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Poetry.

Leaning on the Savior's Arm.

BY D. C. COLESWORTHY.

Gently leaning on thy arm,
As I daily pass along,
Jesus, what can do me harm?
Who can still my grateful song?

Is there aught that I should fear
In an arm of human clay,
When I have a friend so dear,
Watching, guarding all my way?

Never may I faithless prove—
In his service take delight—
Since the Savior, whom I love,
Claims my talent as his right.

Daily blessings from his hand,
Gently scattered in my ways,
From my melting soul demand
Songs of undimmed praise.

—Congregationalist.

Communications.

For the American Lutheran.

The Propagandists of Romanism in the United States. No. 12.

The Romanists say, in their Tracts that Christ established their church and that she is the only true church, and that there is no salvation out of her church, and therefore all ought to belong to her, who hope to be saved. Thus in Tract, No. 1, we read: "Only think of it! Eighteen hundred years have elapsed since Christ taught this true and holy religion, and died on the cross to seal its truth with his precious blood; and still it remains an unsettled question, and men are still in doubt what it is, and where it is to be found. He built his church upon a rock, and pledged his sacred word that the gates of hell should not prevail against it." Yes, there is something grievously wrong, and that wrong is to be found in the errors and glaring contradictions of Romanism. In that church arrogantly claiming to be the only true church of Christ, when she has rejected the leading doctrines which Christ taught, and wickedly changed and corrupted all the beautiful impressive ordinances which he established.—You might as well say that the late Southern Confederacy, which had subverted and perverted all the laws and institutions of our government, was nevertheless the true and only government of the United States.

Romanism has utterly subverted and perverted all the laws and institutions of Christianity. That church has apostatized from the faith of the Christian church, she has subverted every form of worship, and perverted every doctrine, she has set aside Christ's teaching, and substituted her own miserable notions and soul destroying errors, and is not the church which Christ established eighteen hundred years ago. To prove this look at Paul's famous prophecy, in 1 Timothy Chap. 4. This remarkable prophecy should be well studied, it points out the errors of Romanism so clearly and distinctly that no one who looks at it with an unprejudiced mind, can for a moment doubt its full application to the church of Rome. It refers to no other church.

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats."

We are well aware that the Roman Catholic commentators, as well as a very few learned Protestants, refer this prophecy to the poor Gnostics, (who have to bear many sins), but no matter what the Gnostics did or what they believed, the church of Rome does and believes, and teaches the very things which the spirit of God predicted the great apostasy would do and believe, and teach.

Now let us examine this prophecy critically: "In the latter times some shall depart from the faith." The Church of Rome was once in the faith—but has departed from it. She has set up a faith of her own, and departed from the faith of the Gospel. Who that reads the Bible carefully can doubt this? Look at the doctrines of the Bible, then look at the doctrines of Rome. Rome claims the power to constitute new doctrines; Christ never conferred such a power on any church.—Protestants do not claim it.

The church of Rome has added five sacraments to the two instituted by Christ—she has established the supremacy of the Pope.—The immaculate conception of the Virgin Mary—prayers for the dead—Purgatory—the priestly power of absolution—baptismal regeneration—the conversion of bread and wine into the body, or blood of Christ. Has she not departed from the faith? This covers the general declaration, "departed from the faith."

Now look at the distinct specifications of the spirit, which are five in number, viz: 1. Giving heed to seducing spirits and doctrines of devils. 2. Speaking lies in hypocrisy. 3. Having their consciences seared with a hot iron. 4. Forbidding to marry, and, 5. Commanding to abstain from meat. Let us carefully examine these specifications, and see whether they do not apply to Romanism.

The Spirit of God foresaw the great apos-

tasy, and clearly portrayed it, in language too plain to be misunderstood. Let us now notice these five distinct specifications. 1. Giving heed to seducing spirits, and doctrines of devils. Giving heed to seducing spirits, or as some ancient manuscripts have it, "giving heed to spirits of fraud." This is just what the Romanists do. See how they deceive the poor ignorant people by their tricks and jugglery. What miracles they have wrought in all catholic countries. Look at the pretended efficacy of their holy water, and their charms and amulets—their pretending for money to pay souls out of purgatory—verily they are guilty of this charge, and there is no denying it.

"Giving heed also to doctrines of devils." The word devils, in the original Greek, means demons. Demons were deified men among the ancient Greeks and Romans—men who had been raised to the rank of the gods, and were then worshipped. Does not this agree with the saints and saint worship of the Romanists? Do they not canonize the supposed heroes of their faith, and then worship them? Here too they stand convicted by their spirit of God.

2. "Speaking lies in Hypocrisy." Being insincere in their teaching. They do not themselves believe half the nonsense and jugglery they teach, no doubt the more intelligent priests often laugh in their sleeves at the credulity of their ignorant dupes. The idea for instance of the application of a little water to the body of a child, washing away the stains of sin from the soul! Why the water does not reach the soul at all! Or the idea of mumbling a few Latin words, over a bit of bread and changing it into the body of Christ. These men are guilty of speaking lies in hypocrisy, and they cannot deny it.

3. Having their conscience seared with a hot iron." It was customary to brand criminals with a hot iron, so that all might know the crimes they had committed. Thus the Roman priests are all branded—in their consciences. If they were not thus hardened they could not delude the poor ignorant members of their church! This branding of the conscience has obliterated and deadened every moral sensibility of the soul. This prediction fits the Romanists so well that it can be applied to no other class of men. What a seared conscience a man must have to see men and women crowding down to the grave, and to the torments of hell, without making any effort to save them.

4. "Forbidding to marry." Now what church is guilty of this crime? Does not the church of Rome contrary to the express laws of God, and the well known laws of nature, forbid her priests, and her nuns to marry? Is this not one of the plainest marks of the beast?

All the guile and sophistry of the Romanists cannot change the verdict of the Bible, and of common sense against them. For they do the very things which the spirit of God said they would do. This forbidding to marry is a source of untold corruption and moral pollution in the church of Rome, and calls loudly for redress.

In the "hundred grievances" brought before Maximilian the Emperor. This was one of them. See D'Bigne's Reformation.

We are well aware that learned and subtle doctors in the Romish church try to defend this glaring error, but they succeed about as well as Brigham Young does in defending polygamy. It cannot be defended by reason or scripture, and is a standing monument of the apostasy of the Romish church from the faith of the Gospel.

5. And commanding to abstain from meat."

Does not the church of Rome command its members to abstain from meat on Fridays, and during Lent? Does the Bible anywhere give such command? Why should it be a greater sin to eat meat on Friday than on Monday, or any other day? Who has authorized the church of Rome to issue such laws, especially when God has said "every creature of God is good, and nothing to be refused?" This is another unmistakable mark of the beast. These marks are fixed upon the Church of Rome, like an indelible stigma—and there they will remain until the "Man of sin" shall be destroyed by the spirit of his mouth, who is the head, and the only head of his church—and who has never authorized any body of men to alter the doctrines of the church which he founded. R. W.

For the American Lutheran.

Scarcity of Young Men for the Ministry.

The whole Church is in commotion upon this subject. Profound thinkers, Theological sages and the praying Pastors, are each and all agitated upon the question of "why are there so few young men preparing for the ministry?" The church cries more! New fields extend their hands for help. In fact, "The Spirit and the Bride" call come!—and yet each session, the number of those who frequent our Colleges for training the mind to work for Jesus, is growing less.

There must be some cause, and a powerful one at that; which is operating for Satan and retarding Christian ambition. We think the main cause is the apathy of the church upon this subject.

They have good preachers—each Sabbath the eloquent and Spiritual appeal of a beloved pastor echoes in their ears. They think like the sinner, only of the present, and are indifferent of the future. We have, and we suppose our children will feel the same. The youth just matriculated and with

the full flush of college admission, hears a boat Doctor of Laws, Doctor of Physics, but not one word about the honor and the elevation of the ministry.

Fathers and families point to the renown of some celebrated Surgeon, as a climax for imitation; relations picture the eloquent and profound Lycurgus, or Solon as a consummation for the representations of their stock of aristocratic blood. But not one line of the letter from home, or one word from visitors, or the masses, of the finer specimens of Christian ambition or Paulistic emulation. All other professions are made desirable from the effects that are pictured to the youthful mind, and the applause that the church and state give to the successful pleader, or the prosperous practitioner.

