

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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Poetry.

Luther's Hymn.

Our God, our Father! with us stay,
And make us keep Thy narrow way;
Free us from sin and all its powers:
Give a joyful dying hour;

Deliver us from Satan's arts,
And let us build our hopes on Thee;
Down in our very heart of hearts,
O God, may we true servants be!
And serve Thee ever perfectly.

Help us, with all Thy children here,
To fight and flee with holy fear;
Flee from temptation, and to fight
With Thine own weapons for the right.
Amen, amen! so let it be!
So shall we ever sing to thee,
Hallelujah!

Communications.

For the American Lutheran.
How Can a closer Union be brought about among Christians of the same Denomination?

It surely needs no argument to prove that those who belong to the same Church ought to be united in the bonds of Christian fellowship. But how is this to be brought about? This is one of the things that as our blessed Saviour has said, "cometh only by fasting and prayer." It is true, our Lutheran church in its outward organization differs from most other Protestant churches, and we cannot expect to see the same outward unity which exists in some other churches. Our form of Church government is intensely democratic—our congregations have no particular connexion with each other. The Pastor and Church Council stand at the head of the congregation, and the congregation knows and acknowledges no other visible head. The District Synod, to which the congregation may belong, is nothing more than an advisory body to those whose wisdom the congregation may refer, and the General Synod is also a mere advisory body, nothing more. The General Synod prepares our liturgies, hymn-books and Catechisms, and as good loyal members of the District Synods which compose the General Synod, our congregations mostly use the books prepared by the General Synod, not always however. Our General Synod has prepared a form for a constitution for District Synods, and also a form of discipline, which our churches may or may not adopt. We generally pursue the spirit of those formularies. We are as a church widely scattered through this land, from Maine to Oregon. We have 52 Synods, and there are thousands of our ministers who never see each other. And there are tens of thousands of our members who could hold no communication with each other in consequence of not understanding each others language.

We once came into a settlement of Lutherans in the West where we could not ask our brethren of the same faith the road to the next town, and yet we can help ourselves in some half dozen languages! They were of all sorts of Bohemians! In Texas we met a colony of Hungarian Lutherans. There are thousands of Swedes, Danes, and Norwegians, who can converse with their English and German brethren, and we have met Low Dutch Lutherans in the West, who did not understand a word of German or English. So we are a wonderful mixture of nationalities. These scattered thousands come from different countries and have been educated under different influences and habits of thought, and it cannot reasonably be expected that they should all think alike, for they have all imbibed that great Lutheran sentiment with more or less distinctness, "Man is accountable to God only for his faith." As Lutherans we all cling to the Augsburg Confession in some form or other. Whether we all understand it precisely in one and the same manner, is not so clear. But we understand it as we do understand it. Of course all we desire to understand it in the right way, as it was intended to be understood by the man who composed it, and those who opposed it. To understand it aright, involves no conflict with the Word of God. And if it be true, as some teach, that the other Symbolical Books of our church are nothing more than an explanation and an amplification of the Augsburg Confession, then we can see no great harm in adopting them also. But always with the salutary safe guards the Form of Concord has thrown around them, viz:—In the Preface to the Form of Concord we have these words: "We (Lutherans) believe, confess, and teach that the only rule and standard according to which all doctrines and teachers alike ought to be tried and judged, are the prophetic and Apostolic Scriptures." To this any true Lutheran can say "Amen." Now if we as Lutherans all agree on this most vital point what are we contending about? It seems to us the best way to promote union and brotherly love in our church is to pray for each other, and endeavor to let each think for himself. Our church has been working for upwards of 300 years at this thing of a consolidated faith, and we are farther from it now than perhaps at any former period of our history.

The stand that our dear brethren of the General Council have taken, and the response they met from the Missouri brethren, ought to convince them that they could co-operate

more pleasantly and harmoniously with the General Synod, than with the Missouri, Ohio and New York brethren. We will all come together yet, we will get tired of our warlike attitude, and after awhile we will all sigh and labor and pray for peace. We have still confidence in the learning, piety and good sense of the Lutheran church, and judging from the past, she will never split. This breach like all that have ever been made, will in time also be closed up. Dr. Sig. S. Baumgarten has written a book on the controversies through which the Lutheran church has passed—and although she has passed through so many severe contests, no breach was ever made into her unity—in the end after the smoke of battle had cleared away like a good staunch ship she always righted herself. So she will again. There was what is called the Adiphiaristic controversy, with Melancthon, Bogenhausen, Paul Eberus, Dr. Sebastian, Major and Dr. Pfeiffering, on the one side, and Nic. Amosdorff, Math. Placius, John Aepinius, John Wigan and Jacob Westphal on the other, all giants in Theology, honest and firm men. This controversy ran high for several years, until it lost its importance in the syncretistic controversy of 1562. Melancthon was again at the head of this contest followed by such men as Sebastian, Major, Paul Eberus, Paul Crollius, Pfeiffering, and Vic. Strigellius. Their opponents were Tileman, Hossbush, John Wigan, Nic. Amosdorff, and John Stoffelius. This controversy raged for a number of years until the great Crypto-Calvinistic controversy after the death of Melancthon, absorbed all other interests in 1571. This controversy shook the whole church to her very centre, and although it drove more than two thousand Lutheran congregations over to the Reformed church, the breach was at last healed, and peace restored. Then came the Pietistic, and then the Rationalistic controversies—our church survived them all. And she will survive this one too. The truth will not suffer by the conflict. But let every man that loves the church try to bring the matter to a close as soon as possible. This is the way to bring about a union of our present discordant elements. We must as Lutherans learn to respect each other's opinions, though we may not fully approve them.

R. W.
For the American Lutheran.
Missionary & Observer.

Under the caption of "Definite and Indefinite" in the *Lutheran and Missionary*, we find a call for "translucent transparency," "diaphanous unequivocal" and "clear shining luminosity"—(get down Noah Webster's to General Synod doctrine. They wish to illustrate with these high sounding words and tinkling symbols and also by allusion to "Mourners Bench" as a prima facie evidence the want of harmony in doctrine and practice in the General Synod. This peculiar custom is a matter of church regulation and of personal like and dislike, and which Synod by not expanding of constitutional law can disturb or abrogate. Once we visited one of the churches near Philadelphia, and preached. Afterwards the Pastor gave an invitation to the "Mourners bench" (as Mr. Missionary calls it) and some fifteen tearful penitents came out, sobbing and crying for God to be merciful unto them as sinners. Several became reconciled and returned home new born babes in Christ, singing:

"Happy day, happy day,
When Jesus washed my sins away."
This was a General Council Church and in connection with the Penna. Synod for years. Of course when churches are independent in their forms (as in General Synod) we would have expected such transactions, but in one where they see "I to I" on all matters, from Free Masons and Secret societies up to chiliasm and majority and minority reports, it was a wonderment; yea, it was amazing! Therefore we think the "clear shining luminosity" is effulgent. We make no apology for the *Observer*, nor need they be dependent, but we call upon the *Missionary*, "Give us of your translucent transparency," and "diaphanous unequivocal," as to your own General Council "I to I," when you had a majority and minority report entered up a minutes of Synod. For, "you don't know what good it might do," ahem! As far as "definite" or "indefinite" is concerned, allow us to say the General Synod is only positive on the fundamentals of God's word, leaving minor and incidental questions to the intelligence of her ministers.

But the General Council thanked God and issued flaming proclamations, for of entire unity, concord, and "Eye to eye," while the photographic picture of a protest backed up by over thirty thousand communicants, was permitted along with a majority report, to be delineated upon the parchments of that body, qui nimum probat, nihil probat, or "He who proves too much, proves nothing." We propound the query: Are not your minutes evidence of ambiguity? What shall bind you both? Can you compel by any known law the Western protestants and the angry non-members of secret societies? Will you accept and do you agree with a congenial "luminosity" and "translucent transparency" of the minority, who, if they are consistent and upright, cannot—dare not—must not—admit a communicant of the East who is a Free Mason or member of the Temperance order to church connection in the beautiful, inviting, prosperous and prairied West? If concord was so, if entire eye to eye, up-

on doctrine and practice is so, then it were possible; but with the facts in stubborn and colossal proportions before us, it is beyond the pale of possibility, although a "consummation devoutly to be wished."

Here is a case. A young man, member of the social order of Temperance, or a Free Mason, concludes to pack trunk and seek a fortune in the South West. He visits his Pastor (one of the Editors of the *Miss.*) and requests his letter of dismissal. He is sound on symbols and crammed full of the "pure doctrine," until the Scriptures are as clear as barker in the prime. He settles. He goes to the temple of one of the Rabbis of the minority report. They believe him, encouraging a "pernicious" and "wicked" order, yet of as noble a character as some of the institutions connected with Zion. Now give us, oh, luminous *Missionary*, your "translucent transparency," as to how they can receive to church fellowship one engaged in such "hurtful" and "wicked" pursuits? What becomes of his letter and the youth? Please tell us through your "clear shining luminosity" as to your own General Council "eye to eye" doctrine and practice. "You don't know what good it might do."

VERA.
An English Lutheran Church in Rochester, N. Y.

Rev. Reuben Hill has entered upon the work of establishing an English Lutheran Church in the city of Rochester, N. Y. Under date of Dec. 30th he writes the following communication to the *Luth. & Miss.* which we copy as an item of church intelligence, and also as a matter of interest to those of his numerous relatives who do not read that paper:

"You and your readers, I know, are always interested in the extension of our Church and the propagation of our glorious Lutheran faith. Any news, therefore, concerning the establishment and progress of the Rochester Mission, will not be regarded as unwelcome tidings. This is new ground, and is surrounded with much to attract the attention and awaken the feelings of those who are the lovers of true Lutheranism. Rochester is a fine, thrifty, growing, and promising young city of sixty-five thousand inhabitants. Its surrounding country, unsurpassed in the productive-ness of its soil, its manufacturing and commercial advantages, and its extraordinary railroad facilities, give it an importance, second to that of no city in Western New York. It contains a German population of over fifteen thousand. One half of these are Protestants, and mostly Lutheran by education. There are three large German Congregations, one of which numbers more than twelve hundred communicants. Some of these Germans have been in the country from thirty to forty years and they use the English language as fluently as the mother tongue, and many of their children know but little about the German. But heretofore there has been no Lutheran preaching in the English language, and no English Lutheran Church. As a natural and necessary consequence, the same process of degradation that has drained such a multitude of Anglican Lutherans into other Churches in Philadelphia, New York, Pittsburgh, and other cities, has also commenced here. To arrest this progress and organize the young people of the Germans into an English Lutheran Church, your humble correspondent is now on the ground. And I am happy to say that I meet with much encouragement in the work. I have held divine service the last three Sunday evenings through the kindness of the Trustees, in the First German Lutheran Church. The attendance has been quite good, and is increasing in numbers, not less than five hundred persons being present last Sunday evening. And to a more attentive audience it never was my privilege to declare the glad tidings of salvation. Success must crown the work eventually. "I feel it in my bones."

