

THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEPPY, EDITORS.

Sellinggrove, Pa., April 4, 1867.

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We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

MISS MARY SNYDER will open her school on Monday, April 8th in the Union School House, at which time and place she hopes to see all her young friends.

A number of original communications were crowded out this week; they shall appear in the next number.

Those Heterogeneous Elements.

Pastor Eirich, of the Missouri Synod, is still directing his battery against the Reading "General Council." In the March number of the Lutheran Watchman, he animadverted on Prof. Loy's views of the proceedings of this Convention. Prof. Loy is hopeful of the Council, but confesses that everything in doctrine and practice is not yet settled, that it was not intended to apply the principles on which they agreed at Reading, because everything could not be done at once. To this Pastor Eirich replies: "If Prof. Loy himself acknowledges that the Council had not done all, and could not do all, to bring about an agreement in all questions of Lutheran doctrine and practice while it was known and feared, differences existed, why not then postpone the formal organization until a full understanding could be had and agreement obtained? Why appoint committees on hymn books, liturgies and the like, as long as there is no understanding as to the principles upon which they are to operate and discharge their duties." He then goes on to charge the members of the Council with erroneous views of the Church and the Office of the Ministry, of "openly practicing mixed communions," and of belonging to secret societies, so that it might easily occur that the very first meeting of this body should be held in a charge in which mixed communions were practiced, and the invitation to "sister denominations" openly extended, where no consistent Lutheran, he thinks, could commune. Or a Lutheran pastor might be compelled to refuse administering the Lord's Supper to Secret Society men, who belonged to the Council and attended it. We copy the following extract verbatim from Pastor Eirich's article:

"The acknowledgment and adoption of our symbolical books unquestionably, ought indeed to afford a sufficient basis of unity and co-operation. But we know from sad experience and observation what, in many cases, this is made to mean in our day. What views of the Church and the Office of the Ministry, of Baptism and the Lord's Supper are foisted upon them. What practice is connected with them! He knows, as well as we, that a large number of those who joined in adopting the Theses of Reading, represented Synods in which mixed communions were openly practiced, in a worse form than they ever practiced in the Prussian Union of Germany. We have some in our neighborhood who pay no regard to the requirement of the Augsburg Confession of administering communion to none that have not first been examined, and who practice mixed communions, but who yet profess to adopt the Symbolical Books, were representatives at the Reading Convention, and loudly represent its claims. The same also applies to the question of Secret Societies. And thus it could easily happen that at the first meeting of this body, if it should occur in a charge in which mixed communions were practiced and the invitation to 'sister denominations' openly extended, no sincere and consistent Lutheran could commune. Or a Lutheran pastor might be compelled to refuse administering the Lord's Supper to Secret Society

men, who belonged to the Council and who attend it.

Now what benefit and co-operation can grow out of an organization that is composed of such heterogeneous elements?"

We append two observations:

1. How does the above correspond with the boasted success and harmony of this Reading Convention? Immediately after the adjournment of the Convention, the Lutheran and Missionary proclaimed the complete success and the most wonderful harmony as having prevailed in the Council. But the Missourians speak of the delegates composing the Council as "Heterogeneous Elements," erroneous in their views, and un-Lutheran in their practices. Which party speaks the truth in this matter?

2. Is it not strange that the Philadelphia symbolists never have a word to say in reply to the Missouri symbolists? Against the general Synod they are carrying on a ceaseless warfare; against Dr. Sprecher's articles in the Lutheran Observer, a host of champions have appeared in the Lutheran and Missionary.

Even from the American Lutheran, (which our Teutonic Friend C. P. K., recently had the magnanimity to call "Anstadt's dirty little sheet") they take extracts when they think they can make capital out of them. But the Missourians may denounce the publications of their professors (as Dr. Seiss' book), and charge their Council with un-Lutheran views and practices, and they have not a word to say publicly in their own defence, but praise up the Missourians as the noblest patterns for our imitation. Now this we call sneaking sympathy, and contemptible cowardice. Why don't you come out like men and defend yourselves against your assailants, no matter who they may be?

Special Meeting of the Alleghany Synod.

The Alleghany Ev. Luth. Synod held a special meeting at Altoona, Pa., on the 13th of March.

There were three specific objects for which the Synod was convened: The purchase of the Martinsburg High School; the appointment of a Missionary to the West, and the resumption of the former bounds of the Synod as they existed before the formation of the Pittsburgh Synod.

The Synod resolved to purchase the school property, to have a school taught both for males and females, to prepare the scholars for the Sophomore class, and to erect other additional buildings as soon as necessary and the means can be obtained. Rev. John Schwartz is now the principal of this school.

Rev. W. I. Cutter of Blain was appointed a missionary to the Plattsburgh Mission. He has accepted the appointment, and will take charge of the mission at an early day.

In consequence of the Pittsburgh Synod having seceded from the General Synod, and connecting itself with the so-called "General Council of North America" the Synod passed the following resolutions:

RESOLVED, That this Synod, in view of the action of the Pittsburgh Synod in seceding from the General Synod, does hereby resume its former boundaries, as they existed prior to the formation of the Pittsburgh Synod. And further,

RESOLVED, That we receive any Evangelical Lutheran minister from neighboring territories, where there is no District Synod belonging to the General Synod, and who desires to identify himself with the General Synod.

After a long and animated debate, the yeas and nays were called for, on the first division of the resolution. The vote stood: Yeas, 26—nays, 3. On the second division there was no opposition in the vote. It was, also,

RESOLVED, To establish a church in Pittsburgh in the interest of the General Synod, and Revs. C. L. Ehrenfeld, S. A. Holman, and R. A. Fink were appointed a committee to carry out the resolution.

Curious Names.

The editors of the Lutheran Observer in Philadelphia have lately made themselves quite merry over the curious names found in the clerical register of the Lutheran almanac; but they seem to have entirely overlooked the fact that they have in their own editorial triumvirate a Stork that soars on the wings of a lofty imagination above the clouds; a Con-rod, egg-wheel, to keep the machine in motion; and a Huetter, watchman, to superintend its operations.

Although living in the city of Philadelphia, (Brotherly love, (?)) they seem to have overlooked the fact that in every emergency they have a Man close at hand, that they have in close proximity two Schneffers, shepherds, who lead their flocks to green pastures and still waters; that even in the densely populated city they have a fertile little field, Klinefield, and that cabbage grows there, Krauth, which latterly has become very sour, but fortunately Dr. Seiss is near at hand who ought to sweeten it occasionally.

Church News.

Rev. D. BECKNER's address is for the present Lewisburg, Union Co., Pa.

Rev. W. S. PARR, of Centre Hall, having accepted a call to the Rebersburg charge requests his correspondents to address him in future at Rebersburg, Centre Co., Pa.

Rev. PARR has been very successful in his ministry at Centre Hall, may be still more so at Rebersburg.

Rev. A. WRIETING's address will be until further notice, Lawrence, Kansas.

Rev. J. T. WILLIAMS having removed from Taneytown, Md., to Mechanicstown, Cumberland Co., Pa., wishes correspondents to address him accordingly.

Rev. J. H. BRATTON's address has been changed from James Creek, Huntingdon Co., to Harrisburg, Pa.

MARYLAND, N. Y.—Rev. J. KLING writing from Maryland, N. Y., says that he expects soon to organize a Lutheran congregation in that place.