Let the church—regardless of sect or denomination—but make the ministry honorable as God makes it of Divine appointment; let families around the hearth stone, hold up for the aspirations of the youth, and rapid maturing, the lives of the intrepid Luther—the classic Malancthon—the whole school Wesley and the profound Calvin. Let the heroes and the heroic exploits of a Latimer, a Knox, or a Bunyon—yea, let this galaxy of magnificent and splendid accomplishments and character be beautified and extolled at home, as Paul Jones, Ethan Allen, Matthew Henry, or our own dear WASHINGTON is, and instead of a few young men to delight the faculties of our colleges and seminaries the rooms would be too few and the classes too large. What we want in brief, is to fire the heart and mind of the rising generation with the great emoluments here and hereafter that are the reward of a faithful ministry.—Do we make as much of Jesus, dear brethren, as we ought? Is he a household picture as Napoleon and Washington are? Circumstances and surroundings not only form habits, but they create influences that produce a desire for the objects that produce them. Let us then resolve not to muzzle the ox that treadeth out the corn, lest the poor salary should be an impediment in the way, let us not underrate, but overrate, if it must be so. Let the ministerial portion be such that ambition shall point to the cross as the goal of the greatest earthly as well as heavenly reward, that shall make the walls of Zion as desirable as the painted steed, or the field of battle, or the throne with a monarch swaying the sceptre of royalty. Young men of the church, do you honor and love Blackstone, Kent, Story? Do you worship Wellington, Napoleon, Taylor, or Jackson of New-Orleans? Do you grow enraptured with the ease and sweetness of an Emmett, the depth and argumentative beauty of a Webster?—Have you an ideal that holds your affections and charms your ambition as gravity does the rolling planets? Then look to the perfect man Jesus! Then see in the incarnate son of a virgin a beautiful ideal of all the manliness of nature and of all the goodness of God. See in him every element of greatness, every gem of the beautiful, every evidence of the successful conqueror. Oh see life and immortality brought to light by his conquering and eloquent power! and then tell me, is not He, the mighty God, the Counsellor, the incarnate and beloved Son of God, either as a man or a Savior, worthy to stir up all your feelings of adoration, and make you resolve that you will know nothing among men, but Jesus Christ and him crucified? Think of two lives, think of two triumphs! and then may God grant that you may think that the conquering minister has the glory of God on his side now, and his own glory through Jesus Christ in the kingdom of heaven forever. Parents, to work and to arms! Consecrate your sons on the altar of Christian ambition. Make the ministry desirable by your applauds. Strike for God's Zion as you do for the nation's life. Let the son who dares to enter with his heart into the service of the Master, be encouraged with smiles and boquets as you do the victors returning from the field of battle. Instead of fanaticism let it be heroism! And then will dawn upon the church a brighter day of prosperity, and your sons will be an ornament to your homes, and the cry instead of more, will be, "Still they come!" and, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!" More anon. VERA.

The Pulpit.

Relations and Duties of Ministers and church Members.

No. VIX.—RELATIONS OF CHURCH MEMBERS.

Having, in the preceding numbers said what we propose to say at present in reference to the relations and duties of Ministers, we now turn as to the relations and duties of Church Members. And we propose to consider in this article the relations of Church Members to their pastor, to each other and to the world.

1. To their Pastor. We noted in our first article on the relation of the Ministry, several erroneous conceptions of that relation.—The errors relative to the relations of Members are neither less in number nor in their sad effects. Many Church members consider themselves little more than the slaves of their pastors, look to him to think for them almost entirely, to do all or nearly all their praying, &c., &c. What the Ministers say is law and Gospel with them, they submit themselves to be entirely controlled in their religious views

by him and consequently are little better in this respect than slaves. The results of this conception of relationship is singly priestly Dominion; and the loss of religious, and I often of civil liberty on the part of the masses.

Others go to the other extreme, and regard themselves as entirely independent of their Pastor, while in others still, various shades of error ranging between those two extremes prevail, until some strike the proper medium, and seem to have a Scriptural understanding of their relations to the man whom God in his Providence has set over them in spiritual things, to go out and in before them and break to them the bread of life.

The church member is neither a slave to his pastor on the one hand nor entirely independent of him on the other. We should not believe anything or reject anything simply because the pastor has said so. He should carefully note the teachings of his pastor, and then carefully and prayerfully compare them with Divine truth, and all that he finds in accordance therewith, he should receive as true, not simply because his minister said so, but because God has also declared the same, or at least because it is in harmony with the teachings of inspiration, on the contrary, whatsoever he finds inconsistent with divine truth he should reject, even though the Minister of the gospel declared it to be true. But men should think and think deeply and prayerfully, and not reject or endorse from habit or prejudice. As other relations of the member to the minister, will come under consideration in discharging the duties of church members, we will not say more on that head here.

2. The relations of church members to each other:

"Ye are brethren." This was designed to be a close, tender, and most blessed relation. Brethren should dwell together in unity. One among the last earnest, agonizing prayers of the Redeemer prior to his sufferings in the garden, and on the cross, was, that those whom God had given him might be one.—But, alas! how far from this is the church of the present day? What jarrings and discords! What heart burnings and jealousies! What envy, malice and strife prevails! Not only of one denomination of Christians against another, but among members of the same denomination, and even of the same congregation.

You can count men by the score who profess to be Christians, and yet refuse to commune with their brethren, simply because the whole church will not bow to their narrow minded and bigoted dictations, or for some other cause equally trivial. I am personally acquainted with a man, who, if his information is correct, has refused to hold fellowship with the church, or contribute to its support for years past, simply because some place his name first on the subscription list for the support of the pastor. Shame on such professors of Christianity, they are unworthy the name, much more the privileges of Christians.

3. The relations of church members to the world.

"Ye are the salt of the earth." "Ye are the light of the world," says the blessed Savior. That is, through Christians the world is to be enlightened and saved. But "if the light which is in you be darkness, how great is that darkness." How frequently and terribly has this latter truth been illustrated in the history of professors of Christianity? I say without hesitation, because I firmly believe it, that those who have professed to be Christians, by their inconsistent and ungodly lives have made more infidels than Tom. Paine, Voltaire, Marvilleau, and all the host of infidel writers ever made, or could have made. The world looks to members of the church for illustrations of the power, and the practice of the principles and virtues of the Christian religion, but they are so often deceived and disappointed that they become disgusted with the very name of Christianity, and very naturally, though erroneously charge the system of religion itself with the faults of its professors, and thus become either entirely indifferent to all systems of religion, or slide off into universal infidelity. When will the church awake to these things? When will Christians learn the responsibility of their position? Eternity will fully reveal the blessings or the curses that each church member has been to mankind. J. R. SIKES.

Editorial Correspondence.

For the American Lutheran.

GENERALITIES.

Bucyrus, Ohio, Sep. 21, 1868.

DEAR BRO. ANSTADT:—The three months at Bellefontaine, have expired, and I am out again on the wide earth, a cosmopolite, seeing what is to be seen, both among men and things. As I have said nothing of

BELLEFONTAINE, where I spent three months most pleasantly I will give you a brief notice of it. This is the county seat of Logan Co., Ohio. There are five or six churches in the place. The Methodist congregation and church are the largest. The Lutheran church is a small, but neat structure—a membership of nearly 200. Rev. L. M. Kuhns is the present Pastor.

I found the people of his charge very pleasant and indeed, take this way to return th

kind attentions they extended me during my short stay amongst them. The Sabbath school is a number 1 school, well conducted, and efficient. They just ordered, before I left, a library to amount to \$200. They ordered these books, through Mr. Smith, the agent of the Luth. Publication House, Philadelphia.

Besides the various kinds of business pursuits, one of the most important establishments in this place, is

PALACE PAINT COM. MILL.

This is a new thing under the sun, but none the less important on that account.—Crude earthly material, the main ingredient of which is Silica united with alumina, protoxide of iron, &c., which forms a base for the manufacture of the paint. This crude material is ground up into fine flour, after being dried. Then it is mixed with coloring matter, Zink and some white lead, put up in tin cans and is ready for market. This paint presents a most brilliant appearance and retains its lustre in the varied changes of weather much longer than the ordinary paints and it is a cheaper article. The article has been well tested, I would painters to obtain some of this paint and subject it to the severest tests. Orders on the Palace Paint Co., Bellefontaine, Logan Co., Ohio, will be promptly filled, from any part of the United States.

The soil of Logan county is very fertile.—One of the most beautiful and richest sections I have seen in the State of Ohio, lies around West Liberty, on the Mad River.

WEST LIBERTY

is a pleasant village of about 1000 inhabitants. The Lutherans of this place are an enterprising people, though small in number, yet having a mind to work, they have succeeded in erecting a very commodious house of worship, in the cupola of which they have located a very excellent clock. Rev. A. R. Howbert is the pastor.

The Public School House of Bellefontaine is a very large but plain structure, capable of accommodating from 1000 to 1200 pupils.—This is a well conducted school under the superintendency of Rev. Shaw. Instructions are given in all the various branches from a b c darians to Latin, Greek, German and French.

I make it a point to visit the schools of this State, and should I give you, occasional, accounts, as to how they do things in this respect, in the Buck-eye State, you will attribute it to my deep interest in the great work of educating the rising generation.—Here in this place where I am now writing, I have had just now the pleasure of visiting the

PUBLIC SCHOOL HOUSES OF BUCYRUS, OHIO, in process of erection. This will be a magnificent structure, fronting 208 feet, and main building 100 feet in depth. I noticed on the corner-stone the inscription, "For our Children." A legacy! Did fathers ever give a better? Can they ever? They consecrate herein this silvan scene, from \$65 to \$75,000 for the education of their children. This indicates that mind and morals are more to them than money. What a world of thought will come out of that grand structure! Mind and heart, rich in their own resources will mature their powers here, which will be as imperishable as eternity itself. This building will be four stories high including the basement, in the upper story of which there will be an extensive hall for public exhibitions, musical concerts, &c.

Similar buildings are being erected in Gallion and Crestline in this same county of Crawford. The one at Gallion will cost about \$55,000 and the one at Crestline about \$45,000, all completed. An Alm's House is also in process of erection, which, with the farm, will amount to about \$65 to \$75,000. All these establishments will be heated by Martin's Hot Air Furnaces. It is to be regretted that the roofing slate had not been obtained from the Twin City Slate Mining Co., Co., 43, Seventh St. Pittsburg, Penna.

All these public improvements indicate much prosperity and enlightened public sentiment. The Lutheran Church of this place is a very substantial structure, and very neat in its fittings. This House of God stands as a monument of the energy and perseverance of Revs. J. Crouse, who labored against many adverse winds until he accomplished his purposes. Rev. J. H. Brown is the present pastor. The Sabbath-Spent here was very unpropitious. It rained all day, but all who attended, came to worship and felt it good to be there.

