

# The American Lutheran.

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NO. X

## Communications.

For the American Lutheran.

**The History of the Augsburg Confession, by Rev. J. H. W. Stuckenberg.**

We have read this new Book, and are pleased with it. No man in America, in or out of the Lutheran Church, is perhaps in all respects as well qualified to write the history of the Augsburg Confession as the Author of this work. He brings to the work every requisite that could be desired. A German by birth, and an American by education, a Lutheran, a scholar and a fearless advocate of the truth, he was just the man for the task. It is known to many of our readers that Mr. Stuckenberg was well educated in one of our best American Institutions, and after he was admitted to the ministry, he visited Germany and spent a number of years at the best University in that land of profound scholars. And when he went there he possessed advantages that few men who have gone to Germany have ever had. He was a good classical scholar, a good, sound Theologian, and spoke and wrote the German language as well as if he had never left Germany; and the English as well as if he had never been there. These were great advantages. He had to spend no time in studying languages, so he could at once study things. He is also a gentleman of good sound judgment, and a large share of good common sense. And his devotion to the Lutheran church, no one who knows him will call in question.

His book is well arranged, well digested and well written. The spirit of the whole work is admirable. He gives a full and impartial account of the begetting of this famous Document, its reading before the Diet, its publication, its alterations and its annals. All in good taste, and in a scholarly manner.

Mr. Stuckenberg had already made his mark as a Theological writer in his forcible and pungent 95 Theses, in which he gives the clearest exhibition of the principles of Protestant Lutheranism, that has ever appeared in this country. To those who have read that lucid-biblical production, the "History of the Augsburg Confession," needs no further recommendation. Every student of theology ought to have this work, whether in or out of the Lutheran Church, for it incidentally discusses some of the most important points of Theology, and does it in a most masterly manner. For the benefit of those who may wish to know the scope and design of the work, we will furnish a bird's-eye view of its contents. We have:

1. A short, pointed, modest, and sensible Preface giving the Genesis of the work, that is, the manner, time, and place of its getting up.

2. The list of Authorities used in the work. The chief of which was the "Corpus Reformatorum." We were not a little surprised, however, to find no reference in this list to the "Journal of George Spalatin at the Diet of Augsburg" found in Luther's works. But we presume his valuable notes are included in the "Corpus Reformatorum." For it is well known that George Spalatin, who belonged to the Court of the Elector of Saxony, was at the Diet all the time, and not only heard and saw everything that was said and done there by both parties, but carefully noted down all important (and sometimes unimportant too) facts.

George G. Weber, too, in his Critical History of the Augsburg Confession, has no doubt drawn largely from Spalatin.

11. We have a long and able Introduction. This is a Theological programme of great force. Dr. D'Aubigne has said, that, "The Reformation lay hid as a germ in the revived heart of Luther." This idea Mr. Stuckenberg has wrought out beautifully in his prolegomena. He also gives a rapid sketch of Luther's life in connexion with the principal events in the Reformation, and thus prepares the reader fully to understand and appreciate the doings of the Reformers at Augsburg and Luther at Coburg during the session of the Diet.

We then come to chapter I. Preparation for the Diet at Augsburg.

The state of the country and the church, the object of the Diet. Luther was not permitted to go to Augsburg, for reasons given by Mr. Stuckenberg, he was left at Coburg, although he was consulted about the making of the Confession. This is a clear and lucid statement of the facts in the case, and will be read with interest.

Chap. II. The Genesis of the Augsburg Confession.

This is a learned and valuable chapter, and settles forever the Authorship of the Confession. Melancthon is the sole Author of the Confession. It appears that it was the original intention of the Elector of Saxony and the Reformers, that the Articles that had been agreed upon at Torgau in 1529, and mainly written by Luther, were to be presented to the Emperor as containing the views of the Protestants. And for this purpose Melancthon wrote a Preface to the Torgau Articles at Coburg; but when the Reformers, Melancthon, Agricola, Brentz and others came to Augsburg and saw the real state of affairs, they saw that something else was necessary. Luther was left at Coburg, for the following reasons, viz: 1st. Because he was under the Bans of Empire, and it would have been highly improper, and

even insulting to the Emperor to bring him to Augsburg. 2nd. It was thought by the wise and prudent Protestant Princes, that as Luther was a plain, blunt man, and withal a man of great impetuosity of temper, and having had his temper soured by the abuse he had received from the Papists, he might be too severe upon them. Hence he was commanded to remain at Coburg with the promise that he should be consulted in all matters appertaining to the Confession, which, however was not always done. For during the most exciting time, when the most important alterations were being made, he was not even written to for over three weeks. The question of the Authorship of the Confession is settled. There can be no further controversy on that point: Melancthon is its sole Author. The importance of this fact will appear in the sequel.

Chap. 3. The aim of the Confessors in preparing the Confession.

This is also an interesting chapter, containing much important information.

Chap. 4. Reading of the Confession.

With this we are more familiar than with some other matters connected with the Confession.

Chap. 5. State of affairs after reading of Confession. Also very interesting.

Chap. 6. The Papal Confutation. Full of exciting news.

Chapter 7. Efforts to come to an agreement. This chapter shows the smallness of the difference between the parties.

Chap. 8. Recess and close of the Diet.

Chap. 9. The doctrine of the Lord's Supper at Augsburg. This and the next Chap. (No. 10) contain the sharpest points in the whole Book. Here, we suppose the symbolical Lutherans will take issue with our Author and of course deny the positions he has taken, and condemn him as a Rationalist, a Sacramentarian and a Pseudo-Lutheran.

Well with his Lutheran antecedents he can bear all this, and with his hands fastened firmly in the old documents of the 16th century, he can bid, (to make a parody on Dr. Young) the theological world reel, nor feel its idle whirl. He has a sound footing, and the soundest Theologians in Europe and America will sustain the positions he has taken. He has proved beyond all cavil, that not only Luther, but even Melancthon, in 1530, had the views of the Papists on the Lord's Supper—that the 10th Article of the Confession met the entire approbation of the Papists—and that Dr. John Eck the mortal enemy of Lutheranism, is actually the Author of the most objectionable word in the 10th Article; that there was no authorized copy of the Confession published, that the first edition was published by stealth without any authority, and that Melancthon afterwards published copies at his pleasure, and that he had a perfect right to alter just as much as he pleased, that the unaltered Confession is a myth, a figment—a thing that never existed.

There never was such a thing until after the adoption of the "Form of Concord." Mr. Stuckenberg says on page 177, "The fact is, it was not published officially at all. Its publication was left to Melancthon—it was a private matter, and he alone was responsible—and he could therefore make what alterations he pleased—the alterations were just as official as the original work. The Augsburg Confession was not, according to our Author considered a standard of doctrine until after 1580, when it was incorporated into the "Book of Concord." We cannot but give a striking life picture of a certain class of men, drawn by Mr. Stuckenberg on page 248: "As long as the church is animated with the spirit of living piety and fervent zeal it will not spend its time and energies in merely anatomizing the system of christian doctrine. But when the living piety of a church begins to wane, and its ardor to cool, then men begin to dispute about words and forms, and systems, then they will make religion depend on distinctions merely scholastic, and not warranted by Scripture, then they will anathematize all who do not swear by the same creed—then, and then only will they be able to believe that God's living truth can be compressed into a dead system which is made the test of Orthodoxy, and christianity; then they will be able to persuade themselves that they and they only have the truth, that consequently they are Heaven's favorites, and have not only the right, but are in duty bound to condemn all those who differ from them in the least point." This is a true bill, and may be studied with profit by some of our Lutherans in this country. We might have much to say, but in so small an arena as a weekly paper, we must be short. This book should be in every Lutheran minister's library—he needs it in this age of controversy where so many writers only darken council by words. Every man in the church should have a clear and well defined apprehension of the Great Confession of his Church. We hope the brethren will send for it, and read it, and they will know more about the Augsburg Confession than they can find in any book yet published in the English language. They will find it a rich theological treat.

We cannot but also commend the Publication Society, in getting up such a fine specimen of bookmaking—it is elegantly got up.

We hope it will have a large and rapid circulation. We want all our Lutheran brethren to read it, and ponder its contents.

There are several interesting points in the Book which we may hereafter touch upon, but for the present let this suffice. R. W.

For the American Lutheran  
**General Council Church Book.**

Wonders are the order of the day. This age or epoch of the world's history in science and invention is not to be allowed to excel the progressive development of the so-called only Lutheran Church of this land. While we shall refrain from extending this missive by independent expressions of our own as a preliminary to what is to come, yet we are urged by our conception of christian duty to call the attention of the whole Church to a few articles in their "Chief Articles of Faith" with our emphatic protest and most solemn declaration, that as a creed of faith of either the original or present Lutheran Church, it is recklessly false.