SELINGROVE, Pa.—Rev. E. W. Hutter, D. D., one of the editors of the Luth. Observer, pays the following compliment to Rev. M. L. Shindel:

It gratifies us to learn, that the Second Lutheran Church, at Selingrove, Pa., so long without a regular pastor, has given a call to Rev. M. LUTHER SHINDEL, of M'Allisterville, who has accepted the same, and expects to enter upon his duties there, about the middle of April. Providence has directed brother Shindel to the field of the early labors of his venerated father, where there is opened to his admitted abilities, as a preacher and pastor, a very wide field of usefulness.

We trust that the mantle of the father may have fallen upon the son, and that, under his ministry, the Selingrove congregation will enjoy a high degree of prosperity.

Rev. J. H. Link has resigned the St. Paris charge, in Ohio, and desires to find another suitable field of labor. He is the son of the Rev. A. S. Link, deceased, who served the Centerville, Hummelstown, and Trappe charges, in Pennsylvania, with acceptance and success. English Lutheran congregations, destitute of pastors, can address him at Tippecanoe city, Hyattsville post-office, Ohio.

Rev. P. Rizer, of York, Pa., has accepted a call to the Lutheran church at Hummelstown, Dauphin county, Pa., and requests his correspondents to address him at the latter place.

Rev. P. Wieting, formerly of Hyndesville, N. Y., has removed to Cobleskill, N. Y., and requests correspondents to address him at the latter place.

Rev. D. M. Blackwelder, having resigned the New Chester charge, and accepted the Petersburg charge, requests correspondents hereafter to address him at York Springs, Adams county, Pa.

Rev. J. B. Anthony, lately from North Carolina, has been unanimously elected pastor of the Lutheran church in Millintown, Pa.

Southern Church News.

Rev. S. C. Repass wishes to be addressed hereafter at Newport, Giles Co., Va.

Rev. C. H. Barnheim has united with the M. E. Florida Conference, and therefore is no more a minister of the Lutheran Church.

Rev. J. I. Miller of Staunton, Va., editor of the Lutheran Visitor, has had a wind-fall "His little flock," he says, "made him donations during the last year to the amount of \$300. Two hundred of this was in hard cash, and the remainder in a superior china tea set, two valuable quilts, flour, tin-ware" &c.

We up here in the North see nothing but greenbacks and not as many of those as we would like. Hard cash has been out of use with us for more than five years.

REVIVAL.—Rev. L. A. Mann, of Marion, Va., reports a revival in his Ebenezer Church, which resulted in the hopeful conversion of some thirty souls. He was assisted in his labors, during a protracted meeting, by Revs. J. A. Brown and E. Hawkins.

REV. GEORGE F. GUEBNER.

A few months ago we presented an inquiry in the Evangelical Lutheran to our exchanges in reference to the location of the Rev. George F. Guebner, but having received no answer, had almost concluded that he had been called to his final account, as his name had disappeared from the clerical register in the various Lutheran almanacs. Judge of our surprise—at receiving recently a letter from our former friend and room-mate, from which we learned that he is still doing good service in the ministry, serving two congregations and a preaching station; teaching a German and English school, and making himself generally useful in the Lord's vineyard.

However, we are sorry that he has separated himself from the Lutheran Church, and is now in connection with the Evangelical Union of the West, a body composed of Lutheran and German Reformed ministers, now denominated "The Evangelical Synod of the West."

He writes thus: "As far as I can recollect, our last correspondence found me at Perkins-Grove, Bureau county, Illinois, thence I moved to Fort Madison, Lee county, Indiana, remained there two years and returned to Perkins-Grove; staid again two years and went thence to Cannelton, Perry county, Indiana, on the Ohio river; there I remained over five years, during the whole war; from there we went to Haulstadt, about 15 miles north-east of Evansville, Indiana, where I have charge of two congregations, each about 35 families strong, teach English and German schools, and in addition preach every month once at a newly organized station, which is making fine progress. We have a sufficient support, about \$700, and have a fine place of residence belonging to one of the congregations, with orchard, pasture, some field-land, and a large garden; plenty to do, which is a blessing. We have, however, considerable fever here, but are getting along better in that respect also. My family consists of two daughters, aged respectively 14 and 5 years, and a little boy 8 months old; one little son died at Cannelton, four years ago. We enjoy better health than in Texas."

Those of our brethren who are desirous of corresponding with Brother Guebner, will address him at Haulstadt, Gibson county, Indiana.—Ev. Luth.

ONE HORSE, or TWO?—That is the question, and an important one it has proved to be, as the latest decisions from Rome conclusively show. The Prussian Minister desiring an interview with his holiness, the Pope, committed the indiscretion of riding to the pontifical court in a coach drawn by a single horse. This was a breach of etiquette in approaching his holiness, and admission was refused by the guard. He expostulated, urging that his coachman and footman were in full livery, and every thing done in strict accordance with etiquette, but all to no purpose. He then appealed to Cardinal Antonelli; but that high functionary, after due deliberation, decided that the rule could suffer no relaxation. With what unspeakable delight the simple-hearted fisherman of Galilee must contemplate the state of his successors, as he looks down and sees the embassadors of kings kept waiting in the streets until they make their approaches in proper style.

Editorial Correspondence.

DEAR PETER!

Though I have never subscribed for your paper, yet I feel bound in law and in conscience to pay for it, because I had not ordered its discontinuance. I do not know how much I owe you, but I send you \$2.00.

I think your extracts will suit certain classes of our people very well, but I regret seeing you trying with all your might, to bring your readers in *Kirchlichkeit* to a degree below the Methodists, who are constantly rising. Don't you think that the tendency of your *Richtung* is, to depreciate the church in the estimation of those whom you may be able to influence, and to lower the bars so far down, that they will easily step over into the next field and bid you good bye? Now, be candid, and tell us, whether that will not be the natural result? I do not see what argument you could use to retain a man in our church, except habit and the prejudice of education, or love of ancestry, which with most men would be no argument at all. What theological argument could you employ? plainly, none at all, for your *Richtung* knocks all Lutheranism out of him and where would you stand? You sever the links which bind him to his ancestral church, for you teach him to scoff at the fathers of the faith and to deride the creed in the defence of which thousands have died. I do not charge you with doing this purposely, but this will be the consequence of your teaching, for you know well enough, that pupils usually go beyond their masters. Even in Luther's time, there were some more Lutheran than he was, and particularly, after his death. So it was with Nevenius; so it was with many of the admirers of the late Dr. Kurtz. He never sanctioned the proceedings of many of those who were influenced by his moderate views, but he could not restrain them and so it will be with you. I have no doubt, that some of your weak readers already despise the Lutheran church, as the un-intended, but natural result of your instruction. All history shows similar facts.

I should like to hear your definition of the word "symbolist," which you so often use. Please give it to us. Are you no "symbolist" in any sense? Have you repudiated your ordination vows, and given up even the Catechism or the Augsburg? I can hardly believe it, and yet one must logically draw that inference. Either you use that word in a wrong sense, or you are an apostate. You can't get over it. I will not believe the latter and am well convinced of the former, but at all events, give us your meaning of it. M.

REPLY BY THE EDITOR.

