, belonging respectively to Susquehanna and Central Synods, which ought to have been presented to Synod, but were not.

This, Mr. Editor, is the explanation offered with due humility to "Shamo" and the Synods interested. But there is still another inquiry—How did a *last year's* copy of the Minutes of Central Synod find its way into the bundle of minutes which the Secretary was preserving for presentation to Synod? To this question I confess, Mr. Editor, my inability to reply satisfactorily. Suffice it to say it so happened and the Central Synod has the honor of having her minutes reported upon twice, in consequence.

In reference to the non-appointment of a delegate, I think I can give an equally satisfactory reply. The President in the appointment of Standing Committees, speakers, correspondents, &c., took last year's schedule as his guide, merely transferring the *Secundus* to the place of the *Primarius* and then filling up the place thus vacated. As there had of course been no delegate on that schedule to the Susquehanna Synod it was the most natural thing in the world for the President to overlook the matter.

Fortunately the President has power to appoint delegates at any time, and this oversight will yet be rectified and an *amende honorable* offered to "Shamo" and his friends.

Respectfully,  
H. C. SHINDEL,  
Sec. E. P. Synod.

For the American Lutheran.

### Holiday Donations.

Among the numerous happy recipients of valuable Holiday gifts, the pastor of the Funkstown charge was not forgotten. On Christmas he and his "better half" were presented with various valuable gifts, by the energetic ladies of the Funkstown congregation. The members of this congregation have been keeping up a constant donation ever since we located in their midst, for which they have our hearty thanks and best wishes.

But the good and liberal hearted people of Bakersville determined not to be left in the rear; and, therefore, the following week, drove up to the Lutheran parsonage with

wagons loaded with all manner of good things, and made their pastor a very handsome donation; consisting of catfish, grain, clothing and greenbacks, amounting to about \$150, for which they will please accept our sincere and heartfelt thanks.

May God bless these dear people; and while they feed us with the bread that must perish with the using, may the Master impart unto us strength and wisdom that we may be enabled to break unto them the Bread of Eternal Life.

M. W. FAIR.

Funkstown, Md., Jan. 8, 1869.

### The Cry of Failure.

In the hard and swaying conflict between truth and error, sin and holiness, the Kingdom of Christ and the kingdom of Satan, there have been odd times not a few when failure might be charged upon the former.—The divine counsels themselves might seem frustrated in the hasty judgment of the observer, especially if his sympathies with them were not very lively. The Fall of man in Paradise, and his second fall in the ages before the flood; the long delay in starting the Hebrew migration from Ur of the Chaldees; the delay of Terah in Haran; the long waiting for Isaac; the entanglement of the twelve tribes in Egypt, and the deepening darkness of the centuries from the death of Joseph till the appearance of Moses and Aaron before Pharaoh; the Exodus, the Red Sea, the defeat at the very roots of Mt. Sinai;—and a score of other like critical and apparently hopeless periods in the history of the kingdom of truth, may be found, where the cry of "failure" might have been uttered, and doubtless was uttered, by the disheartened and jaundiced observer. Time and again the people of Israel declared their whole movement under Moses a failure, and there were occasions when Moses himself was disposed to agree with them. The brave, rugged, impatient Elijah felt the iron of disappointment enter into his soul, and fled to the desert where God had once gloriously revealed himself to his people, believing, in his burning heart, that the whole economy was a failure. And when the disciples saw their Master wrested from them by violence, borne away by a mob to the Sanhedrin, to Pilate, to Herod, to Calvary, without any miraculous interposition in his behalf—when they knew that he had actually died, and when the shadow of that Friday night came down upon a Dead and a Buried Christ, they looked into one another's faces, and saw the unutterable sense of failure written upon each.

And so we are not surprised occasionally to hear some earnest voice, even in our day, raising the cry of "Failure" against one and another of the forms, institutions and organizations by which the conflict of truth with error is carried on in the world, or against the Church itself as a whole. Who, for a moment, will claim that Christianity has done more than a tithe of its intended glorious work, even in Christian lands? Who does not often more than half feel that the work which he would see accomplished in his own heart is a failure? Does not even Paul himself charge us to forget the things that are behind; to count them as nothing, almost as failures, in view of the vast proportion of our work and the greater weight of glory, that lies before?

The most recent instance of this cry of "Failure" is in "certain sermons by one Dr. Ferdinand O. Ewer, Rector of Christ Church, New York, who puts it in the shape of the Failure of Protestantism; with whom we would not quarrel, if we understood the declaration to be in view of the vast progress made by Protestantism, and still so far from being realized. With equal truth, it might be said that Christianity is a failure. Has it converted the world? Has it, reached, even in the most indefinite way, to every part of mankind? Has it conquered unbelief? Has it reached and elevated the masses of the great capitals either of the Protestant or the Roman nations? Is it clear of apostasies in any of its branches? Have not all the natural sciences risen up at some infernal signal, as at the dismal drum-beat of Diabolus before the town of Mansoul, to lay violent siege to the supernatural claims of Christianity and to sweep its evidences from the earth? Might not very eloquent sermons, very pithy, acute and learned, and with a great show of plausibility, their positions fortified by abundant quotations from desponding utterances of Christianity, after a much longer trial than the three centuries of Protestantism, is a failure? But the preacher would simply forget that this is not the triumph but the struggling Church—*ecclesia militans ac pressa*—sometimes almost crushed out of existence by the vehement assaults of error. Dr. Ewer thinks only Protestantism is a failure, while he considers the "Catholic" elements found in the Roman, Greek and Anglican Churches as the only true grounds of success. A mere glance over the present condition of the Christian world will show that, whatever success the religion of Jesus has had in elevating mankind, no small share of it belongs to Protestantism; while the very existence of a pure Gospel in the world is due to that movement in which Protestantism was born.