Kind regards to Bro. Crouse and his good lady for many favors during my sojourn here. Yours as ever. L.

UNION OF THE METHODIST AND PROTESTANT EPISCOPAL CHURCHES.—Speaking of certain Protestant Episcopal ministers, who memorialized the General Conference on this subject, the *Methodist* says:

"It may be as well to say to these good brethren at once, that the two churches are so totally unlike in spirit, that any attempt to unite them organically, would result in disastrous failure. We encourage free, spontaneous activities—they represent all spontaneity in ecclesiastical life. Methodism is emotional—Protestant Episcopalianism severely restrain ed. Methodists scout, we might truly say, soot at the idea of an apostolic succession of the ministry through bishops; they will never recognize Episcopacy as a third order in the Church, nor will they, as a matter of Church economy, tolerate a separate House of Bishops.

Prayers were asked for the father of a large family, who is tender on the subject of religion, but not prepared to yield his heart unreservedly to the Savior. He once sought the prayers of Christians, is one of a few usually present at the prayer-meeting, and seems to be waiting for he knows not what.

Church Intel.

What It cost Him.

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion surrounded by fair and fertile fields.

"I don't know what it is valued at; I know what it cost its late possessor."

"How much?"

"His soul!"

A solemn pause followed this brief answer, for the inquirer had not first sought the kingdom of God and his righteousness.

The person referred to was the son of a pious laboring man. Early in life he professed faith in Christ, and he soon obtained a subordinate position in a mercantile establishment in the city. He continued to maintain a reputable religious profession till he became a partner in the firm. He gave less attention to religion, and more and more to his business, and the cares of the world choked the Word. Ere he became old, he was exceedingly rich in money, but so poor and miserly in the soul that no one who knew him would have suspected that he had ever borne the sacred name of Him who said, "It is more blessed to give than to receive."

At length he purchased the large landed estate referred to, built a costly mansion, sickened, and died. Just before he died, he remarked, "My prosperity has been my ruin."

O, what a price for which to barter away immortal joy and everlasting life; yet how many do it. "When I have finished this house," said one man, "then I will seek the Lord." "Years afterwards," said the narrator "I passed that way; the house was not finished, but the man was dead."

"What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"—Mark viii, 36, 37.

According to the Resolutions.

Recently, at a missionary meeting of the negroes of one of the richest negro churches of this city, the following resolutions were passed unanimously: 1. Resolved. That we will give something. 2. Resolved. That we will give according to our ability. 3. Resolved. That we will give willingly. After the resolutions were read and approved, and passed, a leading negro took his seat at the table, with pen and ink, and put down what each came to contribute. Many advanced to the table and handed in their contributions, some more and some less. Among the contributors was an old negro, who was very rich—almost as rich as the rest united. He threw down a small bill. "Take dat back again," said the chairman of the meeting. "Dat may be 'cordin' to de fust resolution, but not 'cordin' to de second." The rich old man accordingly took it up, and hobbled back to his seat, much enraged. One after another came forward, and all giving more than himself, he was ashamed, and again threw a larger bill on the table, saying, "Dar, take dat." It was a twenty dollar greenback, but it was given with so much ill-temper that the chairman answered, "No, sah, dat won't do! Dat may be 'cordin' to de fust and second resolutions, but not 'cordin' to de third." He was obliged to take it up again.

Still angry with himself, the rich old negro sat a long time, until nearly all were gone, and then advanced to the table, and with a smile on his countenance, laid a large sum of money on the table. "Dar, dat berry well," said the presiding negro; "dat will do; dat am 'cordin' to all the resolutions."—*Montgomery Mail*.

Fashionable Women.

Dress, dissipation, and flirting make up the questionable lines which enclose the life of the fashionable woman, and which enclose nothing useful, nothing good, nothing deep or true or holy. Her piety is a pastime; her art the poorest pretence; her pleasure consists only in hurry and excitement, alternating with debasing sloth, in heartless coquetry or in lawless indulgence, as nature made her more vain or more sensual. As a wife she fulfils no wifely duty in any grand or loving sense, for the most part regarding her husband as a banker or an abject, according to the terms of her marriage settlement; as a mother she is a stranger to her children, to whom reason and goodness supply her place, and give such poor make-shift for maternal love as they are enabled or inclined.

In no domestic relation is she of the smallest value, and of none in any social circumstance beside the mere adorning of a room—if she is pretty—and the help she gives to trade through her expenditure. She lives only in the gas light, and her nature at last only in the vanity of her habits. As years become as artificial as her habits. As years go on, and she changes from the acknowledged belle to the *femme passe*, she goes through a period of frantic endeavor to retain her youth; and even when time has clutched her with too firm a hand to be shaken off, she still puts out all her strength to conceal, even then she grasps at the departing shadow, and fro-h daubs the crumbling ruin, in the belief that the world's eyes are dim, and that stucco may pass for marble for another year or two long.—*London Saturday Review*.

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

Sellinggrove Pa., October 1, 1868.

Advice Asked and Given.

Mr. Editor of American Lutheran: As you are a revival man, I want your advice on an important subject. I must give you a short history of our church. We as a Lutheran congregation are about 40 years old and in that time we have had some ten preachers.

We had two or I believe three that were revival preachers, the others were of the old sort who did not believe much in the new measures. About 22 years ago we had a minister of great power, he roused up the people wonderfully, and we had a great time of it, we had meeting every night for nearly a whole winter, and many were converted, but unfortunately our pastor did not remain more than a year and a half, he then forsook his flock, and the wolf came and destroyed the young converts, we then got another pastor who was a good, pious, and industrious man, by patience and hard work he got us together again, but as he did not hold revival meetings we thought it best to get shut of him, and this we did by starving him out, so he also left us. After some time we got another, but he was no better, and after a few years he left us. After being vacant for some time, we got another warm zealous revival preacher and we took a fresh start, and for a while our cause prospered. But our pastor again left us. We got another, who though, a good preacher and a very pleasant man was no revival man, so the cause went down again, and our pastor again left us. We then called another and we thought we were getting the right man, and although he is an excellent preacher, and a man of great industry and unblemished character and the people attend preaching better than ever before, yet he does not hold the kind of revivals that we want.

He preaches the truth as it is in Christ, and is fearless and honest in rebuking sin, he is in favor of catechizing, of prayer-meetings and insists upon us experiencing a change of heart, visits the sick and faithfully attends to every duty that belongs to a faithful pastor. Only he don't hold revival meetings, and some of our principal men do not like him on that account. There is Mr. F.—a rich merchant who was converted in one of our great revivals, and a very fine man, and the only thing that our minister has against him, is that he is a liquor seller! And there is Mr. G.—one of our Elders, and a great revival man, who prays very earnestly, and the minister has no confidence in him because he sometimes (but not very often,) takes a little too much liquor!

Now these two men, and a few others are opposed to our pastor, and say he must be starved out, and we must get a revival man, one who will preach up revivals and let other matters alone. Now we want your advice.—What shall we do in the case? We have talked to our pastor, but he says he understands his business—that he is not opposed to true revivals, and that his conscience will not permit him to hold his peace on the subject of selling and drinking liquor. Now, what are we to do with him? Please let us know soon. Your brother,

JEREMIAH SNOOKINGS.

REMARKS BY THE EDITOR.—The account which Mr. Snookings gives of his congregation is a sad one, yet it is to be feared that there are some others just like it. No one who is truly converted to God in a revival or otherwise, will either sell or drink liquor. The probability is that the revival which they had in Mr. Snookings' church was not genuine, perhaps mere outward excitement, that seems to have left the church in a bad state. A revival that does not improve the morals of the people is not worth a rush.—A true revival will make the people holier and better, and instead of causing them to neglect the means of grace, it will and must increase their love for God's sanctuary.—Our advice is, Keep your pastor, pray for him, and work as he directs you, and you will come out all right.

Conversation in the Sanctum.

Between Peter, John and James.

John—I read so much in the papers lately about liturgies, especially in the German Reformed papers; it seems there is actually a split in that denomination on account of the introduction of their new liturgy.

Peter—Ever since I am in the ministry I have read controversies in the church papers, and heard discussions in the synods on the subject of hymnbooks and liturgies. In our General Synod there is a constant standing committee on the hymnbook and another one on the liturgy; and we shall probably soon have a new liturgy, and a new, or at least revised edition of the hymnbook. Of those synods not belonging to the General Synod, nearly every one has its own church books.—Thus the Pennsylvania Synod has its own hymnbooks, liturgy and catechism. The same is the case with the Joint Synod of Ohio, the same with the Missouri Synod, and when the Lutherans in the South formed their synod into a General Synod the first thing they did was to appoint a committee to prepare a "Book of Worship" which was to contain a hymnbook and liturgy. I see by the southern papers that this book is now completed, although I have never yet seen a copy of it.

John—But what is the trouble about it in the German Reformed church?

Peter—Well, you see the German Reformed church never was a liturgical church like the Episcopalians, or even as much as the Lutherans. But Dr. Nevin changed its character, at least in the eastern part of this country. His views seem to partake somewhat of the Anglican ritualistic character, and therefore in the new liturgy which he and his friends have prepared they have introduced lengthy liturgical services with responses from the people, very much like the Episcopal prayerbook. Hence the real old line German Reformed are opposed both to his doctrines and his liturgies.

John—What is your opinion of liturgies in general.

