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Communications.

For the American Lutheran.
Autumn Lessons—To the Young—No. 2.

With eyes to see, and minds to think, and wisdom becoming creatures of so high a destiny, we may

Find tongues in trees, books in the running brooks, Sermons in stones, and good in every thing.

Nor on nature's ten-thousand written leaves

may the young read a more solemn lesson

than in this fading season.

There is some beauty, (faint type of the

varied grandeur of heaven), some golden hues

on the canvass, but in the dark background

we spell the twin-word of sin—death. That

there is some glow and brightness, makes it

all the sadder when considered in the time,

and seen by the passing light of autumn days.

Life has its summer or sunny side; many take

advantage of it, and as nature's worshipper,

will tenderly and hopefully care for the deli-

cate plant, its beauty only tainting him, and

giving the foundation for a false hope; so

very many, (the young especially) are apt to

hope for too much, when the sky of life is

rosy and bright.

The young weary of autumn days, and re-

fuse to read their frailty and mortality on the

leaves that fall to be trodden under foot. To

them life seems to have but one side. Oh,

had it not deserted Paradise, this would be

true; but now that sin and death have cast

their shadows upon it, we are only wise when

we so view it as to apply our hearts unto

wisdom. This is not the hemisphere of im-

mortal existence. Time is too short for the

song. It longs for a brighter morning and

longer day. It frets under an autumn sun;

chafes in its melancholy breeze, because it

was made for perpetual sunshine—for an end-

less summer. The golden chord of life, has

been weakened by sin, and is of all things

the frailest. Man has within him the immor-

tal spark, yet he withers before a breath—in

a moment his thoughts perish—and ever the

tears of mortals flow, because some are not.—

His life stretches to the shaded boundary of

eternal years, yet it passes as a shadow.

It is linked to the eternal, and yet it is as

frail as a flower. The season drops a mourn-

ful curtain upon it, only that we may realize

its lesson, and then rise unto a life that

blooms forever, roll it up, and behold in the

clear vision of saving faith, in the light of the

sun of Righteousness

"Sweet sights arrayed in living green

And rivers of delight."

As autumn winds chant the requiem of de-

parting nature, learn not to be deceived by

the sunny side of life; for your youthful feet

no less than the good, are making rapid steps

toward eternity.

Learn as leaves fade fast and fall, that life's

shady side will come to you, and that per-

chance when you least expect it. Leaves of-

ten fall before their time, so many a body dies,

and many a soul passes to the eternal world,

before the one bows in age, or the other has

breathed away its three-score and ten. Con-

fining ourselves to any one thickly settled lo-

cality, we may safely presume that ere is an-

other autumn blights this passing world, more

of these now in the spring and summer of life,

will pass to the silent shades of the grave,

than of those whose sun now past the meri-

dian, hurries on to its setting. It is a solemn

position to stand midway in life, and looking

back see the cradle on one side, and forward

see the grave on the other. Yet as but the

minority reach the appointed three-score and

ten, it is wise that we cast the fevered glance

now—at all times.

"Death strikes down his victims at all ages,

and of the crowd that started together, but

two or three stragglers reach the natural

term of life. Many more die young than old;

and death so extends his ravages over the

whole period of life, that, whether with buoy-

ant steps we are passing up or are tottering

down, beneath a load of years, we tread

on graves; the road, if I may say so, is paved

with burial stones; and on every side the

tombs of all ages, tell the young not less than

the old, to prepare to die."

"Leaves have their time to fall,

And flowers to wither at the north winds

breath;

And stars to set; but all—

Thou hast all seasons for thine own,

O, Death!"

Autumn comes to you, who are in the very

dawn of youth, and as an old man, who sits on

the shore, patiently waiting his passage to the

other side, tells you not to forget your frailty,

and that great truth, written on the face of

nature, as well as in the Book of God—"Death

has passed upon all men."

You have many plans, purposes reaching

far into the distant future; your sky seems

to flash with gleaming stars of hope; your

life's sea, if ruffled at all, is ruffled gently—

I object not to the joyous light that plays up-

on the surface and gladdens the soul of your

existence, if you will not forget that as clouds

often quickly shade the sun-beams of Heaven,

as autumn winds leave nature shorn of its

beauty, so death, perchance in an hour—

when you think not, will touch you with his

cold finger and darken all your earthly hopes.

Oh, let not any burst of sunshine, ever de-

lude you and lead you to forget, that

"Time is fleeting;

And our hearts though stout and brave,

Still, like muffled drums, are beating

Funeral marches to the grave."

The summer is ended. It tells the young

—you may easily drop and die. Up and do-

ing, for the night cometh when no man can

work. I see it on the trees. I feel it in the damp mist, in the first and tenderest touch of the hoar frost, in the slanting shadows, the dimmer skies, the pale watery glow of the red setting sun shorn of half its lustre. I see it in vacant pews, at many an old hearth-stone, in many a vacant chair. I feel it as it casts its shadow on the new made grave. It is written on the brow of age, hidden under the very flush of youth, and spelled out in the pains and aches and sickness of this failing frame. All this crowds upon my mind during these still autumn days, and reminds me that we fade as a leaf. So let it remind you who are being borne swiftly on in the current of the world's show and deception. As the little stream hurries to the sea, as days and months and years quickly come and go, your life is passing. O, learn its true and grand object ere its sands be wasted, and you are called, not only to mourn over a lost soul, but a blank fruitless life. Stop, and think, for you stand upon the shore of that illimitable sea, which never restores what has once fallen into it. You hear only the boom of the waves that throb over all forever, and your solemn echo seem to say to all—The summer is ended.

SOLOMON, JR.

For the American Lutheran.
Plenty of profession but little Possession.

Religion is two-fold in nature and character. Confession and an active faith. It appears as if the last mentioned is the effect instead of being, as it is, the operating cause that produces profession of love for Christ. Why pretend to be followers of the Shilo or believers of religion? Is it not from the idle dikt of a faith, that has been born in the heart, that inspires such an action? For after all, one is the principle of Divine origin and the other is but a practical obedience of the sacred impulses created by the Spirit. One the basis and the other the superstructure. The secret is, many that profess are actuated more by a secular and temporal motive, than by the promptings of the sacred principles of faith and an intelligent conception of the world. We maintain that there must be in the heart a belief unto a reconciliation, before there can be any evidence of piety coequal with the divinity and responsibility of a public or private profession of religion or before the profession can indicate anything valuable. Hence the importance and value of a catechetical instruction prior to baptism.

As autumn winds chant the requiem of departing nature, learn not to be deceived by the sunny side of life; for your youthful feet no less than the good, are making rapid steps toward eternity. Learn as leaves fade fast and fall, that life's shady side will come to you, and that perchance when you least expect it. Leaves often fall before their time, so many a body dies, and many a soul passes to the eternal world, before the one bows in age, or the other has breathed away its three-score and ten. Confining ourselves to any one thickly settled locality, we may safely presume that ere is another autumn blights this passing world, more of these now in the spring and summer of life, will pass to the silent shades of the grave, than of those whose sun now past the meridian, hurries on to its setting. It is a solemn position to stand midway in life, and looking back see the cradle on one side, and forward see the grave on the other. Yet as but the minority reach the appointed three-score and ten, it is wise that we cast the fevered glance now—at all times.