By all means let us have something better than Protestantism, if it can be had. We are nothing loth to Reformation, if it can be done. But Dr. Ewer's sentimental revamping of Romanism will turn out the dearest failure of all.—*American Presbyterian.*

THE GARDEN OF SORROWS: or, The Ministry of Tears. By Rev. John Atkinson. New York: Carleton & Lanahan. Cincinnati: Hitchcock & Walden.

Tears! Tears! Tears! The Ministry of Tears. While they express the sorrows and joys, the feelings and emotions of the human heart, there is a ministry in tears which those who suffer and those who weep, may be brought to perceive and understand who read the pages of this devotional volume. Tears are contemplated from the standpoint of Gethsemane, though none of the Savior's disciples may be able to weep tears of blood, and discerned in the light of Revelation and of Christian Faith. The chapters on Gethsemane, The Sorrowing Lord, A Sorrowing Church, and Compensation, cannot help proving a consolation to His Suffering Followers.

The volume is exquisitely printed on warm tinted paper, and inclosed in brown board backs—a most neat and beautiful book in all its features. It is creditable to the publishers, and all the more pleasurable to purchasers.

THE COTTAGE BY THE LAKE. Translated from the German by Miss R. H. Schively. Philadelphia: Lutheran Board of Publication. 1869. Pp. Price 75 cents.

This is another recent publication by the Lutheran Board. We append a notice of this book from an exchange, as it exactly expresses our views on the subject:

"M. Claudius' stories have a popularity in Germany far in advance of that of most writers in the same sphere in that country. They are written in a very attractive style, and are pervaded by a pathos and earnestness of spirit, which cannot but produce a happy impression and make them more than welcome to every serious reader. The volume, of which the work before us is a translation, occupies no mean place amongst his other works of the same class. It evinces, in a practical way, the nature and importance of an unwavering trust in God through Jesus Christ, in the midst of all circumstances. The inmates of the Cottage by the Lake, were, like many others, subjected to great trials. In the midst of all, however, their trust in God never faltered, and He sustained them through all their trials, and eventually gave them, in a way quite unexpected, full and happy relief."

The translation by Miss Schively is most happily executed. It does not fall short of the original, in point of expressiveness and force, as far as such a quality is attainable in a transfer from the German to the English language. The fair author has before exercised her gifts in a similar way, and given evidence of considerable talent as a translator. We trust she will be encouraged to continue her labors in this particular sphere.

The Lutheran Board of Publication has gotten the present work out in a very neat style, for which they deserve commendation."

VICK'S ILLUSTRATED CATALOGUE and Floral Guide for 1869. We have received a copy of this beautifully illustrated catalogue from the publisher. It is a pamphlet of 100 pages. The frontispiece is a beautifully colored bouquet of flowers and every subsequent page contains a picture of some rare flowers. This catalogue can be obtained for ten cents by writing to the publisher, James Vick, Rochester, N. Y. Mr. Vick says: "I seek to scatter choice flowers all over our country, to add beauty to the beautiful and to make the desert blossom as the rose." Such a laudable ambition ought certainly to be encouraged, and we advise all our readers to procure Vick's Illustrated Catalogue and buy their flower-seeds of him.

Nine tenths of those who read this will turn at once to not less than a good dozen of excellent people—pious Christian people—folks, who live virtuously, and make the world better for their living—but who, nevertheless, do smoke, and that habitually and persistently. But, allowing this to be true—which we do—what does it prove? Just what can be proved by the prevalence of any other deleterious habit—the power of Divine Grace and well settled human convictions, to withstand the tendencies of evil. A man is not better for being the slave of a foolish or evil habit. He is, by so much, the worse. Show us an excellent man who is an habitual smoker and we will show you one who would be a better man were he to break the thrall. We have two individuals in our mind (both ministers of the Gospel in good standing), both inveterate smokers. We have met them frequently, and under various circumstances—at home and abroad, in the pulpit and out of it. They are strangers to each other, but are both "good fellows" and have "lots of friends." When they travel they carefully stow away their wives and babies in the regular passenger car, while they repair to the smoking car to enjoy their favorite weed and the company of all the blacklegs and loafers on the train. At the public hotels their families have access to the parlors, while they are driven to the filthy bar-rooms. The society into which their baneful habit throws them is almost invariably pernicious, and the habit itself is a perpetual stumbling block in their efforts to lead others in the better way. They are in a constant warfare with conscience, which cannot be smoked into somnolence, and their usefulness is impaired even beyond their own consciousness. We have heard these men preach, but never without a constant, undefined sense of their unfitness. Their moral truths always fall short of the mark. Their exhortations are invariably tainted with the fumes of tobacco. When they speak of "the powers of Satan," we think of the powers of evil habit. When they exhort sinners to repentance, we feel like saying, "Physician, heal thyself." We like them both—they are our personal friends—but we cannot withhold from a kind of pity, such as we feel for some excellent fellow who is a slave to drink. And to say the truth, so far as the mere habit is concerned, we cannot see the difference. So we are constrained to say of our clerical friends, "Nice fellows! Pity they—Smoke!" —*Packer's Monthly.*