The very first thing observed in article 7th is, "Nor is it necessary that human traditions, rites, or ceremonies, instituted by men, should be alike everywhere." This is a piece of sophistical compromise to one part of the "Eye to Eye" fraternity, to indicate a willingness on their part, to concede something hereafter. Now while the providence of God, through the human agencies of their own association, caused them to accede to each church the right proclaimed by the General Synod for years, and enjoyed by all her churches, and believed by all her ministers at the present, it becomes a logical demonstration that non-conformity is not the original or prime cause of the withdrawal from Fort Wayne, or the controlling influence that gave birth to the Gen. Council. We accept this as an omen of the greatness of the Gen. Synod, and the shallowness of the pretext for the creating of another body in this country.

Again—Baptism—"It is necessary to salvation." Now while we estimate this ordinance to be very essential, yet "necessary" presupposes that there can be no salvation without it. Then the parents circumcised so as to preclude the possibility of that rite being administered, have the comfortable assurance (excuse beloved, the seeming paradoxical idea) of the deceased babe of love, being without salvation's blessedness. Who of all the believers of God's word, pretending to be followers of Luther, will admit such a doctrine? We denounce it as disloyalty to the dead, and impiety to the living. But again, getting bolder as they approximate the Church of Rome, ever the antagonist of our faith, they in article Xth publish on the sacrament the following doctrine of transubstantiation, unless language falsify. Hear it and blush, ye sons of noble sires. "That the (true) body and blood of Christ are truly present, and are communicated to those that eat in the Lord's Supper." For fear it might be thought we exaggerate, let us give you their own deduction—Page 15—"This is the sum of doctrine among us, in which can be seen that there is nothing which is discrepant with the scriptures, or with the Church Catholic, or even with the Roman Church, so far as that church is known from her writers!!!"

This being the case they judge us harshly who insist that we shall be regarded as heretics." If this is not a step towards the Romish Church, and if this is not an indication, both from the spirit as well as word of the matter penned and published in the above quotations, then burn Noah Webster's books; give to the winds your theological and useless colleges and call mind a nonentity and reason a fool.

Mark, true, actual, not adulterated, or otherwise, either consubstantiation or transubstantiation. And then as if they would make this certain, if it could by any possibility be doubtful, they proclaim with a flourish, "not even the Roman Catholic" can object to us, and hence they "judge us harshly who insist that we shall be regarded as heretics." Who regarded Luther the great pioneer of the Reformation and Melancthon, the great champion of truth, and Luther's fast, true and tried companion in the days when men's soul were tried as a heretic and schismatic. Who? Why the very infallible, so-called, institution that these Gen. Council synopses thus appeal to for forbearance and fraternal smiles! The beast slain by Luther, and dissected by the skillful Philip Melancthon and his noble and heroic companions.

If this is the "true and effulgent eye to eye" doctrine, and it is representative of a purer Lutheranism; then indeed the General Synod is not Lutheran. Let the believer of every church of this land but read this book, and they will be compelled to reject the doctrine as heresy, and the babyish appeal for mercy from the Roman church as unbecoming the followers of him who dared their malice, burned their decretals and with hammer in hand and God's word in head and heart defied their bulls of excommunication, and challenged their talent to the contest. God help us to do likewise! Trim your lamps, brethren. For 'we say unto all—Watch ye therefore, lest ye enter into temptation.

VERA.

A clergyman in Vermont, being apprehensive that the accumulated weight of the snow upon the roof of his barn might do some damage, resolved to shovel it off. He therefore ascended the roof, having first taken the precaution to fasten his waist to one end of a rope the other end of which he gave to his wife. But fearing still for his safety, he said, "My dear, tie the rope round your waist."

No sooner had she done this, when off went the snow, minister and all, and up went the wife. Thus on one side of the barn the ascended clergyman hung, while on the other side hung his wife, high and dry dangling at the end of a rope. At that moment a gentleman luckily passed by, and delivered them from their perilous situation.

For the American Lutheran  
**Work Out Your Own Salvation.**

"Work while it is day," says Christ, "for the night cometh in which no man can work." Man seems formed for labor and activity either physically or mentally. Men are always engaged in doing something good and useful or evil and pernicious. When we observe the constant whirl and bustling activity in the marts of business and the various avocations of life, we have sufficient proof of this fact. All are working. Some for this and others for that.

But how various are the aims and objects of the busy multitude. Some are exerting all their powers and energies for the acquisition of wealth. No labor is too severe, no self-denial and exposure too great, if they can only obtain their cherished object. If they fail in one direction they turn their energies to another. They are heartily in earnest, determined to succeed. From the energy and zeal displayed by such, we are ready to predict their success. There we behold another who is exerting all his powers and energies, taxing every faculty of his mind in the acquisition of knowledge. He toils and studies amid the greatest privations, self-denials and difficulties, to attain the cherished object of his aspirations. His industry, diligence and zeal are the sure harbingers of his success. Others still are laboring for positions of honor and profit. Such are equally zealous and indefatigable in their efforts to obtain the object of the highest ambition. They spare no pains, no expense nor sacrifice that is necessary to secure their end. The wretch of honor is so brilliant and attractive in their eyes, that neither danger, wounds nor death itself can deter them in its pursuit. Now we would condemn none of these, nor seek to hinder them in their pursuits of their cherished object, provided they seek it with proper motives, and when obtained, use it for the glory of God and the good of their fellow-men.

But how few, comparatively, "are working out their salvation?" The former may be important, but this rises in magnitude infinitely higher than any of them. Neither wealth, honor nor fame can be compared with it. Our own salvation is paramount to all other acquisitions. Attain whatever we may, if we come short of salvation, we lose all. Notwithstanding its infinite and eternal importance, we find only here and there one, who is earnestly seeking it.

In the natural world we often find idlers, who are, or at least, seem to be of no manner of use in the world. They eat and drink but they don't work. But in the spiritual world we find no one idle. Every one of the millions of mankind are working out either their salvation or damnation. They are working for heaven or hell, for eternal joy or endless woe. Think not, unconverted reader, that because you are no drunkard, swearer, adulterer, thief or murderer, nor guilty of any positive evil, that, therefore, you are not guilty of working out your own destruction. Every hour you remain unconverted you are laboring for your own damnation. It is not necessary for you wickedly to expose God and his cause, to draw upon you his wrath, but simply not to love the Lord Jesus Christ, will draw upon you his anathema maranatha.—No self-imposed morality will screen you from the charge of working out your own damnation.

By persisting in such a course you will lose all that is noble and valuable, and secure all that is wretched and horrible, even the soul's eternal loss. The motives to work out your own salvation are high as heaven and deep as hell, endless as eternity and infinite as immensity. By working out your salvation you will escape all the incomprehensible misery and horror of the lost, and secure all the inconceivable happiness and glory of the redeemed. The Bible tells us that the wicked shall be turned into hell, where there shall be weeping and wailing and gnashing of teeth forever. Look down into that deep abyss through the medium of the Bible, and behold the wretchedness, misery and anguish of fellow kindred spirits damned. Listen to their groans and ravings and the clanking of their everlasting chains. Then reflect how infinitely that horror and anguish is aggravated by the reflection, I worked out this deep damnation for myself. O the horror and despair of a self destroyed soul. But, dear reader, all this horror you may yet escape by simply working out your salvation now.

By attending to this injunction you will not only escape all these horrors, but on the other hand you will gain indescribable happiness, bliss and glory forever. Look upward to that heavenly world and view the glory and happiness of the redeemed, as represented to us in God's Holy Word. In imagination, and with an eye of faith survey the beauty and grandeur, the glory and treasures of happiness for all who work out their own salvation. "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive, what God hath prepared for them that love Him." There then is fulness of joy and pleasure forevermore. How great the contrast! Not only the places are vastly different, but also the society. In the one are congregated all the vile, wicked and ungodly of earth, and all the fallen angels; while in the other are gathered all the good, holy and blood-washed of earth, together with all the holy angels, the Father, and our blessed Saviour, the Son of the father, and the Holy Spirit the Comforter.

Reader, one of these must be your eternal dwelling place. Make your choice now.—Learn your own lost and helpless condition.—Realize your danger and escape it. O escape for your life. Fly to the cross. Repent of all your sins and transgressions and believe on the Lord Jesus Christ and thou shalt be saved. Delay no longer. Your work is great and large and the time in which to do it is very short. Destruction is near. Death, judgement and eternity are at the door.—Have you wrought out your own salvation? Will you continue to trifle with your eternal interests? O how shall you escape if you neglect so great salvation? SIGMA.