DEAR JOHN.—You did not subscribe for the American Lutheran yourself, but you requested—n—n to tell me to send it to you; I did so. You have never ordered its discontinuance, and hence are "in law and conscience bound to pay for it." I have given you credit for \$2.00, which you pay in full for the year 1867, but you still owe \$1.50 for the year 1866, and part of 1865, which I hope you will also feel yourself bound "in law and conscience to pay." I cannot agree with you that the tendency of my paper is to lower the Lutheran Church in the estimation of my readers. I confidently appeal to the pastors of those congregations where the American Lutheran circulates, whether the readers of my paper are not, as a general rule, more pious and liberal members, and the most devotedly attached to the Lutheran church?

You think I let down the bars so low "that they will easily step over into the next field and bid me good bye." I reply, where the pasture is good there is no need of raising the bars high to keep the sheep in the field. But on the contrary the flock will rather be increased by others coming in. Why, lately we were informed that in the city of Charleston, a whole congregation together with their pastor came over into the Lutheran field. This could not have taken place if the bars had been so very high. And you know very well, John, that you yourself have taken quite a number of people from other denominations, into the Lutheran church. Now tell me candidly, did you raise the bars very high, or let them down very low, to admit them? As you appeal to history, I would ask, from what branch of the Church have the most apostasies occurred? Is it not from the high church party? Did not two or three ministers within three years go over from the Pennsylvania Synod to the Roman Catholic Church, one from the Ohio Synod, and is not the editor of the Kath. Kirchenzeitung from the Missouri Synod? and Dr. Reynolds stepped into the Episcopal Church; and so in the German Reformed Church, and in the Church of England, it has been among the high church party that the apostasies to Rome have taken place. They raised the bars high, but men used them as ladders to climb up to Episcopacy and to Popery.

I am glad to hear you speak so respectfully of the "late Dr. Kurtz." You never did so while he was living, and this is the first time I have ever heard you speak of his views as "moderate." It was then "Old Ben" and his "fanaticism."

You ask me what theological arguments I could use to retain a man in our church? Well now, John, I wonder how you can ask such a silly question, you, an old doctor of Divinity. There are "lots" of arguments why an American Lutheran should not leave his church and join some other denomination. Time and space would fail me to recount them here. You ask only for a *theological* argument. I would not join the Methodist Church, for I do not believe their doctrine of sinless perfection; I would not join the Presbyterian Church, because I don't believe their doctrine of election and reprobation; I would not join the Episcopal Church, because I do not believe their doctrine of Apostolic succession; I would not join the Baptists because I do not believe their doctrine of the mode of Baptism &c. Various other reasons could be given why an American Lutheran should not forsake his church, but as you ask only for one theological reason I have given the above merely as a specimen.

Your assertion that I "teach my readers to scoff at the fathers of the faith and to deride

the creed in the defense of which thousands have died," I deny, and challenge you to bring the proof. It is only such as you yourself designate, who want to be more Lutheran than Luther himself, particularly after his death" that I oppose. These were the men who composed the Formula Concordia, and you yourself imply that they ought to be opposed for being "more Lutheran than Luther himself," particularly after his death."

You want to know my definition of the term "Symbolist," and insinuate that I have violated my ordination vow. The term Symbolist is well understood in our day. It means one who is not content with the Apostles Creed and the Augsburg Confession, but who insists also on the Apology to the Confession, the Smalcald articles, the Smaller and Larger Catechism, and the Formula Concordia, to which some yet add the Torgian Articles, and Formulas of church government prevailing in the sixteenth century. This whole batch of symbolical books the symbolists adopt and bind them on men's consciences.

My ordination vow requires me to believe that the fundamental doctrines of the Word of God, are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession. This vow I have never broken, and I still subscribe to it with my whole heart, and if you can make me out a symbolist by this ordination vow you are perfectly welcome.

Thus I have tried to answer your questions, bro. John. I hope it is satisfactory.

TO THE EDITORS OF THE AMERICAN LUTHERAN.

SIRS:—The following article was written for and sent to the Lutheran Observer for publication, as will be seen by its contents. The editors of the Observer, however, refused to publish it and returned it to the writer. We think it just that both sides should be heard, and hence ask its publication in your valuable journal.

The Susquehanna Synod.

We have waited, with the expectation of seeing some reply in your columns, to the editorial on this subject. It seems, however, that the ardent advocates of this measure (we are not one) prefer to keep silent.

The arguments presented by you against the formation of this synod, such as the smallness of the body, and that hence it would not have the influence that large bodies have with them; that it would not have any D. D.'s (there are some in prospect); that it would cripple the East Penna. Synod &c., are certainly worthy of consideration.

To the members of the Susquehanna Conference, who have agitated the formation of a new synod, these appear, however, as matters of but secondary importance, in comparison with what we regard as the most cogent reason for such a synod. The home missionary fields of the North and West Branches of the Susquehanna, at this time, demand our special attention. There is here a vast field open to us, from which the Macedonian cry comes; a field that is emphatically ours as a church; a field that has long waited for us, and is ripe for the harvest. This field the Lutheran church must cultivate, or stand guilty before God of a neglect of duty, for which it can never atone. Thousands of souls will be lost, not only to our church, but forever lost, unless we occupy the ground.

Let us take a glance at this large missionary field, occupying the north-eastern part of Penna. It somewhat resembles, in shape, the figure of an isosceles triangle, the two equilateral sides taking the direction of the North and West Branches of the Susquehanna, the base far up in the state of New York. Here we have a territory, as extensive as that which any of the Lutheran synods of Penna. now occupy, all, to a great extent, missionary ground. The Counties of Northumberland, Montour, Columbia, Luzerne, Wayne, Susquehanna, Wyoming, Sullivan, Bradford, Lycoming, Clinton, Tioga, Potter, and parts of Union, Snyder and McKean, in Penna., and the border counties of N. Y., are included in it, representing a population of about eight hundred thousand souls. From one, to two hundred thousand of these are either Lutherans, or of Lutheran parentage, or such upon whom the Lutheran church has claims. The Lutheran material of this territory, if developed, would yield a communicant membership of at least thirty thousand souls, and it is not overstretching the mark to suppose that fifty thousand souls could be gathered into our communion in this promising field. Here from one hundred to one hundred and fifty Lutheran ministers could labor, enough to form a synod as large as the largest in this state.

Last, the correctness of these general statements should be called in question, as the figures may appear very large to the reader, we will particularize a few items.

NORTHUMBERLAND CO.—In this rich agricultural Co., Lutheranism preponderates over all the other denominations. There are in this Co., thirty-two Lutheran congregations, comprising a membership of thirty-five hundred souls. There are, at present, eight of our ministers in this Co. If our church were properly developed, sixteen, instead of eight ministers, could labor here and our membership be increased to at least five thousand. The congregations are willing to divide the large charges, and the people are abundantly able to support twice the present number of ministers and will do so.

MONTGOMERY.—This is a small Co. It has but four Lutheran congregations and two ministers residing in the Co. Our membership numbers about eight hundred. Two more ministers could find work here. In Danville, a town of nine thousand inhabitants, there are many Germans, who have a church and should also have a minister residing among them. Our membership in this Co., would, if we had several more ministers here, over reach twelve hundred.

COLUMBIA CO.—The population of this Co. is largely Lutheran. But our resources have not been developed. There is much fallow ground here. A number of our congregations have been vacant for years. With a membership of at least twenty-five hundred, we have, at present, but four ministers in this Co. Should this, at least in some sections, long neglected field be supplied, we ought to

have ten ministers on the ground. Our membership could be increased fifteen hundred. Our little church with a membership of sixty, which has been vacant for several years, obligates itself to raise from four to five hundred dollars for a pastor. There are no doubt others that will follow the example of the church at Eby, as soon as provision can be made for their supply.