THE NEW YORK TRIBUNE.—In addition to the work on political economy by HORACE GREELEY, which is to be published in THE TRIBUNE, the Publishers will send "Mr. Greeley's History of the War" to clubs. See terms in advertising columns.

STELLA ASHTON; or Conquest of Faults.—By Mrs. C. Y. Barlow, author of Helen MacGregor, or Conquest and Sacrifice. Philadelphia: J. C. Garrigue & Co. 1868.

The letter press and binding of this volume (264 pages) are fine; so are the two illustrations it contains. From what little time we could give to its perusal we also think the contents interesting and edifying to children. It is a book adapted, and we suppose designed for the Sunday school library.

ONWARD.—The January number.—This new candidate for popular favor is pretty sure to find a liberal patronage. Mayne Reid, its editor, has already a strong hold on the youth of America by his numerous works of fiction so peculiarly American in all their features. Now he seems determined, with the aid of a discriminating publisher, such as Carleton, of New York, is, to present something original, entertaining, instructive and elevating in the way of a monthly Magazine, beautifully illustrated, and the more attractive because of its handsome embellishments. ONWARD has the characteristics of a Young Men and Women's Magazine, and comes at \$3.50 a year.

MISSIONARY HERALD. The Herald long known for its usefulness in the work of Foreign Missions now enters upon its 65th volume. We are not surprised at its prosperity in circulation when its price, \$1 a year, is considered in connection with its valuable matter to Christians. Such as its leading article on China in January number, and Annual Survey of the Missions of the Board. A map of some missionary field of interest accompanies each number.

Address A. B. C. F. M., Boston Mass.

The second number of HEARTH AND HOME is received, full up to its predecessor, the specimen number, and in every particular a journal for the Farm, Garden and Fireside. Pettengill, Bates & Co., New York, publishers. See Advertisement.

CASTLETON, IND.—Rev. Jacob Keller writes: "I have just closed one of the most precious revivals in my West-Salem congregation. The membership was greatly edified, comforted and blessed. Some who had grown careless were reclaimed, and are living more watchful and prayerful than before. About twenty were converted and nineteen added to the church. I am well pleased with the AM. LUTHERAN and will do something towards the increase of its circulation."

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This is another recent publication by the Lutheran Board. We append a notice of this book from an exchange, as it exactly expresses our views on the subject:

"M. Claudius' stories have a popularity in Germany far in advance of that of most writers in the same sphere in that country. They are written in a very attractive style, and are pervaded by a pathos and earnestness of spirit, which cannot but produce a happy impression and make them more than welcome to every serious reader. The volume, of which the work before us is a translation, occupies no mean place amongst his other works of the same class. It evinces, in a practical way, the nature and importance of an unwavering trust in God through Jesus Christ, in the midst of all circumstances. The inmates of the Cottage by the Lake, were, like many others, subjected to great trials. In the midst of all, however, their trust in God never faltered, and He sustained them through all their trials, and eventually gave them, in a way quite unexpected, full and happy relief."

The translation by Miss Schively is most happily executed. It does not fall short of the original, in point of expressiveness and force, as far as such a quality is attainable in a transfer from the German to the English language. The fair author has before exercised her gifts in a similar way, and given evidence of considerable talent as a translator. We trust she will be encouraged to continue her labors in this particular sphere.

The Lutheran Board of Publication has gotten the present work out in a very neat style, for which they deserve commendation."

VICK'S ILLUSTRATED CATALOGUE and Floral Guide for 1869. We have received a copy of this beautifully illustrated catalogue from the publisher. It is a pamphlet of 100 pages. The frontispiece is a beautifully colored bouquet of flowers and every subsequent page contains a picture of some rare flowers. This catalogue can be obtained for ten cents by writing to the publisher, James Vick, Rochester, N. Y. Mr. Vick says: "I seek to scatter choice flowers all over our country, to add beauty to the beautiful and to make the desert blossom as the rose." Such a laudable ambition ought certainly to be encouraged, and we advise all our readers to procure Vick's Illustrated Catalogue and buy their flower-seeds of him.

ILLUSTRATIONS OF THE LIFE OF LUTHER. By M. Labouhere, Merle D'Aubigne, D. D. Philadelphia, Lutheran Board of Publication. 1869.