But it will not be all plain sailing. Many difficulties are in the way. Much continued and persevering labor is to be performed. But the great need will be the want of funds. The young men are industrious, fond of enterprise, but they are just starting in business and have to spare only in small sums. What would otherwise be the work of a brief period, will owing to this cause, involve years of toil. If I had twenty thousand dollars, there is not the least doubt that a Church could be built and filled with members, in one year. To accomplish the same thing without these means will require ten years. O that we had an inexhaustible Church extension fund on which to draw! O that the Lord might put it into the enlarged heart of some Prince in Israel to furnish or loan us the necessary amount for a term of years, without interest. No investment could return better interest to the Church. May it be so.

ONTARIO.
Dr. Stuckley once called upon Sir Isaac Newton a little before dinner time; but he had given orders not to be called down to any body till his dinner was upon the table. At length a boiled chicken was brought in, and Stuckley waited till it was near quite cold, when, being very hungry, he ate it up, and ordered another to be prepared for Sir Isaac, who came down before the second was ready, and seeing the dish and over of the first, which had been left, lifted up the latter, and turning to the Doctor, said, "What strange folks we studious people are! I really forgot I had dined."

Practical.

The Fulton Street Prayer Meeting.

A brother said: "Some time ago you were requested to pray for the conversion of a husband and wife. Not long afterwards that wife was converted, and commenced praying for her husband's conversion, but did not inform him of it. He saw that her religion made her very happy, and could not account for her unusual sobriety, on his daily return from business, and asked her why it was. She frankly told him that she was concerned for his salvation, and was praying for it, and watching and expecting an answer to her prayers. On his return home on the next day, seeing that she was still serious, he smilingly said, 'Not yet.' And so, for days succeeding, he replied to the serious inquiry which he saw in her countenance, though she spoke not—'Not yet.' At length one day he came home with a serious, but not a sad countenance, while the smile of hope was lighting up her own and a falling tear of joy was brushed away, as though it had come unbidden. 'It is my time to smile now,' she thought, as he clasped her in his arms and said, 'Yes, my dear, I, too, love the Saviour. Your prayers are answered: your Saviour is also my Saviour. There was joy, then, in that household, and it continues. None now are more active in the Master's cause, and the benefits of their labors for the souls of others will be told in the great day to an assembled universe.'"

Several pastors, who were present during the last week, asked prayers for their churches. Some from what they call the "rural districts of Pennsylvania," appeared to be much in earnest for a blessing from the Lord.

The leader said: "A young lady who has many times been greatly blessed at these meetings, asks your prayers for her father. He was once a professor of religion, but for many years he has been living far from God. A few weeks since he went into a mission school, took a class and she cannot help thinking he is becoming a sinner. Her brother unites with her in praying for him, and your prayers are requested that God will graciously restore him to religious confidence and make him a worker for the Lord."

The pastor of a church in South Dedham asks prayers for power from on high upon the churches which are laboring together in that place, and two out-stations for the salvation of sinners. There is an awakened interest, but many stout-hearted sinners do not yet bow."

A brother said: "Pray that the Holy Spirit may reach the hearts of two friends, that they may be led to love our blessed Saviour."

A venerable minister writes from Hoggan's Mills: "I wish to ask the prayers of your meeting for our church, that it may be revived and quickened in its spiritual life. My almost fourscore years admonish me that my time is short, and what I do for Jesus must be done soon."

Another pastor writes: "The Holy Spirit seems to be hovering over our church. Will you pray that God may be a mouth and wisdom to me, and that he will come amongst us in great power? Do pray earnestly for me, for I am weak in body, and in need of much wisdom and grace."

A stranger said: "Brethren, will you pray for me? I am convinced in my mind that my only hope for peace in this world, and salvation in the world to come, is in Jesus Christ. Yet I cannot give my heart to him." "Better say you will not, brother," said the leader solemnly.

A brother said that "more than forty years ago a Christian mother was accustomed to take her little son into the closet to pray with and for him. He grew up a careless youth and a scoffing man. Her prayers and faith continued, until a few months ago that loving and faithful mother left this world of sorrow supported by an infallible trust in her Saviour, leaving that son unconverted. A sister now comes here to ask our prayers, that God will touch his heart and that his sainted mother's teachings and prayers may not have been in vain."

A stranger said: "I am surrounded by temptations to transgress on every hand. Nobody to pray for me. No one seems to care for my soul. I believe I have a soul to save. I know I am a sinner. I have heard you pray for sinners here, and I want you to pray for me."

A brother related the following: "Wife, said a husband, 'why is it that our son is not converted? We have been praying for him for a long time.' 'I do not know,' said she, 'unless it is because we are not enough in earnest in our prayers.' 'I believe that is the reason,' said he, 'and now you go to your room, and I will go to the barn, and we will pray in earnest for him.' They did so. The son was on the hay-mow, and hearing his father pray in agony and tears: 'O God, convert my son!' slipped from his hiding-place, and ran to the house. He had to pass his mother's window, and as he was passing it he heard her voice in prayer, 'O God, convert my son! for the love of Jesus and for his sake!' This was too much for him, he was overcome, confessed his sins, and soon afterwards expressed hope and joy in the salvation of the Lord."

The leader said: "I am gratified in being invited to lead this meeting to-day. About two years ago I was called to lead on the day

before my departure for Europe, and to-morrow I sail for Europe. I ask your prayers, not particularly that I may have a safe and pleasant voyage, but rather that I may go to a field of labor and usefulness in the Master's cause, and do something to honor and glorify him." A brother said: "Notwithstanding your expressed confidence, we shall pray for your safe and pleasant voyage, as well as that you may be abundantly useful in the cause of our divine Redeemer and Saviour."

Christian Intelligencer.
Wrestling Prayer.

BY REV. THEO. L. CUTYER.

"There's nae good dune, John, till ye get to the close groups." So said Jeems, the deacon of Broughton Place church, Edinburgh, to the immortal Dr. John Brown, the author of "Rab and his Friends." Old Jeems got into a marvelous nearness with God in prayer, and conversed with him as he would with his "ain father." He understood the power of a close grip when an earnest soul is wrestling with God for a blessing.

Jacob, the patriarch, had such a struggle in that remarkable and mystical scene at Peniel. We are told that he wrestled with the Angel of the Covenant (who may have been the incarnate Jesus), until the breaking of the day. The angel said, "Let me go, the day breaketh." Here was a trial of the patriarch's faith. "What is that to me," thought the eager man, "that the day is breaking? I must have the blessing now. There is no daylight of hope for me unless I obtain what I am struggling for. I will not let thee go, except thou bless me!" He triumphed on the spot.

So clung the Syro-Phoenician mother to Christ when she was beseeching him to heal her sick daughter. The Master seemed to put her off, in order to try the mettle of her faith. But she came up into what the old Scotchman called a closer grip with the heart of infinite love, and she carried the day. "Go thy way," said Jesus unto her. "Oh! woman, great is thy faith; be it unto thee even as thou wilt." And so he granted to a great faith what he might have denied to a little faith. Precisely so is it with Christians now, and with churches. An honest, persevering faith—a faith that works while it prays, a faith that holds on through discouragements—achieves the result it pleads for. For faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the providence of God to which we ought to submit. We ought to submit unconditionally and without a murmur, to chastisements and bereavements. But there are certain other things placed in our way expressly that we may wrestle with them and overcome them. If a temptation assails us, we are never to submit to it. If a difficulty blocks our path of duty, then is the time for a stout faith to remove the mountain. A father whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a church any right to sit down submissively to the terrible fact that the truth is powerless and no souls are converted. The Syro-Phoenician woman would have done wrong if she had gone home submissive when Christ seemed to be denying her reasonable request. God is a supreme sovereign up yonder; but we are responsible free agents down here. And as a sovereign he has commanded us to pray, "pray without ceasing." He reserves to himself the right to grant our requests when he chooses and as he chooses. It is our right to pray, and it is God's right to bestow just such answers as seem best to him. I would define faith to be that temper of the soul which submits to all which God orders, but never submits to what God can better. If we yield to sin or to discouragements when we ought to struggle against them, or if we yield to the absence of spiritual blessings without an earnest wrestling for those blessings, we are unworthy of them, and we deserve to suffer.

What a magnificent epic are the triumphs of faith! The Bible history fairly shines with the bright record of persistent, prevailing prayer. The early church were "continuing with one accord in supplication" when the Holy Spirit descended in the Pentecost. When the Apostle Peter was locked up in a dungeon, prayer was made without ceasing by the people of God for him; and the heaven-sent angel opened his dungeon doors, and sent him to the prayer-meeting as a living witness to their prevalence with God. I have seen awakened sinners come into prayer-gatherings who were just as truly delivered out of Satan's prison as Peter was, and by the same agency of intercessory prayer. I have known a mother to cling to the mercy-seat, and to wrestle with God until the beloved child whom she could not convert had been converted. The wife has wrestled for her impenitent husband—"I will not let thee go, except thou bless him!" We have seen a godly wife sit and sob through a prayer-meeting until the handkerchief that covered her face was soaked with tears; and she has gone home to find her husband weeping himself over his sins.

Unless we are much mistaken, there are two things which American Christians ought to do. The one is to quit the companionship of a self-indulgent, corrupting "world." The other is to come into closer companionship with Christ. Closer to Christ in godly living. Closer in persevering prayer. And let us not forget, brethren, that it is the "close grip" which achieves the victory, and brings the revival blessing.