Following the West Branch of the Susquehanna, a similar field, white for the harvest of our church, presents itself to view.

LYCOMING CO.—What has been said of the counties just spoken of need scarcely be repeated of old Lycoming. Its population was once almost exclusively Lutheran. The sects have, it is true, here had a rich harvest for themselves, but the name and doctrines of Luther are still held dear by thousands who have not bowed their knees to Baal. There are persons, faithful Lutherans, in this Co., who live twenty miles from the nearest Lutheran church, travel this distance to Williamsport to attend services. Twenty-four hundred members and seven ministers constitute all that we have reported on the minutes of our synods in this Co. That our membership here could be doubled in a short time, if we had more faithful ministers on the ground is demonstrated by the fact, that since our missionary at Montoursville, Rev. Santhelme, is in that field, which was neglected for twelve years, the membership has already doubled itself in less than ten months.

The hills and valleys of Lycoming County are all settled by Lutherans and their descendants. In the city of Williamsport alone, there are no less than three thousand Lutherans, (mostly Germans) and but one church with four hundred members. There should be a Lutheran membership, in this city, of fifteen hundred, and in the county, of five thousand, with twenty ministers.

It is not necessary to enumerate further. We have gone but over four counties, and in these alone have counted but half of the membership referred to. These statements are not over-colored. Any one acquainted with the facts will corroborate them.

We have said nothing of Scranton with its twelve thousand inhabitants, Wilkesbarre with nearly the same number, Kingston and Pittston with four thousand each, Jersey Shore and Blossburg with the same population. The first two have German Lutheran churches, but not one of these flourishing, and rapidly increasing towns have even an English Lutheran organization, much less a church. Elmira, N. Y., but a few miles from the State line, with twenty thousand inhabitants, and at least a thousand "von Haas aus Lutherisch," has been so long neglected by our church, that the faithful Lutherans there have been of late gathered by the Episcopal church, and gone into that communion, as being most nearly allied to our own, and next to us most churchly. In all the N. E. counties of Penna., far up to the N. Y. State line, and beyond to

"Where no pent-up Utica contracts our powers," are found Lutheran settlements and Lutheran members. This is a yet comparatively new and fast growing country. It is a progressive region. Money and energy spent on it will be richly repaid in the future. We, as a church, must possess this ground. It is to a large extent ours, to cultivate for God.

Instead of collecting our home missionary money from the churches here and sending it to the eastern part of the state, to be spent there, among the rich and long established congregations, as has been the case for years past, we must apply it right on the ground. The congregations in the eastern part of the state should take care of their own interests, as well they may, and not look to the Susquehanna mission field to support their enterprises, to the detriment of its own interests. With the controlling centre of two large synods in Philadelphia, or its immediate vicinity, the large mission territory of the North and West Branch region will be kept forever swinging "round the circle," and one by one its important and interesting fields will fly off at a tangent.

Ten years ago (see minutes) the Pennsylvania and the East Pennsylvania Synod together had seventy-three congregations, on the territory. At the last session of these synods, a total of seventy-five congregations was reported. In ten years, at the present rate, we report a gain of two congregations. How long it will require, at this rate, to establish Lutheranism on this ground, and to discharge our duty to our brethren in the faith, may be easily calculated.

So long as this important field is but made the tail end of large and influential synods, and treated with a sneer, instead of being cared for, cultivated and encouraged, as the ecclesiastical bodies of other denominations would; as long as the funds collected from these churches are spent in rich communities, far away from home, instead of being applied to our own missionary operations, this field must remain neglected and our church suffer the consequences.

Being persuaded of these facts, and believing that thus only the interests of the Lutheran church can be best promoted, souls saved and God glorified, the congregations of the North and West Branch Valleys will take this contemplated important step.

WEST BRANCH.

For the American Lutheran.

MESSRS EDITORS:—In a communication appearing in your issue of March 21st, the Missionary Superintendent of the Synod of Central Pennsylvania, makes strictures upon the Juniata Conference of its late session, and likewise upon father Salm, one of the most pious and able, and the most venerable divines of said Synod, which are entirely uncalled for and manifestly unjust. In the first place, he protests against the Conference taking any action respecting his letter. I am not aware that any action was taken at all either for or against his letter. The letter was presented by a member of the Executive Committee, and was permitted to be read as an extension of courtesy by the Conference to the Missionary Superintendent, just the farthest from any design to intermeddle in his private affairs; and the action taken by Conference was not upon the letter, but upon the *facts* respecting the

operations thus far of the Committee, which certainly are public property and known to all men. What could have been his motive for forbidding them from coming to light?—That this is the case read the resolution. *Resolved*, That we approve of the suggestions of the Executive Committee, and that we cordially co-operate with them." The letter was information—the action of Conference had, as this resolution simply declares, only to do with the doings of the Committee. True, as the Superintendent says, "suggestions" was not the most proper term. It should perhaps have been *actions*, and yet if the Superintendent lives to witness the next session of the Synod of Central Pennsylvania, and that Synod is true to her original purpose in this matter, he may find that the actions of the Committee, coming up before Synod for approval or disapproval may turn out to be only suggestions after all. But let us examine the subject-matter at issue itself; for surely the Superintendent is not in earnest, when he denies the right of a Conference composing half the ministers and charges of the Synod of Central Pennsylvania, to consult upon, and express its opinion of, a matter so immediately dependent upon their respective churches for support, as the movements of the Executive Committee, in this experimental missionary effort, and that too, before those movements have been sanctioned by Synod. A strange thing this, in the infancy of this effort, when the greatest caution and wisdom are demanded, for the Superintendent to seek to tie the hands of a Conference of Synod and reple as a piece of impertinence the counsels of so many and such respectable brethren, offered in the deepest sympathy for the success of the mission.

The Superintendent says, "the Committee acted throughout in perfect accordance with the letter and spirit of the resolutions of Synod—I appeal to the record." Well, to the record we will go, and our readers may judge. Proceedings of the Special Meeting of the Synod of Central Pennsylvania. *Resolved*, That this Synod send two missionaries into the Western field." And in another resolution the Executive Committee is authorized to arrange with the Missionary Society of the General Synod "all the details of the missions which we have just resolved to undertake in the Western mission field." Now for this perfect accordance with the letter and spirit. What does the Committee do? It proposes to establish one mission in the Spring, but at the time of Conference's action had not done even that, but on the other hand instead of establishing an independent mission, merely devotes the money of the Synod of Central Pennsylvania to a missionary at Des Moines, already stationed and employed by another Synod.—Brethren of Synod, who were present at the discussions upon the inauguration of this movement, what say you to this perfect accordance with "letter and spirit"? Does not the letter of Synod say two missionaries, and that "this Synod send" them? Does it not say that "we undertake"? But has not the Committee only sent one missionary, and instead of undertaking two missions has it not merely gone where another Synod had undertaken? Now as to the "spirit." Was it not understood by every one that our Synod was to undertake independent missions, or unoccupied ground, so that we might see and know our work, and be able to exercise control over them, and receive reports from them, so that when we appeal to our people to raise this large additional sum for missions, we could incite their zeal by showing them where the money went, and what was our work and our success? We take it then as clear as sunlight from the showing of the record, that the Executive Committee in voting the money of the Synod of Central Pennsylvania to sustain the mission and missionary of another Synod, have acted in most perfect accordance with the letter and spirit of its instructions, and have flatly contradicted both. As to the strictures of father Salm's opinion of independent action from the Executive Committee of the General Synod in our missionary matters, time will be the best test of the sagacity of that opinion. But as to his right to express that opinion—if a minister of the age, deep reflection, practical wisdom and long, intimate

For the American Lutheran.