This is really a superb book in its binding, illustrations, letterpress and contents. It does great credit to the Board of Publication. It contains twelve large photographs—scenes from the life of Luther—of paintings by that eminent artist M. Labouhere, whose name and family are equally known in France, England and Holland. The text of the book is by Dr. Merle D'Aubigne, the well known author of the History of the Reformation of the 16th century. He graphically describes with the pen the scenes which are so ably depicted with the pencil. Every Lutheran family should have a copy, not only as an ornament on their centre table, but as a means of information in reference to the glorious Reformation. It is a great pity this book was not published a month sooner. We can conceive of no more suitable Christmas or New Years present than this beautiful volume.

THE NEW YORK TRIBUNE.—In addition to the work on political economy by HORACE GREELEY, which is to be published in THE TRIBUNE, the Publishers will send "Mr. Greeley's History of the War" to clubs. See terms in advertising columns.

STELLA ASHTON; or Conquest of Faults.—By Mrs. C. Y. Barlow, author of Helen MacGregor, or Conquest and Sacrifice. Philadelphia: J. C. Garrigue & Co. 1868.

The letter press and binding of this volume (264 pages) are fine; so are the two illustrations it contains. From what little time we could give to its perusal we also think the contents interesting and edifying to children. It is a book adapted, and we suppose designed for the Sunday school library.

ONWARD.—The January number.—This new candidate for popular favor is pretty sure to find a liberal patronage. Mayne Reid, its editor, has already a strong hold on the youth of America by his numerous works of fiction so peculiarly American in all their features. Now he seems determined, with the aid of a discriminating publisher, such as Carleton, of New York, is, to present something original, entertaining, instructive and elevating in the way of a monthly Magazine, beautifully illustrated, and the more attractive because of its handsome embellishments. ONWARD has the characteristics of a Young Men and Women's Magazine, and comes at \$3.50 a year.

MISSIONARY HERALD. The Herald long known for its usefulness in the work of Foreign Missions now enters upon its 65th volume. We are not surprised at its prosperity in circulation when its price, \$1 a year, is considered in connection with its valuable matter to Christians. Such as its leading article on China in January number, and Annual Survey of the Missions of the Board. A map of some missionary field of interest accompanies each number.

Address A. B. C. F. M., Boston Mass.

The second number of HEARTH AND HOME is received, full up to its predecessor, the specimen number, and in every particular a journal for the Farm, Garden and Fireside. Pettengill, Bates & Co., New York, publishers. See Advertisement.

CASTLETON, IND.—Rev. Jacob Keller writes: "I have just closed one of the most precious revivals in my West-Salem congregation. The membership was greatly edified, comforted and blessed. Some who had grown careless were reclaimed, and are living more watchful and prayerful than before. About twenty were converted and nineteen added to the church. I am well pleased with the AM. LUTHERAN and will do something towards the increase of its circulation."

## OBITUARY.

REV. J. D. SCHECK.

Below, will be found a biographical sketch of the life of this departed brother, furnished by the one who was with him in his dying moments, and who officiated at his funeral.—In it there are words of counsel, which those of us who are ministers of Christ, will do well to heed. The words of a dying man are reasonable to suppose they are without dissimulation.

John Daniel Scheck was born in Hagers-

town, Md. Sept. 23rd, 1802. At an early period, he was baptized by the Rev. John G. Schumaker. His religious impressions date from the early age of 14. At that time he dedicated himself to the Lord, and also to the Gospel ministry. His pious impressions continued up to the year 1819, when he attended a course of religious instructions given by Rev. B. Kurtz. He was confirmed on the 21st of May 1821, his religious impressions increasing all the time. Having a desire to follow the leadings of Providence, he entered one of the public institutions of that day, after which, he embarked in teaching a common school, in which he succeeded beyond his most pleasing expectations. This brought him into more fashionable society than he was accustomed to, and weakened his desire for the ministry. He was induced to close his school, and make a trip to the South, with the hope of making a fortune. But while in the South, the Lord would not permit him to violate his vows with impunity.—Though like Jonah he ran from the presence of the Lord, yet God had a work for him to do, and hence he permitted his trunk to be robbed, which left him destitute of the funds acquired, while teaching in the city of Baltimore, and during the time he read vicinity under Rev. B. Kurtz, and prosecuted his latin studies under one Mr. Wilson and others. Discovering that he had been robbed of his funds, for the trunk had been open for eight days, while he was confined to his berth by sea-sickness, he knew not how to free himself from his great embarrassment, and make himself known to his friends, he determined to abandon himself. Being then in the city of Charleston, he started out on a beautiful moon-light night, but the heavens above, as he stood in close proximity to the harbor, filled



## Sudden Death of J. A. Cummings.

On Saturday the 16th of Dec. 1863, MR. JAMES A. CUMMINGS died very suddenly at his home in Philadelphia. He was in his place of business till noon and then went home in his usual health and spirits to join his family at dinner. Scarcely had he sat down at the table when his head dropped, one of his daughters catching him in her arms to prevent him from falling. Without a groan or a sigh his spirit had taken its flight to heaven. He was originally from the vicinity of Selinsgrove where two of his brothers still reside. He was in his 71st year when he died. The Council of St. Matthew's Lutheran Church (Dr. Hutters) of which he was a consistent and beloved member, passed the following resolutions on the evening of the 18th of Dec.