The Pulpit.

Anecdote of Dr. Wayland.

ORIGINAL.

While a student in Crown University, the writer was favored with the following interview with the late illustrious President Wayland. It was in 1850 or '51; just after the so-called "new system" had been inaugurated.

Scene, Dr. Wayland's study. Dramatis Personae, the doctor and a member of the Senior Class.

Dr. Wayland—I understand you are to preach at Allendale.

Senior—Yes, sir, I have been invited to do so.

Dr. Wayland—Well, do not read your sermons. Speak without your manuscript.

Senior—Why! I should break down surely.

Dr. Wayland—Suppose you do. That is not the greatest calamity in the world. Robert Hall, in one of his early efforts, became confused while speaking, covered his face with his hands and cried out like a booby, "O! all my thoughts have gone from me!" But he became a pretty respectable preacher; you know, notwithstanding!

Senior—What you say is true. But there is scarcely one Robert Hall in a century; and as he died in 1831, we need not look for a successor till about A. D. 1900. Besides, I am engaged at Allendale to supply for a series of Sabbaths. Now suppose I go out there next Sabbath and try your plan and break down; what sort of a supply would that be?

Dr. Wayland—Well, no matter. Try it again the Sunday following.

Senior—Yes; but what the people want is preaching, not failures. I can preach with my manuscript; I have tried that. But of your plan I stand in doubt.

Dr. Wayland—I assure you there is nothing that has so much injured the pulpit, both in this country and in Europe, for the last thirty years, as the uniform habit of reading sermons. Had I to commence again, I would break right out of it; and my advice to you, is to test the matter thoroughly, and if you break down nineteen times in succession, go to your room and say to yourself, "There S—, you have broken down these nineteen times, and you ought to be ashamed of yourself. Now you shall try once more!" And when you have broken down the twentieth time, come and see me again.

I saw him often after that, but not after the twentieth time alluded to!

The Doctor's counsel was excellent. It did me great good. It broke me off at the beginning from the habit of too close reading. My practice has been, ever since, that—

- 1 To study my text thoroughly.
- 2 Write my discourse fully.
- 3 Familiarize myself with it completely.
- 4 With manuscript before me, speak forth my sermon freely.—Macedonian.

MONEY VS. ENTERPRISE.

The following story is said to be strictly true:

Mr. P., a wealthy man, retired from business, was urged by a friend to engage in a mercantile scheme, from which large profits were apparent. "You are right," said he, "as regards the probable success of the scheme, but I shall not embark in it. I have too much money already."

He was asked to explain, and remarked: "Yes, I would not cross the street to gain thousands. I should be happier if my income were less. I am old, and in a year or two, whatever I possess will avail me naught. My daughters are dead, and I have three sons whom I dearly love. My own education has been neglected; my fortune was gained by honest labor and careful economy; I had no time for study, but I resolved that my sons should have every advantage. They each received a classical education, and then I gave them the choice of a profession. The eldest would be a physician; the second chose the law; the third resolved to follow my footsteps as a merchant. This was all to my mind; I was proud of my sons, and trusted one day to see them distinguished, or at least useful to their fellow-men. I spared no expense in their training; they had never wanted money, for I gave each a liberal allowance. Never had men fairer opportunities; but look at the results: the physician has no patients; the lawyer no clients; while the merchant—instead of following my example—is above visiting his counting-room! In vain I urge them to greater diligence. What is the response? 'There is no use, father—we shall never want money; we know you have enough for all.' Thus, instead of being energetic and useful members of society, my sons are mere idlers and men of vain display. Had they been forced to struggle against difficulties in their professions, and were even now dependent on their own exertions for support, they would in all probability have done credit to themselves and me!"—Phoen. Jour.

THE DYING BOY.—"Father," said a dying boy of ten, the other day, to his father, an acquaintance of ours, "I am so glad I went to preaching as well as to Sunday school. When my teacher and preacher get to heaven, I will hurry to greet them both." Fathers and mothers, superintendents and teachers, ask your children and scholars to attend church, and the day of eternity will attest the wisdom of your action.

Interesting Statistics.

Tall men live longer than short ones. The number of languages spoken in the world amounts to 3,064.

The inhabitants of the globe profess more than 1,000 different religions.

Women have more chance of life in their favor previous to being fifty years of age than men, but fewer afterwards.

The number of men is about equal to the number of women.

The number of marriages is in proportion of 75 to every 100 individuals.

The married are longer lived than the single, and above all, those who observe sober and industrious conduct.

Of every 1,000 persons, only one reaches 100 years of life; of every 100, only six reach the age of 65; and not more than one in 500 lives to 80 years of age.

The average of human life is about 33 years. One quarter die previous to the age of seven years; one-half before reaching seventeen; and those who pass that age enjoy a felicity enjoyed by one-half of the human species.

There are on the whole earth 1,000,000,000 inhabitants, and of these 33,333,333 die every year; 91,823 every day; 3,733 every hour; and 60 every minute, or one every second. These losses are about balanced by equal number of births.

An engraved fac-simile letter of Martha Washington, among the historical curiosities of the Capital, does not speak very well for her literary culture—albeit she was one of the most elegant ladies of the Old Dominion. It was written to an intimate friend during her husband's Presidency and when New York was the seat of Government. Most of the peculiarities are due, it is true, to old-fashioned spelling and customs.

New York October the 22d, 1789.

My dear Fanny

I have by Mrs Sims sent you a watch it is one of the cargo that I have so long mentioned to you, that was expected. I hope it is such a one as will please you—it is of the newest fashion, if that has any influence on your taste the chain is of Mr Lears choosing and such as Mrs Adams the vice-presidents lady and those in the polite circle wear.

Mrs Sims will give you a better account of the fashions than I can—I live a very dull life here and know nothing that passes in the town—I never go to any public place—in deed I think I am more like a state prisoner than anything else, there are certain bounds set for me which I must not depart from—and as I cannot do as I like I am an obstinate and stay at home a great deal.

The President set out this day week on a tour to the eastward Mr Lear and major Jackson attended him—my dear children has had very bad colds but thank God they are getting better my love and good wishes attend you and all with you—remember me to Mr & Mrs L Wn how is the poor child—kiss Marie I send her too little handkerchiefs to wipe her nose

adue I am my dear Fanny yours,
most affectionately
M WASHINGTON

WORTH OF TIME.—To show us the worth of time, God, most liberal of all other things, is exceedingly frugal in the dispensing of that; for He never gives us two moments together, nor grants us a second till he has withdrawn the first, still keeping the third in his hands, so that we are in a perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is, to spend all the others well, and ever to expect that. We do upon this world, as if it were never to have an end, and we neglect the next, as if it were never to have a beginning.

TRUTH WILL OUT.—Once upon a time a nobleman gave a great supper. While the guests were at the table two maskers came in to the hall who were no larger than children five or six years old. One personated a lord, the other a lady. Their dress was as splendid as could be, and they danced very skillfully, to the great diversion of the guests. Everybody said they could not admire the dexterity of those polite children enough. Then an old officer took an apple and threw it between the dancing couple. Suddenly the lord and lady rushed after the apple as though frantic. In the struggle they tore off each other's masks, and behold! instead of children, a couple of monkeys. All the company at the table laughed heartily, but the old officer said very gravely:—"Monkeys and fools may dress and dance splendidly, but the day soon comes when it is known who they are."

ONLY.—A little word, and yet, like a tiny spring in the mountain side, how many rills of good or evil run from its fountain.

"Only one glass," says the young man, overcome by temptation. "I will drink only once," and unconsciously he floats down the broad stream of destruction.

"Only one harmless white lie," says the school-boy.

"Only one broken promise," says the mechanic.

PROTESTANT.—What is the derivation of this term?

Ans. This appellation was first applied to the adherents of Luther in 1529, when six German princes protested against certain religious decrees passed by the princes of the kingdom at the second Diet of Spire. These decrees were aimed at the followers of Luther, for the purpose of compelling them to return to their new-found opinions and return to the usages and practices of papacy. The word was thus first used as a reproach to all who espoused the cause of the Wittenberg reformer.

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 1899 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.

The Gen. Synod and the Germans.

In Brobst's Zeitschrift of the 16th Jan. we read the following paragraph:

"Even the Gen. Synod, that has become so intensely English, which has for many years depreciated and neglected the German language in churches and schools, and has thereby done the Lutheran church in America great and irretrievable injury, at last, yes, at last begins to pay proper attention to the Germans and the German language."

This has been the standing slander of the Rev. Brobst against the Gen. Synod for the last fifteen or twenty years. The importance of perpetuating the German language in this country has been his hobby ever since we know him. When years ago in the Penna. Synod any one undertook to speak English he was among the first to cry out: "Deutsch! Deutsch!" The Gen. Synod, because she did not exert all her powers and use all her means for the propagation of the German language has, in his opinion, committed the unpardonable sin, and will eventually, go down so deep into purgatory that all the masses that can ever be said will never bring her up again. Indeed, if the German language is not spoken in heaven, we fear our friend Brobst will be an unhappy being through all eternity.

But let us look at the utter groundlessness and falsehood of the assertion. Who has brought irretrievable injury upon the Lutheran church in this country by reference to the German language? Not the General Synod, but such fanatics like Brobst, who acted as though they thought God understood no other language but the German, and therefore could be worshipped in no other. Those who inserted the clause into the constitution of their congregations, that the English language should never be preached in their churches so long as three members were opposed to it, or that this should remain a German church "as long as water flows and grass grows." This depriving the children of the use of the churches which their fathers had built and driving them into other denominations. But for this suicidal policy the Lutheran church might be the most numerous and influential in the cities of Philadelphia, New York and other places. Again, by what logic can it be shown that it was the special duty of the Gen. Synod to perpetuate the German language in her churches and schools? The German synods did not unite with the Gen. Synod: it was composed of the English Synods of the Lutheran church in this country. Now these had always more work than they could do to supply the increasing demand for English ministers and missionaries. Could it be required of them to neglect their own children and spend all their powers and means in providing ministers for the Germans? "He that provides not for his own household," says the Scripture, "has denied the faith and is worse than an infidel," and this principle applies in a spiritual as well as in a temporal sense. It was the first duty of the Gen. Synod to supply her own destitute churches and mission fields, and then if she had any money or men to spare, she could devote it to the Germans. But we ask, why should the Germans depend on the Gen. Synod or the English part of the church to supply them with ministers? Were not the Germans always more numerous in the Lutheran church in this country than the English? and had they not as much, if not more wealth among them than the English? Why did not the good old mother Synod of Pa. do something to supply the church with German ministers? Up to within a few years she had not even a school to prepare young men for the ministry and took very little interest in Gettysburg. Why did not the church in the Fatherland where thousands of candidates are waiting for charges, send ministers to her children in this western world? Is it not strange that our German brethren, who constantly denounce us of the Gen. Synod as being not orthodox, as not deserving the name of Lutherans, should also blame us for not educating German ministers for their churches. What strange inconsistencies!