"Death strikes down his victims at all ages, and of the crowd that started together, but two or three stragglers reach the natural term of life. Many more die young than old; and death so extends his ravages over the whole period of life, that, whether with buoyant steps we are passing up or are tottering down, beneath a load of years, we tread on graves; the road, if I may say so, is paved with burial stones; and on every side the tombs of all ages, tell the young not less than the old, to prepare to die."

"Leaves have their time to fall, And flowers to wither at the north winds breath; And stars to set; but all— Thou hast all seasons for thine own, O, Death!"

Autumn comes to you, who are in the very dawn of youth, and as an old man, who sits on the shore, patiently waiting his passage to the other side, tells you not to forget your frailty, and that great truth, written on the face of nature, as well as in the Book of God—"Death has passed upon all men."

You have many plans, purposes reaching far into the distant future; your sky seems to flash with gleaming stars of hope; your life's sea, if ruffled at all, is ruffled gently—I object not to the joyous light that plays up on the surface and gladdens the soul of your existence, if you will not forget that as clouds often quickly shade the sun-beams of Heaven, as autumn winds leave nature shorn of its beauty, so death, perchance in an hour—when you think not, will touch you with his cold finger and darken all your earthly hopes. Oh, let not any burst of sunshine, ever de-

We grant that Ministerial influence upon the masses is lamentably enfeebled; we acknowledge that the preached word is indifferently received and carelessly treated by the vast concourse of professors who attend on Jesus; but at the same time ritualism is a mere farce, for it creates a surface glow that does not permeate the heart and fire the soul with the deeds of love and brotherly fraternity.

Fill the sanctuary and the altar with images and antiquated ceremonies, and the passions are only touched. There is no depth, and hence when the allotted time cries "peace be still," all this matter ends. This external display of ones belief—this pharisaical decking ones self for street corners, is a foolish absurdity—for there is neither scripture for the basis, nor any plausibility connected with it. Is it the power of God? There is no power save the Holy Ghost. For it is not by might but by My Spirit, saith the Lord.—And therefore how foolish and deceptive is it for ministers to teach, and for professors to believe that salvation is found through the agency of the popish mass, the wafer, or the symbols of the sixteenth century. Experimental religion is of God, and it is the beaming witness to our spirit of the Spirit of the Almighty, that constitutes one a christian and true believer, who alone may expect sunbeams in the dark valley and shadow of death. Dear reader, have you ever been converted? Are you though a Nicodemus, born again? Not by preacher or priest; but by the faith in your soul of the propitiation of a Divine incarnation. If so, then as true as the fires of heroism and patriotism produce actions of glorious sacrifice that fill history with heroes and heroines, so will this spirit that actuates and pervades your soul with the hope of Heaven, cause similar actions and sacrifice on your part for Zion, and for the perpetuation of the truth that maketh you free indeed. Many indeed may be at your heels with the insults and cries of Beelzebub, mad and fanatical as they were at the Saints, yet with the American Homer, you will know that you are to

Trust no future however pleasant! Let the dead past bury its dead! Act—act in the living present! Heart within, and God overhead! Then let us manifest more religion and less profession. Let us examine and see if we have the Spirit of Christ, as none are his disciples that have it not.

Are you willing to die if need be, that you may witness a good confession? In a word, are you acting in such a prayerful way, that those very actions cover with a halo of glory your profession? If so, happy are ye! But what if not? What if it is only confession? Oh, sorrow of sorrows! He will spew you out of his mouth.

May God grant us more of a revived spirit of the times of Whitfield and less of the revived corruptions of Leo XI.—For,

Life is real! Life is earnest! And the grave is not its goal; Dust thou art, to dust returnest, Was not spoken of the soul.

VERA.

The Pulpit.

For the American Lutheran.
Relations and Duties of Ministers and church Members.

No. XLII.—DUTIES OF MEMBERS.—SUPPORT OF THE PASTOR.

When the Lord instituted the Jewish church in the Wilderness he made ample provision for the remuneration of those who ministered in Holy things. One tenth of all the income of the Jewish nation was to be given to the Levites who were the ministers of religion. (See Num., 18, 21.)

And one of the grave charges the Lord preferred against the Jews in after years by prophets was their neglect of his Ministers; and for this, as well as other sins his heavy judgments came upon them. The New Testament is equally clear upon this subject.—"The laborer is worthy of his hire," is the language of Christ, Luke, 10, 7, and Math. 10, 10. The 9th and 10th verses of the 10th chapter of Matthew, have often been perverted by the ignorant and designing. Let any one read them, and see if they do not teach, that the gospel minister is not to preach the gospel at his own expense, but to be supported by those to whom he preaches. Again, Paul says, "who goeth a warfare any time at his own charge? Who planteth a vineyard and eateth not of the fruits thereof? Or who feedeth a flock and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "Even so hath the Lord ordained, that they who preach the gospel shall live of the gospel." 1st Cor. 9th chap. 7, 11, and 14th verses. And yet after all this, and much more that the Scriptures plainly teach on this subject, there are very many christians who cannot be made to feel it their duty, properly to support the Ministry of the Gospel in their midst. Indeed the grace of giving seems to be one of the most difficult graces to attain.

The general idea seems to be to keep the minister just as poor as he can be, and if his soul and body are kept together, and he thus enabled to serve the people, and yet the pastor is expected to be the most benevolent individual in the whole congregation. He must

head every subscription list for benevolent purposes, that he presents to his congregation. He must give to all beggars, and beside this he must give largely at conference and at Synod, to make up the deficiency in the Missionary and other treasures which ought to have been abundantly supplied by his members. Now this is all wrong and unjust. Every Minister should truly be a model of benevolence and charity. But the means should first be liberally furnished him by his hearers in compensation to his labors. And ministers, as a class, (with individual exceptions, of course,) are the most liberal men in the country, and give more than any other class of men, according to their ability to benevolent purposes.

And beside this they make more sacrifice of pecuniary interest for the community at large than any other class of men. Let us look at a few facts and figures in confirmation of this last statement.

In the first place it may be laid down as a general rule that every man is worth to himself and family just what his talents will enable him to make in any legitimate and honorable employment. And if he devotes his talents to the good of society, he certainly should not receive as a compensation less than this.

Now in the United States there are about forty thousand men engaged in the active Ministry, whose salaries range from two hundred to fifteen thousand dollars, but on the whole will not average more than five hundred dollars. Now take these men from the Ministry, and let them turn their attention to literature, medicine, law, commerce, &c., all of which are useful and honorable employments, and they will averaged at least one thousand dollars a year to each man, or twice as much as they now receive for their often unappreciated labors to save souls. Thus we see that these forty thousand ministers actually give to the community at large the little sum of twenty millions of dollars annually. Look at this, ye sharp nosed, hard faced, ill visaged, penurious croakers, who whine about the burden of the ministers salary! There is a powerful moral in that old tale so often told of the individual who devoted himself successively to the ministry, and to the law. When some one asked him why he did this he replied, "When I set out in life I had three objects in view; to get fame, to acquire wealth and to do good. I supposed I might accomplish this best by entering the Gospel ministry, and acted accordingly. But ere long I discovered that my thoughts less of their souls than of their bodies, and accordingly renounced the ministry and entered upon the practice of medicine. But I soon found that men loved revenge more than they did both their souls and bodies, and therefore I turned my attention to law." It is so with most men, revenge is first, their bodies second, and their souls last of all.