The Orphan school at McAllisterville.

MR. EDITOR: I had intended to write to you on an important matter, but having concluded my remarks concerning our Orphan's School abruptly, I must again postpone a consideration of that subject, and beg a small place for a few additional facts in reference to the school.

In answer to many inquiries as to whom the duties of acting Principal were transferred, and what were the prospects of the school under the new arrangements, I will reply.

Since the departure of our young and esteemed friend and fellow-citizen, Mr. Caveny, the responsibilities of acting chief have devolved upon Mr. Jacob H. Smith, a resident of this beautiful valley, and a most worthy and excellent young gentleman. Mr. Smith has been engaged for a number of years in teaching "the young idea how to shoot," and, therefore, lays hold of the sceptre with an experienced hand, and rules with dignity, discretion, and the experience of a veteran. He is fortunate also, in having associated with himself accomplished assistants. Mr. Grieman, of Berks county, is climbing the ladder, and bids fair to be an important accession to the corps of teachers. He is yet young, but possesses many fine qualities, and exhibits strict attention to and deep interest in the comfort of the children. Miss O. S. Colby, an accomplished and christian lady of New York, confines her attention to the "Object Method," and has been quite successful in advancing the children, and in laying the foundation for a still more advanced and thorough educational acquirement. Miss Mary E. Smith, a kind and amiable young lady, acts in a double capacity. While she gives important aid in the instruction of the children in the primary branches, she has control of the musical department. This department progresses finely, and I can pay no better compliment to her skill and ability as a music teacher, than to say to all who love these noble institutions, if they wish to enjoy a rich musical treat, to come and hear these dear children sing. Their efforts are not mechanical, nor do they assume a false air, but they perform with the spirit and the understanding, making melody in their hearts unto God.

Col. McFarland has been quite fortunate, also, in securing the services of Mrs. Yeager, as Matron. This lady is from Lancaster, and seems well calculated for the position. Indeed, it is one of the most important, and we congratulate our friend, the Col., on the success he has met with in his selection.

May it be asked, then, what are the prospects of the School? We say, good. By the blessing of God, this corps of teachers, rising to a proper conception of the high and honorable considerations involved, which we believe they do, will accomplish much for the advancement and elevation of our dear children of the commonwealth. May God sanctify their efforts and impress upon their minds the beauty of their position, and give them grace to perform all their onerous duties nobly and well.

Yours,
JUNIA.

VARIETIES.

The Spider and the Bee.

BY ELLEN ROBERTS.

It chanced a Spider and a Bee
Once settled on the self-same tree;
And then began a warm debate
Which could the fatter work create.
The Spider boasted, none so well
Of geometric forms could tell,
Or could so cunningly design
How squares with circles should combine.
She said the web she daily wove
Her skill, in this respect, would prove;
And, farther, from her own light frame
The silken thread to spin it came.
Whereas the honey of the Bee
Was stolen from each flower and tree;
Nay, that she was obliged, indeed,
To borrow from the humblest weed.
The Bee replied, she never thought
Such charges against her could be brought;
From every flower she chanced to meet,
Her skill was so conspicuous here,
She'd nothing from such charge to fear.
So delicately she distilled,
And her slight bag with honey filled,
That never had a flower complained
That by her means its juice was drained;
No leaf had been at any cost,
Or by her robbery had lost.
As to the web the Spider spun,
Her combs as skillfully were done.
Indeed, the merits of her cause
Might rest on mathematical laws;
For these were never disobeyed
In any hexagon she made.
But what was chiefly on her side,
Her works were usefully applied;
She labored for the public good,
And stored her cells for winter's food.
Taught by this fable, let us aim
At virtue, rather than at fame;
Caught by no outward show or glare,
Appearances that promise fair,
The dazzling are not always bright,
But glitter with delusive light;
Let's estimate things by their use,
Not the effect they can produce.

The citizens, members of the Wisconsin Legislature, and others, had a high time at Madison on Friday night. An innocent Chicagoan, named Swanburg, advertised in the Chicago Tribune for a wife. He was answered by a young fellow of Madison, under the name of a young lady, who stated that she was ready to receive his proposals and invited him to visit her. He went, met the supposed young lady, and immediately proposed to elope with her. He was immediately arrested by a bogus officer for attempting abduction, and tried by a bogus court in the Court House. The whole proceedings were carried on with great gravity, and the victim had not the remotest idea that the whole thing was a sad reality. After standing the ordeal of a two hours trial, he was finally released on condition that he would leave town for Milwaukee just in the nick of time.

A Los Angeles letter states that a Government train en route for Arizona was lost March 10th in a Colorado desert water spot. The train consisted of eleven wagons, accompanied by two companies of the Fourteenth United States Infantry. Several lives were lost. The commissary stores and wagons were carried eighteen miles from the scene of the disaster.

When Judge Russell addressed the Boston School Ship boys, on Sunday, he asked where St. Patrick was born; one of the boys shouted at once, "In a stable in Bethlehem."

NOW.

To-morrow, and that mind immortal might be filled with burning thoughts of time wasted, life lost, and an eternity of misery secured. "Now is the accepted time." Think now. "Would be awful to begin to think of the soul when beyond the reach of mercy. Think of a Saviour's love; of the prayers, and tears, and groans that have ascended up to God on your behalf! Can you wade through these to hell? Think of it. What a remembrance! What a worm, to know the soul lost forever! And think forward. Oh, for ever!—to reap the reward of my neglect forever. You can not bear the thought. Would you avoid it? Act now. Just now. It is yours. Bless the Lord, the present moment is yours, to be saved in. You have often thought about getting religion some time, but have put it off to a more convenient season. But you mean to get it. And yet to-day you are unsaved. Don't delay another moment; you see the danger. He who means to be saved to-morrow, drops into perdition, for to-morrow never comes. We must be saved now, or lost for ever.

A word to you who are saved now. Never let the devil persuade you from doing your duty in the present. You know sometimes the Spirit of the Lord has brought you up to a cross, and instead of taking it up, you went to do it. Now is the only time.

Never be put back by the enemy, but live, work for God by the moment, and soon you shall hear the word—
Now come up higher.

Augsburg.

A CORRESPONDENT of the *Evening Gazette* thus describes this old German city:

It is a town of about forty-five thousand inhabitants, and was formerly, in the fifteenth and sixteenth centuries, one of the most important mercantile and manufacturing cities of Germany. Indisputably connected with the portion of the town's history is that of the Fugger family. In the course of a hundred years they raised themselves from the position of simple weavers to rank among the merchant princes of those times. They are spoken of as the Rothschilds of the age, supplying the Emperor's exhausted treasury, and receiving great honors at the hands of kings and princes.

Charles V. and Maximilian, I often turned to these merchant princes for help. The family became allied with the nobles of the empire. The house in which they lived has existed for centuries as a hotel, and a room is still to be seen there in which Count Ruger is said to have entertained the Emperor Charles V.