For the American Lutheran

## How It Now Is.

More than a month before the appointed time, the notice of a "Protracted Meeting" was given. And probably more than a month before giving the notice, the matter was in the Pastor's mind, and all his preaching was evidently intended to prepare the way. But now, as the purpose became public, arrangements were made of a more public character. The community was distracted; committees were sent out; every family was invited, and all possible measures resorted to in endeavoring to cultivate special interest and concentrate all available religious influence. A few of the members of the church seemed to wake up; the majority slumbered on; several spoke lightly and sneeringly of the "foolish and hopeless undertaking." But during these preparatory labors, and by means of them the anxious and the active grew more earnest and more decided.

Great pains were taken and considerable expense incurred to secure the right kind of ministerial assistance. It was not thought best to make much account of neighboring Pastors. As a professional Evangelist was not at hand, it was resolved to call a distinguished Revivalist; a man who could draw the crowd and get up an excitement; a man of prestige and power, whose very name was "a host," because he never failed in his efforts. And that he might have full swing, the Pastor determined to put the reins in his hands, and either to step out of the way, or work subject to his directions.

The meeting opened, but the attendance was small, sometimes very small. The faith of the most zealous faltered, as facts did not sustain their hopes. Some curiosity was felt to hear the strange preacher, and hence one and another, as convenience would permit, stepped in, became satisfied or disgusted, and then stayed away. Others looked in occasionally, to see how things were likely to go, indulged freely in their criticisms and speculations, and were peculiarly gratified in the fulfillment of their prophecies, saying, "I knew it would be so."

After weeks of preaching and praying, public exhortation and private entreaty, several persons were prevailed upon to rise in the congregation for prayers, some of whom consented to go forward and occupy the front seats. Some of these soon professed hope in Christ. This gave a new impetus to the work. Christians were encouraged, and as the news went out the crowds came in. But alas! the enthusiasm of the church could not withstand the freezing influence of the unsympathizing masses. The interest seemed to subside; curiosity failed to find gratification, and after a few such disappointments, the multitude were called out with greater difficulty.

Thus, after months of continued and exhaustive effort, the meeting closed. Between 20 and 30 thought they had found the Saviour. Perhaps there was not one case of clear, pungent conviction of sin, and few whose conversion was more than hopeful.

How far this meeting is a representative of others, the reader must judge for himself. In this instance at least, *So it now is.*

CHRYSOSTOM.

For the American Lutheran.

## The Orphans' Home.

The following donations have been received at the Lutheran Orphans' Home, at Loysville, Penna.

Loysville Charge sub. \$142, paid \$106. H. Straup, Montour county, Pa., \$50, paid. Mrs. Otto, Reading, Pa., \$25. From the Orphan Box of Laura and Georgie, Kittanning Pa., \$25.5. F. Ebert, Germantown, Ohio, \$5. Per Rev. E. J. Wolf, (Paradise charge) \$41.30. B. Mattison, Mechanicsburg, Pa., \$2. A Partner, Licking Creek, \$2. S. School of the 1st Luth. Ch., York, Pa., Rev. Lochman, D. D., \$50. S. Wertz, Millersburg, Pa., \$5. Per Rev. H. Watkins from the Orphan Box of Joseph Glower, Ohio, \$124. Iowa Bell Tower Gates. Per Rev. S. F. Breckenridge, Leechburg, Pa., the following: Leechburg Church, \$22.68. Bethesda church, \$9.54. Paul and Mays Orphan Box 78ets. Per J. W. Eichelberger, Luth. S. School, Emmitsburg, Md., \$12.50. Collected in Anville charge, \$31.86. Mr. J. Wunderlich, Shippensburg, Pa., \$25. Pinegrove, Schuylkill Co., Pa., \$31.30, paid. Perry Co., Pa., \$55, paid \$7. Buffalo church Perry Co., Pa., \$23.30, paid \$15.55, do. Funkstown charge, Washington Co., Md., Funkstown sub. \$20, paid \$7.75. Beaver Creek, \$10.25, paid \$2.25. Bakersville sub. \$37.85, paid \$25.50. Marion church, Franklin Co., Pa., sub. \$15.34, paid \$10.56. Mechanicsburg, Pa., sub. \$30.65. Berrysburg Pa., sub. \$16.85, paid \$14.85. Rev. J. W.

Dake, Friesburg, N. J., \$9.00. Rev. H. G. Bower, Treasurer of Melancthon Synod of Maryland, \$16.85. Crider's church, Md., \$5. Per Rev. T. T. Titus, from the Infant School, Hagerstown, Md., \$15. Mrs. D. Sheffer, Mt. Tabor, Md., \$5. Mr. Rotbrock, Middletown, \$1.00. Per Rev. M. Fair, \$6, on subscription, from Funkstown and Beaver Creek. The above was collected in part for the payment of land purchased, and in part for the support of Orphans now at the Home.

Rec'd from Mrs. S. Diller, New Holland, Lancaster County, Pa., a box of clothing containing the following: Six boys shirts, six under-garments for little girls, two flannel shirts, two pairs of drawers, three aprons, two vests, and three pairs stocking. From Mrs. H. Hummel, Hummelstown, Pa., two pairs stockings, Mrs. Graff, Pittsburg, eight pairs children's stockings. Per Rev. A. Keller German Valley, N. J., \$12.18, collected by Miss Gussie Willet, and Miss Delia M. Hiller, collected in the Hummelstown charge, the following: Hill Church, \$3.50. Union Deposit, \$37.50, including \$12.61, contributed by the Sunday School.

Many thanks for the above contributions. May the God of the orphan abundantly reward the donors. A very considerable sum is yet needed to complete the payments of the lands already purchased, and give us the necessary furniture to take charge of the Home this Spring in the name of the Church. Since the last report, we have received per Rev. A. H. Lilly, the sum of \$50, from his Sunday School in part for an Acre of land for the use of the Home. May many others who have promised us the price of an acre of land follow their example and do likewise.

Brethren we shall need considerable means this Spring to furnish the wherewith, not only to feed and clothe the Orphans now under our care, but also to improve and cultivate the lands so as to make them profitable to the church and a source of revenue to the Home. And we most earnestly solicit the liberal and timely contributions, not only of the friends of the Orphans, but also of the adherents to the General Synod, that the wants of her institutions may meet with a ready and cheerful response.

SUPERINTENDENT.

Loysville, March 2, 1869.

## Practical.

### The Fulton Street Prayer Meeting.

A stranger said: "I was never here before, although I have read and heard of this meeting. When I left home yesterday morning, my wife asked me when I should stop in this city. I told her I would be here between the hours of twelve and one o'clock. Two years ago, I should not have come here. I might then have been found in places of pleasure and dissipation. But all that is changed now. The house of God, and of prayer, the people who love Jesus, and pray to God through him, are my places of resort and the company I love to meet. Less than two years have passed away since the change in my objects and pursuits occurred, and not till then did I ever know a moment's peace such as I have since enjoyed, in the exercise of Christian hope, and in the duties of religion." There was much sympathy with "the brother's" remarks. He spoke with an air of sincerity, and in his closing appeals for the grace of the Holy Spirit to keep and strengthen him in all goodness, tears of sympathy were seen flowing from many eyes.

He was followed by another stranger, who said he was here for the first time, and had a friend sitting beside him, "who with me is convinced that we are great sinners and stand in need of the mercy of God, and we hope you will pray for us."

Another young man said he was a stranger, but hoped he loved Jesus. No pious mother had led him to Jesus and taught him how to pray, but the grace of God had reached him and he was hoping in his mercy, and had come up here expressly to ask Christians to pray for the conversion of his mother.

He was followed by another, who with much emotion requested prayers for the conversion of his father and brother.

Another asked, "Pray for me, I am a sinner and in great distress," and another requested prayers for the mercy of God to himself.

At these appeals all hearts were melted into tenderness, and prayers were offered as if dictated by the Spirit, and full of hope that these afflicted ones might be delivered from sin, and made heirs of holiness and heaven.

Next day, a brother said, "Your prayers are earnestly requested by a father for a beloved daughter, who is away from her parental home, and it is feared that she is being led away from her faith in God by giddy associates. Pray that she may not be lost, but that she may be kept in the faith and love of God."

"Often awakened sinners come for sympathy and prayers to this place of prayer," said a stranger the succeeding day, "and I come too, to ask an interest in your prayers for my self. I am blind and hard-hearted, and fear I am forsaken, and I hope you will unite and earnestly plead with me and for me at God's throne of mercy. I feel that I am a wretched, lost sinner."