Peter—A short prayer, or invocation at the beginning of public worship either from the liturgy or repeated from memory, is I think very appropriate, but long liturgical services are tiresome and lead to formality. It seems to me, the minister cannot enter into the spirit of the prayer when he reads it from a liturgy as well as when he expresses the devout feelings of his own heart; and the people become so familiar with the words which they hear every Sunday, year after year, that they must lose all interest in them and repeat them only by rote.

John—Have liturgies been long in use in the Christian church?

Peter—Yes, they have been in use in various forms a good while. The services in the primitive Christian churches were very simple and plain. But by degrees more ceremony was introduced into the public worship until the liturgical services took up the greater part of the time, even to place the preaching of the gospel in the background, as can be seen in the Roman Catholic and the Episcopal churches. Any liturgical service that crowds out the preaching of the gospel is wrong, and should not be encouraged by the Christian church. I have read somewhere that the introduction of written forms of prayer into the public worship took its origin in the ignorance and stupidity of some of the priests in the early ages. It was said that some of the priests were so ignorant that they were unable to offer up an extempore prayer in public that would edify the people, and that, therefore, prayers were written out by the bishops for the use of such of the clergy who could not make their own prayers.

James—No great compliment to the advocates, of extended liturgies in our day. I would like to have your opinion upon a practice which I observed in attendance upon a synod lately. The president a venerable looking man, opened the session with singing;—then he read some prayers out of a book, very impressing, everything was quiet and solemn till he came to the Creed and the Lord's Prayer. Then the most of them joined in and repeated the words loud with the leader. This at once interrupted my devotions, and appeared to me as very singular and childish from a set of gray headed preachers, professors and doctors of divinity. For while the president led the devotions of the synod in such prayers as were not familiar to them, they listened with devout and respectful attention, but when he came to repeat the Creed and the Lord's Prayer, they no doubt thought, "Ah yes, we know this prayer by heart, our mothers taught it to us when we were children." And then all set to repeating the words loud, like a flock of geese, to show that they knew that prayer by heart, to my great distraction, chagrin, and disgust.

Peter—James, you have a habit of expressing your opinion most too emphatically.—You should not compare that which these venerable men regard as their most solemn devotions to the discordant gibbering of a flock of geese. You must restrain yourself a little.

James—I could not help thinking of the words of the Apostle Paul. "When I was a child, I spake as a child, I understood as a child, I thought as a child, (and he might have added, I prayed as a child); but when I became a man I put away childish things." I think it is high time these old doctors should put away such childish things.

Peter—Your language is liable to be misunderstood. The teaching of children to pray by letting them repeat the words after us, is very commendable, and every parent should regard it as his duty to do so, and then you will not deny that it is just as necessary for old doctors to pray as for children.

James—Oh no. Only our prayers, I think, should differ from those of children in this respect. Children repeat those words that have been taught them merely by rote without understanding or appreciating their solemn import. But we are exhorted to worship God in spirit and in truth. Besides, the object of letting the children repeat the words after us, is that they may learn to repeat them by themselves. When this object is attained, then there is no more necessity that they should repeat them after us. And hence it seems to me so extremely ridiculous that gray-headed preachers should in their prayers adopt the practices of the most untutored children.

John—But do not the ritualists maintain that this is the most scriptural mode of worship?

Peter—They are simply mistaken there.—Both the letter and the spirit of the scriptures teach that while one is teaching or praying in the public assembly, the rest should keep silence till he has finished. Thus in 1 Cor. 14, 30. The Apostle Paul says: "If anything be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one." From this I judge that the apostle does not approve of speaking or praying in concert, but that one at a time shall speak or pray in public and not all the people together, as the ritualists do, and as I am sorry to see done in a few of the district Synods even of our General Synod. I regard this practice just as objectionable as that which we sometimes find among our Methodist brethren in times of great religious excitement, where every one prays as loud as he can, and you cannot distinguish who is leading or what is prayed.

A very strange account comes from Madagascar of the burial of the late Queen. The body was swathed in nearly 500 silk lambs, in the folds of which twenty gold watches, 100 gold chains, rings, brooches, bracelets, and other jewelry together with 500 gold coins were rolled. All the presents she had received from the Queen and the Emperor of the French were buried with her, and all her furniture and personal effects.

The Round Table calls Dr. Tyng the younger, that ecclesiastical demagogue, which on the whole, is rather mild criticism for that paper.

For the American Lutheran.
Power of Example.

We can think of nothing holding any relation to rational creatures and human life, more worthy of our serious consideration than the solemn subject I have placed at the head of this article. It secures its power from practical life and in an omnipotency peculiar to itself, it sways a sceptre to which men more generally and more willingly bow than to that of kings. It links generation to generation and to a great extent determines the character of mortals here, and their destiny hereafter.

Life in a sense is one, and in each man being repeats itself. Every life, by the strange power of example, makes its impression, leaves a pattern, so that while every man is loving his own life, he is also in a sense reproducing the life of some one before him.

Example is therefore a positive irresistible quality of our nature. We are naturally social, and susceptible; like wax warmed, we take impressions easily, and like marble given we retain them long. Imitation, if not really a law, is a natural and unresisting characteristic of our nature.

We see this strikingly illustrated in children. It is an essential art of their being. Think of the vast number of sounds a child must learn to imitate, to express its wants, and all usually acquired, to the most exact intonation, before it reaches its sixth year.—By that time it has learned much, all by imitation on its part, and the power of example on the part of those associated with it.

Now all this indicates a wonderful susceptibility in human nature, and makes the power and character of our example a matter of no ordinary import. We have another striking illustration of this in fashion. What is it but something to be patterned after? 'tis a goddess whose showy surface we admire, and whose painted cheek we kiss because others do it. There be many who are incarnate bundles of fashion; not more is the tide governed by the moon, than they by fashion.

Here we see the power of example. Some seek to evade the responsibility of this result of practical life; such have low conceptions of the dignity of human nature. It is certainly no compliment to man's mental and moral nature, to suppose that he is not capable of influencing others by his actions.—About this there need be no controversy.—Our capability to produce an example is fixed. It would be as foolish to attempt the denial of our existence, as the overturning of this truth. It is an old and truthful adage that "actions speak louder than words." Practice is more powerful and persuasive than theory. Theory is a system presented to the mind, practice a living visible reality, the one is a plan for doing, the other is doing itself.

"Words are things, and small drops of ink, falling like dew upon a thought, produce that which makes thousands, perhaps millions, think."

Yet that word will die upon the ear, as the echoes lost in the distance—that thought will vanish with the closed book. The one you may forget, the other you may neglect. But example puts down its seal and leaves its mark for good or evil. It burns itself into character, and pushes man's destiny on.

The logic of real visible life is far mightier than eloquence. A man might talk well and long about virtue and religion, he might feign the innocence of an angel, but if his example is that of a devil, that which men see of him is far greater than what they hear from him, he refutes his own arguments faster than he can bring them forward. And so on the other hand the life may have an eloquence for good or evil. It burns itself into character, and pushes man's destiny on.

A young man about to be inducted into the holy office of the ministry, once remarked that, "there was a time in his life, when he came near adopting the principles of infidelity," "but," said he, "there was one argument in favor of Christianity which I could never refute—the consistent conduct of my own father." Now it was not so much what his father had taught him, as the manner in which he had acted before him—his good example saved him.

"A word doth never with remorse
Our minds so deeply move,
As when another's guiltless life,
Our error doth reprove."

"Tis well that we study the character and power of our example, for the result of it will one day blend with the glory of the better world, or mingle with the smoke of the pit. The Word of God plainly teaches that we are to aid in rescuing lost world from its moral degradation by this greatly unappreciated power. Our light is not to be concealed, but to beam out, free, full, beautiful as that of the stars. In its brightness others are to discern the radiance of truth, and by it, to be lifted to the experience of its power."

Said Paul to Timothy—"Be thou an example." By his conduct he was to confirm what he might preach,—surely he could produce no greater argument, in favor of the blessed mission for which he was set apart.—If such then is the power of example, it is dreadful when it is evil. O, what a legacy for a parent to leave the family,—a citizen to the State;—a professor to the Church. Followers of Christ, does your life harmonize with your faith? Does your example know and repeat your profession? Do your actions confirm, or stamp with falsehood the blessed truths of the gospel. These are serious questions, but were they carefully considered, and honestly answered, it would be well for Zion to-day.

"If men of good lives,
Who by their virtuous actions, stir up others
To noble and religious imitation,
Receive the greater glory after death,
As sin must needs confess; what may they feel
In height of torments and in weight and of vengeance—
Not only themselves not doing well,
But set a light up to show men to hell."

Better example is needed in the church—on the part of those who profess to have her interest at heart. May all ministers and all Christians come into a higher and holier consciousness of the power of example. Parents also, need to take this important subject deeply to heart. Children can easily under-

stand home example. It is the alphabet of life's spelling book. One has truly said,—
"The catechism of parental example is far more important and effectual on the young mind, than any compared by great divines or learned doctors." It needs no interpreter.—It requires no illustration. It is itself illustration. It is a life picture read at a glance.

Parent, be an example to your offspring—such as heaven demands, and you by God's grace may produce, and they will grow up to pattern after you, and the light of their lives, as it beams out from the impression you have made upon them, will gladden your soul thro' life, and sweeten your song in eternity.

But if it be evil, look for the same in your children, and take the consequences. Wrong theories may be corrected. Evil teaching may be exposed. But bad example overpowers us—it cannot be resisted.

Weave Christ into your life, reader; "walk as he walked"—otherwise your example will still be powerful, but only bring sorrow to yourself and prove a curse to the world.

Sep. 20, 1868. SOLOMON, JR.