Augsburg is of course best known as the city of the "Augsburg Confession." The hall in which the famous document of Protestantism was presented to the Emperor, is in the old Bishop's place. The building is quite large, but not particularly distinguished by location or ornament.

The city is a fine specimen of an old and wealthy German town. The houses are large and substantial, and there are several churches which are worth visiting on account of their age and rich adornment. The "Rathhaus," or town hall, would be sure to engage the admiration of the practical man. Without it is plain, but grand; the halls within are also left unadorned, except by here and there a picture and the deep carvings of the heavy panels in the ceiling. The whole building looks as if made to last. The principal street ornaments are the fountains, some of which are crowned with quite artistic statues. The town formerly possessed a very superior picture gallery, but the paintings which were then here, are now in the Munich collection. A journey of less than two hours brings us from Augsburg to Munich, the capital of the kingdom of Bavaria, and one of the most attractive of the German cities. Here we rest in anticipation of a rich feast.

FLOOD IN THE SOUTH.—A dispatch from Marion, Va., March 8th, says: The whole Virginia and Tennessee Valley has just been visited with the heaviest freshet that has occurred within the memory of the oldest inhabitant. The whole valley, from Lynchburg to Chattanooga, has been swept by the swollen streams. It rained incessantly for three days from the 23d inst., which with the melting snow from the mountains, overflowed all the streams. The Virginia and Tennessee Railroad is badly damaged, and the trains are all blocked at this point; bridges are swept away and deep cuts filled with rocks and dirt. Two bridges on the East Tennessee and Virginia Railroad, one at Limestone Creek, and one at another point near Knoxville, are gone and the road otherwise badly injured. It will be three or five days before all trains run regularly. The country is badly damaged, fences, houses and barns being washed away.

The different railroad companies in Minnesota, knowing that their own success is dependent on the growth and prosperity of the State, are now offering great inducements to settlers in the way of cheap lands and on reasonable terms of payment. The best farming lands can be had from four to ten dollars an acre, and the land, breaking, fencing and all expenses are paid for out of the first crop. The story is told of a gentleman offering his farm, with improvements, for \$9 an acre, but, failing to sell, lessed it for one-third of the crop. This third netted him more than he would have realized from the sale of the land.

KEEPING FOWLS.—Mr. Albert C. Vose, near Mannville, pursues what seems to us a reasonable and profitable course in keeping fowls. He has enclosed an acre and a quarter of land with a high fence; and in this enclosure he keeps about a hundred and fifty hens. He informs us that during nine months of the year these fowls gave a net profit of two dollars per acre, or say five hundred dollars per year. Is not this keeping fowls to some purpose? In Mr. Vose's enclosure are a running stream and fruit trees. The trees afford shade, while their fruit bearing is improved by the fowls.—*Woonsocket Patriot.*

General Grant was urged to become President of the National Temperance Society. He said he was in full sympathy with the cause, but "did not think he was the man for it."

OUTRAGES IN THE COAL REGIONS OF PENNSYLVANIA.—The N. Y. Times says: "Private advices from the Pennsylvania coal regions tell of numerous outrages which are being committed by miners in Schuylkill county. The ruffians, who are mainly Irish, are banded together in a secret organization for the purpose of controlling the mines. The people of the country are greatly excited, and hitherto have been unable to bring offenders to justice. It is almost impossible to get information in regard to the desperadoes, and the local newspapers are afraid to publish what facts are known concerning them. On the 15th inst., Mr. Littlehales, a superintendent of one of the mines, was shot through the heart on the road between Thomaston and Mackeesburg, while returning from Pottsville. No clue to the murderers has been obtained. Threats have been made against superintendents of other mines, who live momentarily in fear of violence. Four superintendents have been personally warned to leave, under penalty of death for non-compliance. Several murders have been committed already, numerous houses have been robbed, and the miners generally have stopped work."

VALUE OF A RELIGIOUS PRESS.—A Massachusetts pastor, reviewing in a recent annual sermon the progress of Christianity in the world, says the following noble tribute to the value of the religious family newspaper:

"Well-written leaders, worth almost the price of a year's subscription, present valuable digests, just such as a clergyman would like to give to his people—but it is sad to think how few families, comparatively, take one or more religious weeklies, contented perhaps with secular papers, with perhaps a twenty-two cent missionary or juvenile sheet, when a few farthings each week saved from needless personal expenses or domestic waste, might lay on their table each week a fresh, rare, instructive religious family journal—an educator both of old and young, and an impulse to duty, constantly repeated at regular returning intervals."

A gentleman in West Virginia, not largely blessed with this world's goods, recently dictated his will, divided the articles he possessed among his friends, giving to one his coat, another his shoes, another his hat, &c. The will covered over two sheets of foolscap paper, and the total value of the articles bequeathed will not exceed \$50. The Justice of the Peace was occupied for near four hours in drawing up the "last will and testament," and when he had completed the task the dying man thanked him kindly, and assured him he would have paid him for his trouble and labor had not all that he owned been given away by the article just drawn up.

The New York Tribune states the present pay of officers in the army are as follows: General Grant, \$19,000; Lieut. Gen. Sherman, \$14,814; Major Gen. Halleck, Meade, Sheridan, Thomas, \$7,717 each; Brig. Gen. Rosecrans, \$5,616; Colonels, \$4,500; Lieutenant-Colonels, \$3,997; Majors, \$3,795; Captains, \$3,000; First Lieutenants, \$2,913, and Second Lieutenants, \$2,653.

A NEEDED CHANGE.—Every Christian should rejoice that the West Point Appropriation Bill—since approved by the President—was so amended, through the intervention of Senator Wilson, as to prohibit drills and parades on Sunday, and to make it the duty of the chaplain to organize a class for Biblical instruction, and give his whole attention to the religious welfare of the cadets.

ADVISORY MEMBERS.—A correspondent of the *Apollon* writes that he has recently made an advisory member of a certain Conference, and proceeds to administer the advice that this practice be abolished. We agree with him. Besides the courtesy which it is designed to show to ministers of another denomination, there is no propriety or meaning in the custom, and it often places the visiting brother in an awkward position. Let it be abolished.

JESUS WENT ABOUT DOING GOOD.—He was not content with sending his disciples to do it, doing it at a distance. No, he would walk to the spot himself. He delighted to do good. He would go out of his road to do it. He would spend a whole day in doing it. He would do for the world. All of us might imitate him more in this. None are too young to help in comforting the poor and the sick.

PRESBYTERIAN.—The late Elizabeth Hoge, of Philadelphia, leaves \$5,000 to the trustees of the General Assembly of the O. S. Presbyterian Church, for the use of such disabled ministers and their families as the Trustees may designate. Also, \$3,000 to the Board of Domestic Missions. The Presbyterian church in Littlefield, N. H., receives, by the will of the late James Parker, of that town, \$20,000, the interest to be used in maintaining preachers.

A treaty has been concluded between the kingdoms of Prussia and Bavaria and the Grand Duchy of Baden, whereby Prussia is to have command of the armies of the latter two countries in time of war. A similar treaty has been made between Prussia and Wurtemberg. The French Emperor, on the other hand, proposes a "confederation" between France, Holland, Belgium and Switzerland, against Prussia. Belgium declines the confederation.