But lastly, we maintain that the Gen. Synod has by no means neglected the German interests, as is falsely charged against her. In her institutions at Gettysburg, Springfield and Sellingrove there have always been provisions for the study of the German language; the Home Missionary Society of the Gen. Synod has aided as many, if not more German, than English missionaries; and the Church Extension Society has expended the most of its funds in loans to German Churches. Our experience in this work has however, been sad and discouraging one. The German ministers who have been elected by the Gen. Synod have nearly all turned against her, and are among her loudest traducers; as the German missionaries have forsaken us as soon as they needed no more aid from the society; and the churches that were aided by the Church Extension funds have mostly gone over to the Gen. Council or to the Missionaries. A great portion of the Church Extension fund was

loaned to congregations in the Wisconsin and Texas Synods. Both these synods have joined the Gen. Council, yet in most cases not a cent either of principal or interest has ever been paid, and thousands of dollars will thus be a total loss to the Society. Would it not be well for these symbolical brethren who accuse us of dishonesty in assuming the Lutheran name to which they say we have no claim to pull the beam out of their own eye and pay their honest debts, before they attempt to pluck the mote out of their brother's eye. If this money which has been thus given to these Germans had been applied to our English missions in the western states, we would now see far different results. It is our opinion that those churches which have become independent and wealthy, and will not refund the money loaned them by the Church Extension Society, should be compelled to do so by legal process, and the proceeds loaned to feeble congregations in the Gen. Synod.

We do not write this out of any ill will or prejudice against the Germans or the German language. Being a native German ourselves, and speaking the German language as fluently as the English, we cannot be suspected of such a feeling. We have merely stated facts and presented common sense views. If we are mistaken in any point, we wish to be corrected. Nor do we advocate the abandonment of the German interest in the Gen. Synod. Wherever there is a reasonable hope that our German brethren will remain true to the principles of the General Synod, there they should be encouraged and sustained.

GETTYSBURG, PA.—From a friendly letter written to us by Rev. Dr. Schmucker, we make a few extracts for the information of our readers. Dr. Schmucker was our instructor in theology and we love and venerate him as a father. With Dr. Schmucker and the sainted Dr. B. Kurtz we passed some of the most pleasant hours of our life. Their views of doctrine and church polity we heartily adopted ever since we have been in the ministry, and we hope we shall continue to entertain and defend them so long as the Lord enables us to wield a pen. They are the principles of American Lutheranism, by which alone the General Synod can prosper and fulfill her mission. The church is very much indebted to the labors and influence of these two men for her present advanced position in the land. Dr. Schmucker may be called the founder of the institutions at Gettysburg, and if his advice had been followed in some of the important movements of the church it would have been far better for the church and the General Synod.

But we must proceed to give the extracts from the letter:

"From the deliberations of your synod and other not very dubious intimations I infer that your finances are not very flush and therefore I enclose \$2.00. I am happy to inform you that your paper is gaining in popularity. I mention this fact for your encouragement."

My mind often reverts to the days of yore, when you dwell in our midst and we often took sweet counsel together. Since then, "Tempora mutantur et nos mutamur in illis." Yes, times since then have greatly changed, and the standpoint of our institutions changed with them by becoming more decided. Several of our respected older brethren have been called to their reward in the Father's house. But their younger successors bid fair to prove themselves worthy of the posts assigned them. Some who differed from us have gone out from us, and our doctrinal position is now fully and openly in sympathy with that of our General Synod.

As for myself, although I have retired from the active duties of the Seminary I still feel as much interest in it and the College as ever, and aid them wherever I can. I still have an extensive ecclesiastical correspondence. I write and study as much as my health will permit, and am happy to say that though just closing my seventieth year, my health is generally good and I am comfortable and happy in endeavoring to serve the Master in my present sphere. Occasionally I aid the brethren in their pulpits. Last year I preached for bro. Breidenbach at a communion season, which, following a week of evening preaching in which the Professors generally participated, was a very profitable and solemn occasion.

With my best wishes for your welfare and that of your family and for the usefulness of your paper I remain your affectionate brother in Christ.

S. S. SCHMUCKER.

CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

John.—(Reading a newspaper very intently.) James.—What big paper is that which interests you so much this evening?

John.—It is the Church Union; it claims to be the largest paper in the world, and its professed object is the union of all Protestant denominations in some way. I am just reading an article in it about the Lutheran church that interests me very much. It calls the Lutheran church "a new and leading denomination that is just looming up among us."

James.—What ignorance and stupidity, which does not know that the Lutheran church is the oldest and largest Protestant denomination in the world!

Peter.—Read the whole article and let us hear what it is.

John.—(Reads.)

"A NEW LEADING DENOMINATION is looming up among us. The huge and enlarging wave of Lutheran-German immigration that rolls in upon our shores every year, has already filled the American Lutheran Church, it is said, up to three hundred and fifty thousand, or seven-eighths as many members as both the Presbyterian and the Methodist churches. The German immigration has begun to exceed the Irish, and it is probable, therefore, that the Lutheran will soon, not only exceed any other Protestant branch, but even the Romanish. Unhappily the Lutherans, like the American Presbyterians before the time of the Wesleyan revival, while thorough in theology, make little account, practically of personal piety;

and like the modern Episcopalians, embrace a High Church party of the most bigoted exclusiveness. On the other hand, as we learn from reports of the last great convocation, or whatever they call it, in Prussia, the spirit of rationalism that so lately threatened to remove the candlestick of Luther out of his place, has nearly died out among the Lutheran clergy. And in America, the Lutheran clergy cannot live long as a prominent part of the Christian fraternity without becoming impressed by the universal sentiment of those who love the Lord Jesus that theology is in vain if it does not issue in a supernatural life and walk with God."

James.—Who is the writer of this article in the Church Union?

Peter.—It must be some ecclesiastical Rip Van Winkle who after a sleep of three hundred years wakes up to find the Lutheran church "looming up" before his astonished vision.

James.—Can it be possible that a man who undertakes to communicate religious intelligence to prominent church paper, doubtless a minister of the Gospel, is so ignorant and stupid that he calls the Lutheran church "a new denomination just looming up"? A church that has existed in Europe for 350 years and in this country over 100 years a new denomination, just looming up, for sooth! Has he never read church history? Has he never read the history of the Reformation? has he never read the life of Luther? Then he should go to school, and inform himself before he undertakes to enlighten others on the history of the Lutheran church.

Peter.—The worst feature about the whole article, is the unqualified assertion that "Lutherans make little account of personal piety." It is not very long since that I found occasion to rebuke a similar assertion in the same paper, which I declared a slander upon the Lutheran church. But it seems to have done no good, for the same slander is repeated in this article. Slandering and misrepresenting orthodox Protestant denominations, is in my opinion the very poorest way to promote christian union. Have you anything else from the papers?

James.—Our little colleague, the German paper seems to be in good hopes. The Germans in the General Synod appear to be delighted that they now have a German paper of their own, and are no longer dependent on the symbolical papers for their church news. One pastor particularly is in ecstasies. I would like to translate his letter, but it cannot be rendered into English without losing its pathos. I will just read you one sentence in the German. He declares himself "entzückt," and then exclaims, "Sei mir gegrüßet, sei mir tausendmal willkommen, du lieber Lutherischer Kirchenfreund."

Peter.—Well, I am really delighted to hear of their innocent joy. But are they getting in many subscribers?

James.—Over five, they appear to be coming in from every side. Our friend, Rev. Hennighausen in Baltimore sent in a list of 35, and even from Allentown, one of the head quarters of the General Council 28 subscribers with \$42 in cash were sent in.

Peter.—That must be gratifying to Pastor Brobst. He wrote a lengthy editorial in his "Zeitschrift," declaring his joy (?) over the establishment of a General Synod German paper. And now, as it is coming so near home, it must put him in raptures.

James.—May our German paper increase and prosper; may it receive large lists of paying subscribers; may its shadow never grow less, and may it never so far forget itself as to sneer at American Lutheranism.

Peter.—That will do, now we will close up the Sanctum.

[Read before the Y. M. C. Association of Sellingrove, Penna January 30th 1899.]

What Constitutes a True Christian?

To the professional man there is nothing of so much value as a good character and trustworthiness to his profession. And while we may not all be what the world terms professional men, notwithstanding, we are all men of profession. We profess to love the Lord Jesus Christ. We profess to be Christians. As such we all are, or should be, concerned in the question, *What constitutes the true Christian?*

The disciples of Christ were first known among themselves as brethren, believers, saints; but the Jews, with a view to stigmatize their character, called them Galileans, Nazarenes; and it is thought by some the Gentiles had the same object in view and called them Christians. Whether the latter be true we know not, but we do know altho' it is mentioned but three times in the Bible, Acts 11: 26, 28, and 1 Peter 4: 16, that the disciples were first called Christians at Antioch, and it is a title of which the apostles were not ashamed. See 1 Peter 4: 16. Christian became the distinguishing name of the brotherhood in Christ. Christian is the name stamped on the heart of every one who loves Jesus Christ, and every pulsation of that heart impresses it more indelibly and renders it brighter until it appears in living characters in the whole person. It is a name above every name. It will remain when names of nobility cease to dazzle the world, and when the thrones and crowns of kings waste away in dust. And he who proves himself worthy of this name is blessed of men in this life, loved by angels, and will be honored by God in eternity, for Christ says, Him that honoreth me, will my Father honor. Then, dear Christian, be encouraged; and though you are

"Oft in danger, oft in woe,
Onward, Christian, onward go;
Let not fear your course impede;
Great your strength, if great your need.