STUDENTS' HOUSES. No. 5.

Pottsville, Aug. 24, '68.
REV. H. ZIEGLER, D. D.—I have the great pleasure of enclosing you herewith my draft on the Union National Bank of Phila. for \$34.31, which sum is from the English Lutheran Sabbath School, of Pottsville, to be used by you for the erection of Students' Houses, according to your plan as stated in the "Observer" of the 14th inst.

I am directed by the School to present to you and through you to the Board of Managers and Students, the fraternal greetings of this School. It was the privilege of the Superintendent to present the claims of the Institute to the School, on Sabbath the 16th inst., after the remarks it was on motion, resolved, that the collection in our School next Sabbath be appropriated to the purpose indicated in Dr. Ziegler's letter.

Let me assure you that our School feels a lively interest in the Institute, and feel happy in giving this slight token of their interest in the Institute. Two of our number have gone from our School to prepare at your Institute for the honorable and exalted office of the ministry. One who is at present at Gettysburg and the other remains under your teaching. The prayers of the School is ever going up for these young men, that they may indeed become able and rational standard bearers of the Christian religion. Hoping your project will be carried into effect for the glory of Christ's Kingdom, I remain your Brother in Christ. C. H. DEXLER, Superintendent.

P. S.—After telling a brother Baptist your plan, and what our School had done, he asked the privilege of adding one dollar.—May the Lord bless the giver and you the recipients. Yours, C. H. D.

Baltimore, Aug. 18th, 1868.
REV. H. ZIEGLER.—

Dear Sir: I saw an appeal for help to build houses to accommodate the married Students, in the "Lutheran Observer," and as I think the object a good one, I send you Twenty Dollars to help your enterprise.

Faith Prevails.

For the American Lutheran.
The North Branch Conference.

The North Branch Conference of the Susquehanna Synod met according to previous resolution in the Lutheran church, Snyderstown, Pa., at two o'clock on Monday afternoon August 24th 1868. Except Revs. Damer and Born, the latter of whom was excused, the brethren were all present, and nearly all had lay delegates. Conference seems determined to have a clean record in point of attendance.

A report was presented on the condition of the Susquehanna room in the Theological Seminary at Gettysburg. The room was reported deficient in many articles of furniture, but Conference deemed it best to defer further action in the matter until the next meeting of Synod. The subject of Beneficiary Education was next taken up and it was Resolved, That our delegate to the East Penna. Synod be instructed to kindly request the continuance of aid to the beneficiaries from our territory until the meeting of our Synod. It was also Resolved, That a committee of one (Rev. G. W. Hemperly) be appointed to represent the Education matters of Synod to the West Branch. It was also Resolved That the members of this Conference be requested to take up special collections for beneficiary Education before the 31st of October.

The field including Millville and surrounding is recommended to the Mission Committee of Synod. In view of the meeting of General Synod occurring before the next regular session of our Synod it was Resolved, That the officers of the Susquehanna Synod be requested to change the time for the next convention to the second Wednesday evening of April next. It was recommended that to meet the pressing necessity of the Butler congregation in Conyngham valley each individual congregation be requested to collect the sum of twenty-five cents from each member within eight months from the present, to aid in the erection of a church building.

The Essayist was on motion continued until the next meeting of Conference. By special arrangement, Bro. Shoup was ordained on Tuesday evening, after an excellent ordination sermon by Rev. Becker.—This was the closing scene of the convention. With a vote of thanks to the kind people of Snyderstown for their friendly hospitality.—Conference adjourned to meet at Catawissa, Pa., on the first Monday of November.

SECY.

LATE AT CHURCH.—A habit as foolish as it is general meets with a rebuke which we trust will not be unoperative:

Yes, I mean you, brother, sister, who came into church, last Sabbath, after the services had commenced, and disturbed those engaged in the act of worship, so they could not hear the words of the Scriptures read, or of the prayer offered, on account of the tramp of your feet up the aisle, or by the rustling of your silks, etc. I mean you. Is this not a

miserable habit, into which you have fallen and one of which you should be ashamed? Think of it. Here is only one hour and a half appropriated out of one day in seven, (for you are seldom seen at night) for the public worship of God, and you fail to make your arrangements to be in your pew at the time.

You should be ashamed of this, I say, and reform henceforth. You don't treat men so in business on secular days, you don't treat your self so in your business. You so manage as generally to be in your office at the hour appointed. And sister, what shall I say to you? I know that you are overtasked,—have the burdens of a family resting upon you. But let me inquire. Could you not, during the week, and especially on Sabbath morning, leave some things, comparatively unimportant, undone, for the sake of the important things that should be done? Are you not a bad manager in your domestic duties, to some extent, that instead of performing essential ones the earlier part of the week, you let some of them at least, until Saturday night, so that you cannot retire as early as you ought, and you find excuse for late rising next morning, and thus come to be tardy at the House of God? "But the distance is long." So much the more important is it, that you have your domestic duties of the week disposed of by sun-down on Saturday, that you retire early, and thus be able to rise early next morning and be ready to start for the House of God in season. Excuses can be found,—plenty of them, for the neglect of your duty, but anything can be done where the heart is right, and where there is a will under proper control.

I think that it is the duty of every wife to stand for church, at the time, without her husband, if he will not be ready, and of every husband to start without his wife, if she will not be ready. Better be in your pew five minutes early, than one late. How much better it would be, if every worshiper could be in his or her seat, before the commencement of the services, so that the one officiating could commence his Invocation in the hush of his audience, with no patterning feet or rustling silk to break upon it, or the succeeding exercises.

PUNCTUALITY

—Advance.

The Exact Truth.

Two young masons were building a brick wall—the front wall of a high house. One of them, in placing a brick, discovered that it was a little thicker on one side than on the other.

His companion advised him to throw it out. "It will make your wall untrue, Ben," said he.

"Pooh!" answered Ben, "what difference will such a trifle as that make? You're too particular."

"My mother," replied his companion, "taught me that 'truth is truth,' and over so little an untruth is a lie, and a lie is no trifle."

"Oh!" said Ben, "that's all very well; but I am not lying, and have no intention of doing so."

"Very true; but you make your wall tell a lie; and I have somewhere read that a lie in one's work, like a lie in his character, will show itself, sooner or later, and bring harm, if not ruin."

"I'll risk it, in this case," answered Ben; and he worked away, laying more bricks, and carrying the wall up higher, till the close of the day, when they quit work and went home.

The next morning they went to resume their work, when behold the lie had wrought out the result of all lies! The wall getting a little slant from the untrue brick, had become more and more untrue as it got higher, and at last, in the night had toppled over, obliging the masons to do all their work over again.

Just so with ever so little an untruth in your character—it grows more and more untrue, if you permit it to remain, till it brings on ruin.

Tell, act, and live the exact truth always.

ASKING the question "What Becomes of Christian People" in the city during the summer heat, a New York correspondent of the *Watchman and Reflector* proceeds to answer:

They are away from home. Driven from the resorts of the old time, they have made homes for themselves. All along shore from New York to Maine they can be found with their families. In the quiet towns of New England, among the hills, in rural houses, with plain farmers, and in humble but healthy cottages, thousands of them dwell. Their presence is often a benediction. The country Sunday School beats with a new life, the new library, the melodeon and telling music indicate their presence. The elegantly arrayed city lady fascinates the Bible class as she talks of Jesus. The old church gets a new coat of paint. The sulky morgan is lifted. The asthmatic old organ finds its way out of the house. A pleasant addition is made to the pastor's salary, and tens of thousands of hearts are made glad by the hot months' vacation that takes city Christians from their homes.

"I AM SO HAPPY."—Little Annie had for some time been very sad; but one day she was seen to appear very happy. Her eyes sparkled with joy, and she seemed as though she could hardly bear the pleasure she felt, it was so great.

"Annie, why are you so cheerful?"

"Oh," said she, "it is because I am so happy!"

"But why are you so happy?"

"Oh, I was wicked, and God was angry with me; but now he has forgiven me, and that is why I am so happy."

Was this not enough to make any little child happy, to feel that God smiled on her, and had forgiven all her sins?

Little ones, can you say as little Annie did, "God has forgiven me, and I am so happy?"

When a basket of potatoes is well shaken, the large ones always come on the top.—Let unappreciated people take courage.—This life will shake them into their place before they get through with it.

FAMILIAR QUOTATIONS.—Among the quotations in common use, "Dark as pitch," "Every tub must stand on its own bottom," "re found in Bunyan. "By hook or crook," "Through thick and thin," are used by Spencer in the "Fairie Queen." "Snell a rat," is employed by Ben Johnson, and by Butler in "Hudibras." "Wrong sow by the ear," (now rendered, "take the wrong pig by the ear,") is used by Ben Johnson. "Turn over a new leaf," occurs in Middleton's play of "Anything for a Quiet Life." "The moon is made of green cheese," is found in Rabelais. "To die in the last ditch," which is popularly supposed to have originated in the South during the late rebellion, is traced to William of Orange, who once said: "There is one certain means by which I can be sure never to see my country's ruin—I will die in the last ditch."

Church News.

HEGANS.—Rev. John Forthman wishes to change his field of labor; he can preach both in the German and the English language. Any Lutheran Church in want of a pastor can address him at Hegans, Schuylkill county, Pa.

MILTON.—On last Sabbath morning Rev. George Parsons held communion in the Lutheran church, assisted by Rev. U. Graves, the newly elected pastor. In the evening Rev. Parsons preached his farewell sermon. He has received and accepted a call to the new Lutheran church in Hanover, York Co., Penna.