Another said; "I feel that I need your prayers, I am young, and have for a number of years been trying to be a Christian and live a Christian life, but I am all the while

doubting. I wish to see myself—sinner that I am—and become an humble follower of Christ."

Another asked; "Pray earnestly that my heart may be truly penitent."

A converted Jew desired to give thanks to God and his people. His German accent in speech was broken, but he was understood to say, "I thank you for praying for me. I thank God for answering and preparing me peace and comfort. I pray the Lord to bless you all, and all your prayers."

A stranger said; "I have been a member of the Church for many years, but was never satisfied. I saw others in the Church who appeared to have great peace of mind and comfort in religion, when I had none, and I was so confident that there was something more attainable for me than I possessed, that in one of our prayer-meetings I fell on my knees and prayed the Lord to take away all difficulties and give me peace. I told him in my prayer that I would do anything, give up everything, if he would only take away my sins and give me a clean heart. 'What,' said the Spirit, 'will you have family prayer?' 'Yes.' 'Will you aid in the prayer meetings?' 'Yes.' 'Will you give up houses, lands, wife and children, and all for me?' I loved them all, but by God's grace I answered yes, with full purpose of heart, and then and there I received the blessing which has been the joy and comfort of my soul ever since. Though I am a Presbyterian and love that Church, I have love for all the disciples of Jesus, by whatever name they may be called, and we have blessed times in our church, I can assure you. The Lord gives us all things. He has taken nothing away but our sins. Converts are at our altar by thirty at a time, rejoicing and shouting like Methodists—which some say we are—and I rejoice to believe that our blessings come from the Lord. I ask you to pray for us. One member of my family is yet unconverted, and I ask your prayers for her conversion."

Another asked; "Pray for me that I may receive strength from God to live a better and purer life." Several others made like requests, and a brother remarked that he thought all might join heartily in the prayer for the blessing indicated in that request, and so all did join, as the prayers which followed bore manifest proof.

The leader—one of the oldest, most successful and respected merchants of our city—presented a request for prayer for the inmates of the House of Reformation in Houston street, which appeared to be heartily responded to on that and subsequent days. "It was," as one said, "nothing but prayer for sinners at the throne of mercy where all are supplicants, and the most abandoned need not despair of mercy so long as Christ was at the right hand to intercede for sinners."

Another—a Jew convert—told the story of his conversion, and said he had brought a friend, an inquiring Jew, that he might be remembered in their prayers, and he led in prayer, in which he noticed the friend who was present and all the children of Israel.

Christian Intelligence.

The First Baptist church of Newport—now over two hundred years old—lately asked the Rhode Island legislature for a charter constituting its male members a corporation for the holding of church property and for other purposes. The petition was referred by the house of representatives, as is usual, to the committee on education, who recommended that it be granted with the alteration of the word "males" to "persons," so as to include both sexes in the corporation. The final action of the House was delayed till the petitioners could be consulted, and it was then ascertained that, unless they could have the charter which they had petitioned for, they did not wish for any charter at all. The question was discussed in the house at considerable length, and when the vote was taken the amendment of the charter recommended by the committee, changing "males" to "persons" was adopted by forty-two to eighteen. After this the petitioners sought leave to withdraw, but were refused, and the charter which they did not desire, was passed by the house. The house certainly did well in securing the rights of female pew-holders; and, if the "male" members are not willing to take a charter on these terms, let them go without one.—Independent.

A very curious railroad accident occurred recently near Mirzapore, India, A large elephant, seeing the red light and the smoke, concluded the noisy locomotive was the enemy to be summarily demolished. He accordingly placed himself on the track, and met the strange creature head on, with trunk and tusks. The result was a dead elephant, and 11 cars capsized. Only one man killed.

The fall of snow in Canada, this winter so far, has exceeded any previous snowfall for twenty years past, by thirty-eight inches. According to a published statement, the depth of snow which has fallen at Montreal is one hundred and eighteen inches, or nearly ten feet, and it is now eight feet deep in that city.

The contributions of the entire Christian world for foreign missions, during the past year, was about \$5,000,000. This is a wonderful advance on the annual contributions of a score of years ago, yet how meagre, when we remember that the earth is the Lord's, yet millions have never heard the words of life. What are we doing with the Lord's money entrusted to our charge.



## Editorial Items.

We begin this week to place printed notices in the papers of those of our subscribers who have not yet sent in their subscriptions for the present year, or who are in arrears for the last year. They will please take notice of this and remit to us without delay. We need all the subscriptions of the AMERICAN LUTHERAN to pay the current expenses. We will place receipts in the papers of those who send in the money, so that they can be assured that we received the money and also how far it has paid.

THE GENERAL SYNOD is advertised to meet this year in the city of Washington on the second Thursday, (13th) of May. This time does not suit our German brethren, because it falls on Whitsunday, when they do not wish to be absent from their congregations, and therefore they desire to have the time changed, either two weeks earlier or later. We can see no great objection to changing the time, if circumstances require such a change, and we suppose the officers of Synod have as much authority to change the time as they had to change the place of meeting. In looking over the list of delegates, however, we can discover but a single one who serves a purely German congregation, namely, Rev. Hennrichsen of Baltimore. We presume therefore that our German brethren will not be very largely represented in the next meeting of the Gen. Synod. Bro. Hennrichsen, we take it, is also the most modest man to ask the whole General Synod of the United States of North America to change its time of meeting on his account, especially as he lives but two hours ride from Washington and could therefore obtain leave of absence on Sunday, to deliver his "Pfinst Predigt."

The Gen. Synod wished to favor the German brethren in regard to the time of meeting this year. The meeting at Ft. Wayne happened to fall on Whitsunday, at which the Germans in and out of the Gen. Synod at that time professed to be greatly scandalized. For the purpose of avoiding a similar offense it was left to the German brethren in the Gen. Synod at Harrisburg, to determine the time of meeting for the following year, but as there was not an almanac maker among them they could not tell a year beforehand, what day Whitsunday would fall upon, and thus unfortunately in their anxiety to avoid the evil, they hit right upon it.

We leave the decision of this important question to the wisdom and judgment of the officers of Synod, the brethren Pholman, Shee, Leigh and Ockershausen, and would not by any means wish to forestall their actions by these remarks.

But whether the Gen. Synod meet at Whitsunday or change the time to some other period, we pray that the Spirit of God may be poured out upon the brethren then and there assembled, to deliberate on the welfare of the church, in order that they may enjoy a penitential season of grace.

THE GENERAL SYNOD AND THE GERMAN.—The March number of *Lehre und Wehre*, organ of the Missouri Lutherans, contains a translation of our editorial on this subject. The editor thinks that Pastor Brobst ought to feel himself "hit" on account of his repeated slanders of the General Synod on this subject. He also agrees with us that those German churches which have borrowed money from the Church Extension Society of the General Synod, and have dissolved connection with us should, in all honesty pay back this borrowed money. Justitia fiat.

AN INDIGNANT SYMBOLIST.—The same Journal (*Lehre und Wehre*) of December contains the following burst of indignation: "Fidelity of a correspondent of the *Luth. & Missionary*. With indignation we read in this paper of the 29th of Oct. the following taken from an account of the meeting of the Pittsburgh Synod in Erie: 'Not satisfied with the many favors which they had already shown us, bro. Smith and his people arranged an excursion to Niagara for all the members of the Synod and other friends who wished to participate. The necessary notice was given of the excursion. Of course, the Augsburg Confession and all the other Symbolic Books were carefully examined, and when nothing was discovered in them which would make a visit to Niagara unorthodox, our German brethren were satisfied.' 'We are astonished,' exclaims the editor of *Lehre und Wehre*, 'at the impudence or stupidity, that can thus scoff at the conscientious faithfulness of the German brethren to the Symbols.'

MAY A PROTESTANT DRINK THE HEALTH OF THE POPE?—The same Journal relates the following incident that occurred in Hueswaggen, Germany, on the 29th Oct.: The Roman Catholic congregation of the place celebrated the Jubilee of their priest, Rev. Giesen. As the Protestant pastors had also congratulated, they were invited to the dinner as honorary guests. All went on merrily as a Christmas bell until it was proposed to drink the health of the Pope, not of Popery, which has its enemies, but the amiable person of Pope Pius IX. who has no enemies. What objection could there be to wishing this amiable man long life and speedy conversion? But the Protestant clergy would not join in this toast. This was regarded as a violation of the rules of etiquette, and a spirit of intolerance against the Catholics, &c. We remark, the practice of drinking toasts is more honored in the breach than the performance, especially by ministers of the Gospel.

THE CHRISTIAN RADICAL.—This paper, which is edited by Rev. D. Schindler, has been removed from Springfield, Ohio to Pittsburgh, Pa., as announced by the editor in the last issue. Rev. D. Schindler still remains editor of the *Radical*, and there will therefore be no change in its tone or spirit.