An attempt to swindle a life insurance company out of \$15,000 in Chicago, has come to light. The plan embraced the bogus death, fictitious will, stolen corpse, &c. Two persons, Dr. Chas. Kendall and a lawyer named T. W. Nutter, are supposed to be implicated in the affair.

The Rabbis of Europe will meet in council at Paris, during the Universal Exposition. It is proposed to abolish the laws which prohibit the use of certain kinds of food; to take action against the polygamy which prevails among the Jews in Algiers, where there are said to be more than 40,000 Jewish families; and to recognize the right of females in that country to an equal inheritance with the males.

The Israelite, published in Cincinnati, says: "We need no personal Messiah. What benefit can we expect of any Messiah? We do not wish to go back to Palestine or submit to any king. What good can we expect of a son of David? We are the children of the house; we go to no steward, need no guardian, require no mediator, and ask none to plead our cause with our Heavenly Father. We are of Israel."

Mahomet the Second sent to Venice for Gentil Bellini, a painter whose works he had seen and admired. When he arrived at Constantinople, Mahomet pointed out to him some fault in the beholding of John the Baptist, which he had painted, and to convince him of his mistake, he sent for a Greek slave, and in a moment struck off his head with his royal scymetar, Bellini acquiesced in the criticism, slipped away to the harbor, and set sail for the Adriatic the same evening.

The people of Kansas expect a plague of grasshoppers. The country is filled with the eggs deposited by last year's swarms, and two months will hatch them out.

Odds and Ends.

"A young man of spirit not infrequently mistakes his vanity for independence."

ORTHOGRAPICAL.—Amusing mistakes occasionally creep into newspapers. A grocer advertises in the following manner: "Hams and sausages, smoked and unsmoked." They mean to raise tall students out in Wisconsin. An exchange paper says its "Board of Education has resolved to erect a building large enough to accommodate five hundred students three stories high." A newspaper was started not long ago, the first number of it contained a letter from a correspondent, who signed himself "A Constant reader."

Voltaire related to Mr. Sherlock an anecdote of Lady Carteret, wife of the Lord Lieutenant, who said to Swift, "the air of Ireland is very excellent and healthy." "For God's sake, Madam," said Swift, "don't say so in England, for if you do, they will certainly tax it."

The late Professor Vince, meeting a friend one morning after a great storm, was accosted with "How d'ye do, sir; quite a blustering wind, this?"

"Yes," answered Vince, "it is a rare mathematical wind."

"Mathematical wind! how so?"

"Why, it has extracted a great many roots."

SCENE.—Second story hall of the Continental Hotel. Waiter with a pitcher of hot water in his hand.

Waiter, knocking at a door—"Hot water, sir!"

Voice from within—"What sort of a morning is it?"

Waiter—"Freezing hard, sir."

Voice—"Then call me when there's a thaw."

"I fear," said a country curate to his flock, "when I explained to you in my last charity sermon, that philanthropy was the love of our species, you must have understood me to say species, which may account for the smallness of the collection. You will prove, I hope, by your present contribution, that you are no longer laboring under the same mistake."

GERMAN POLITICIANS.—The Duke of Nassau, while walking on the banks of the Rhine, near Mayence, asked a boatman whether the river continued to rise.

"You stupid donkey!" replied the boatman, "You have been walking an hour here, and ask me whether the water rises!" The Duke walked away laughing.

"Do you know whom you have been talking to?" asked another boatman of the first.

"No; who was he?"

"Why it was the Duke of Nassau."

"Well, I am glad I was not rude!" was the complaint rejoinder.

The great and learned Selden defended the "Witch Act." His argument is curious. "The law against witches does not prove there be any, but it punishes the malice of those people that use such means to take away men's lives. If one should profess that by turning his hat three and crying 'buz,' he could take away a man's life, (though in truth he could do no such thing), yet (as this is just law, made by a State, that whoever should turn his hat three and cry 'buz,' with an intention to take away a man's life, should be put to death."

Two Irishmen met one morning. One was very seedy and ragged, with a shocking bad hat and was evidently in search of his morning boots. The other was attired in shining broadcloth and sported a costly beard and stiff collar. After exchanging a greeting and some conversation, the latter took out a handsome gold watch to compare his time with that of the big clock on the City Hall. "It's a nice watch ye have there," says Paddy Number One. "Be jabbers," says Number two, pulling up his shirt collar, "and ye may believe that; but if I'd have behaved myself ever since I came over, I'd be a walking round with the town clock in me pocket to-day."

A short time since, an Irishman left Copperopolis for St. Andrew, with his carpet sack on his back, and when about five miles on his way, met by a "road agent," (the name given in California to highway robbers), who demanded his money.

Pat immediately dropped his pack on the ground and sat down on it, and thus addressed the man:

"Holy Virgin! ye must be very thick along this road. I've only come five miles this morning, and this is the fourth time I've been stopped and asked for money."

"Is that the truth," asked the highwayman suspiciously.

"Be me sowl, I's gospel truth," replied Pat. "Well, then, you'd better get along; it wouldn't pay to go through you now."

Pat shouldered his bundle, and they were separating, when he turned round and said: "Have ye ever such a thing about ye as a match to light me pipe wid?"

He was supplied with one and the two separated. The Irishman had five hundred dollars in gold coin in his bundle, and by this piece of shrewdness he saved all his money.

FARMS FOR SALE.

The undersigned will sell at private sale the following properties, lying in one body, in Lack Township, Juniata Co., Pa.

The home farm containing 110 acres, good buildings, two springs at house, and one in barn yard, place well watered. A Lutheran Church and grave-yard on the place. An old orchard and 150 young trees just planted.

Another tract is also for sale owned by Mr. John Roth, of 78 acres. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The third tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c., just new and valuable, young orchard also and spring. The proprietors will sell separately or all together. Time for payments will be given. The land is in good state of cultivation, limed.

G. N. Roth,
Penna Mills,
Juniata Co., Pa.

Lackawanna & Bloomsburg Railroad.
On and after May 28, 1867, Passenger Trains will run as follows:

SOUTHWARD.
Leave Scranton, 5.50 a.m.; 10.00 a.m.; 7.10 p.m.;
" Kingston, 6.55 a.m.; 11.20 a.m.; 8.20 p.m.;
" Rupert, 9.20 a.m.; 8.15 p.m.;
" Arr. Northumb., 10.30 a.m.; 9.17 p.m.

NORTHWARD.
Leave Northumb. 7.00 a.m.; 6.20 p.m.;
" Danville, 7.40 a.m.; 6.40 p.m.;
" Rupert, 8.15 a.m.; 6.35 p.m.;
" Kingston, 10.50 a.m.; 8.30 a.m.;
" Arr. Scranton, 12.15 p.m.; 4.00 p.m.; 9.35 a.m.

Trains leaving Kingston at 8.30 a.m. for Scranton, connect with Train arriving at New York at 8 a.m.

Passengers taking Train South from Scranton at 5.50 a.m. via Northumberland, reach Harrisburg 12.30 p.m., Baltimore 5.30 p.m., Washington 10.00 p.m., via Rapid reach Philadelphia at 7.00 p.m.

H. A. FORD, Sup't.

Kingston, March 21, 1867.

Missionary Institute.

All persons who have given their hands or subscription for the amount contributed by them towards the endowment of the Theological Department of the Missionary Institute at Selinsgrove, Pa., are notified, that I hold bonds and subscriptions. Those prepared to pay the whole, or any part, can do so by check, draft, or otherwise. The interest due on the various obligations ought to be promptly paid semi-annually. Please remit interest at once.