And while we are happy to know that a few church members have religion enough to support their pastors as they should, we are sorry to be forced to add that the practice of many plainly argues that, they think more of their money than they do of the gospel.—Many reasons might be assigned why church members should fully compensate the pastor for his labors, but we must suggest only a few.

1. It is just, and those who withhold it might as well steal the amount withheld from their neighbors drawers, and so God regards it.

2. Being properly provided for the Minister is relieved from the anxieties that arise from extreme poverty, and therefore can devote all his energies to the service of his people. They who cheat the minister cheat themselves.

3. The pastor is cheered by this evidence of appreciation on the part of his hearers, and they are blessed of God in doing their duty.

J. R. STILES.

Practical.

The Fulton Street Prayer-Meeting

A brother made some very interesting remarks respecting unbelief and inconstancy in the discharge of religious duties, and the importance of looking away from ourselves to Jesus alone for the help and strength we need.

Another said: "I request your prayers for one who has been a respectable man of business, but who, through misfortune and dissipation, is fast sinking."

A pastor said he had charge of a small, feeble church, which was surrounded by adverse influences, which check its growth and quench the spirit. He requested prayers that the Holy Spirit may come with power to remove the surrounding evils and build up this church of Christ to the special glory of his great name.

Another said: "My father was once a professing Christian, but has wandered away from Christ—has taken to the intoxicating cup. Will you pray that he may be brought back to hope in Christ?"

Another said: "I have heard of your prayer-meeting, and how God answers your prayers; and I desire your prayers for myself. I have been a member of the church for several years; but great trials are upon me, and I fear the Lord has forsaken me. Pray that God's Spirit may not leave me, and that he will save me."

A stranger, venerable in years and appearance, and evidently under deep conviction of

the importance of the subject, said: "I have been seeking the Savior for many years, but have not found him. I need more light. I have no evidences of my acceptance, and I request that you will pray for me." At the close of his request, another stranger, much younger in appearance, and with great solemnity of manner, said he too, had been seeking the Savior for two years, and had not found him, and requested that earnest prayers might be offered for him.

A brother, who spoke with these strangers, stated afterward that they had received more light—the light of life. A brother requested prayers for the minister and churches in his place. They are co-laborers to build up the church of Christ in that place, and are earnestly working. They have commenced holding extra evening meetings, in which all participate. God seems to be hovering over them by his Spirit for good, and he asks: "Will you not earnestly pray that God will bless them and revive his work in the hearts of his children, and graciously pour out his Spirit, that many may be gathered into the fold of the Good Shepherd?"

Another said: "Your prayers are requested for two young men whose conversion is desired by a mother and others who are praying for them. Another acknowledged that "since your prayers were requested for my family, two of my children have professed religion; and one who was awakened to hope in Christ is now suffering very much in mind on account of the loss of that hope, and your prayers are again requested for the restoration of his peace of mind and the joyful hopes of salvation."

Another said: "I am requested by a sick sister, in Jamaica to ask your prayers that she may be restored to health and become a christian. She appears to be very anxious for salvation. Will you please make her a subject of special prayer, and ask the churches to pray for her?"

Another said: "Let me again beg of you to join with me in earnest prayer for the conversion of my brothers. They have been present to this meeting for prayer more than once; but let us not forget that 'our Father grants blessings to the importunate.'"

Another said: "I am constrained to beg your prayers for a dear relative, to whom weakness days and nights are appointed, that his sickness may be the blessed means of weaning him from the world—that however it may please God to deal with him as to his body, he may be able to do good."

A letter from Oakland, California, says: "I look with deep interest for the reports of the Fulton street meeting. Often in seasons of anxiety and distress I have sent requests for prayer to the brethren who are assembled there; but when delivered from my fears, I have not returned to give God thanks. I now desire to come with deep humility and gratitude to acknowledge his goodness and mercy. I have asked you to pray for my husband, that he might become a true, living christian—by his deliverance from great trials, temptations, for the salvation of my children and dear friends. God has not spoken to us in the 'whirlwind and tempest,' but with the still small voice, and like the dew descending upon the grass, has often blessed us in a way we thought not of, and given us our blessings so gradually we knew not when they came. To-day my husband and three elder children are professing christians, and the calamity we feared more than death has been averted. Life and health have been spared to us. Though often exposed to danger at sea, by accident and sickness on land, we are still an unbroken circle, happy in each other. Bless the Lord, O my soul; all that is within me, praise and bless his holy name. I have still unconverted children and friends, for whose salvation we now unitedly pray and ask your prayers."

A long and interesting letter from Foochow China, was presented, requesting a prayer of thanksgiving for the conversion of a son. Another on behalf of a wife in Washington requested prayers for the conversion of her husband and his restoration to health. On a succeeding day the leader said the Spirit of the Lord was evidently moving upon the hearts of doubting, fearing christians. In addition to the appeals for prayers of those who were personally present, many of the letters which were addressed to this meeting requested prayers in behalf of that class of professors. He read: "I am in great trouble, and I wish your prayers for myself. I have been a professing christian some years, always weak and doubting, but hopeful until a few weeks past, now I have no hope. Sometimes I feel that I never was truly converted, and that I have been deceived, and what is worse, I do not feel much condemnation or conviction; and I fear I have sinned away my day of grace. I do not know what the trouble is, but the Lord does. Do pray earnestly for me, and I will try to pray for myself."

Chr. Intell.

It is related of a certain minister of Maine, who was noted for his long sermons, with many divisions, that one day, when he was advancing among the teens, and had thoroughly wearied his hearers, at length reached a kind of resting-place in his discourse, when pausing to take breath, and looking about over his audience, he asked the question:—"And what shall I say more?" A voice from the congregation—more suggestive than reverent—earnestly responded:—"Say amen!"

The Christian is a beggar on his journey, and a king when he arrives at home.

From Ezra Keller's Biography.

"Sept. 20. Yesterday, I attended the funeral of Rev. J. Clapp, a Lutheran minister, who had been preaching in Clark and Champaign counties. He died after an illness of three days. For the first time, I preached on such an occasion. I had followed many to the tomb, but never a minister of Jesus Christ. Many serious reflections were awakened in my mind. I thought of the impartiality of death—cutting down all, irrespective of position or station; of the solemnity of the ministerial office; as brought to view by the weeping congregation, whom he taught how to live and how to die, and for whose souls he had been appearing at the bar of judgment; and of his own appearing at the bar of judgment."

Here I also had an illustration of the hard-ship of ministerial life, so far as this world is concerned. Here was an ambassador of Christ who traversed three counties, and literally wore himself out in the service of his people, for the space of nine years. And yet when called away from his labors to his reward, he had accumulated but little for his wife and children, who were left here to mourn his departure. It is distressing to remember how little the gospel seems to be valued, and how poorly its defenders are compensated. This is no doubt one reason why the people are cursed with a curse. None of these things, however, move me, for I know that 'our reward is on high.'