Onward, then, to glory move;
More than conqueror you shall prove;
Though oppressed by many a foe,
Christian soldier, onward go!"

Let I may be too fast, perhaps I had better stop and ask who are Christians? He who loves Christ and serves him with full purpose of heart, is called a Christian; he who joins some branch of His church and merely observes its ordinances, is called a Christian; and

the world goes so far as to call him a Christian who has only been born in a gospel land. Now, it is very plausible that there must be something wrong; either all are Christians that are so called, or the name has lost its original import. The name originally, as at Antioch, was applied to those only who followed Christ. According to this import of the word not all are Christians that have the name. Call those all Christians and you need not be surprised when you read something like the following printed in italics: "Our churches have become full of Devil-worshippers. Where, while they hold up their hands and turn their eyes towards heaven, they make all their vows to Satan. The sons of God make assignments with the daughters of men in the very houses of worship. They talk to them in the language of the eyes; and while one eye is upon the prayer-book, and the other adjusting the dress, they sacrifice to Venus and Mercury, nay the very Devil. An impartial survey of the church-gestures, the postures, and the behavior, will reveal two Devil-worshippers to one true saint." Plain words—are they applicable to the church now? Would to God they were not. Are such called Christians? So say some. Why are they called Christians? Because, some answer, they have been born in a christian land or have made a profession of religion. Does this nominalism or professionalism constitute the true christian? Most assuredly not. How then, are we to know who are christians?—By their fruits ye shall know them, says the Savior. Who are those that live in a christian land, perhaps have christian parents, attend the preaching of the Word sometimes, but never unite with the church? They are nominal christians. Are there any fruits of repentance and love to God manifest among them? No; they have never confessed Christ before men, and "whosoever," says Christ, "shall deny me before men, him will I also deny before my Father which is in heaven." Who are those who make a profession of Christ, join the church, attend the ministrations of the Word once a month, the celebration of the Lords Supper once a year, when opportunities are more frequently offered? They are christians by profession simply.—But have they not the fruits of the christian? Let us weigh them in the balance of Truth and see whether or not they be found wanting: they neglect the preaching of the Word, the prayer-meeting; they frequently make the Sabbath a day of fat things for the body rather than the soul, and spend it visiting neighbors, talking politics, or perhaps, making some little engagements for the coming week, slandering a neighbor, while their Bible lies at home somewhere, covered with dust; they have no family altar, the closet is neglected, indeed, they never pray except when a servant does something wrong; a neighbor disappoints, and anger fills the mind, and then the prayer is of such a nature, should it be answered, it would send them to hell.—This class of christians have a great deal of charity? They tell you "Judge not and ye shall not be judged," but turn your back towards them and they will look daggers at you, and if they had a church you would hardly be good enough to preach in it, unless you would do all their praying.

That is the kind of preaching which suits them best. You may deal in generalities as much as you please and talk about what others ought to do, but do not make a mistake (?) and say "thou art the man." You must not be much concerned about zion abroad, lest you ask for money too often; neither must you tell them "the laborer is worthy of his hire," or "those who preach the gospel should live of the gospel," if you do, you will certainly be accused of preaching for money and not for the good of their souls.—It is true you must live, but had better be content with a roasted potato than get upon the pulpit and tell them you must have money; you will not get it. The only plan for you to keep peace in Jerusalem is, don't say "thou art the man," "we must have money," but preach in a very general manner, do all the praying for them, for that is what they pay you for, and they will consider you an excellent preacher, love you while living, and when you die, canonize you, and hope to be saved by your works of supererogation.

Have they been found wanting? Have they shown forth the fruits that constitute the true christian? Let the Word of God decide.—"Remember the Sabbath day to keep it holy," "thou shalt not take the name of the Lord thy God in vain"—thou shalt not bear false witness." This is a part of the law, and has been transgressed. It is easier for heaven and earth to pass away, than for one title of the law to fail, Luke 16: 17. Cursed is every one that continueth not in all things written in the book of the law to do them, Gal. 3: 10.

Again, there is a second class of professional christians who observe the ordinances of God's house much more faithfully than the first class. These seem to be clothed with the garments of righteousness, anointed with holy oil, and full of the Holy Ghost; but that righteousness is self-righteousness, that anointing is only of the outward man, and that spirit is not the spirit of meekness and love. They fast often, love to sound the trumpets at the corners of the streets, and go up into the Temple to pray, to be seen and heard for their much speaking. They have the form of godliness, but not the power.—Their bones are covered with sinews and flesh, and skin doth cover them, but there is no life there. Their bodies are clothed with purple and fine linen; christian is written upon the borders of their garments, and upon their frontlets the letters of the law; the gift of prophecy is given them, and they speak with the tongues of men and of angels, but it is all as sounding brass and a tinkling symbol, because they have not that love which is the bond of perfectness. Are such true christians? The word of Truth shall answer: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils? and in thy name have done many wonderful works? and then will I profess unto them: depart from me, ye that work iniquity."

The true christian is yet unfound. We have had the non-professor, the careless professor, and pharisaical-professor, and all have been condemned by God's Word. We have had the observance of the ordinances of God's house, the law scrupulously kept, and, if these are not, what are the elements constituting the true christian? We answer: These are the elements employed to build up the organism of the spiritual man. We cannot conceive of a Christian without these. But these employed as in the case of the Pharisees become mere whitened sepulchers; glistening and bright, but false; beautiful without, but filthy and unclean within—nothing but death reigning there. In the case of the true christian, you see a greater harmony of all the parts, a sacred modesty, a blending of all beauties in one, deeply seated and pervading the whole image; neither does its beauty fade, as in the former, by being exposed to the storm and sunshine, but becomes more beautiful. There is in this image a life force, a vitality, seated within, which selects the elements, and combines them in perfect harmony, requiring the storm and sunshine for greater development. This vitality within is the love of Christ deep seated and rooted in the soul, and manifest in the entire christian man. All those elements which constituting those images are collected by the spiritual vital force, and assimilated to the organism of the man in Christ. Let the love of Christ possess the heart, and every christian duty will find a place in the spiritual man.—The preaching of the Word will receive due attention, so the lecture room, prayermeeting family altar, and the closet, for none of God's children are born dumb. The true christian's heart's desire and prayer to God is that the world may be saved, Jesus reign king of nations, and God be glorified. And, drinking in with full fruition the spirit of his Master, he gets close to the cross in deep sympathy of soul with Jesus, and his whole life is hid with Christ in God. Some one has said, "Heaven is only three steps from every person—a step out of self—a step into Christ—a step into glory"; but the true christian is only one step from heaven: he has already stepped into Christ, and with one more step he will enter glory, with the palm of victory in his hand, a crown of glory on his head, and walk the streets of new Jerusalem, singing and praising God.

H. C. HATHCOX.

For the American Lutheran Observer. J. A. B. and Chilianism.

The purpose and aim of your correspondent has been somewhat accomplished, as you will see by the lame apology of this week's Observer. The laws of an association violated for two years in a half dozen instances of prolonged series. A column of editorial, penned by the amiable mind in amelioration, is a change of flank. Then comes Dr. Brown's letter, and the comments that cause us to think that the Observer editors have complied with our recommendation and read that portion of scripture we suggested. Now, while the church has protested against the paper balls intended to place the Dr. of Gettysburg, if not in a false, yet in an awkward position, we must congratulate the church and association upon the blessings that will accrue to ministers and laymen from this reconsideration and "reconstruction." Permit us to rejoice over the many determination, as expressed in Dr. Brown's letter, of giving in some way and through some other agent his articles. Sirs, let the church have the truth in short-essays and she will then comprehend the momentous questions at issue. Having secured through the agency of the AMERICAN LUTHERAN his compromise and reconsideration, and being willing to receive the motto adopted by the Observer, that "To err is human: to be forgiven is Divine," we are satisfied and hope under God for the happiest results in informing all the lovers of Luther, and all the disciples of our Lord and Master, Jesus Christ, in the doctrines of the saints.

Ever,

VERA.

For the American Lutheran.

"Secret Societies."

Religious journals must publish sentiments which they cannot endorse. And this is it should be. Editors, like other men are fallible, and their sanction is no security against error or evil. Accordingly, the public good requires that writers shall be allowed to speak for themselves and bear their own responsibilities, subject only to such restrictions as the character and interests of a paper may demand.

The AMERICAN LUTHERAN, it is understood, holds this position. Hence, as in the last issue, "R. W." respecting the "Gen. Council vs. Secret Societies," is supposed to speak for himself alone, the same liberty is desired by another friend of the Lutheran to "file exceptions."

1. Is it right or befitting that "R. W." or any body else, should assumptively challenge the confidence of the public in behalf of institutions which may not defend themselves by argument? If they may not give us argument, we do not want assumption. If they cannot vindicate themselves let them submit to accusation silently. It is no more legitimate to eulogize concealed virtues than to censure secret vices. If we may not blame we should not praise.

2. "R. W." holds up the ignorance and stupidity of those who place them—the Masons and Odd Fellows—on a par with the Church as objects of the supercilious "smile" of the initiated. That smile may perhaps be patiently borne by those who think that while their ignorance is bliss, "tis folly to be wise." But whether our author will receive much credit for consistency by ignoring the imputation of parity in one paragraph and constructively admitting it in another, may be questionable. Surely, there can only be a common defence so far as there is parity.—Hence, when "R. W." seeks at the same time to shield those venerable institutions and the church of Christ against the charge of corruption because of unworthy members, he admits by implication in a general sense what he before discarded in the same manner. If not on a par with the Church why apply to them the same principle?

But more than this. Will "R. W." say that "Infidels and Atheists" exist in these orders only as they exist in the Church? Will he say that those who are known to be "Infidels and Atheists" do not hold places of honor and trust in these societies? Will he say that "Infidels and Atheists," known to be such, have not been admitted to membership and emoluments in those venerable institutions?