WHEREAS, it has pleased Almighty God suddenly to remove from our midst our friend and brother, MR. JAMES A. CUMMINGS, a cherished member of this Board, and among the oldest and most faithful of our congregation; therefore,

Resolved, That in this sudden and unexpected death, the Board of Trustees, and congregation, sustain a heavy loss, his consistent life, and his ever-helping hand, in the Sabbath-school and church, having justly endeared him to us all.

Resolved, That our heartfelt sympathies are hereby tendered to the widow and children of our deceased brother, in their hour of affliction, commending them for comfort to that all-wise and merciful God, who alone can heal the wounded heart, and who has ever been the hope and comfort of their loved departed one.

Resolved, That we attend his funeral in a body, and that a copy of these resolutions be conveyed to the family, and that the same be published in the *Lutheran Observer*, and the *AMERICAN LUTHERAN*, of Selinsgrove, Pa.

JOSEPH STUBB, Secretary.

Resolutions of Sunday School.

The following preamble and resolutions were unanimously adopted by the Sunday school of St. Matthew's:

WHEREAS, It has pleased Almighty God, in His all-wise Providence, to remove from our midst most suddenly and unexpectedly, MR. J. A. CUMMINGS, long a beloved, attentive, efficient officer of this school. Be it therefore,

Resolved, That in the death of Mr. Cummings this school has lost a devoted and faithful friend, and that we will keep long in memory his pure example, his valuable services, and his ever cheering and welcome presence. We are consoled in this dispensation of Divine Providence by the reflection that what is our loss has proved his unspeakable gain.

Resolved, That a copy of the foregoing preamble and resolutions be sent to the family of the deceased, and that they be published in the *Lutheran Observer* and *AMERICAN LUTHERAN*.

M. RUEHLER, Superintendent.

ONE of the first lessons taught a merchant's clerk is the importance of punctuality, and if he be an apt scholar, much has been done by this teaching to effect for him a successful business career; but while our boys are thus taught, the girls are in this respect frequently neglected.

We are pleased to know that the proprietors of the *New York Evening Post* are meeting this need somewhat by presenting a bronze clock to the subscribers of their weekly and semi-weekly editions, so that the household, as well as the counting-room, may learn method and punctuality. See advertisement elsewhere.

WHAT MAKES YOUR HAIR SO beautiful? Mrs. S. A. ALLEN'S Improved (new style) Hair Restorer or Dressing, (in one bottle). Every Druggist sells it. Price One Dollar.

## A National Insurance Enterprise.

The tendency of the time is to nationalize enterprises which are for general public benefit. The Post-office Department is the sequel of private letter and parcel carriage; the national banking system at first met with very strong opposition, but has had its merits fully proven: the Pacific rail-roads show the advantage of supplanting private enterprise by government charter and aid, and national supervision of railroads and telegraphs is actively discussed. One of the latest illustrations of this tendency is the National Life Insurance Company of the United States of America, which was chartered in July, 1863, for the transaction of insurance business, this charter giving it a far wider field for operations than any mere State organization can have. A paid-up capital of one million dollars attests the solid character of the enterprise, which is managed by such widely and honorably known financiers as C. H. Clarke, Jay Cooke, and others. The Company proposes to do business solely upon the stock principle, and to do this upon lower cash rates than are offered by any company organized under the mutual plan. Avoiding all complications of possible future dividends, it pays those dividends in advance by its unusually low rates, and then makes a specific bargain of so much insurance for so much money. Having thus afforded insurance upon the life plan at very low cash rates, the Company has introduced some novel plans which must become very popular. The Income-Producing plan not only pays the full amount of insurance in case of death at any time, but embodies a contract by which the Company is bound to pay the insured, after a certain term of years, an annual income so long as he survives. By another plan—the Return Premium—the policies are constantly increased by the amount of the annual premium, so that on the death of the person insured, his heirs receive not only the full amount of the policy, but all the premiums he had paid. The insurance thus costs no more than the interest on the premiums, and the use of the money is all that the Company gains. Add to these facts the further ones that the policies are exempt from attachment and are negotiable; that there is no extra charge for medical examinations or stamps; that there are no restrictions upon the movements of the insured, and it will be seen that the new Company presents unusual claims to the attention and confidence of the public.

## Preaching and Prayer.

An American pastor saw his preaching extraordinarily blessed. For twelve years he had a revival in his church every year. He was himself surprised at such success, until one evening, in a prayer-meeting, one of the brethren stated that for some years he had been in the habit of praying every Saturday until midnight that on the morrow the preaching of his pastor might find its way to the people's hearts. We should, without doubt, see more fruits of the numerous sermons which are preached every Sunday, if every minister had one friend who took really to the heart his pastoral work, and presented it without ceasing at the throne of grace.