"Sept. 22. Sabbath evening. I have just returned from Frieden's Church, one of the churches belonging to the charge of which our deceased Bro. Clapp was pastor. I preached both English and German, filling appointments made by their pastor before his sickness. The occasion was one of deep solemnity to me and the people. How true the expression, 'Other men labored, and ye have entered into their labor.' The church property is owned by the Lutheran and German Reformed congregations. The Lutheran congregation has been in connection with the joint Synod of Ohio. They are afraid of any man who preaches with earnestness and fervor protracted and prayer meetings, however properly conducted. Hence they regarded me with suspicion, and asked me many unpleasant questions, such as, 'Whence I came? Where I was educated? To what Synod I belonged? etc. I preached on the rest which remaineth for the people of God,' and experienced in an extraordinary degree the feeling of loneliness from the whole world. I lost, many years ago, in a great measure, the feeling of home. Before the commencement of my difficulties occasioned by my determination, if possible to obtain an education, I had a strong attachment to home, to the world around me. Many objects of earth afforded gratification to my heart. I could discover many reasons inspiring within me a desire to live here below. This desire, which I do not think still no longer exists in my bosom. I now cherish only the recollection of it. As to my feelings I have no home on earth. My alienation from earthly things sometimes becomes so strong that I feel dissatisfied with my labors, and tired of life itself. To such feelings I have a particularly been subject since we have broken up housekeeping and gone to boarding. I realize the sentiment so appropriately expressed by the poet,

REV. P. ANSTADT, EDITOR & PROPRIETOR.
REV. R. WEISER, CORRESPONDING EDITOR.
Sellinggrove Pa., October 29, 1898.

A FREE PAPER TO THE END OF THE YEAR.

Persons, not at present on our lists, desiring to subscribe to THE AMERICAN LUTHERAN for 1899, by subscribing NOW, and forwarding the subscription price, \$2.00, will receive the paper, for the remainder of the year, FREE.

Any one sending THREE NEW SUBSCRIBERS, and \$6.00, will receive a FOURTH COPY FREE FOR ONE YEAR.

Specimen Copies will be sent, whenever desired.

This offer will continue only till the 1st of January next.

To Our Friends and Patrons.

We have been for several weeks sending notices to our subscribers that were in arrears, with a respectful appeal for payment. Greater partiality has thus far paid no attention to the appeal at all. Whilst we are grateful to those who made a speedy and proper response, we certainly have reason to complain of those who passed over our appeal in silence.

Brethren, we must have money to carry on the AMERICAN LUTHERAN. Our expenses are heavy, the printing paper must be paid in cash, and the workmen must have their wages paid. All the means at our disposal to meet these claims must come from our subscribers, but how can we meet these claims unless our subscribers send in their subscription promptly? Is it kind, is it generous, is it christian to withhold from us our just dues, and thus cripple us in our operations? Is this doing unto others as we would wish them to do to us? To you individually the sums may seem to be a small matter, but in the aggregate they are much. We will continue to enclose bills in hopes that they will have better success than those already sent. Dear reader, if you have received such a notice do not be offended and stop your church paper in a passion, as some few have done, but take your pen at once and send us a letter with the money, and we will enclose a receipt in the next paper. You can send the money in a post office order, in registered letter, or draft on the Bank.

RULES FOR CHURCH GOERS.—We enclose a large card containing these Rules, this week, in the papers of the Ministers, for their inspection. These Rules were prepared by Rev. J. R. Sikes, and a number of them printed or circulated among his people. We think they are calculated to do good. Any one desiring copies of them can have as many as he wants at the rate of \$0.25 a hundred.

MISSIONARY INSTITUTE.—We direct attention to the notice of this institution in another column of this paper. In this connection we are happy to state that this institution has never been in a more flourishing condition especially so far as the classical Department is concerned.

A Slander on the Lutheran Church.

The last number of the *Church Union* contains the following slanderous paragraph in its leading editorial:

"But the peculiarity of the Episcopal, Roman, and Lutheran branches is, not that a large part of their members are ungodly, but that generally they never pretend to think of such a thing as inward piety for themselves or others, and more than this, openly repudiate and scorn both the profession and the practice."

The "Church Union" professes to be edited by seven Editors from as many different denominations, whose names are not known even to each other. Which one of the seven wrote the editorial with the above paragraph is of course not known; but, whoever he may be, he is not fit for the position he occupies on that paper. Either he is woefully ignorant of Church History, and the present state of the christian church, or he is guilty of willful slander of the largest christian denomination in the world, which is not behind any other Protestant denomination, so far as piety is concerned. We would charitably attribute it to ignorance rather than to malice.

Has this sapient editor never read any thing of the personal piety of Luther, Melancthon, Arndt, Franke, Spener and a host of others in Germany. And has he never heard any thing better of the Lutheran Church in this country than that "generally they never think of such a thing as inward piety for themselves or others, and more than this, openly repudiate and scorn both the profession and the practice?" We will not undertake to apologize for the Roman Catholics and the Episcopalians; they can do that for themselves, but we merely remark that in our opinion the statement is a gross exaggeration. But so far as the Lutheran church is concerned, especially as represented in the General Synod of the Lutheran Church in the United States, we pronounce the statement false and slanderous.

CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

James.—The whole country seems to be absorbed in politics. I fear many christians are more interested in the next presidential election than they are in the prosperity of the church or the salvation of souls.

John.—It appears to me that wickedness always increases in the land on the eve of a presidential election. The professional politicians are often very unscrupulous in regard to the means for the accomplishment of their ends, such as falsehood and deception, and

especially the free distribution of liquor among the people, which of course must increase drunkenness and vices of every kind. But I was not prepared for such heaven-daring wickedness, as I see reported in a political paper which I hold in my hand. This paper gives an account of a political procession in Mattoon, Ill., carrying transparencies on one of which was inscribed:

"Hurrah for hell!"

to which a soldier remarked, that it was all right, as he believed in every man being for his own country.

Peter.—This is indeed horrible profanity, but I believe it must have been merely a freak of some thoughtless or wicked young men, who obtruded themselves with their transparencies into the procession, for surely neither the Republican nor the Democratic party would adopt such a vulgar and profane sentiment as a principle.

John.—Then they should not have permitted such a scandalous transparency to remain in their procession, for such vulgarity and profanity must disgust decent men of either party, to say nothing of Christians.

Peter.—What you say is very true, but let us turn the subject to something more edifying.

John.—Well, here I see in the *Christian Radical* a criticism on Rev. Dr. Seiss' address on the "Jubilee Medals" before the Pittsburgh Synod. Perhaps that will be interesting to our friends of the benefit of the sanctum. (Reads.)

"Last week we alluded to this Doctor's eloquent address on the 'Jubilee Medals' before the Pittsburgh Synod. Perhaps that will be interesting to our friends of the benefit of the sanctum. (Reads.)

"The Doctor was equal to his subject. And his profound intellect and heated soul grasped and evolved the abysses of the Medal we can imagine the effect upon his audience. Now they would weep, then their smiles would laugh through their tears and again they would bend in reverence as the orthodoxy of the Medal passed into demonstration.

There is one thing we do not understand. This symbolic Doctor has been intent for a long time on closing up all worldly business in a year or two. He insists on the speedy coming of Millennium. To get it accomplished he has written a number of rare books and forced the Scriptures into stiff and auspicious interpretations. And yet in his eloquent speech on the 'Medals' he says, 'The Jubilee year is drawing to a close; it will soon pass away. We want however to perpetuate it; we want it to remain as a seed to sprout out again with greater enthusiasm the next Jubilee year. The medal is Lutheran.' This we say we do not understand. Has the devoted Doctor determined to postpone the Millennium (he seems to have the word in his own hands, judging of the impudence of the man) until he can give the 'Medals' a fair trial? We think he is on the right track now. We would advise him to press the Medal question. It's a fine thing. 'The circulation of the Medal,' he tells us, 'is an important means of preaching the Gospel, and preaching it as we hold it,' Josiah, do Cease."