RE-UNION WITH THE GEN. COUNCIL.—The readers will notice in the proceedings of the Philadelphia Conference, published in another column of this paper, a resolution passed looking to a re-union with the Gen. Council men. We confess that we look with apprehension upon such a movement, and shall take an early opportunity of expressing our views on this subject in the columns of the AMERICAN LUTHERAN.

## CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

John.—We are going to have another new department in our paper, which our Corresponding Editor proposes to open, for the solution of difficult passages of Scripture and other knotty points in Theology. He begins this week already by a reply to the infidel objection, that there was not water enough at the time of the flood to cover the whole world.

James.—And does he answer it satisfactorily?

John.—You must read the article for yourself after it is in print, and then you will see whether it is satisfactory or not.

Peter.—This is a good idea of our friend R. W., and there are very few men in the church more competent than he is to edit such a department. He has a vast store of knowledge, gathered from a life-time of extensive and varied reading, and he has such an extraordinary memory, that he can remember almost everything that he has ever read. I hope the readers of the American Lutheran, both among the ministers and the laymen will send in their questions, and get him to solve their difficulties.

James.—If we open one or two more departments we shall have to enlarge our paper, or there will not be room to insert them all. By the way, I think our Sunday School teacher in the church could read that column, and get the benefit of it.

John.—Speaking of knotty questions reminds me of a certain Professor Vogt, who is much spoken of in the German papers at present, and is expected to come to this country soon. They call him "Monkey Vogt," because he professes to deny the truth of the Mosaic account of the creation of man, namely that God in the beginning created Adam and Eve and that from this single pair sprung the whole human race, but he teaches that at some indefinite period, perhaps millions of years ago a monkey was developed out of the mud and slime of the earth who became the progenitor of the whole human race, for he begat other monkeys, and these developed themselves gradually, first into the swarthy negro, then into the red indian, then into the yellow chinsamen, and at last through the influence of the sun and milder climate into the white man or Caucasian race.

James.—How much more reasonable and sensible is the Mosaic account of the creation of man, which is also enunciated by St. Paul that "God made of one blood all the nations of men who dwell upon the face of the earth."

John.—In studying Chronology I find that there is considerable difference even among Christian and Jewish authors in reference to the age of the world. For instance the Pentateuch makes it 1656 years from the creation to the flood; Josephus, 1556, and the Septuagint, 2262.

Peter.—The safest and most satisfactory way is to take the Bible reckoning as it is given by the fathers of the Patriarchs. The commonly received reckoning is 4000 years from the creation to the birth of Christ. And this we can clearly demonstrate by the scriptural ages of the patriarchs. Thus:

Adam lived	930 years, from	1 to 930
Seth lived	912 "	130—1042
Enoch lived	905 "	235—1140
Methuselah lived	910 "	325—1235
Mahaleel lived	895 "	395—1290
Jared lived	702 "	490—1422
Enoch lived	765 "	622—1407
Methuselah lived	969 "	687—1656
Lamech lived	777 "	874—1651
Noah lived	950 "	1056—2006

From Noah to Abraham we count 117 years; from Abraham to Moses 450 years, from Moses to Solomon 450, and from Solomon to Christ 977 years, which make 4000 years from the creation to Christ.

James.—This is an interesting arithmetical problem.

John.—It is certainly remarkable that the ages of Adam and Methuselah together filled up the whole of the space between the creation and the flood. Noah was born in the year of the world 1056 and was therefore acquainted with all the antediluvian patriarchs from Enoch downward and Lamech, his father lived contemporaneously with all of them from Adam to Noah.

Peter.—But suppose it should be objected to the great ages of the patriarchs before the flood, that those could not have been natural years of the same length as we count them because we don't get so old now, and even Abraham who lived only 300 years after the flood was only 175 years old when he died. What would you say to that?

John.—Well, to show that those were natural years, I would refer the objector to the Bible itself. For instance the passage in Genesis 7:11. (Gets the Bible and reads the passage). "In the six hundredth year of Noah's life, in the second month, the seventh day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

James.—That proves it clearly. And here another point occurs to me. If as some would make us believe that those years of the old patriarchs were only as long as our

months then we would have to come to the ridiculous result that most of them became fathers while they were themselves yet children. Let me have the Bible. (Reads Gen. 11:10.) Shem was an hundred years old and begat Arphaxad. And Arphaxad lived five and thirty years and begat Salah. Salah lived thirty years and begat Eber. And Eber lived four and thirty years and begat Peleg. It would be the most downright stupidity to count months as years in these instances.

Peter.—You are right in this. I suppose God for wise reasons lengthened out the lives of the patriarchs, in order that they might the better hand down the tradition of His divine will, from father to son even up to the beginning of the world.

## Editorial Correspondence.

DEAR BRO. ANSTADT:—Some people do not care whether school keeps or not. It is nothing to them whether the rising generation is intelligent or ignorant. It would not interrupt the equanimity of their tempers. Were all the Schools in the land closed up.—Such is also the case with many people in regard to the condition of the Church. They do not care whether church keeps or not. It would be a narcotic to their sensitive conscience, if the church door would never open. Should the church-bell never ring, they would feel perfectly safe at their homes on the Sabbath days. Such people are found the world over—in the East, and in the West as well. I do not know how it is in the North and South, as I have never approached very near to either pole.

Just now I am gaining some experience in the West. This winter I have been doing the work of a Missionary, or Evangelist. Well, I mean I am going about assisting brethren in their meetings, and looking up the members of the Lutheran church in destitute districts.

I have just returned from Inland, Cedar County, Iowa, where I have been assisting bro. D. S. Altman in a meeting of three weeks continuance. The meeting, or rather the truth, took deep root, and exerted a most solemn influence over a very large territory. The weather was very unpleasant and the roads became almost impassable.

This was very unusual for Iowa at this season of the year. The frost does not usually get out of the ground till April.

This is a new enterprise at Inland. Mr. George Barker is the pioneer of Lutheranism in this part of the country. As a result of this meeting there were eight young men who felt prepared to confess Jesus Christ openly, as members of the church. This meeting cannot be measured by the number of persons received into church, but by the influence exerted in behalf of genuine religion, as understood by Lutherans.

Bro. Altman is pastor, whose residence is in Tipton. This Bro. has been laboring most faithfully to build up his charge, and, as far as my information goes, he has succeeded to a great extent. If the demon of discord does not enter the wedge of disunion and thus mar the prosperity of the charge, there are even now the elements of two or more charges that can, ere long, be formed. If this growing charge cultivate the churchly spirit and the spirit of Christ, the Lutheran church in Cedar County will take a prominent, if not the most prominent stand.

She will have herself to blame if she does not attain to the high position of which I speak. The people of Inland will be so kind as to accept my thanks for their many marks of kindness to me. There are many good farms there that can be purchased at reasonable figures. It is a most beautiful country. About ten miles from two Western Rail Roads.

But I must close with a few thoughts, making good the introduction of my article. I have found members of the Lutheran church wherever I have been, in this Western country. Most, that is to say, not all, saw nothing but beautiful and rich soil, convenience to market, and such like worldly ideas, when they came to the West. They did not see the church. They did not see where there were Lutherans. Others again came out to this far country to occupy such places as they could secure, not probably what they wanted; but they did find the best they could. In other cases we find that some, not perhaps all, after they have been on the territory for some time, sensibly begin to feel that there is something wanting. There is no church, no minister.

They begin to feel that time hangs heavily on their hands on Sabbath days, and if they have had a spark of churchly feeling in their nature, it will long to be gratified. They want the church to keep them. They desire to be in it, but they have none. Then, unless the Lutheran element be very strong in them, which fortunately is the case with very many, they will fall in with the nearest organization they can find.

"Patapsco," in the *Luth. Observer*, gave the best account of the spirit of Lutherans. I have seen from his pen yet. He said, (I cannot quote his language) that Lutherans adhere as rigidly, and perhaps more so, than any other denomination, to their church, and speak more of Luther than others do of Calvin, Wesley, &c., and yet the world allows us to do so, without considering us bigots.—Now I find much truth in this, all through the country. The church in general and the world are becoming anxious to know more about these Lutherans, (Lutherians, as some call us). Some tell us they hear about a sect called Lutherans, which is extending far and wide in this country; we hear they are not only a very active body of good christian people, but they are enlightened and catholic in their spirit. One minister of a large Presbyterian congregation informed me, that the very best members of his congregation were originally Lutherans, and wished he could have more of the same element, as they were the spiritual element in his church.