But more still. He tells us "men enter these societies, not to learn religion, but to improve their morals and social relations." Well then; will he pretend that licentiousness, intemperance, profanity, dishonesty and kindred vices, exist in these societies' only as they exist in the Church? Are none admitted to membership who are known to be immoral? Are any deprived of membership because of their immoralities? If the improvement of morals is the object, these questions must be pertinent. And if "R. W." will tell us that these points may not be met by argument, we modestly suggest that they better not be covered by assumption.

3. Does the charge of ignorance and stupidity respecting the character and doings of these venerable institutions come with good grace when it is well known that what they have spoken in the ear in the closet has again and again been proclaimed from the "house-top"? As good men have left them as are new in them; and "R. W." to the contrary it may be confidently asserted that some such who "entered them" have left them and given other than a good report of them. Has "R. W." read Prof. Finney's articles on Masonry in the Independent? Does he not know that the General Council is not the only ecclesiastical body which has taken strong ground against these organizations?

But enough for the present. Not one word of this article is intended to express or imply opposition to secret societies on the one hand, or sympathy with the positions taken by the G. C. on the other side. It is only to much of the matter and manner of "R. W.'s" article that exceptions here are filed. If the subject is not one for argument, why introduce it. If it is, why not say so, and discuss it on fair principles?

REMARK BY THE EDITOR.—The writer of the above has correctly stated that we do not hold ourselves responsible for every sentiment expressed by our correspondents. As to the Free Masons and Odd Fellows we frankly confess that we know very little about them, having never belonged to either of those societies. We have indeed heard it stated that their object is morality and charity, but whether these virtues as a general rule are really promoted by them we are unable to testify.—We know, however, many pious men, both laymen and ministers who have belonged to these societies for years, and who do not feel constrained by their consciences to forsake them. We would further add, that we do not wish to have a controversy in our paper on the subject of secret societies, and we hope what has been said on this subject by our correspondents will suffice.

For the American Lutheran. Installation at Mechanicsburg.

Last Sabbath, Jan. 24th, was a day of more than ordinary interest and solemnity to the good people composing the Lutheran congregation at Mechanicsburg, Pa. In the providence of God a change of pastors had recently taken place, and that day had been set apart as the time for the installation of the new incumbent, Rev. T. C. Pritchard recently of Pottsville. The ceremony was conducted by Rev. Dr. Brown of the Theological Seminary at Gettysburg.

Previous to this solemn introduction into the sacred and responsible duties of his office, the Pastor elect was addressed by the writer and the people ably and earnestly "charged" by Rev. Dr. Brown.

Deeply solemn and impressive as this service was, it was not a little enhanced by the fact that the morning hour had been set apart for the celebration of the Holy Supper, the brethren already mentioned, together with the Pastor, assisted by Rev. Stæver of the Lutheran, and Rev. Dr. Daugherty of the A. E. Church, in the distribution of the emblems of the broken body and shed blood of the Redeemer of men.

Very apropos too, to this feast of fat things in the tabernacle of the Lord, was the feast of temporal things the good people had spread out on the uncomplaining tables of the Parsonage the previous Tuesday evening. Things to eat, things to wear, and things to admire were there without stint. And whilst they no doubt gladdened the hearts of the Dominie and his good wife on the one hand, they seemed to intimate to the Dr. on the other that he need not, in his charge to the people pursue the well-worn track of reminding them of their duty to provide for the temporal welfare of their pastor!

The prospects of both pastor and people seem brighter indeed and we earnestly pray that our most sanguine hopes may be more than realized.

H. C. S.

Soldiers' Orphans' School in Pittsburgh.

MISSRS. EDITORS: The allusion in the Governor's message to the Soldiers' Orphans' Schools, reminds me of a neglected duty.—The day before Thanksgiving I had the pleasure of calling, with Col. McFarland, the State Superintendent of these schools, at the Pittsburgh school, and intended long since to send you a line on the subject. I had formed the acquaintance of Colonel McFarland a year ago in connection with a report of gross irregularity in one of these schools. Since that time I have seen him a number of times, and had several communications with him on the subject of these schools. It was, therefore with no little interest that I accepted his invitation to visit the Pittsburgh Soldiers' Orphan Home. It is situated on the hill overlooking the first dam on the Monongahela river, and no more healthful or beautiful location is to be found in the city. I will not occupy your space to go into details, as I should have done if I had written on the spur of the moment. The impressions left on my mind will never be erased. No man who took any interest in the late terrible struggle, or who has

any sympathy with the brave men who so fearfully perilled their all for their country, could see the condition of the children in that school, as I saw them, without a feeling of gratitude to God, and to those who got up and have taken care of this school. There was no parade, no show of fine dress, no finery in any way; but the idea of the children being comfortable and having a real home, was every where present. The intercourse of the children with the teachers was just such as I would have it—frank, simple-hearted and affectionate. One family of six children, five of whom were girls and a little prattling boy of five years, all of whom would have gone to destruction, but for this noble State charity, attracted my attention especially. I regard it as a simple duty to say that I think Colonel McFarland is the right man, in the right place.

Our noble old State was the first to take up this matter in earnest. She has done few things more creditably. But I will not encumber. I cannot close, however, without saying that the prosperity of the school is in a great degree due, in my judgement, to the watchful, daily care, and affectionate superintendence of James P. Barr, Esq., of the Post. My impression is that he goes once or twice every day to see how they get on. The children seemed to enjoy his coming as a loved friend.

One thing pressed upon my mind at the time and since. What is to be done with the girls, especially, as they arrive at the age of sixteen, when by the law they are to take care of themselves? They have no home, absolutely none, and these bright boys, what of them? If they go to trades, where are they to board? Who will pay such little fellows enough to clothe them and pay their board? If any one will, who will take them at a moderate price? Ought there not to be a boarding-house connected with this school, or in its neighborhood, where they could easily call on their old friends and keep up the home feeling. As a Christian community, ought not this to be thought of sincerely. J. S. T. January 11, 1899. Pittsburg Gaz.

A young wife reconverted with her husband, a dissipated spendthrift, on his own account. "My love," said he, "I'm only like the prodigal son, I shall reform by and by." "And I will be like the prodigal son too," she replied, "for I will arise and go to my father;" and accordingly, she went.

Revival Intelligence.

STONE CHURCH, PA.—Rev. J. I. Burrell writes: I have just closed the most successful meeting ever held here. Upwards of fifty souls were hopefully converted. The meeting continued for ten weeks. I had no help, and did all the preaching myself.

LUTHERBURG, PHILA.—We learn that there is a blessed revival in progress in this church. Rev. N. M. Price writes: My meetings have just commenced to be blessed of God. I preached last evening and nine persons, ranging from the age of 25 to 40 stood up for prayers. From a printed card we observe that the following ministers were expected to preach in the Lutheran church during the successive evenings of the week: Revs. T. C. Trotter, Dan'l March, D. D. B. Allen, D. D. Moseley H. Williams E. W. Hutter, D. D.

PERRYVILLE, PA.—Rev. H. C. Shinde writes: I have just closed a four weeks meeting. Fifteen converts.

BOONSBURG, PA.—We understand that quite an interesting work of grace is in progress in the Lutheran church at Boonsburg, of which Rev. B. F. Altemus is pastor. Of the results of the work we have not yet heard.

CARLISLE, PA.—We understand that there is quite an extensive revival in progress in the English Lutheran church in Carlisle, under the pastoral care of Rev. Dr. Josef Swartz.

A THEOLOGICAL SEMINARY DISCONTINUED.—The Lutheran Seminary at Danville, N. Y., which was established about two years ago by the German Ev. Luth. Synod of N. Y. and other States, has been closed on account of the failure to meet the last payment and on the 4th of Jan. reverted back to the original owner of the ground and building, and has since been sold for other purposes.—Prof. Seyfarth, at one time so much distinguished as an astronomer, chronologist, and Egyptologist, wishes to have it known that he has withdrawn from the above named synod.

THE E. JUNIATA CONFERENCE will meet in Newport, Perry county, Pa., on Tuesday Feb. 23rd 1899.

Question for discussion: 1st. Can an individual be a christian land be saved outside the visible church?

2nd. What is the relation of baptized children to the church, and what is the duty of the church to such children?

Essayists: Rev. J. B. Baltzly and Rev. H. C. Shindel.

Belleville, Jan. 28th '99.

MARRIED.

Nov. 26th 1898, by Rev. G. M. Rhodes, Mr. Henry D. Yorks, of Cooper township, Pa., to Miss Mary C. Sandel, of Valley township, Pa.

Dec. 29th 1898, by the same, Mr. Peter E. Rantz, of Montgomery Station, Pa., to Miss Henrietta Appelman, of Danville, Pa.

Jan. 5th 1899, by the same, Mr. Levi Moser of Derry township, Pa., to Miss Lydia I. Winterstein of Valley township, Pa.

Jan. 7th 1899, by the same, Mr. Adam Gratz, to Miss Cora E. Hunt, both of Danville, Pa.

Jan. 28th 1898, at the residence of the bride's parents by Rev. D. Beckner, Mr. John C. Hille, of Columbia Co., to Miss Kate Vought of Montour Co. Pa.

Public Sale.

Mr. JAMES CROUSE offers his dwelling house, situated on Main Street, next door to the Post-Office, in the centre of the town, for sale. It is a very good two-story frame dwelling house, with a large stable, a cistern and well of water, on the premises. It has a good garden with fruit trees, and grape vines. On the same lot is also erected an office, now used as the Post Office, which would make it a very convenient stand for a doctor or a lawyer.

On the same day there will be sold a lot of ground on Water street, immediately in the rear of the dwelling house. This lot is planted with fruit-bearing apple trees. Also an Island about a mile above town called Barren Tarron, containing ten acres more or less, five acres of which are now sown in wheat. All this property will be sold at public sale on Saturday morning at 10 o'clock, February 13th 1869.

JAMES CROUSE.

WE JUDGE FROM THE IMMENSE SALES THAT MRS. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OR DRESSING (one bottle) is preferred by every one. Every Druggist sells it. Price one Dollar.

For all those distressing and afflicting maladies which originate in Scrofula, or an enfeebled or vitiated state of the blood, nothing can equal the tonic and purifying effect of Dr. Anders' Iodine Water, a pure solvent of Iodine dissolved in pure water without a solvent.

What Will You Say Then?