James.—It seems to me, this sounds a little like sarcasm!

Peter.—It does read slightly so. Have you anything else particularly striking in the *Radical*.

John.—Here is another piece of sarcasm that seems to be aimed at our sanctum.— (Reads.)

"After a long disputation and controversy on the question, 'In what consists personal identity?' or more specifically, 'what was it that made Peter Peter, and what John, and John John and not Peter?' the school men at last reached the very satisfactory conclusion, that John's identity consisted in his Johnity, and Peter's identity consisted in his Petericity or Peterness."

Peter.—I do not think this piece of witticism was expressly aimed at our sanctum; but we will have to be very careful how we talk. For lately no less than five church papers have inadvertently on our conversation in the Sanctum. One of our Southern church papers found some objections to our remarks about the South. The Luth. & Miss. copied a large portion of our conversation; the Lutheran of St. Louis comes down on us tremendously, because we remarked we could not see how the Symbolists can pray "Thy Kingdom come," when they believe the Millennium is already past. The Luth. Standard waxes warm with indignation because we said the Germans are not sharp for sneaking out of the General Council and leaving it all to the old Pennsylvania Synod, when by remaining they might have evoked the English members and control their action, and give character to the whole General Council; and what is strange, Bro. Brobst, in his "Zeitschrift," quotes this same remark with approbation, as a palpable truth, and exhorts his "Deutscher Bruder" not to sneak off, but to stand firm, and stand fast in the General Council, and thus be enabled to carry the famous "Four Points."

We see it announced in the Lutheran Observer, by Rev. Stuckenborg of Pittsburgh, that a German Lutheran paper on the basis of the Gen. Synod will probably be commenced with the beginning of the next year. We wish the brethren undertaking this enterprise God speed in their work. What the name or title of the new paper is to be, has not yet transpired.

We see also from the proceedings of the Canada Synod, that that Synod has resolved to commence the publication of a church paper under the name of "Kirchenblatt der Evangelischen Lutherischen Synode von Canada."

Rather a long title for a church paper. Our German brethren will be blessed with a host of church papers. There is now we believe scarcely a German Synod, large or small that has not its own church paper. Competition is the life of business!

A Pleasant Sabbath.

The Sabbath of the 4th we spent in Pittsburgh. In the morning we preached for Bro. Alex. Clark. It was the day of communion in his church. We had delightful fellowship with pastor and people. Bro. Clark's people are full of thrift and vitality. They are held in no bonds of bigotry. There seems to be constant summer and so constant growth among them. We thought we felt a great deal of Jesus Christ in that church. God bless pastor and people.

At night we preached for our old friend Bro. Stuckenborg. His enterprise is a new one but seems vigorous and healthy. His audiences are growing and are intelligent, and the hour we spent with them in preaching was a very pleasant one to us. We wish our dear Bro. success, and his people the gift of the Holy Ghost.—*Chr. Rad.*

The Religious Newspaper.

We clip the following from an exchange in reference to our Methodist brethren, and the support accorded by them to their Church papers. The quotation would seem to prove this denomination very unanxious and earnest in the aid rendered in the way of circulating these periodicals.

No body of Christians understand the secret of denominational success better than our Methodist brethren. The religious newspaper is an important agency in the work of building up the interests of a Church—and this agency is faithfully and efficiently employed by them. All Methodist ministers and "official members" are *ex officio*, agents for the papers of their Church. And their success in this behalf will be seen in the statements given below. We think their efforts in this department of religious enterprise are not only commendable, but their example worthy of imitation by other denominations.

We see no reason, indeed, why ministers, elders, and deacons of the Lutheran Church may not make themselves equally useful in the same good work. Some of our leading members, both ministerial and lay, are taking a deep interest in this work. There is room for more to engage in it. They will be welcomed to a place on the list of our agents. And we are quite sure that no instrumentality which they could employ, involving as little time and labor, would bear a fide of the amount of good fruit. The influence of a good weekly Lutheran Church paper in every Lutheran family is a very important desideratum. But to the quotation:

"We have come now to the *Weekly Newspaper*. What has Methodism done in this field of literature? We reckon eight weeks under the control of the General Conference, with an aggregate circulation of at least one hundred and twenty-two thousand copies. Two of these exceed thirty-two thousand copies weekly, one has nearly twenty thousand, three stand at from eight to ten thousand, and two at about five thousand. There is one weekly in the German language with a circulation of twelve thousand. We will aggregate the weeklies at one hundred and thirty thousand, which go forth every week, into high and low, and among all waters and wonderful."

Let us do as well for our Church and her interests in this department of her work, and the results will be equally wonderful. Who will bear a little of the burden of planting, so that the good fruit may appear in due season?—*Adopted from the Christian World.*

For the American Lutheran.

By Rev. J. B. SHORR.

To robe high incident in silken truth—
Be this my only aim. I thirst not
For thy poisoned cup, proud fame.
My theme is lowly, and my subject—
Lowliness exemplified,
And thus made great.
'Tis not the battles clangor,
Nor of eternal wars I sing;
Nor yet of rushing avalanche:
Nor storms of crashing wrath:
On fire flashing chariot,
Nor oceans roar, nor crash of worlds!
I essay not, dear nurse, the harmonies
Of spiraling spheres to reproduce:
Nor sing the dread career,
Of doomed legions, down
Stupendous falling, from high Heaven
To the burning marl of hell!

Sweet Brainerd! Lowly hero
Of my lowly song: thou, thou
My chosen theme shalt be.
Nor do I sing of thee alone as man,
But rather of thy godly deeds.
Ancient Haddad! cradle of my hero,
Thy name is blessed; and lowly thou,
As "Aburn" sweet! cradle of him,
The meekly child—
Seeking God in infancy.

How oft reflected thy rude walls,
Sweet Brainerd, Brainerd's boyish prayers,
Uttered timidly, and mixed with fear.
How bore thy zephyrs fervid breathings
For the golden gem of truth!—
To preach the Word of Life, and pluck
Rich fruits from Heaven's garner.
From among the leaping thorns,
Accumulating fast for burning pits!
Out-darting from the flames pit!
Self-righteousness (religious cheat)
Was long thy hateful pest;
Till sudden smote the living Truth,
And deep conviction wrought. And thus
The clouds of unbelieving ignorance
Dispersed, expious floods of penitence
Poured freely from thine open eyes.
No longer swart thou now
The fancied strictness of God's ill-law,
And, life by faith, no longer seemed
A mystery proving hard.

Lovely picture! Wandering musingly,
Far from the world apart, 'mid woody shades,
And silence deep—profound—
Shades of a leafy canopy above,
And deeper shades of doubt within—
Lo! a sudden light—a glory!
Brighter far than words can paint,
Transfused his new-born soul!—
And thus, at last, conversion came.
The walls of Yale—reversed seat
Of learning—echoed thy calm eloquence
In prayer; and witnessed thy ambition
To climb high, with rapid strides,
Up the tangled hill of science.
Yet Yale, she a tender foster-mother
Should have been, proved proudly cruel,
And for slight offence—
Which arose was repented of—

Withheld ungratefully, the just award
By faithful perseverance claimed.