Such Lutherans coming to the West, will always care whether "school keeps or not." This is not an isolated case. We find many Lutherans longing and praying for the old church usages of the East. More than ever

I see the importance of the Catechism, and the faithful instructions of the pastor in it.—Young men, or women, thus instructed in the East, coming to the West, where all kinds of religious nonsense is propagated, will have some knowledge of a system of theology, by which they may successfully combat these different forms of error.

In the West we have Spiritualists, Universalists, Free Loveists, and Unitarians. The last named errorists, reject the divinity of Jesus Christ. They spread themselves very extensively upon the liberality of their sentiments. They hate narrow minded bigotry, as they term it, but the real hatred is to the law of Christ and the purity of his gospel, which condemns the wickedness of their lives and the folly of their tenets.

They pretend to worship *One God*, and therefore may be called, as they really are, "Deists," and not christians, for they reject Jesus Christ as a Divine Savior.

All these errorists are most zealous in the propagation of their faith, and bold as they are zealous. Church people must be prepared to meet them. Orthodox ministers must be men of ability and good moral character, by which to maintain their position as ambassadors of Jesus Christ, or their influence will be undermined, and the cause they advocate be brought into odium. The christian ministry is the custodian of the church, and the church to the worldly mind, is graduated by the capacity and character of the ministry. This is true also to a great extent of the laity. Lutherans, who are enlightened as to the doctrines of the church, and whose hearts are full of the love of God, will keep the church safely as its custodians, and will remain within her sacred walls. The church to them is "beautiful for situation, the joy of the whole earth, the city of the great king."

Davenport, Iowa, March 4, 1899.

For the American Lutheran.

Butler.

By this name, the upper of the three congregations constituting the Conyngham Valley Charge, is somewhat familiarly known.—Butler, is the name of the township in which the congregation is located—one of the South-Western townships of Luzerne county, Pa.

Although, in point of organization, the oldest, it is at present the weakest of the three congregations in the charge. This is owing to various adverse influences, which, happily, are no longer operative. On the other hand, a new stimulus has been imparted to the enterprise, and the congregation is steadily growing. This statement will be confirmed by what follows:

"The Evangelical Lutheran Congregation of Butler, Luzerne county, Pa., recognizing the necessity of a new house for public worship in their midst, have—

Resolved, Looking to God for final success, to enter at once upon the work of erecting a new church edifice, of such dimensions, and in such style as may comport with the funds which we may be able to secure.

In our effort to raise funds, we wish to set forth the following declaration. Believing, as we do, that in all ordinary cases the separate ownership of Church property is desirable, because most conducive to harmony among the brethren and the glory of God, we shall, nevertheless, be always perfectly willing to admit into our contemplated new church, any other Evangelical christian organization in the place, for the purposes of christian worship, when the house is not occupied by us.

The new church, when completed, shall be known and recognized under the following style or title, viz: *St. Matthew's Evangelical Lutheran Church, of Butler, Pa.*

J. B. S.

For the American Lutheran.

## Student's Houses.

At the close of my report, Jan. 25, '69, I stated that there would be due on the houses, March 1st \$300, April 1st \$300, and the remainder the 1st of June and July.

The following sums have since been received:—Rev. P. Gheen \$5.00, M. J. W. Dew, art, Pa. \$2.25, Duncannon charge, Pa., viz: St. David's church \$10.75, and Duncannon \$13.20, Orrstown S. School, per Rev. E. Dutt \$5.50, Dr. A. M. Sigmund, Shimersville, Pa. \$5.00, L. Lutscher \$2.00, Mrs. M. Ellinger \$2.00, and per Martin Ellinger \$3.50, all of Williamsport, Pa.; S. School of West Sand Lake, N. Y. per Rev. L. Scholl \$5.00, Rev. N. Miller, New Wilmington, Pa. \$5.00, Rev. G. W. Hemperly's charge, Northumberland, Pa. \$7.35, and Sunbury, John Haas \$25.00, Mrs. A. M. Hendricks \$5.00, B. Hendricks \$5.00, and sundry persons, (names not reported) \$15.70; Wiram App \$2.00; Luth. church Montoursville, Pa. Rev. J. G. Griffith, pastor \$19.75; Rev. A. R. Horne's church, Williamsport, Pa. \$15.00; Philip Granly, Sr., Rebersburg, Pa. \$5.00; Rev. D. Sell, \$2.00, and Mrs. Sue Hess \$2.00; Pinegrove Mills, Pa.; Rev. J. A. Adams' charge, St. Peter's church, H. Keller, H. B. Leisenring, Jessie Hensyl, Dan Edman, P. Leisenring, Wm. S. Adams, each \$2.00, J. Sholl, S. Hummel, C. Adams, A. Dimming, J. Billman, G. C. Adams, A. Barrell, G. Erdman, G. Shippe, D. Keller, D. Billman, G. Fegley, F. Stratz, J. R. Pensyl, A. S. Fisher, Mary E. Leisenring, J. J. Hoffman, C. Fisher, H. H. Hoffman, Angelina Leisenring, each 50 cts, G. Rich and, 25 cts, each 50 cts, and Jacob's church, J. Reed, \$3.00, S. Marz, \$2.00, J. H. Reed, J. W. Reed, A. Brady, H. Zimmerman, Wm. Reed, J. Krick, A. H. Reed, J. Vastine, H. Reed, each \$1.00, J. Bereinger, D. Vought, J. Startzel, J. Epler, Elvina Swank, Eliza Bauschlag, Emma C. Epler, each 50 cts, H. Yeager, 25 cts, cash \$1.75—Total \$61.25.

Mrs. C. L. Beckman \$1.00; Rev. R. Lazarus \$2.00; Luth. church Lebanon, Pa., per Rev. M. Rhodes \$35.00; Peifers church again, \$11.00; Rev. G. Parson \$5.00; W. Total in this report \$276.81.

There is needed to meet payments on the 1st of April, \$323.19.

To make up this amount, I have pledges for about \$130. Thank you, brethren, for your timely assistance. We expect all the pledges to be redeemed during this month, and we shall be pleased to hear from others.

H. ZIEGLER.

Sellinggrove, March, 9th 1899.

PHILADELPHIA CONFERENCE of the East Pa. Synod.—We clip the following from the Philadelphia *Ledger*.

The Lutheran Conference.—The business of this body was resumed yesterday morning in St. Matthew's Lutheran church, New St. Rev. D. Albert presided, Rev. Mr. Holman acted as Sec. The proceedings were opened by prayer. Rev. Dr. Seiss was, on motion, received as an advisory member of the Conference. An election was then held for permanent officers, resulting in the choice of the old incumbents. A long discussion took place in reference to the Lutheran Church at Quakertown; the arguents were by Rev. Drs. Hutter, Albert, Conrad, Stork, and Rev. Messrs. Price, Whitecar and others. A resolution was then offered by Dr. Hutter, and adopted by the Conference, agreeing to the payment of the interest on the money raised to pay a mortgage of \$1500 against the Quakertown church. After some unimportant business, the Conference adjourned.

Afternoon Session.—Rev. S. Seutman, by appointment read an essay on Pastoral Visitation, elucidating it in the light of the scriptures, which elicited an animated and interesting discussion.

Rev. Dr. Stork offered a resolution, recommending that initiatory steps be taken looking to a reconciliation and reunion of the Lutheran Church in the United States. The resolution was received with much favor by nearly all the speakers, but no definite action was taken upon it at the close of the afternoon session.

The consideration of it was continued in the evening, and it was adopted. A discussion also took place on the part human agency holds in revivals of religion. The debate was opened by Rev. S. A. Hilman, and participated in by many of the members. The evening session was closed with prayer.

Quakertown, Pa., was appointed as the place, and the evening of the second Monday of June, 1899, as the time of the next meeting of Conference. Rev. Barclay of Easton, was appointed to read an essay at the next meeting, on the subject of the work of the laity in the church.

For the American Lutheran.

Poestenkill, Rens Co., N. Y.

MR. EDITOR: Nineteen months have passed since I took charge of this part of our beloved Lutheran Zion. It affords me great pleasure to revert to many incidents that have occurred during these months of labor, among this much loved people. There have been clouds of discouragement passing over us, yet there has been many a day when the sunlight of heaven has shone, cheering and encouraging us. These days we love to remember.

A few weeks ago it was announced and published there would be a donation visit (at such a time, and at such a place) for the benefit of the pastor.

The appointed day arrived, but with it came dark clouds and a tremendous storm.—But behind these clouds was a beautiful sun, that was to make his appearance before the day was spent. He came, though at a late hour. Soon there came, from this way and that way, many to cheer their friend and pastor. Members came. Friends came with liberal hearts. All seemed happy.