While Hopu, a young Sandwich Islander, was in America, he spent an evening in a company where an infidel lawyer tried to puzzle him with difficult questions. At length the native said: "I am a poor heathen boy—it is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say yes. What will you say, sir?"

When he had stopped, all present were silent. At length the lawyer said that as the evening was far gone, they had better conclude it with prayer, and proposed that the native youth should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. "All present wept too; and when they separated, these words, 'What will you say, sir?' followed the lawyer home, and did not leave him till he was brought to the Saviour." Christian Advocate.

SAID "NO" EASY.—How is it you never go with bad boys, or get into bad scrapes? asked one little fellow of his playmate.

"Oh," said the other, "that's 'cause I don't say no easy."

We thank that boy for his secret. It is worth a great deal more than a bag of money. We have no doubt saying 'no' easy has ruined many a child, and man and woman too—saying 'no' as if you did not quite mean it.

When a bad boy or girl tries to coax you to do bad things, say 'no' as if you meant 'no' and nothing but 'no'.

When sin whispers an excuse for doing wrong, say 'no,' and no mistake. When Satan asks you to serve him, and makes as great promises as he did to the Lord Jesus in the wilderness, do not say 'no,' but answer him as Jesus did—'Get thee behind me Satan.' That is a 'no' he can understand.

GERMAN PROVERBS.

One has only to die to be praised. Little and often make a heap in time. Handsome apples are sometimes sour. It is easier to blame than to do better. God's mill goes slowly but it grinds well. Take the world as it is, not as it ought to be.

Our neighbor's children are always the worst.

Forgive thyself nothing and others much. The sun-dial only counts the bright hours. He who blackens others does not whiten himself.

The end of wrath is the beginning of repentance.

To change and to do better are two different things.

Revenge converts a little right into a great wrong.

POSTAL LAW.—Publishers usually keep themselves posted in the laws of the Post Office, but their correspondents are not so familiar with them. We annex an extract that all should read and bear in mind: "Publishers may enclose in their publications sent to regular subscribers, the bills for subscription thereto without any additional charge for postage, and may write or print upon their publications or upon the wrappers thereof, the name and address of the subscribers thereto and the date when the subscription shall expire, but any other enclosure or addition in writing or in print, shall subject the same to letter postage, which shall be collected before delivery thereof."

Beautiful Little Allegory.

A humming bird met a butterfly, and being pleased with the beauty of its person, and the glory of its wings, made an offer of perpetual friendship. "I cannot think of it," was the reply, "as you once spurned me, and called me a 'drawing dolt.'"

"Impossible!" exclaimed the humming bird, "I always entertained the highest respect for such beautiful creatures as you."

"Perhaps you do now," said the other, "but when you insulted me, I was a caterpillar."

"So let me give you a piece of advice; never insult the humble as they may some day become your superiors."

THE PULPIT WINDOW.—Rev. Zebdiel Adams at one time exchanged with a neighboring minister—a mild inoffensive man—who knowing the peculiar bluntness of his character, said to him:—"You will find some panes of glass broken in the pulpit window, and possibly you may suffer with the cold. The cushion, too, is in a very bad condition; but I beg you not to say anything to my people on the subject; they are," &c. "Oh, no, oh, no!" says Mr. Adams. But ere he left home he filled a large bag with rags, and took it with him. When he had been in the pulpit a short time, feeling somewhat incumbered by the too free circulation of the air, he deliberately took from the bag a handful of the rags and stuffed them in the window. Towards the close of his discourse, which was more or less upon the duties of a people toward their clergyman, he became very animated, and purposely brought down both fists upon the pulpit cushion with tremendous force. The feathers flew in all directions, and the cushion was pretty much used up. He instantly checked the current of his thought, and simply exclaiming, "Why how these feathers fly!" proceeded. He had fulfilled his promise of not addressing the society upon the subject, but had taught them a lesson not to be misunderstood. On the next Sabbath the window and cushion were found in excellent repair.

Special Notices.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which will find a sure cure for CONSUMPTION, ASTHMA, BRONCHITIS, &c. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable, as he hopes every sufferer will try his remedy, as 'till he has tried nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON,

43, 45, Williamsburg, Kings County, New York.

DYSPEPSIA.

There is no disease which experience has so amply proved to be remediable by the PERUVIAN SYRUP, (a protected solution of the Protoxide of Iron), as Dyspepsia. The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of some of our first citizens proves.

FROM THE VENERABLE ARCHDEACON SCOTT, D. D.

DUNHAM, Canada East.

"I am an inveterate Dyspeptic of more than 25 years standing."

"I have been so wonderfully benefited in the three short weeks that I have used the Peruvian Syrup, that I can scarcely persuade myself of the reality. People who have known me as a healthy man, and who have known me as a man who can be recommended to others that has done so much for me."

ANOTHER CLERGYMAN WRITES AS FOLLOWS:

"My voyage to Europe is indefinitely postponed. I have discovered the 'Fountain of Health' on this side of the Atlantic. Three bottles of Peruvian Syrup have rescued me from the fangs of the fiend Dyspepsia."

A pamphlet of 32 pages, containing a history of this remarkable remedy, with a treatise on "Iron as a medicine," will be sent free to any address. The genuine has "PERUVIAN SYRUP" blown in the glass.

J. P. DINSMORE, Proprietor,

36 Dey St., New York.

Sold by all Druggists.

SCROFULA—CONSUMPTION.

Dr. LUGOL, of Paris, one of the most eminent Chemists of Europe said:

"The most astounding results may be anticipated when Iodine can be dissolved in pure water."

Dr. H. AZERER, after fifteen years of scientific research and experiment, has succeeded in dissolving one and a quarter grains of Iodine in each fluid ounce of water, and the most astounding results have followed its use, particularly in Scrofula and kindred diseases. Climate of recovery, and Dr. H. Azerer's Iodine Water is for sale by J. P. DINSMORE, 36 Dey Street, New York, and all druggists.

Philadelphia, April 12th, 1866.

JUDON SCHEETZ.—Dear Sir: It gives me pleasure to bear testimony to the efficacy of "Scheetz's Celebrated Bitter Cordial." My daughter, who has been afflicted for the last two years with Indigestion and Dyspepsia, for which she had the services of medical skill, and also tried various remedies without avail, was at last induced to try your "Celebrated Bitter Cordial," and I am happy to say her health is now entirely restored by its use. I would therefore recommend it to others suffering from the same cause, as I believe it to be an invaluable remedy in such cases.

Very respectfully,

R. W. EASTLAKE, 2006 Greet st.

Read SCHEETZ'S standing advertisement in another column.

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 PETTENGILL, BATES & CO. Publishers, 37 Park Row New York.

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 he first appeared. He is the only physician who has used it in his own person, and who has any knowledge of its virtues; and he can prescribe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but utter despair and entire extinction of all hope of recovery, together with a want of confidence in all other remedies, 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 \$3.50 a half dozen, sent by express. Send for circular or call on Dr. E. BOSTON JACOBSON, No. 260 North Tenth Street, Philadelphia. For Sale by Robt. L. BOWEN, Selinsgrove, Pa., and all Druggists. may 25 1868 ly.

New Advertisements.

S. M. PETTENGILL & CO., 87 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.

HUMAN BLOOD!

ITS MYSTERIES.

It must be admitted by every rational mind that the man who contributes the most toward procuring the happiness and welfare of the human race must of necessity be the most highly esteemed by his fellow men; and acting upon this principle it appears that Prof. R. L. Hamilton, of New York, has, by patient investigation and vast experience, solved the uncertain question in relation to the vexed and important subject of Liver complaint and other chronic diseases.

It will be remembered by the readers of this paper that, a few days ago, Dr. Hamilton's Theory of Liver, Lung, and other diseases, was published in many other works, and in this fact, which all diseased persons are interested, many wonderful cures were published from all parts of the country. Of a startling and interesting character are given below, which seem to us as we advise those who are suffering from the diseases he makes a specialty of, to write their full symptoms and get Professor Hamilton's opinion and advice at once.

STRONGLY CORROBORATED!

New York City, Jan. 20, 1869.

TO THE AFFLICTED EVERYWHERE.

During my labors in publishing and editing a newspaper for many years in this city and also in the performance of my duties as a clergyman in this and other cities, I have become thoroughly and intimately acquainted with R. Leonidas Hamilton, M. D., the justly celebrated Liver, Lung, and Blood Physician, of this city, who is located at No. 546 Broadway. The doctor was for many years a regular practicing physician and also for some years a professor in one of our best medical schools, and during such extensive experience, he fully realized the inadequacy of the treatment made in all chronic diseases, more especially of that class of troubles arising from deranged functions of the Liver and digestive organs. He at once set himself about the study of this class of diseases, determined to make them a specialty.—Laying the vegetable world under tribute, he has made discoveries of the most valuable medicinal plants, and has discovered the most powerful and reliable remedies in the annals of medicine. Liver, Blood, Lung, and Nervous diseases, are now virtually under his full control and yield to the magic, subtle, and powerful remedies he has myself seen numbers of those who have been saved from the hand of death by his power, when the unfortunate sufferers seemed doomed to an early grave, and in every part of our land may find in addition to what I can vouch for personally, I have ample evidence from the highest character, who have also been saved by his treatment, and who speak in the highest praise and gratitude of Dr. Hamilton as a physician and a gentleman of honor and integrity. It is but simply stating the truth when I say that I have known in every part of our land, where his works are known and the fruits of his skill have been witnessed, he is highly esteemed by the people as the most eminent and remarkable physician in the treatment of chronic diseases of the age. As a result of a long personal and familiar acquaintance with Prof. Hamilton and his unparalleled success as a professional man of the highest order, I frankly express the hope that diseased humanity in every part of our land may avail themselves of his most remarkable skill, and thus share the noble blessings so kindly and freely bestowed upon all. Most respectfully,

Rev. W. B. JACOBS,

No. 41 Park Row, Room No. 4.

THE WORK GOES BRAVELY ON!

ANOTHER CLERGYMAN CURED!

The eminent divine, Rev. J. W. Hinkley, of Athens, Maine, writes:

"My health has far improved from the effects of your treatment that I am able to resume my pastoral duties. Had I not for your medicine, I should not have been living now. To you, with God's blessing, do I owe my worldly existence. I am a living exponent of the worth of your matchless remedy. I have been cured of a disease which my religious duty to recommend all suffering with the diseases of the Liver or Lungs to speedily apply to you. May God's blessing attend your worthy efforts for the relief of diseased and suffering humanity."