The sacred Page, in Ristons shades
Unstrung its pearls, and gave to thee
Large bounty. Thence, the leading hand
Of Providence, in due time,
Dro' thee forth, and to the consecration forth
Conducted thee, of self-denying labor,
Mingled the wild red heat, and
Muttering endless prayers to their Spirit—
Vague, uncertain Ruler of the woods.

Deeply in thy lowly woods
Forgotten Kamauech,
Twice three-score years gone by,
Of Gospel day! Lovely scene!
Of the solemn shades, alone!—
Yet not alone (for God was there)
The hero of my song adventured—
Bearing on the Word of Life! Here,
Mid unbroken solitude,
The feeble hand of Brainerd, raised a Temple
To the ever-living God.

One only friend—Wawampetigwaun—
Had he, with whom at times,
To hold sweet converse,
In his simple mother tongue.
Yet great, when one short year had fled,
Had been his labors here;
And great his sped had been,
In lighting up the darkened souls
Of hopeless heathen in this howling waste.
Never labored mortal with a deeper zeal;
Never bore the solemn atmosphere,
Of holy solitude, greater incense
Of beseeching prayer.

Of the echoes of thy fallen woods,
Forgotten Kamauech, reflect again
On his own, the penitential sighs,
And fervent pleadings of the buried years—
Flow would the pious eloquence
Of Brainerd, stir the lazy blood
Of pride—puffed formalists, and
Shake the listening world
With glad response!

But the last faint traces
Of thy lovely foot-prints, long have faded
From the virgin swaths of Kamauech;
And, wan'd with their fallen priest,
For ages past, have slept the dusky forms:
Of all thy wild parishioners—
Scaled with the seal of death,
And sung by the harps of the moon-lit hills.

Far distant from the shades of Kamauech
Lay other depths of forest wild—
Thou heathen prayer to heathen gods,
And died the heathen's cheerless death.
Thither the steps of him inclined,
Whose life was consecrate
To saving heathen souls!—
Thither, through storm and cold,
And wilds unpeopled—
Save by the melancholy owl
And howling beasts of prey,
And skulking renegades
Of red-skinned friendly tribes—
To work for God and human good,
The noble Brainerd bent his way.

Suffering journey! and its end,
As cheerless as its lonely wastes of miles.
Rude denizens were those he found;
Nor home was offered him,
Save the floorless wigwam, where
The fur-clad Red-men, nightly
Held his revels—smoking profuse,
The while, his fed pipe!—
And muttering loud his savage blasphemies,
As prayers to his varied gods.

Yet, in this howling wild,
The work of God was weakly blessed,
In this, his humble servant's hands.
With savage and malignant hate—
Had cleft the conquered foe-man's skull,
And from the reeking breast
Ofminence, torn the bleeding heart
Still quivering with departing life—
Came to hear the man of God,
And hearing, stayed to hear again,
And pray, and never more return
To their barbaric deeds of blood.

Weak, unoffending woman heard
The Word of Life, with joyfulness,
And straight betook them
To the pleasing task, of leading quickly,
All their tawny lambs, to this,
Their new-discovered fount of life.

To be continued.

THANKSGIVING.—The President has issued the following Proclamation:
By the President of the United States of America:

A PROCLAMATION.

In the year which is now drawing to its end, the art, the skill, and the labor of the people of the United States have been employed with greater diligence and vigor and on broader fields than ever before, and the fruits of the earth have been gathered into the granary and the storehouse in marvellous abundance; our highways have been lengthened, and new and prolific regions have been occupied. We are permitted to hope that the long protracted political and sectional dissensions are, at no distant day, to give place to returning harmony and fraternal affection, throughout the Republic. Many foreign States have entered into liberal agreements with us, while nations which are so far off, and which heretofore have been unfeeling and exclusive, have become our friends. The annual period of rest which we have reached in health and tranquility, and which is crowned with so many blessings, is by universal consent a convenient and suitable one for cultivating personal piety and practicing public devotion. I therefore recommend that Thursday, the 26th day of November next, be set apart and observed by all the people of the United States as a day of public praise, thanksgiving, and prayer to the Almighty Creator and Divine Ruler of the Universe, by whose ever watchful, merciful and gracious providence alone, States and nations, no less than families and individual men, do live and have their being.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.
Done at the city of Washington, this 12th day of October, in the year of our Lord one thousand eight hundred and sixty-eight, and of the Independence of the United States the ninety third.

ANDREW JOHNSON.
By the President.
WM. H. SEWARD, Secretary of State.

He loved us when we were enemies, with a love expensive and interesting beyond expression; a love that exposed Him to ignominy and torture, that cost Him His blood and His life; a love that makes over to those who believe in Him all the riches of grace and glory.

Galileo, when interrogated by the inquisition as to his belief of a Supreme Being, replied, pointing to stray on the floor of his dungeon that from the structure of that object alone he would infer with certainty the existence of an intelligent Creator.

SPAIN AND THE BIBLE.

The present aspect of Spain is very interesting in a religious point of view. That nation once stood very high. Columbus sailed under the flag of Spain when he discovered America—in the language of the day, giving a new world to Ferdinand and Isabella; and for many years Spanish power and Spanish wealth were proverbial for their greatness. But, generations since, the former glory of the once great empire has departed, owing in part to the tyranny of her kings and nobles but still more to the degrading superstitions of the Papacy. The Bible, a prohibited book and Protestantism a prohibited faith, she has sunk lower and lower, until she has been looked upon as "the most effete and corrupt among the kingdoms of Europe."

But light and liberty are now coming to the two nations which, until recently, have been most completely under the sway of Rome. The battle of Sadova seems to have been the first blow to release Austria from her subjugation to civil and religious despotism, little as she herself may have thought so at the time; and now Spain seems to be rising of her own accord, and thus far almost without the shedding of blood comes forth to claim a place among liberated and enlightened nations. Free speech, a free press, and a complete religious toleration are among the fruits of her supreme government, and the land where but yesterday it was a high crime punishable by imprisonment or death to be found either possessing or reading the Bible, to-day proclaims that the Holy Book may be spread like leaves of autumn and that rich and poor may read it, "every man under his vine and fig-tree, and none to make him afraid."

Now mark the coincidence. This new opening for the Scriptures comes just at the time when the American Bible Society has published their revised edition of Valera's Spanish Bible, purged of Papal errors and obsolete phrases which marred the usefulness of the original work. Will not christians among us feel themselves called upon by this singular providence to pour their gifts with increased liberality into the treasury of the national institution, enabling it to improve the opportunity so marked by the Divine Hand?
—*Church Intell.*

Early Religious Training.

"Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright. He is my rock, and there is no unrighteousness in him." Ps. xcii. 13, 14, 15.

The Psalmist knew what he was saying, and how far the cultivation of plants was figurative of the training of children. He who planted a tree or shrub had a definite object in view—that of rearing the eye with its beauty, and the palate with its fruit; and to insure that result he spared no pains in its cultivation. So it is now.

We plant in rich soil, we hoe, and train and care satisfies our most sanguine anticipations.

In the days of the Psalmist there were careless, ungodly parents, as there are now; but in the minds of the people of God there was a firm belief that his Church was to be perpetuated by the constant accessions to it of each succeeding generation, and to that end they began the training of their children early. They taught them the law, and explained their ceremonial observances at home, and regularly took them to the place where God was worshiped, and as the Psalmist says, planted them in the house of the Lord. On every Sabbath, and on every religious festival, they brought their children there and taught them to join with them in the worship of God, and in hearing his law. Christian parents, mothers, what are you doing for the future well being of those precious flowers entrusted to your care? Do you suffer them to grow up without imbuing their minds with religious truth in their childhood, and expect unshapeliness?