J. G. L. SHINDEL,
Selinsgrove, Feb. 14, 1867. Treasurer.

There cometh glad tidings of joy to all. To young and to old, to great and to small; The which which once so precious and rare

Is free for all, and all may be fair

By the Use of
CHASTELLAR.

WHITE LIQUID
ENAMEL.

For Improving and Beautifying the Complexion. The most valuable and perfect preparation in use for giving the skin a beautiful pearl like tint, that is only found in youth. It quickly removes Tan, Freckles, Pimples, Blisters, Moth Patches, Salt-heres, Eruptions, &c. All impurities of the skin, kindly healing the same, leaving the skin white and clean as alabaster. Its use cannot be detected by the closest scrutiny, and being a vegetable preparation is perfectly harmless. It is the only article of the kind used by the French and is considered by the Parisians as indispensable to a perfect toilet. Upwards of 40,000 bottles were sold during the past year, a sufficient guarantee of its efficacy. Price only 75 cents. Sent by mail, postpaid on receipt of an order, by
BECKER, SHUTTS & CO., Chemists,
mar14.67 ly 255 River st., Troy, N. Y.

REPARATOR CAPILLI!

Throw away your false frazzles, your switches, your wigs—
Destructive of comfort and not worth a fig;
Come along, come youthful, come ugly and fair,
And rejoice in your own luxuriant hair.

REPARATOR CAPILLI.

For restoring hair upon bald heads (from what cause so ever it may have fallen out) and forcing a growth of hair upon the face, it has no equal. It will force the beard to grow upon the smoothest face in from five to eight weeks, or hair upon bald heads in from two to three months. A few ignorant practitioners have asserted that there is nothing that will force or hasten the growth of the hair or beard. Their assertions are false, as thousands of living witnesses (from their own experience) can bear evidence. But many will say, how are we to distinguish the genuine from the spurious? It certainly is difficult, as nine-tenths of the different Preparations advertised for the hair and beard are entirely worthless, and you may have already thrown away large amounts in their purchase. To such we would say, try the Reparator Capilli; it will cost you nothing unless it really comes up to our representations. If your druggist does not keep it, send us one dollar and we will forward it, postpaid, together with a receipt for the money, which will be returned to you on application, provided cause satisfaction.

Address,
W. L. CLARK & CO., Chemists,
No. 3 West Fayette street,
Syracuse, N. Y.

mar14.67 ly

EXCELSIOR! EXCELSIOR!

CHASTELLAR'S
HAIR EXTERMINATOR.

For Removing Superfluous Hair.

To the ladies especially, this invaluable depilatory cream (which itself being almost indistinguishable to female beauty) is easy applied, does not burn nor injure the skin, but acts directly on the roots. It is warranted to remove superfluous hair from the face, neck, or from any part of the body, completely, totally and radically expiring the same, leaving the skin soft, smooth and natural. This is the only article used by the French and is the only real successful depilatory in existence. Price 75 cents per package, sent postpaid, to any address, on receipt of an order, by
BECKER, SHUTTS & CO., Chemists,
mar14.67 ly 255 River st., Troy, N. Y.

CRISPER COMA!

Oh! she was beautiful and fair,
With sunny eyes and radiant hair,
Whose curling tendrils soft, entwined,
Enchanted the very heart and mind.

CRISPER COMA!
For Curling the Hair of either Sex into Wavy and Glossy Ringlets or Heavy Massive Curls.

By using this article Ladies and Gentlemen can beautify themselves a thousand fold. It is the only article that will curl straight hair, and at the same time give it a beautiful, glossy appearance. The Crisper Coma not only curls the hair, but invigorates, beautifies and cleanses it; is highly recommended by the most eminent and complete artists of the kind ever offered to the American public. The Crisper Coma will be sent to any address, sealed and postpaid for one dollar.

Address all orders to
W. L. CLARK & CO., Chemists,
No. 3 West Fayette street,
Syracuse, N. Y.

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TEAS!

Teas for the People. No More Enormous Profits for Consumers to Pay. Fifty cents to One Dollar per Pound Saved by buying our Teas direct from the Importers.

T. Y. KELLEY & CO., Importers of Teas, in connection with their large wholesale business, have determined to introduce their Teas directly to consumers at importers' prices, thus effecting a saving to the consumer of 10 to 20 per cent. Families can now club together for any kind or quantities of Teas, in packages of one pound and upward, and we will send them a superior article of Tea at 5 per cent. above the cost of importation. Let some energetic lady or other person in each neighborhood call up on her acquaintances and take their orders for any of the following named Teas, and when a club of ten, twenty or more ladies have been secured, we will send the Teas put up in separate packages, with the name of each person marked on it, all enclosed in one box. As a further inducement to the person getting up the club we will send for his or her services, an extra complimentary package on all orders of \$80 and upward. It is perhaps not well understood why we can sell Teas so very low; when it is taken into consideration that besides the original cost of importation, the Broker, Speculator, Jobber, Wholesale Dealer and Retailer, has each to reap a large profit and the immense charges of Commission, Drift, Freight, Storage, &c., which have to pass through before they reach the consumer, will readily explain this. We propose to do away with seven-eighths of these profits and to let our new revenues with the people to say whether they shall save 50 cents to \$1.00 per pound on every pound of Tea they purchase, or be compelled to give their earnings to a host of go-betweens.

DEALERS AND SMALL DEALERS wishing Teas to sell again, can be accommodated with small packages, suited to their trade, but no reduction can be made, as these are the lowest possible prices.

PRICE LIST.
Oolong, (Black) 70, 80, 90, \$1.00, \$1.10, best \$1.25, per pound.
English Breakfast, (Black) 80, 90, \$1.00, best \$1.25, per pound.
Young Hyson, (Green) 85, 95, \$1.00 extra \$1.25, superior \$1.50, per pound.
Mixed, (Green) Black 70, 80, 90, best \$1.00, per pound.
Imperial, (Green) \$1.30, best, per pound.
Japan, \$1.00, \$1.10, \$1.25, best, per pound.
Gunpowder, (Green) \$1.30, best \$1.60, per pound.

WE HAVE LATELY ADDED A Coffee Department to our establishment, and although we cannot promise the consumer as great a saving as we can on Teas, (the savings for profit on Coffee is very small), we will sell Coffee 25 per cent. cheaper than retailers charge. Our Coffees come direct from the Custom House and we roast and grind them perfectly pure, put up in 1 or 2 pound packages, at an advance of 2 cents per pound.

Our Wholesale Price—Ground Coffees—pure Rio 25, 30 cents. Best Ceylon, 40 cents.

Savings Money.—Parties sending orders for less than \$30 for Teas or Coffees should send with their order a P. O. Draft or the money, to save the expense of collecting by Express and collect on delivery.

We shall be happy at all times to receive a call to our warehouse from persons visiting the city whether dealers or not.

T. Y. KELLEY & CO.,
late Kelley & Young,
25 Vesey Street, N. Y.

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THE MODEL SEWING MACHINE.

(From the New York Herald.)

The Model Sewing Machine.

Prominent among the mechanical triumphs of this most ingenious age, common honesty compels us to notice the Empire Sewing Machine, commonly known as the "Model Sewing Machine," which has been the