Soon a table was well filled with things nice and good, (and this people I must say are noted for this) and after a couple of hours felt the better, for they were, no doubt, stronger in body.

The pastor acknowledges he was the better off for this great gathering, for he received in cash \$174. And not only for this, but he had received a beautiful and good overcoat, a pair of overcoats, a pair of gloves, &c.

Incidents of this kind, are pleasant. In short, I find warm-hearted, kind, and liberal friends. This is not alone true of the members, but this spirit is as largely manifested by those who are not members. May the good Lord bless this people abundantly with spiritual things as well as temporal!

A couple of miles from our village stands a Free Will Baptist church, in which I have so labored. The people of this church should not be forgotten, for they are a good and kind people.

An evening or two ago, they paid me a visit, similar to the one I have mentioned.

Many of our Lutheran friends, who, I think, generally have plenty of greenbacks, came, and, before leaving, proved that "it is more blessed to give than to receive." What a pleasant time we had among this people! I believe they gave as the Lord had prospered them, and before I was permitted to return to my home I received \$164.31. My pocket-book was quite well filled. Thanks be unto this kind-hearted, liberal people.

Thus the people of Poestenkill shall be long remembered, for this loud spoken expression of their willingness to support the preaching of the gospel of our Lord and Savior, Jesus Christ.

J. KLING, Pastor.

MORAVIAN.—Reverend Edmund de Schweinitz, in a discourse recently preached by appointment before the Moravian Provincial Synod, thus speaks of the present condition of the Moravian Church in the United States: "Upon the whole, of the forty-three churches at present constituting our ecclesiastical province twenty-five, or more than one-half, do not number one hundred communicants each, and thirteen each, so that, amid the many thousands swelling the other hosts of the Lord in the United States, we are, including the Moravians of the South, a band of but sixty-two hundred (communicants are meant). The whole number of souls is 11,033, and shows scarce the natural increase, certainly."

## Sunday-School.

## Synopsis of a Sunday School Lesson On "Temperance."

The following is part of a Sunday Sch. of lesson recently given by one of our most experienced teachers, in which the subject of intemperance, or drunkenness occurred. And we cannot commend too highly to all teachers the frequent seeking out of Bible references to prove the various points made in the lesson, and especially so among the large or advanced scholars.

How we wish every intemperate man or woman in the country could be made to read and carefully study the references so ably sought out and given by this faithful teacher:

Have you ever seen a drunken person?

What is a drunkard?

What does the Bible say against drunkenness? Deut. 29: 16—21. Isaiah: 1—3.—Nahum 1: 10.

What effect has drunkenness on the body? Prov. 23: 29—32. Jer. 25: 27.

How does it effect the mind? Isaiah 28: 37. Luke 12: 45.

What are its effects upon the immortal soul? Luke 12: 45—46. 1st Cor. 6: 10. Gal. 5: 21.

If such be its terrible results, is it safe to use intoxicating drinks at all?

Does drunkenness have any influence upon society? What? See 2d Kings 20: 16—20. Is it right to kill a man and then rob him? Then is it right to sell a man drink that will kill him, to get his money?

Why then do men sell liquor? Are we accountable to God for all our actions? Gen. 14: 9—12. Ex. 21: 23—36.

What is then our duty? Ans. "Never to use intoxicating drink."

Ought we do anything more? Ans. Yes, endeavor to dissuade others from drinking or selling it.

## A QUESTION.

DEAR BRO. ANSTADT:

Will you insert in your Sunday School Column, (and by the way that's a splendid idea of yours, and here is two dollars to pay for the paper for a year to the address of —, a teacher in my school, on the strength of it), the following important question:

"Should the unconverted be employed as teachers in the Sabbath School?" I know this may be an old question for some, but it is a new one for me, and I should be most happy to hear from the voice of experience upon the subject.

A SUPERINTENDENT.

REMARKS BY THE EDITOR:—We do most cheerfully insert the above very important question, and will always be glad to insert any questions bearing upon the interests of the Sunday-school, in this column, as we said before, this is your column friends of the Sunday-school, and you are cordially welcome to use it. Besides, we most cordially thank our friend, the superintendent, for his word of cheer, and the new subscriber, and may we not hope as we have specially set apart this place in our paper for the benefit of Sunday Schools that our friends everywhere will urge upon superintendents and teachers to avail themselves of what we hope to make an aid to every teacher in this great and good work.

It affords us much pleasure to notice the interest already manifested in this department of our paper, and it shall be our aim to keep it up with earnestness and spirit.

We trust some of our experienced pastors or superintendents, who may have had a practical solution of the question asked by our correspondent, will not hesitate to answer it. We have our own opinion, of course, upon the subject, but should much prefer the practical experience of some superintendent who may have been called upon to decide this very important question in his own school. Of one thing we are, however, very sure, and we believe there is not a superintendent anywhere but it will bear us out in the assertion, that we her teacher be converted or not, the quickest way ever known to break up a class, was for the teacher to be irregular, never to study the lesson, to be dull, tedious, never to notice or visit his scholars, and yet how many who profess to be converted teachers, a re-guilt of some of the above faults! May the number speedily grow less, and every teacher in our Sabbath Schools feel that it is a civic, earnest, vigorous life that alone will save the children from him who goeth about like a roaring lion seeking whom he may devour.

## Fifteen Young Men.

We copy from one of our recent exchanges the following sad picture of fifteen young men: The writer being acquainted with the gentleman who related the story can vouch for its authenticity, and as he related the sad story before an immense audience, every one felt the great importance and value of attending the Sabbath-School and church.

At a respectable boarding-house in New York, a number of years ago, were fifteen young men. Six of them uniformly appeared at the breakfast table on Sabbath morning, shaved, dressed for Sabbath-school and public worship, which they attended both forenoon and afternoon. All became highly respected and useful citizens. The other nine were ordinarily absent from the breakfast-table on Sabbath morning. At noon they appeared at the dinner-table shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in the place of worship in nor at the Sabbath school. One of them is now living, and in a reputable employment; the other eight became openly vicious. All these failed in business, and are now dead. Several of them came to an untimely and awfully tragic end. Many a man may say, "as did a worthy and wealthy citizen." "The keeping of the Sabbath saved me." It will, if duly observed, save all.—In the language of its Author, "They shall ride upon high places of the earth."

## "A Little Child Shall Lead Them."

Two days before Louisa died she was only seven years old. As her father and mother were seated by the bed, she led for her last Sabbath-school paper. It was handed to her, when in clear, sweet voice she read the piece which had gone the round of the paper,—"My father drinks."

While reading it her father bowed his head and wept. Then she said, "Father, don't drink any more, will you?"

He could scarcely speak for weeping, when she again said, "Father, promise me you won't drink any more liquor?"







## Children's Department.

### A PICTURE.

Three little children at play in the meadow,  
Merry as heart can be;  
Watching the shadows floating over,  
Chasing the honey bee;  
Sucking the drops of nectar hidden  
Deep in the clover cell,  
Blowing the seeds of the downy thistle,  
Guessing their fairy spell.

Close by the door the patient mother  
Tells the whole day long;  
Smiling to see the children's frolic,  
Thanking the Lord in song.  
She has no share of the lordly acres  
Stretching away from her door;  
Shelter and food the Father sends her,  
Why should she sigh for more?  
—Children's Picture Magazine.

### Willie's Prayer.

Little Willie, an interesting boy of four summers, had been taught by his mother to pray and she had often told him that to pray to God was to talk to Him, and tell Him just what he wanted. At night, after he had repeated the Lord's Prayer, he was accustomed to make a short prayer of his own, in which his childish wants were expressed in his own words.

Though Willie was generally a very good boy, and loved his parents most tenderly, yet it sometimes happened that he needed correction; for, like all children, he wanted to have his own way. One day, being unwilling to yield to his mother's wishes, she was obliged to punish him; for she did not wish her little boy to grow up a wicked and unruly son. At night, when it was time for him to repeat his prayer, he could not forget his naughty actions; and as he had been taught, he talked to God about it in the following manner, feeling all the while very serious, though his language was so childish: "O, Lord bless Willie, and make him a good boy; and don't let him be naughty again, never, no never; because, You know when he is naughty, he sticks to it so."

Would it not be well for some of our little friends to make use of Willie's prayer?

### The Use of Remembering.

"What's the use of remembering all this?" pettishly cried a boy, after his father, who had been giving him some instruction left the room.

"I'll tell you what, remembering is of great service sometimes," said his cousin "Let me read to you now. Please hear."