You cannot do it, dear christian mother, you cannot do it; and if you try it will be at the risk of their everlasting ruin. Begin their religious education with the first dawning of their intellect. Let them see and hear you pray before they can speak, and teach their first infant accents to lip the name of Jesus, and their little hearts to praise him. And not only teach them at home, but take them to the church and Sunday-school, and have them learn that they belong there, and that nothing but sickness can keep them away. For it matters little that they are planted, even in the house of the Lord, unless they are constantly there to receive all the good influences of the truth taught there, and so often blessed and watered by the Holy Spirit.

Do not doubt, dear mother, the glorious result of such training. What can you desire better for your children in this world than that they should flourish and become noble palms and beautiful flowers in the courts of our God and his spiritual garden?

"They shall bring forth fruit in old age," for he has said it; and "he is my rock, and there is no unrighteousness in him." C.

—*Chr. World.*

THE BAPTIST CHURCHES in Sweden report during the last year 850 members by baptism. Nine new churches were formed, and the total number of Baptists was 7,478, in 191 churches. Many of the churches have not sent their statistics. A great drawback to the increase of the denomination arises from the emigration to America. The first church in Stockholm has already lost about 100 by emigration. In Skane there had been a great revival, and one brother had baptized over 200 in seven months.

A convention of all Evangelical Churches has been called by the officer of the American Christian Commission to meet in the Reformed Protestant Church in the city of New York, Tuesday, November 17. Its object is to render more efficient the gifts and energies of the Church of Christ.

Poisoned Beer.

Here is the opinion of the *London Scientific Review* on beer as furnished to the London market. Beer-drinkers would do well to notice and take warning: "About five hundred persons die annually of delirium tremens in England alone, while a much larger number are attacked by the disease. Our most distinguished medical writers agree that about one third of the insanity in Great Britain may, with certainty, be ascribed to drinking, and we all know that the children of drunkards are very frequently idiotic. Quite recently out of three hundred idiots at Massachusetts, one hundred and forty-five or nearly one half, were found to be the children of habitual drunkards. All these terrible facts are of course heightened considerably by the habitual use of poisoned beverages. In the every kind of beer can be produced by use of malt and hops alone; no other ingredients are required when the process of brewing is conducted by honest and clever men. But in reality what an endless list of injurious compounds have we not detected in the various beers, porters, and ales recently submitted to our investigations!—cream of tartar, alum green vitriol, small quantities of copper, sometimes lead, prussic acid, cocculus indicus, grains of paradise, coloring matters of various descriptions, quassia wood, and other cheaper and more hurtful bitters, together with the harmless, but still needless compounds, liquorice, molasses, coriander, capsaicum, saraway seeds, ginger, salt, melted horsebeans etc. To this list, already far too long, we might still add the names of three plants, *Ledum palustre*, *Myrica gale*, *Datura stramonium*, occasionally used to adulterate beer, both at home and abroad."

How to Read the Bible.

Concerning the reading of the Bible we suspect that multitudes make a great mistake. As the author of a recently published *Handbook of Devotion* remarks: "Not a little important is it that you should never degrade the Bible by making the reading of it a matter of routine, an act to be performed as mere duty, mechanically, and as a matter of course, or when your mind and body are too jaded for other occupation. Nor delude yourself with the notion that it is particularly meritorious to read the Bible. There is no merit, as there is no profit, in very much of the Bible reading that goes on in the world. 'Understandest thou what thou readest?' Unless you can answer affirmatively to your Conscience and to your God, you had better, like the Ethiopian eunuch, seek a guide. And it he is a true guide, the first thing he will teach you is to go to Christ himself for guidance and instruction, and to make Christ himself the interpreter to you of all things, whether in the New Testament or in the Old. He will teach you what you are to leave, and what you are to take; and, before all, he will teach you that the only sure way to know God's will is to be constant in the observance of his commands."

MAN'S DUTY AND GOD'S.

The contrast between the condition of earth during the day of man, while Satan is the deceiver of the nations, and in the coming age, when the Jehovah alone shall be exalted, is one of the chief themes of Scripture. Without seeing this, none can understand the Scripture, and wrong estimates will be formed of everything that is passing in the church and in the world. The lambs of Christ's flock cannot now feed as they should feed, quietly, peacefully—"none making them afraid." On the contrary, they are sent forth as in the midst of wolves, to be hunted, and worried, and devoured. "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." The more distinctly they have heard and obeyed their Shepherd's voice, the more has this been the case. Many of the lambs, too, have known what it is to feed on fouled pastures, where their professed shepherds have fed them with poison, or fed them not at all. But it shall be otherwise in the coming age, in the "regeneration" (Matt. 19:28), when "times of refreshing" shall have come. They shall feed after their manner then.—*Newton.*

THE ATHEIST.—The atheist was a production of the eighteenth century. He took rank as such. His unbelief was almost a profession. When an individual was found to possess this quality, he was regarded with a species of horror, not unmixed with fascination. People communicated the fact to their friends mysteriously, as did our heroine in the case of M. de Wolmar and M. de Sainte Lotte.

Three quarters of the people of our day believe in nothing after the grave, and still they never suspect that they are atheists. They go on at hap-hazard, in perfect unconcern, and excite no particular remark. Is not our really the worse situation of the two? The eighteenth century prove that the men of that day were nearer faith than we?—*Saint Beuve.*

Capt. Ericsson, who designed the Monitor, has constructed a solar engine, driven without fuel of any kind, except the sun's rays. He concentrates these rays upon water, so as to form steam; or upon air, which is expanded by their heat. He finds that 100 square feet of surface will give one horse-power. Of course, less surface would be required in the tropics than in Sweden. The audacity of this conception is bewildering. We now know where we shall turn for power when the coal-fields are exhausted.

WHERE IS YOUR BOY AT NIGHT?—The practice of allowing boys to spend their evenings in the streets is one of the most ruinous dangerous and mischievous things possible. Nothing so speedily and surely marks their course downward. They acquire, under the cover of night, an unhealthy state of mind, vulgar and profane language, obscene practices, criminal sentiments, and a lawless, riotous bearing. Indeed, it is in the street, after nightfall, that boys acquire the education and the capacity for becoming rowdy dissolute men.

MARRIED.

On Thursday, October 15th, 1868, at the parsonage, by Rev. B. F. Allen, Mr. J. G. Acor to Miss Sarah A. Flora, both of Exchange, Montour Co., Pa.

On Thursday October 22nd 1868, at the same place, Mr. Edwin Focht of New Columbia to Miss Frances Sittler, of Briar-Creek, Pa.

Church News.

NEW BUFFALO.—Though the gloom of moral darkness still enshrouds the souls of men, yet ever and anon, through rifts in the lowering clouds, bright flashes of heavenly radiance fall gratefully upon our darkened visions.

We have just returned from Rev. Croft's field of labor. The good brother has just closed a protracted meeting in his New Buffalo congregation. The efficacy of Christ's regenerating power was manifested, and sinners were brought home to God.