A sermon of a Scotch preacher, John Livingston, was the means of the conversion of five hundred persons in one day. But it should be said that a large number of Christians had devoted all the preceding night to prayer for this object. Let us not forget that the Holy Spirit alone can make preaching efficacious, and that He is sent in answer to the prayer of faith.

A STARTLING TRUTH! Thousands die annually from neglected coughs and colds, which soon ripen into consumption, or other equally fatal diseases of the lungs; when by the timely use of a single bottle of Dr. Wistar's Balsam of Wild Cherry their lives could have been preserved to green old age.

## Special Notices.

HEARTH and HOME is a weekly illustrated Agricultural and Fireside Journal of sixteen handsome pages, devoted to the interests of Farmers, Gardeners, Fruit-Growers and Florists—Edited by Mr. DONALD G. MITCHELL, assisted by a large corps of practical Agriculturists.

The *Fireside Department* is edited by HARRIET BEECHER STOWE, assisted by Mrs. Mary E. Dodge, with Grace Greenwood, Madame Le Vert and other able contributors. TERMS FOR 1869: Single copies \$4, invariably in advance; 3 copies \$10; 5 copies \$15. Any one sending us \$45 for a club of 15 copies (all at one time), will receive a copy free. Address PETER GILL, BATES & Co., Publishers, 37 Park Row, New York.

WISTAR'S BALSAM OF WILD CHERRY.

Coughs, Colds, Bronchitis, Asthma, Croup, Whooping-Cough, Quinsy, and the numerous as well as dangerous diseases of the Throat, Chest and Lungs, prevail in our changeable climate at all seasons of the year: few are fortunate enough to escape their baneful influence. How important then to have at hand a certain antidote to all these complaints. Experience proves that this exists in Wistar's Balsam to an extent not found in any other remedy; however severe the suffering, the application of this soothing, healing and wonderful Balsam at once vanquishes the disease and restores the sufferer to wonted health.

MR. JOHN BUNTO.

Or BALDWIN, CHEMUNG COUNTY, N. Y., writes: "I was urged by a neighbor to get one bottle of the Balsam for my wife, being assured by him that in case it did not produce good effects, he would pay for the bottle himself. On the strength of such practical evidence of its merits, I procured a bottle. My wife at the time was so low with what the Physicians termed STAGNA CONSUMPTION as to be unable to raise herself from the bed, coughing constantly and raising more or less blood. I commenced, giving the Balsam as directed, and was so much pleased with the operation, that I obtained another bottle, and continued giving it. Before this bottle was entirely used, she ceased coughing and was strong enough to sit up. The fifth bottle entirely restored her to health, doing that which several Physicians had tried to do but failed."

Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, and for sale by Druggists generally.

## ACROSTIC.

G only it penetrates through every pore,  
R elieving sufferers from each angry sore;  
I t wounds it heals with sure and certain speed;  
G utters Burns, from inflammation soon are freed;  
E ruptions, at its presence disappear;  
S kin loses each stain, and the complexion's clear.

S ALVE, such as GRACE's every one should buy. A ll to its wondrous merits testify, L et who its truth, a single box but try, U nless, then its true deserts 'twould have; E ven unbelievers would laud GRACE'S SALVE!

## Jackson's Analeptica.

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumed for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only physician who has used it in his own person, or who has any knowledge of its virtues, and he can ascribe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but despair and entire extinction of all hope of recovery, together with a want of confidence in all others, induced him to hazard the experiment. To those suffering with any disease of the Lungs he proffers a treatment he confidently believes will eradicate the disease. Price \$1.50 per bottle or \$8 a half dozen, sent by express. Send for Specimens or call on Dr. E. B. BOWEN, JACKSON.

No. 250 North Tenth street, Philadelphia. For Sale by Robt. L. BOWEN, Selinsgrove, Pa., and all Druggists.

## New Advertisements.

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

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

A Cough, Cold, or Sore Throat. REQUIRES IMMEDIATE ATTENTION, AND SHOULD BE CHECKED. IF ALLOWED TO CONTINUE, Irritation of the Lungs, a permanent Throat Affection, or an incurable Lung Disease, IS OPEN THE RESULT. Brown's Bronchial Troches.

Having a direct influence to the parts, give immediate relief.

For Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases, TROCHES ARE USED WITH ALWAYS GOOD SUCCESS.

SINGERS AND PUBLIC SPEAKERS.

will find Troches useful in clearing the voice when taken before Singing or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The Troches are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article of true merit, and having proved their efficacy by a test of many years, each year finds them in new localities in various parts of the world, the Troches are universally pronounced better than other articles.