CONCLUSION.

It would seem to us that, after carefully looking over the evidence given above, all reasonable persons must be led to the conclusion that there can be no good reason for doubting the fact that Dr. Hamilton's medicine is a remedy of the most successful character in the treatment of Chronic Diseases. It is useless to cry "humbug," for the above parties have volunteered to give their evidence of the efficacy of the suffering, and for no other purpose. All of these testimonials are genuine—are guaranteed to be so, in fact—and it is easy to write to them, and get from their own pens the facts. Any of them will answer all inquiries of this character, either in person or by letter.

NOTICE!

Prof. Hamilton has now in press and nearly ready a pamphlet containing a biographical sketch of his remarkable life, with a fine lithograph picture of him. This book also contains a complete history of Prof. H.'s wonderful cures—his theory of diseases, and the only natural, safe and positive treatment for all chronic diseases—a valuable work for everybody.

Have no hesitancy in writing to the Doctor, and state to him your case in full, and he will deal honestly and promptly with you. All letters to him must be addressed thus:

R. LEONIDAS HAMILTON, M. D.,

Care of Post-office Box 4562, New York.

The number of the Post office Box must be put on each letter to insure safety.

Wm. Knabe & Co.

Manufacturers of

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PIANO FORTES.

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No. 350 West Baltimore St., near Eutaw,

BALTIMORE.

These instruments have been before the Public for nearly thirty years, and upon their excellence all attained an unbroken record of prominence, which pronounces them unequalled.

TO BE

combines great power, sweetness and fine singing quality, as well as great purity of tone, and is well adapted to the entire scale. Their

TOUCH

is plain and elastic, and entirely free from the stiffness found in many others. In

WORKMANSHIP

they are unequalled, using none but the very best seasoned material, the large capital employed in building instruments of this kind, and the

Grand Pianos & Square Grands,

Patented April 1, 1866,

which bring the Piano nearer perfection than has yet been attained.

Every Piano fully warranted for Five Years.

Sole Wholesale Agency for CARHART & NEEDHAM'S Celebrated Pianos, Grand and Square Instruments.

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DISINFECTING SOAP,

For washing Horses, Cattle, Pigs, Dogs and other domestic animals. Frees them from insects. Improves the hair, cures mange, and is invaluable for healing sores of all kinds.

For Sale by

SHINDLER & WAGENSELLER,

Aug. 27 1868.

HEARTH & HOME.

AN ILLUSTRATED WEEKLY OF SIXTEEN HANDSOME PAGES, FOR THE FARM, GARDEN, AND FIRESIDE.

EDITED BY

DONALD G. MITCHELL,

AND

HARRIET BEECHER STOWE,

assisted by a corps of able editors and contributors in all departments.

HEARTH and HOME has now reached its 5th number, and meets with universal favor from all classes of persons in town and country.

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GRACE GREENWOOD, MRS. MARY E. DODGE, contribute regularly and the best writers in the country will constantly enrich this department.

THE BOYS AND GIRLS

will be specially provided for, and find their own pages warmly lighted with fun in pictures and run in stories, so tempered with good teaching that we hope to make them wiser and better while we make them merrier.

TO ALL WHO LIVE IN THE COUNTRY,

we hope to bring Entertainment, Sound Teaching and Valuable Suggestions.

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We will send HEARTH and HOME one year, to any settled Clergyman (he stating with his remittance the church over which he is settled) for \$2.50. All remittances at risk of sender.

A specimen copy sent free.

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AGENTS WANTED.—For the only steel engraving of Gen. Grant and his family published at \$1.00 per copy. Engraved by Sartain. Size 15 by 19, 25¢. 100 per cent. to agents. Address GOODSPEED & CO., Chicago, or No. 37 Park Row, N. Y.

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 OFTEN 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 BY SINGERS AND PUBLIC SPEAKERS.

will find Troches useful in clearing the voice when laboring with hoarseness or other throat troubles.

They are used by the throat for the purpose of destroying the appetite for Tobacco, and can assure those who are suffering from this habit that Brown's Troches will certainly destroy the appetite for Tobacco quickly and permanently, and without any bad effect upon the health, and without creating an appetite either for the Preparation or any substitute.

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Beware of Counterfeits and all articles purporting to be like this, of the same name or otherwise. The great popularity of Brown's Preparation has induced unprincipled persons to attempt passing upon the public counterfeit and inferior articles. Purchasers will please order directly from the proprietor, or his duly authorized agents.

The price of Brown's Preparation is \$2.00 per box, or three boxes for \$5.00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

Now to send money by mail, the amount in a letter, send carefully, register the letter and take a receipt for it of your Postmaster.—Money sent by mail as above directed at my risk.

Address C. B. COITON, Proprietor,

101 Broadway, New York.

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The following are a few selected from the multitude of recommendations in our possession.

We, the undersigned, hereto certify that we have used Brown's Preparation for the purpose of destroying the appetite for Tobacco, and can assure those who are suffering from this habit that Brown's Preparation will certainly destroy the appetite for Tobacco quickly and permanently, and without any bad effect upon the health, and without creating an appetite either for the Preparation or any substitute.

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The price of Brown's Preparation is \$2.00 per box, or three boxes for \$5.00, sent by mail to any part of the country, securely sealed from observation, with postage paid on receipt of price.

Now to send money by mail, the amount in a letter, send carefully, register the letter and take a receipt for it of your Postmaster.—Money sent by mail as above directed at my risk.

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<

Children's Department.

The Ten-But Grumblers.

Bishop McTear, in travelling through Texas, was strongly impressed with the general discontent which the people manifested. He writes to this effect:

"The discontent of man of the inhabitants is profound, and would be strongly against the country, if one did not consider the underlying cause. With certain persons, in the absence of some one good, nothing is good."

One pine for an apple orchard; his wife can't have any preserves as he used to. Another can not forget the convenience of lightwood knots and spring water, and longs for a Carolina sandbank, where he can make five or six bushels of nubbins corn per acre. Some have more considerable objections. Here is the substance of a conversation with a well-to-do person:

"This is a great country you live in," said I. "Yes; but it's so far to town, or anywhere, was the reply."

"You have fine roads; I never saw their equal."

"Yes; but its terrible traveling when it rains."

"I never saw better beef than yours."

"Yes; but people don't want to eat nothing but beef."

"Such a delightful climate—your health is good."

"Yes; but the Northerners are awful on the constitution."

"Your land is rich; and it produces so abundantly."

"Yes; but the grasshoppers have eat up my greens patch."

"Your hogs will fatten on the grasshoppers."

"Yes; but it worries 'em to death to catch the things."

"Your chickens are lively, they can catch 'em."

"Yes; but it makes their meat taste, so they say."

"By this time there was a twinkle of humor in the turn things had taken, and I took my leave."

"Good-by, my incommensurable friend—may you come to a more cheerful mind—good-by, till we meet again."

"Yes; but we may never meet again in this world."

Texas is not the only State which includes in her population grumblers of this sort. They are found in all classes of society North and South, and conspire by their piteous manderings as much against the peace and happiness of others as the outlaws and braves who hold the orderly and well-to-do their natural prey.—Phren. Jour.

Gambling.

"Give me a cent and you may pitch one of these rings, and if it catches over a nail, I'll give you six cents."

That seemed fair enough, so the boy handed him a cent, and took a ring. He stepped back to a stake, tossed his ring, and it caught on one of the nails.

"Will you take six rings to pitch again, or six cents?"

"Six cents," was the answer, and two three-cent pieces were put in his hand. He stepped off well satisfied with what he had done, and probably not having an idea that he had done wrong. A gentleman standing near had watched him, and now, before he had time to look about and rejoin his companions, laid his hand on his shoulder.

"My lad, this is your first lesson in gambling."

"Gambling, sir?"

"You staked your penny and won six, did you not?"

"Yes, I did."

"You did not earn them, and they were not given you; you won them just as gamblers win money. You have taken the first step in the path; that man has gone through it, and you can see the end. Now, I advise you to go and give him six cents back, and ask him for your penny, and then stand square with the world, an honest boy again."

He had hung his head down, but raised it quickly, and his bright, open look, as he said, "I'll do it," will not soon be forgotten. He ran back and soon emerged from the ring, looking happier than ever. He touched his cap and bowed pleasantly as he ran away to join his comrades. That was an honest boy.

THE DOCTRINE OF TRANSMISSION.—A Canadian boy, in the quiet town of St. Catharines, had been punished by his father with solitary confinement for lying. He showed on his release that he had been employing his time in theological reflections instead of using it for self-mortification. He asked his father: "Pa, did you tell lies when you were little?"

The father, perhaps conscience smitten, endeavored to evade the question. But the child persisted.

"Did you tell lies when you were little?"

"Well, no," said the father; "but why do you ask?"

"Did ma tell lies when she was little?"

"I don't know, my son; you must ask her."

"Well," retorted the young hopeful, "one of you must have told lies, or you could not have had a boy that would do it."

The following curious notice has been stuck up at the Pavilion Henry IV., at St. Germain: "Notice—the persons here undermentioned are not allowed to enter: 1. Men in working clothes. 2. Women without bonnets. 3. Servants without their masters or mistresses. 4. Children without their parents. 5. Wives without their husbands. 6. Dogs without their muzzles."

"Papa, I think you told a fib in the pulpit to-day," said a little son of a clergyman.

"Why, my boy, what do you mean?" asked the father. "You said," continued the child, "One more word and I am done." Then on went on and said a great many words, as he people expected you'd leave off, 'cause you promised them; but you didn't and kept on preaching a long while after the time was up."

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COUGHS AND COLDS.

however distressing, are broken up in an incredibly short time, by causing a specific influence on the lungs, so that the matter and phlegm are easily expectorated.

Allen's Lung Balsam contains no opium in any form. It is perfectly harmless for the most delicate child. It is everywhere in good demand and gives good satisfaction. Jan. 14, 44.

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Don't fail to keep it in the house ready for use.

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The immense success attending our past business has induced us to make great preparations for the fall and winter trade.

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