"My dog Dash was once stolen from me," says Mr. Kidd. After being absent thirteen months, he one day entered my office in town with a long string tied round his neck. He had broken away from the fellow who had held him prisoner. Our meeting was a very joyful one. I found out the thief, had him apprehended, and took him before a magistrate. He swore the dog was his, and called witnesses to bear him out. 'Mr. Kidd,' asked the lawyer, addressing me, 'can you give any satisfactory proof of this dog being your property?' Placing my mouth to the dog's ear—first giving him a knowing look—and whispering a little communication known only to us two, Dash immediately reared up on his hind legs, and went through with a series of manoeuvres with a stick, guided meanwhile by my eye, which set the whole court in a roar. My evidence needed nothing stronger; the thief stood convicted, Dash was liberated, and among the cheers of the multitude we merrily bounded homeward."

That dog's remembering was of service to him; it was taken as evidence in a court, and it fairly got the case. Yes, he was set free and the thief was convicted. Well, if remembering his master's instructions served a dog so well, how much more likely it is to be important for a boy to treasure up the instructions of his father? No knowing what traits they may keep him out of.—Child's World.

"Mother," said a dying child who loved Jesus, "shall you cry much when Jesus takes me?" "I am afraid I shall," replied the mother, tears filling her eyes. "O, please don't," entreated the child with a distressed look, "please don't; for you know whatever may happen to Jessie and John in this naughty world, your little Effie will be safe. Sin and Satan can't snatch her from Jesus' arms; never, never. Won't that comfort you, mother? You never need worry about me."

When Admiral Farragut was ten years old his father promised him one thousand dollars if he would not use tobacco or alcoholic liquors until he was twenty-one. The lad made the promise, kept it, and received the reward. Still greater benefit will be reaped by every member of the Anti Tobacco League who takes and keeps such a pledge because it is right, and because it will make him master of himself and his appetites. A voluntary pledge taken from principle and kept is worth more than Farragut's thousand dollars.

"I will not."—"I will not," said a little boy stoutly as I passed along. The tone of his voice struck me.

"What won't you do?" I stopped and asked.

"That boy wants me to 'make believe' something to my mother, and I won't," he answered in the same stout tone.

The little boy is on the right track. That is just one of the places to say 'won't,' I hope he will stick to it.

A dear little girl was skipping around the room, singing in her own wild sweet way. "It seems to me you are very happy to-day, my darling," said her mother.

"And how can I help being happy when God has built such a beautiful world for me to live in?" asked the child.

Idleness is the nest in which mischief lays its eggs.

## Agricultural.

### Early Vegetables and Flowers.

We have often endeavored to impress upon our readers who have farms the importance and value of the vegetable garden, and the duty also of paying some attention to garnishing their homes with beautiful flowers. A little labor now and then, at the right time, will secure both of these objects and not interfere seriously with farm work.

To obtain a small supply of early vegetables, which will be more highly prized than two or three times the quantity some weeks later, take some nail kegs, saw them in two, knock out the bottom, place each on a small board, fill them with rich soil and plant two or three seeds of different kinds of vegetables in the middle of each pot, and let one plant grow. When they have attained a large size, set each tub in an excavation in the open ground, saw the hoops loose, and remove the staves. Tomatoes put in this way, as soon as the cold weather has passed, will continue to grow without showing any injury from being transplanted. A few hills of early sweet corn, egg plant, and many other desirable vegetables, may be obtained early in the summer by starting one or two plants in March in a tub, old raisin box, or cheaply-made boxes of any kind.

The flower garden should be attended to early. Flowers require leaf mold, sand and ashes. Iron filings and iron turnings are also an excellent material to mingle with the soil where bulbs and flower seeds are to grow. If the soil is heavy, well-rotted chip dirt dug into the soil will be found to exert an excellent influence on the development of large and beautiful flowers.

When planting bulbs or seeds of any kind in pots, choose large ones, so that the roots may have more space. Whatever the pot may be, see that an inch hole is kept open in the bottom for the surplus water to escape. If pots are water-tight, the roots are often required to stand where there is an excess of moisture, which will be worse for the growing plants than a limited supply of water.

**FRUIT-CAKES.**—Half a pound of butter, three-quarters of a pound of sugar, one pound of flour, eight eggs, one gill of cream or rich milk, the grating of one nutmeg; three-fourths of a pound of raisins scalded and chopped, three-quarters of a pound of currants, beat the butter and sugar until very light, to which add the cream, whisk the eggs until very thick, and stir in gradually, then the flour one-third at a time. Beat all well together, then add the spice, and lastly the fruit—butter your pan, and paper with white paper, put in the batter, smooth it over with a knife and bake in a moderate oven, two hours.

**BAKED BEANS.**—Pick and wash one quart of dried beans, put them on to boil in three quarts of water with two pounds of pickled or freshly smoked pork. When about half done, put the beans into a baking pan, place the pork in the centre with a pint of water and they were boiled in; put the pan in the oven, and if while baking the beans seem too dry, add a little more water. This, with the addition of a dish of steamed potatoes and a plate of cold cabbage salad will make a generous family dinner.

**TO BOIL EGGS.**—Always let the water boil before putting the eggs in. Three minutes the whites will be completely done, and in six minutes they will be sufficiently hard for garnishing salad, and dishes requiring them.

**BED BUGS.**—Take the whites of four eggs and ten cents worth of quicksilver; put them into a bowl and beat to a perfect froth. Take a feather and dip into the preparation, and apply to every part of your bedstead where bugs conceal themselves; do this once a year, and you will never see a bedbug in your house.

Let all kinds of seed grain, be prepared for the soil long before the ground is ready. Choice articles of spring wheat, spring rye, and barely, may be obtained at most seed stores. Begin early to raise poultry. A ton of poultry can be produced in less time and with less grain than will be required to fatten a ton of pork or beef; if the management is judicious.

If you desire to get a large yield of rich milk, give your cow, three times a day, water slightly warm, slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find, if you have not found, by this daily practice, that your cow will gain 25 per cent. immediately under the effect of it; and she will become so attached to the diet as to refuse to drink clear water, unless very thirsty—but this mess she will drink almost any time, and ask for more. The amount of this drink is an ordinary water-pailful each time—morning, noon, and night. Your animal will then do her best in discounting the lactal. Four hundred pounds of butter are often obtained from good stock; and instances are mentioned where the yield was even at a higher figure.

**DESTRUCTION OF STUMPS.**—The use of machinery of any sort to take up large stumps in any ordinary arable land is objectionable, because they take up inevitably a large quantity of earth with each, and leave a hole almost as objectionable as the stump; and, moreover, that after the stumps were out there was trouble in disposing of them.—There are two methods, which appear feasible and inexpensive: Bore with a two-inch auger to the heart of the stump; fill the cavity thus made with sulphuric acid, or with crude oil of petroleum. In the first case, the acid becomes the destructive agent in a few months; in the latter, when the stump becomes saturated with the oil, it is fired, and will then burn out to the last particle, like a candle.

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Manufacturers of GRAND SQUARE UPRIGHT PIANOS, Received the First Grand Gold Medal, and the still higher recognition of the CROSS OF THE LEGION OF HONOR at the UNIVERSAL EXPOSITION, N. PARIS, 1867. These were the highest awards of the Exposition, and the house of Chickering & Sons was the only one so honored.

In the United States we have been awarded 69 First Premiums in direct competition with the leading manufacturers of the country, and at the Great Exhibition in London we received the highest award given to any manufacturer in the United States. Total, Seventy-one First Premiums, and the most flattering testimonials from the leading artists of the world. **WAREHOUSES** No. 11 East Fourth street, New York. Between Broadway and Fifth Avenue. m4, 3m

#### NEW

##### Empire Sewing Machine.

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##### RECEIVED THE FIRST PRIZE

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##### FINEER THAN ANY OTHER MACHINE.

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##### CHROME IRON

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##### Will Resist all Burglars' Implements for any

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##### BOOTS AND SHOES,

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##### Groceries, Flour and Provisions.

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##### of Selinsgrove and vicinity, that he has again

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##### A large assortment of Notions,

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##### The Best Family Flour Constantly on Hand

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##### for produce. Whilst I am thankful for past

##### favours, I would respectfully solicit a continuance of

##### the same.

##### I am Agent for the First class Insurance Companies.

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##### them much cheaper than they can be bought any

##### where else. They are pronounced by good judges

##### the most durable, first class Instruments made.—

##### For beauty of finish, power of tone and keeping in

##### order we are always here to repair or tune them.

##### Parties living at a distance from us, can address

##### us by letter, send for a price list, and select the

##### kind of Instrument they want and we will deliver

##### it instrument free of charge.

##### PELOUBETS ORGANS AND MELODEONS.

##### We warrant these celebrated Organs and Melo-

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