Rev. U. Graves has accepted the call extended to him from Milton, and has commenced his labors there.

POTTSVILLE.—We understand the Rev. Daniel Steck, of Dayton Ohio, has been elected to the pastorate of the English Lutheran church in Pottsville, which if we mistake not, was his first charge on entering the ministry. We have not yet learned whether he has accepted the call.

WATSONTOWN, Pa.—Rev. Keller, of Shamokin, has received and accepted a call from the Lutheran church in Watsontown, Pa.

SHIPPENSBURG, Pa.—Rev. F. C. Billheimer, of Watsontown, has accepted a call to the Lutheran congregation of Shippensburg, Penna.

THE PITTSBURGH SYNOD OF THE EVAN. LUTHERAN CHURCH.—The 26th convention will (D. v.) be held at Salem, Clarion Co. Penna., beginning Thursday afternoon, October 15th at 2 o'clock.

S. B. Barnitz Secretary

STARKVILLE, N. Y.—Rev. A. Wieting's address is for the present, Starkville, Herkimer county, N. Y.

Literary Notices.

THE LADY'S FRIEND, FOR OCTOBER. A fine Steel Plate, "THE RIVER SPIRIT," a brilliant Fashion-Plate, and a spirited wood cut of a group of young people amusing themselves with Hallow-e'en rites, are the leading embellishments of the October number of this beautiful monthly. In literary merit it is decidedly at the head of magazines of its class. The Prospectus for the next year contains unequalled inducements to new subscribers, and we advise our readers to send for a specimen number (which is furnished gratis,) and avail themselves of the Publishers' munificent offers. It is published by Deacon & Peterson, 319 Walnut St., Phila., at \$2.50 a year (which also includes a large Steel Engraving). "The Lady's Friend" and "The Saturday evening Post," \$4.00.

"PLYMOUTH PULPIT,"—A weekly publication of Sermons, preached by Henry Ward Beecher, Published by J. B. Ford & Co., 164 Nassau St., New York. Price, 6 cts. a number; \$2.50 a year.

Beecher's sermons have hitherto been published in the leading religious papers of New York, but after January 1, 1869, they will be published weekly in pamphlet form, as will appear from the following note from the author himself:

Brooklyn, Sept. 1868.

Messrs. J. B. Ford & Co.: Gentlemen: Mr. T. J. Ellinwood has been the reporter of my sermons for some ten years; and he is the only authorized reporter of them. The Sermons which you propose to print, week by week, from his hand, will, after January 1, 1869, be the only ones which go before the public with my consent.

HENRY WARD BEECHER.

This will be preferable in two respects. It will be more convenient for reading, and the sermons at the end of the year can be bound into a volume, and thus be permanently preserved. Any one who desires to have the sermons of this great Preacher in a permanent form, can thus obtain them at comparatively little expense.

NATIONAL AGRICULTURIST AND FARM JOURNAL.—This Monthly, published at Pittsburgh Pa., by J. M. & G. D. Kuester, comes to us for October richly laden with interesting matter for the agriculturist.

It is interesting in value and should be in the hands of every farmer. There is no better periodical for farmers in the whole country. We notice that in this number they offer some fine premiums to those who will busy themselves in obtaining subscribers, and they have so arranged it that none need work for nothing. We feel warranted in saying that no better publication of its class exists, it is strictly an agricultural paper, it is practical and plain, no one can do without it after taking it once. Persons subscribing now, get the extra numbers of this year free. Price \$1 per annum, five copies \$4, or 30 copies for \$25.00. Specimen copies are sent to those wishing to act as agents.

THE LORD'S-PRAYER PICTURE.—We clip the following from the Pittsburgh *Christian Advocate*. Having carefully ex-

amined the now famous picture, we cheerfully endorse the sentiments herein expressed:—

We call attention to an advertisement in another column, of an admirable work of art called the "Lord's-Prayer Picture." It is a photograph of the most finished character, and was taken by one of the oldest and best photographers in the world, from an original "Pen-Drawing" which was executed by an accomplished teacher of penmanship, Mr. D. F. Brown, who spent six years of patient toil in making a pen-drawing that now is valued at \$50,000. The face of the Savior, gentle, beaming with celestial love, adorns the center of the picture; and along the border are arranged the heads of the twelve apostles.—These heads are all taken from the celebrated painting of the "Last Supper," by Leonardo Da Vinci, and, we should think, must rival it in fineness of expression. Then, the Lord's Prayer, in beautifully illustrated letters, is spread out over the picture, and through it are distributed miniature groups and scenes in the life of our Savior. These are taken from the works of the great artists, such as Raphael, Corregio, Stanly, and others, and represent the nativity, childhood, the baptism the transfiguration, the Sermon on the Mount, the Last Supper, the Crucifixion, the Resurrection, and the Ascension. How such a work of beauty was ever wrought with a pen, is a mystery; and it seems not a little strange when we think of six years of labor on one piece of paper with a pen! The picture is worthily a place in the collection of every lover of art—and it will give him pleasure and employment in finding the one hundred and fifteen heads it contains.

Published by L. Cowles, 58 Fulton Street, New York; and for sale by his agents only.

We advise worthy, reliable parties who desire honorable and profitable employment, to read the advertisement, on the 3rd page, and give this matter attention.

AN EXTRAORDINARY PREMIUM OFFER. \$3.75 For \$1.50.

MARRIED.

On Thursday, Sept. 24th, in New Buffalo, Perry Co., Penna., D. A. McALLISTER, Esq., to Miss EMMA, youngest daughter of J. STEELE, Esq.

OBITUARY.

Near New Buffalo, Perry county, Pa., Sep. 16th, SAMUEL STEELE, son of J. B. and Sarah Flickinger, aged 2 months and 22 days.

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

Keep in the Sun.

A writer in *Harper's Bazar* has the following sensible remarks on the health giving properties to the sun's rays:

Every one is familiar with the process of growing elderly. A deep trench is dug, in which the seeds are sown or sprouts set, and with the growth of the plant the earth is carefully heaped up until the whole is nearly buried. By this means the light is excluded almost entirely, and the vegetable becomes the pale and tender esculent of our tables.

Pallidness and tenderness are always the result of depriving an organism being, whether a plant or an animal of the light of the sun, but these qualities, however desirable in a sprig of celery, are indications of an artificial and unwholesome condition. The human being soon loses in obscurity his color and touchiness, and with them, all brightness of intelligence and vigor of body. Children brought up in mines and cellars are blanched, dwarfed, stupid, liable to disease of all kinds and short-lived; and grown people, however vigorous they may have been previously, will soon, when deprived of light, become pale and feeble.

There cannot be a greater mistake than for our delicate dames, who pass so much of their lives indoors, to sit or lounge in dark rooms. They require all the sun's light they can get. It is true that whatever defect of toilet or complexion they may have will be better concealed from a chance visitor by obscurity, but this small gratification is too dearly purchased at the cost of health.

The sunlight is not essential to the preservation of the natural vigor of the body, but acts very beneficially as a remedy in disease. The French make great use of it, particularly in their hospitals. To the windows of these are attached inclined planes upon which the sick are laid, and exposed on every clear day to the sun's light. This has a most powerful tonic effect than all the iron, quinine, porter, wine and spirits which are so much used with us.

Weak and sick children are especially benefited by exposure to the sun's light, and mothers would do well to reserve their usual order of the nurse:—"Keep in the shade."—We say, and we have science and experience on our side:—"Keep in the sun."

CAROLIC DISINFECTING SOAP.
For washing Horses, Cattle, Pigs, Dogs and other Domestic animals. Frees them from insects. Improves the hair, cures mange, and is invaluable for healing sores of all kinds.
For Sale by SHINDEL & WAGENSELLER, Aug. 27, 1868.
\$300 a Year Saved.

"I am acquainted with the work of all the principal machines, and I prefer the Grover & Baker to them all, because I consider the stitch more elastic. I have worked now in the house which was done nine years ago, which is still good, and I have never found any of my friends who have used the other machines able to say the same thing. Had I had it when my children were little, it would have saved me at least \$300 a year."—*Testimony of Mrs. Dr. McCready, 43 East 23d St., New York, before the Commissioner of Patents.*

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

The Preacher and the Robbers.

A Methodist preacher, many years ago, in Ireland, was journeying to the village according to the usual routine of his duty, and was stopped on his way by three robbers. One of them seized his bridle-reins, another presented a pistol and demanded his money—the third was a mere looker-on.

The grave and devoted man looked each and all of them in the face, and with great gravity and seriousness said, "Friends, did you pray to God before you left home? Did you ask God to bless you in your undertakings today?"

These questions startled them for the moment. Recovering themselves, one said, "We have no time to answer such questions, we want your money."

"I am a poor preacher of the Gospel," was the reply; "but what little money I have shall be given you." A few shillings was all he had to give.

"Have you not a watch?"

"Yes."

"Well, then, give it to us."

In taking his watch from his pocket, his saddle-bags were displayed.

"What have you here?" was the question again.

"I cannot say I have nothing in them but religious books, because I have a pair of shoes and a change of linen also."

"We must have them."

The pious man dismounted. The saddle-bags were taken possession of, and no further demands were made. Instantly the preacher began to unbuckle his great-coat, and to throw it off his shoulders, at the same time asking, "Will you have my great-coat?"

"No," was the reply, "you are a generous man, and we will not take it."

He then addressed them as follows: "I have given you everything you asked for and would have given you more; I have one favor to ask of you."

"That you will kneel down and allow me to pray with you, and to pray to Almighty God in your behalf; to ask him to turn your hearts and put you upon better ways."