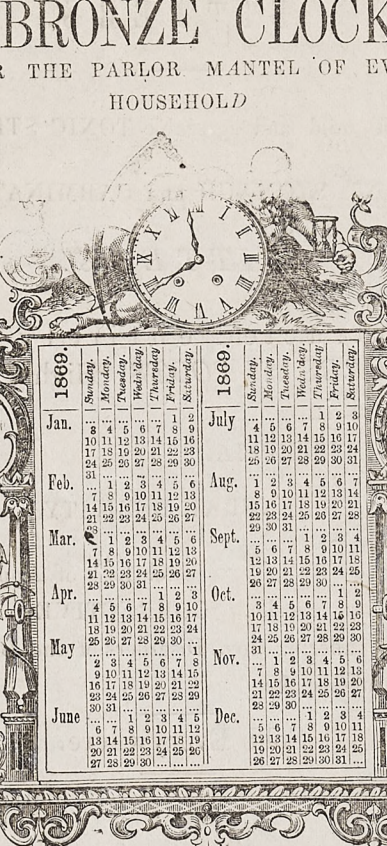
OBTAIN ONLY "BROWN'S BRONCHIAL TROCHES," and do not take any of the worthless imitations that may be offered.

SOLD EVERYWHERE. dec. 17, 4mos

## WEEKLY EVENING POST.

## A HANDSOME EIGHT DAY BRONZE CLOCK

FOR THE PARLOR MANTEL OF EVERY HOUSEHOLD.



The Proprietors of the *EVENING POST* offer a

Eight Day Bronze Clock

To every person who will obtain

Only Fifteen Subscribers

FOR THE

WEEKLY EVENING POST,

At Two Dollars each, or for

Eight Subscribers

TO THE

SEMI-WEEKLY EVENING POST,

At Four Dollars each.

The Clocks which we thus offer as a premium were first placed in the market some years since, by the

## AMERICAN CLOCK COMPANY

of this city, and have won general approval for their accuracy as time-keepers, as well as their elegance of form, which makes such a clock an ornament fit for any parlor mantel-piece; and in beauty of design and finish of finish they are equal to the French Clocks. The movements are made upon the French plan, have steel pinions, are finely polished, and dealers admit that they will run more evenly and correctly than the French; while they have the qualities which have always made the French clocks desirable, of noiseless ticking and a pleasant, clear-toned bell, striking the hours in half tones. Many thousands of these clocks have been manufactured, and the demand keeps pace with the supply. The liberality of our offer will be appreciated when it is considered that the clocks are sold at a price of five dollars; so that, as the regular subscription price for 15 copies of the *WEEKLY POST* is \$30, or \$24 for 8 copies of the *Semi-Weekly*, the clock or the paper is an

## ABSOLUTE GIFT.

In order that all may be encouraged to make the attempt to procure this desirable Household Article, we shall allow, the desire of persons not being able to procure the requisite number of names, a commission of Twenty-five cents for each subscription to our *WEEKLY*, or Fifty Cents for each subscription to our *SEMI-WEEKLY*, so that all may be rewarded for their effort, all being understood that in every case the money must accompany the name. The clocks will be carefully packed and sent by express to any address; and that in case it did not produce good effects, he would pay for the bottle himself. On the strength of such practical evidence of its merits, I procured a bottle. My wife at the time was so low with what the Physicians termed STAGNA CONSUMPTION as to be unable to raise herself from the bed, coughing constantly and raising more or less blood. I commenced, giving the Balsam as directed, and was so much pleased with the operation, that I obtained another bottle, and continued giving it. Before this bottle was entirely used, she ceased coughing and was strong enough to sit up. The fifth bottle entirely restored her to health, doing that which several Physicians had tried to do but failed."

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E ruptions, at its presence disappear;  
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OBTAIN ONLY "BROWN'S BRONCHIAL TROCHES," and do not take any of the worthless imitations that may be offered.

SOLD EVERYWHERE. dec. 17, 4mos

## Frank Leslie's New Paper.

## THE HANDSOMEST AND BEST FAMILY JOURNAL PUBLISHED

SIX CENTS WEEKLY.

DEVOTED TO ROMANCE, TRAVEL AND DISCOVERY.

As a journal for the amusement, instruction, elevation and retirement of the Family, and as an ever-welcome companion for the leisure hour.

## THE NEW WORLD

will be found the most comprehensive of all the hebdomadaries published. It is devoted to everything that is pleasant—that is interesting.

Its contributors are among the most distinguished foreign and native authors. Of these, the names of upward of two hundred are upon its lists; who in due season, will prepare for its columns the most delightful romances, perishing American tales, various things, biographical and historical sketches, chivalry upon all questions of interest in every department of knowledge, and much besides that will prove of inestimable value in the various departments of

## Art and Science.

In a word, THE NEW WORLD is sought by the multitude, and treasured for its teachings and varied contents. It is just such a publication as is demanded by the people—asked for in the home, and everywhere because of its freshness, vivaciousness, wit, and elevated tone.

Among those engaged to contribute to its pages may be mentioned—

Hon. E. G. Squier, the well-known antiquarian, author, and traveler, whose recent work on the ancient ruins of South America have been translated into every language.

Prof. C. A. Joy, Lecturer on Chemistry and cognate Sciences at Columbia College, N. Y.

K. A. Gardner, M. D., author of many important works on Medicine.

Wm. Ross Wallace, the poet of passion and chivalry.

Captain Mayne Reid, the world-known interpreter of Mexican, Texan, and Border Life.

Pierce Egan, the great English romancer.