"I'll have nothing to do with the man's things," said the ringleader of them.

"Nor I either," said another one of them. "Here take your watch—take your saddle-bags if we have anything to do with you, the judgement of God will overtake us."

So each article was returned. That, however, did not satisfy the sainted man. He urged prayer upon them. He knelt down: one of the robbers knelt with him; one prayed, the other wept—confessed his sins, and said it was the first time in his life he had done such a thing, and should be the last.

How he kept his word is known only to Him to whom the darkness and the light are equally alike; to Him whose eye lids try the children of men.

—A young prince whose mind had learned in some degree to value religious truth, asked his tutor to give him suitable instruction that he might be prepared for death. "Plenty of time for that when you are older," was the reply.

"No," said the prince, "I have been to the churchyard and measured the graves, and there are many shorter than I am."

CRESYLIC SOAP.
For Disinfecting.
For Deodorizing.
For Purifying.

It will exterminate Bugs, Ants, Roaches and Insects of all kinds. The suds made from this Soap is a valuable wash for Trees or Shrubs, entirely driving from them all hurtful insects.

For Sale by SHINDEL & WAGENSELLER, Aug. 27, 1868.

Lady's Fancy Furs!

AT JOHN FAIREIRA'S

Old Established Fur Manufacturer, No. 718 ARCH Street,

Above 7th, PHILADELPHIA.

Have now in store of my own Importation and Manufacture, one of the largest and most beautiful selections of

FANCY FURS.

for Ladies' and Children's Wear, in the City.

Also, a fine assortment of Gents' Fur Gloves and Collars.

I am enabled to dispose of my goods at very reasonable prices, and I would therefore solicit a call from my friends of Central Penna.

Remember the Name, Number and Street!

JOHN FAIREIRA,

No. 718, Arch St., above 7th, South side, Philadelphia.

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

sep24,4m

AGENTS WANTED,

To sell a fine Edition of

Cenden's Concordance

To the Holy Scriptures:

SIR L. W. BAKER'S EXPLANATIONS AND ADVENTURES AMONG

THE WILD TRIBUTARIES OF AFRICA, AND THE AMERICAN CONFLICT,

by Horace Greeley.

O. D. Case & Co., Publishers, Hartford, Conn.

sep24,4m

HALL'S VEGETABLE SIGILLAN HAIR RENEWER.

PHYSICIANS AND CLERGYMEN

testify to its merits in restoring Gray Hair to its original color and promoting its growth. It makes the hair soft and glossy. The old in appearance are made young again. It is the best

HAIR DRESSING

ever used. It removes Dandruff and all Scurfy Eruptions. It does not stain the skin.

Our treatise on the Hair sent free by mail.

Beware of the numerous preparations which are sold upon our reputation.

R. P. HALL & CO., Nashua, N. H. Proprietors.

For sale by all druggists. Price \$1.00.

sep24,4m

OUR NEW FAMILY SEWING MACHINE!

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

THE NEW FAMILY SEWING MACHINE

which has been over two years in preparation, and which has been brought to perfection regardless of time, labor, expense, and is now confidently presented to the public as incomparably the Best Sewing Machine in existence.

The Machine in question is

Simple, Compact, Durable and Beautiful.

It is quiet, light turning and

Capable of performing a range and variety of work

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

New designs of the unique, useful, and popular folding tops and cabinet cases, peculiar to the machines manufactured by this company, have been prepared for enclosing the new machine.

A faint idea, however, can at best be conveyed through the medium of a (necessarily) limited advertisement; and we therefore urge every person in quest of a Sewing Machine by all means to examine and test, if they can possibly do so, all the leading rival machines before making a purchase. A selection can then be made understandingly. Branches or agencies for supplying the Singer Machines will be found in nearly every city and town throughout the civilized world, where machines will be cheerfully exhibited, and any information promptly furnished. Or communications may be addressed to

THE SINGER MANUFACTURING COMPANY,

468 Broadway, N. Y.

Schenck & Bortner are the Agents for this Machine in Selinsgrove, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them.

July 30-68 3m

NEW ADVERTISEMENTS.

S. M. PETTINGILL & CO.,

37 Park Row, New York, and 10 State St., Boston.

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

HOLLOWAY'S OINTMENT.—The re-opening of old wounds is a source of great suffering to thousands. Some wounds, on the other hand, are never perfectly closed. In either case, whether the wound has degenerated into a slow sore, or after having apparently healed, has violently broken out afresh, Holloway's Ointment, applied as a dressing, will eventually remove every particle of inflammation, fill the office with sound flesh, and permanently prevent any further pain or trouble from the part. Sold by all druggists.

WANTED.—AGENTS to sell the Life and Times of George Washington, by J. T. Hendley, a reliable standard work, with which is given a Life of Colfax, published under his sanction; also a Large Steel Engraving of Grant and Seymour, \$1 each. New edition of the Boys in Blue now ready; also the 54th Battalion of the Lost Cause, the only Democratic History of the War. Every voter should have the National Hand-Book of Facts and Figures; sent for \$1.50.

E. B. TRENT & CO., Publishers, 654 Broadway, N. Y.

sept 17, '68. 4w

AMERICAN Waltham Watches.

\$30.00 OF THESE WATCHES are now speaking for themselves in the pockets of the people—a proof and a guarantee of their superiority, and furnishing the best reason for their great sale, and justifying the preference uniformly shown them by the public.

AN EXPERIENCE of nearly fifteen years has furnished the AMERICAN WATCH COMPANY the opportunity of thoroughly testing all really valuable inventions in Watch-making; and it being the sole aim of the Company to produce Watches which, as time keeps, would bear comparison with the very best made anywhere, they now confidently assert that the WALTHAM WATCHES have every improvement which time and experience have proved valuable.

THE AMERICAN WATCH CO. desires specially to remark that, having had the refusal of all the contrivances designed to prevent damage to the train by the breakage of mainsprings.

FOGG'S PATENT CENTER PINION was adopted for that purpose as the best, and faultless.

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

THE DIFFERENT GRADES OF WALTHAM Watches have frequently been submitted to the severest tests to determine their time keeping qualities, and have invariably been found reliable and accurate, receiving the strongest endorsements from railway engineers, and express men, and the exacting class of watch-wearers; and a USAGE OF FIFTEEN YEARS HAS SUFFICIENTLY PROVED THEIR DURABILITY.

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

No watches retailed by the Company.

ROBBINS & APPLETON, Agents, 182 Broadway, NEW YORK.

sept 17, 4w.

BOOK AGENTS WANTED.

To solicit orders for Dr. WILLIAM SMITH'S DICTIONARY OF THE BIBLE. THE ONLY EDITION PUBLISHED IN AMERICA, Condensed by Dr. Smith's own hand. In one large Octavo volume, illustrated with over 125 steel and wood engravings. A book that is needed in every family. Over 50,000 copies sold within three months.

Agents and subscribers see that you get the genuine edition by Dr. Smith.

The Springfield Republican, (the leading secular newspaper of New England), says, "this edition published by Messrs. Burr & Co. is the genuine thing."

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

Agents are meeting with unparalleled success. We employ no General Agents, and offer extra inducements to canvassers. Agents will see the advantage of dealing directly with the PUBLISHERS.

For descriptive circulars with full particulars and terms, address the Publishers.

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

WHY IS THE UNIVERSAL CLOTHES WRINGER THE BEST?

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

R. C. BROWNING, Gen. Agent, 301 Cortlandt St., N. Y.

sept 17, 4w.

THE GREAT PACIFIC RAILROAD,

—receiving the aid and supervision of the Government, and carried forward by the extraordinary resources and energy of the powerful corporations to whom it was intrusted—is rapidly approaching completion, and it is safe to say that New York and San Francisco will be connected by rail by the

FOURTH OF JULY NEXT.

More than two-thirds of the Through Line and Branches between the Missouri River and the Pacific Ocean are constructed, at a cost of nearly ONE HUNDRED MILLIONS.

And the remainder is being pushed forward with unparalleled vigor. The

CENTRAL PACIFIC RAILROAD CO. to whom belongs the Western and Principal Portion of the Main-Stein Line, receive from the United States Government,

1. The right of way through the Territories, with the use of timber and materials along the route.

II. An absolute grant of twenty sections per mile (12,800 acres) of the public lands on the line the minimum value of which is now fixed at \$2.50 per acre.

III. A special issue of U. S. six per cent. Bonds at the average rate of \$35 000 per mile delivered as the work progresses; while the company are allowed to repay within thirty years, mainly by transportation services.

IV. Authority to issue their own First Mortgage Bonds to the same amount, having the preferred lien—superior to that of the government.

It receives, in addition, donations and subsidies from the State and Cities of California, amounting to more than \$3,000,000 in gold.

Or an aggregate of Cash Resources for construction of more than sixty millions upon 725 miles, independent of the ten millions of acres of public lands, and further subscriptions to the Capital Stock. Their early completion of the enterprise is therefore beyond all doubt.

This Company have already carried their road successfully across the Sierra Nevada Mountains

and are rapidly extending the track across the Salt Lake Plains, and have already a valuable way-traffic thereon. Besides a mileage upon all through business, this road having the best lands for settlement, the most productive mines, the nearest markets, and being exempt from competition, will always command large revenues. The net earnings upon the completed portion are more than double the total annual interest liabilities to be assumed thereupon.