A. J. H. DUGANNE, G. W. A. BUNYAY, VIRGINIA F. TOWNSEND, M. A. DENNISON.

To give the public a fair idea of the character of THE NEW WORLD, the papers in the first number are submitted.

## CONTENTS.

"The Ring of Fire," or The Sorcerer of the Temple, a splendidly written romance—profusely illustrated—by Frank Leslie & Co., N. Y.

The beautiful Zenobia, Queen of Palmyra, will be read everywhere with profound interest.

Outwitted. A Novel of Circumstantial Evidence, by Frances Gerry Fairfield. This story is powerfully written, and replete with incident. It is a tale of life in the metropolis. Illustrated.

"The House of the Wolf," by Virginia F. Townsend. A lady whose graceful pen is known to every reader of belles-lettres.

"An Hour in a Dissecting-Room." This tale of real life, by Mary A. Dennison, is well worth a perusal.

"The Diamond Ring; How it was Lost and Found." This story is founded on fact. To commend it to the reader, it is only necessary to remark that its author is Hon. E. G. Squier.

"The Lover's Revenge: A tale of the Mexican War," is unusually exciting. It is from the pen of Mayne Reid. Illustrated.

"The Mummy's Curse," or The Mummy's Curse, This is a fine, imaginative sketch, profusely illustrated. Its author is L. M. Alcott.

"How I got into the Hall of St. Peter's," an interesting story of the Church of St. Peter's, at Rome. The situations in it are illustrated.

"The Post Office Box; or, the Conspiracy," is a curious romance of disappointed love and unlovely ambition. It is by Catherine Barnshaw.

"The Magic Soup Kettle," A Fairy Tale.

"Who will Carry the Babies?" A humorous sketch by Nellie Allen.

"Poems"—by William Ross Wallace and others.

"American Institute: Notes of the Doings of the Polytechnic Association and Farmers' Club."

Medical Information. Health. What is it? By Dr. K. A. Gardner, author of many Text-Books on Medicine.

The Dinner Table: How to Live and What to Eat. By the Chef-de-Cuisine of the Metropolitan Hotel.

Scientific Discoveries. Aluminum. By Professor C. A. Joy, Lecturer on Chemistry and related Sciences at Columbia College. A series of exceedingly interesting papers, directed of experiments, and professional technicalities, is learned by this gentleman. They will, unquestionably, attract very general attention.

Many Thoughts by Many Minds: Being a curious collection of the sayings and doings of eminent Personages.

World Wonders: Interesting facts excerpted from many books.

"Bubbles." These consist of anecdotes, conundrums, &c.

## TERMS FOR 1869.

The New World will be on sale on the stands of all News Agents, at six cents per copy. The subscription price per annum is \$3.40, copies \$3.10, and eight copies for \$24.00, which is at the rate of \$2.50 per copy. Any person who forwards \$20 for eight copies will be served with a copy free of cost.

Postage and others who get up clubs in the towns in which they reside, can afterward add single copies at \$2.50. Specimen copies will be sent to any address on receipt of a 3 cent postage stamp, or the name of the address. Address FRANK LESLIE, New York.

## NEW YORK WEEKLY TRIBUNE.

## PRICE REDUCED.

The Largest & Cheapest, THE GREAT FARMER'S PAPER!

The Paper of the People.

NOW IS THE TIME TO SUBSCRIBE FOR THE

Great Family Newspaper.

It is Cheap Because its Circulation is Larger than that of any other Newspaper.

NOW IS THE TIME TO FORM CLUBS.

## Horace Greeley on Political Economy.

Greeley's History of the War.

MR. GREELEY proposes to write, during the year 1869, an elementary work on Political Economy, wherein the policy of Protection to Home Industry will be explained and vindicated. The work will be first given to the public through successive issues of the New York Tribune, and will appear in all its editions—DAILY, SEMI-WEEKLY and WEEKLY. The work will contain the best results of the observations and study of a life-time, and, as the question of Protection to American Industry concerns our entire people, it will be looked for with great interest. In addition to this work by Mr. Greeley, the Tribune has engaged George

Cooper, one of the best and most successful farmers in the country, and other able writers on Agricultural subjects to write regularly for its columns. The American student and farmer who wish to neglect the advantages of a newspaper like THE WEEKLY TRIBUNE, especially when it unites with agriculture other features of interest and profit. THE WEEKLY TRIBUNE contains a summary of all that appears in the Daily Tribune and SEMI-WEEKLY editions, while in addition it is made to address itself to the wants of the great farming class. Reviews of new publications, and of what is new in science and the fine arts, are taken from different parts of the world—some of them rare interest to the farmer, as showing the progress of agriculture in other countries; editorial essays on all topics of home and foreign interest, together with full and carefully printed reports of the markets, will be furnished from week to week, and at a lower price than that of any other newspaper in America. By pursuing this policy THE WEEKLY TRIBUNE has attained its present commanding influence and circulation, and we enter upon the new year with an assurance to our readers that no pains and no expense will be spared to give it still greater usefulness and power, and to make it a yet more welcome visitor to every fireside in the land.

## Greeley's History of the War.

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