The undersigned offer for sale, and recommend to investors, the

FIRST MORTGAGE 30 YEAR GOLD BONDS

of the

CENTRAL PACIFIC RAILROAD COMPANY,

bearing six per cent. per annum interest, both principal and interest payable in "United States gold coin." These bonds are the first lien upon one of the most productive and valuable railroad lines in the world—a line which will be finished within twelve months, and which is already earning, after paying operating expenses, more than twice the annual charge of its bonded debt.

They are already widely known and esteemed in this country and Europe, and it is believed the remainder of the Loan will speedily be taken.

A limited amount will be disposed of at 103 per cent., and Accrued interest, in Currency.

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

The Company reserve the right to advance the price at any time; but all orders actually in transit at the time of any such advance will be filled at present price. At this time they pay less than 8 per cent., upon the investment, and have, from National and State laws, guarantees superior to any other corporate securities now offered.

We receive all classes of Government Bonds, at their full market rates, in exchange for the Central Pacific Railroad Bonds, thus enabling the holders to realize from 5 to 10 per cent. profit, and keep the principal of their investment equally secure.

Orders and inquiries will receive prompt attention. Information, Descriptive pamphlets, etc., giving a full account of the Organization, Progress, Business and Prospects of the Enterprise furnished on application. Bonds sent by return Express at our cost.

Subscriptions received by Banks and Bankers, Agents for loan, and by

BOWEN & FOX, Philadelphia.

DEHAVEN & BRO.

SMITH, RANDOLPH & CO., Phila.

All descriptions of Government Securities Bought, Sold, or Exchanged, at our office and by Mail and Telegraph at MARKET RATES.

Accounts of Banks, Bankers, and others received, and favorable arrangements made for desirable accounts.

PISK AND HATCH,

Bankers and Dealers in Government Securities, Financial Agents of the Central Pacific Railroad Company.

No. 5 Nassau St., New York.

Sept. 17, 4w.

Wanted!—BOOK AGENTS, to sell the "Life of Napoleon III." by JOHN S. C. ABBOTT. First class canvassers, wishing a new and very attractive work, with no competition, should secure territory at once.

B. B. RUSSELL, Publisher, Boston, Mass. Sept. 17, '68. 4w.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the 31 effects of bad dyes; invigorates and leaves the hair soft and beautiful black longer, and retains their shape much better, being lighter and more elastic than all others—WARRANTED! Ask for HOPKINS' "C H A P I O N" SKIRT.

Superior Hand-made Whale-Bone CORSETS in Fifteen different Grades, including the "Imperial" and "Thompson & Lamon's" GLOVE FITTING CORSETS, ranging in prices from 81 Cents to \$5.50; together with JESSIE BAKER'S CELEBRATED FRENCH WOVEN CORSETS, superior shapes and quality. Ten different Grades, from \$1.00 to \$6.50. They are the finest and best goods for the prices, ever imported. The Trade supplied with HOOP SKIRTS and CORSETS at the Lowest Rates.

Those visiting the City should not fail to call and examine our Goods and Prices, as we defy all competition.

Feb. 17, '68. 10m.

A LOTZ & CO.

MANUFACTURERS OF

WARM AIR FURNACES

AND

Superior Cooking Ranges,

FOR

PUBLIC AND PRIVATE BUILDINGS.

Send for Catalogue.

Nos. 217 AND 219 WALNUT STREET, CINCINNATI O.

sept 17, 1mo.

Photograph Gallery.

The undersigned, having removed his Photograph Gallery from App's Building to his own Residence, where he has fitted up an elegant Gallery, invites his friends and customers to call at his new location, corner of Market and Clinton street, next door to H. E. Miller's store. He is at all times prepared to take pictures of different sizes, and on reasonable terms.

M. A. KLOPP.

Aug. 13. 3m.

S. S. & BENJ. SCHOCH,

AT THE OLD STAND.

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

and all kinds of Goods usually kept in a store. Thankful for past favors, we kindly solicit the patronage of our friends in the future. They also pay the highest market price for garments.

July 4 68 1y

BURKITTSTOWN FEMALE SEMINARY.

The Third Annual Session of Burkittsville Female Seminary will commence on September 1st 1868. Board and tuition five months \$100.00. For catalogues or further information apply to

Rev. W. C. WIRE, A. M., Principal. Burkittsville Feed. Co. Md. May 14-7y

E. W. CLARK & CO.,

BANKER S.

No. 35 S. Third Street, Philadelphia.

GENERAL AGENTS

FOR THE

National Life Insurance Company.

OF THE

United States of America.

States of Pennsylvania and Southern New Jersey.

THE OLD CHURCH ON THE HILL.

The Cat and the Chicken.

A TRUE STORY.

ly one little chicken. This little chicken was

Don't be Ashamed.

Don't be ashamed, my lad, if you have
watches on your elbow. It is no mark of

a dozen patches on your jacket than beat a

Little Frank was taught he was made of dust. As he stood by the window watching the dust as the wind was whirling it in eddies, he exclaimed seriously: "Ma, I thought the dust looked as though there was going to be another little boy made."

fail.

Sold by all Druggists.

Asiatic Cholera in China.

Deen Singh: During a long residence in China,

ONE DOLLAR SALE. Send 10 cts. to MESER & Co., 35 Sudbury street, Boston, Mass., and get sample Pen Fountain, descriptive list of articles and circular. Agents wanted everywhere, male and female.

and all Diseases of the Skin and Blood, is Fowel
Pile and Humor Cure.

A BOOK FOR EVERYBODY.—“Hint o
house painting, or paints and colors and how to
use them.” Cloth. Copies sent free by Mail on
receipt of 40¢ cents. MASURY & WHITON,
No. 111 Fulton Street New York
Proprietors of Globe White Lead and Colo
Works. sep. 17, 4w

the world: has all the strength of old rosin soap with the mild and lathering qualities of genuine Castile. Try this splendid Soap. Sold by the ALDEN CHEMICAL WORKS, 48 North Front St. Philadelphia.
Aug. 27. Cm.

DDA MIX

A new series of Organs of great power, fine quality and much variety of tone. Elegantly and thoroughly made in every particular, and in general excellence second only to the Mason & Hamlin Cabinet Organs. Each one has the trade mark "Metropolitan Organ." Prices \$130 to \$400 each. A liberal discount to churches, clergymen, &c.

8

Peristaltic Lozenges, a positive cure for costiveness, Piles, Dyspeptia, Headache, etc. For sale at

SHINDEL & WAGENSELLER'S Drug Store.

Elegant Sleeping Cars
On all Night Trains.

On and after MONDAY, Sept. 14th, 1868, the Trains on the Philadelphia & Erie Rail Road will run as follows:

"	"	arr. at Erie	9 25 p. m.
ERIE EXPRESS		leaves Philadelphia	11 30 a. m.

to
July 11 67 1y

SAMUEL BURKHART, Agent,
Selinsgrove, Pa.

DEALER IN
PIANOS, ORGANS, MELODEONS

SUCCESSFUL, BECAUSE OF SUPERIOR Merit. Mrs. S. A. ALLENS' IMPROVED (*new style*) HAIR RESTORER OR DRESSING, (*in one bottle.*) Every Druggist sells it. Price One Dollar.

R I T T E R S

Bargains are to be had at the firm of
C A V E N Y & A U K E R.

CLOTHING STORE.

of our Patrons: P R Wagonseller, M D, George Schnure, Pres First National Bank, Selinsgrove, Pa., S P Wolverton, Esq., S B Boyer, Esq., Miss Marion Duvall Music Teacher, Sunbury, Pa., M C McKee, Watertown, Pa., James Sands, Cashier First National Bank, Mifflinburg, Pa.

order we are always here to repair or tune them.

Glass, putty,
Lard Oil,
Machine Oil,
Coal Oil,
and all other articles usually sold in a drug store.
They are all FIRST CLASS drugs, and he will sell
them at the lowest possible market rates.
apr16'68 1y

ROOFLAND'S GERMAN BITTERS,

is a combination of all the ingredients of the Bitters, with pure Santa Cruz Rum, Orange, etc. It is used for

mined, these being scientific preparations of medicinal extracts, while the others are mere decoctions of rum.

Price of the Tonic, \$1.50 per bottle;
Or, a half dozen for \$7.50.

The Tonic is put up in quart bottles.

Recollect that it is Dr. Hoefland's German Remedies that are so universally used and so highly recommended; and do not allow the Druggist to induce you to take any thing else that he may say is just as good, because he makes a larger profit on it. These Remedies

No. 631 ARCH STREET, Philadelphia.

A Sermon on Dancing.
The sermon on Dancing, preached by Rev. J. R. Sikes, of Ashland, Pa., has been printed in tract form and is for sale at this office. Persons or ministers desiring them for distribution in their congregations, can be supplied at the rate of 5 cents a piece, or 30 cents a dozen, or \$2.00 a hundred—sent free by mail for the above amounts.

¹ *Journal of the American Medical Association*, 1997; 277: 1033-1037.

soil, crowd the earth tightly around it, mulch if the season is dry, and that is all there is of it.—From hay well packed in a mow

hire a man from Erin, who knows less than you to do it. There is no doubt about

HAY REQUIRED FOR COWS.—After an experience of 70 years, a writer in the *N. E. Farmer* says that good cows will eat on an average, 20 lbs. of hay per day when giving milk, and 15 lbs. when dry. Not by guess—

quarts of milk per day throughout the year.

does not moisten the garments or bed clothes which it comes in contact with. Pare and boil the potatoes, strain, and then mash them with a fork over the fire. Put them in a bag, and apply the poultice as hot as the patient can bear it.

boil the potatoes, strain, and then mash them

and apply the poultice as hot as the patient can bear it.