On last Sabbath six were added to the Church—the "first fruits" of the meeting—He is also about organizing a large class of catechumens; and the good work thus auspiciously inaugurated and nurtured by such men as brothers F— and I— bids fair to terminate in a glorious ingathering to the fold of Christ. We can not close without paying a heartfelt tribute to the uniform kindness of his dear people. I do not believe that a more kind and generous people adorn Christ's glorious church. J. H. H.

Oct. 27th 1868.

SHIPPENSBURG, PA.—Rev. F. C. Billheimer of Watonsontown, having accepted a call to the Lutheran Church of Shippensburg, Pa., requests his correspondents to address him accordingly.

North Branch Conference of the Susquehanna Synod.

This Conference will meet in the Lutheran Church at Cattawissa, on Monday evening November 16th, instead of Monday evening Nov. 2nd. This change has been made at the suggestion of a number of the brethren. M. L. Shindel, President.

J. B. Keller, Sec'y.

Missionary Institute

SELINGROVE, SNYDER COUNTY, PA.
The Winter session of this school, both in the Theological and Classical departments, will commence, on Thursday, the 19th of November, 1868.
For catalogues and particulars address P. BORN, Principal of Classical Dept.

Local Items.

CAVENEY & AUKER.—Have laid in their fall and winter stock of clothing, the best assortment in town or country. The stock has been selected with great care, to be a close buyer, gives them the advantage of selling the cheapest in town.

All purchasers will save money by examining their stock before purchasing elsewhere. Look at their splendid stock of Men's and Boy's Clothing, Hats and Caps, Boots and Shoes, Ladies' and Misses' Fancy Boots, under vestings of all descriptions, notions in endless variety.

No charges for inspecting Goods.

A GREAT LUNG MEDICINE is "ALLEN'S LUNG BALM." It is prepared by a chemical process and apparatus of more than ordinary costly nature, and it is beyond all question a never-failing and thoroughly complete cure for coughs and affections of the lungs, even when the latter are the very serious and threatening character, the system of the sufferer being in many cases, very much prostrated.

We do not hesitate to say, from the entire confidence we have in the character of its proprietors, and the statement of certain citizens who have used the medicine, that it is really one of the best things yet discovered for the cure of the particular malady for which it is designed. [Providence Advertiser.]

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

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

There could be no greater comfort in a family than a Grover & Baker Sewing Machine. I have used one for the last nine or ten years, and I think it is decidedly the best family Sewing Machine. [Testimony of Mrs. Alice B. Whipple, wife of the Rev. Dr. Whipple, Sec. American Missionary Association.]

WILD CHERRY BALM.—The memory of Dr. Wistar is embalmed in the hearts of thousands whom his Balm of Wild Cherry has cured of coughs, colds, consumption, or some other form of pulmonary disease. It is now over forty years since this preparation was brought before the public, and yet the demand is constantly increasing.

CARBOLIC 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.

TO BEAUTIFY AND DRESS THE HAIR, AND RESTORE it to its natural color, and impart that beautiful gloss, odor, etc., use Mrs. S. A. ALLEN'S Improved (new style) HAIR RESTORER OR DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

"Ma," said a fashionable girl, "if I should die and go to heaven, should I wear my more antique dress?" "No, my love; we can scarcely suppose we shall wear the attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?"

The moment a man gives way to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.—Kempis.

The envious man is like that rich man in Quintilian who poisoned the flowers in his garden so that his neighbor's bees should get no more honey from them.

Memory presides over the past: action presides over the present. The first lives in a rich temple hung with glorious trophies, and lined with tombs; the other has no shrine but duty, and it walks the earth like a spirit.—*Le Marvel.*

If we scrutinize the lives of men of genius, we shall find that activity and persistence are their leading peculiarities. Obstacles cannot intimidate, nor labor weary, nor drudgery disgust them.

WOMAN'S WORK.—Florence Nightingale has written an interesting letter on the question of woman's work, which we commend to all women who are called to support themselves by their own labor. Some of her advice is peculiarly pertinent:

"I would say," she remarks, "to all young ladies who are called to any peculiar vocation, qualify yourselves for it as a man does for his work. Don't think you can undertake it otherwise. No one should attempt to teach the Greek language until he is master of the language, and this he can become only by hard study. And if you are called to man's work, do not expect a woman's privileges—the privilege of inactivity, of weakness. Submit yourselves to the rules of business, as men do, by which alone you can make God's blessing succeed: for he has never said that he will give his success and his blessing to inefficiency—to sketching and unfinished work."

A machine for making cigars has been invented and is now on exhibition at the Maryland Institute, in this city. It is a very ingenious invention, and occupies about the space of an ordinary sewing machine. If Mr. Prefontaine will now set his genius to work to invent some other machine than the *genus homo* to smoke the cigars he will do the anti-smoking-conscience a religious service.—*M. Protestant.*

Book Agents.—Clergymen wishing additional employment, Superintendents and Teachers of Sunday Schools, and others, male and female, wanted to introduce our fine FAMILY EDITION OF CHILDREN'S CONCORDANCE TO THE HOLY SCRIPTURES. Commissions liberal, and exclusive territory given. Send for Circulars and terms of agency. Address O. D. CASE & CO., Publishers, at Hartford, Conn., 110, Nassau st., N. Y. Chicago, Ill., or Cincinnati, Ohio. 90727m

WISTAR'S BALM OF WILD CHERRY.

This remedy has long been cherished by the community for its remarkable efficacy in relieving, healing and curing the most obstinate, painful and long-standing cases of Cough, Cold, Influenza, sore throat, Bronchitis, Whooping Cough, Croup, Asthma, Inflammation of the Lungs; while even consumption itself has yielded to its magic influence when all other means have failed. Its whole history proves that the past has produced no remedy of equal value, as a cure for the numerous and dangerous pulmonary affections which prevail all over the land.

UNSOLICITED TESTIMONY.

From ANDREW ARCHER, Esq., of Fairfield, Me. About eight years since my son, Henry A. Archer, now Postmaster at Fairfield, Somerset Co., Me., was attacked with spitting of blood, cough, weakness of Lungs, and general debility, so much so that our family physician declared him to have a "Seated Consumption." He was under medical treatment for a number of months, but received no benefit from it. At length, from the solicitations of himself and others, I was induced to purchase one bottle of Wistar's Balm of Wild Cherry, which benefited him so much I obtained another bottle, which in a short time restored him to his usual state of health. I think I can safely recommend this remedy to all who are in this condition, for, first, I think it is a safe remedy, and secondly, it is a safe remedy for the time. The above statement, gentlemen, is my voluntary offering to you in favor of your Balm, and is at your disposal.

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

GRACE'S CELEBRATED SALVE.

Amesbury, Mass. Oct. 13, 1863. Mr. Grace—Dear Sir: Having been afflicted grievously for several weeks with a severe abscess upon my side, I used several remedies for its eradication, without receiving any relief, until I applied your salve, which effected a speedy and permanent cure. I am under much happy to certify my confidence in its virtues. Yours with respect, JAMES BEAN.

I certify to the truthfulness of the above statement. H. S. DEARBORN, M. D. SETH W. FOWLE & SON, Boston, Proprietors. Sold by all Druggists, at 25 cents a box. By mail 35 cents. 2246

Lady's Fancy Furs!

AT JOHN FAIRFAX'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 FAIRFAX, No. 718, Arch St., above 7th, South side, Philadelphia.

I HAVE NO PARTNER, OR CONNECTION WITH ANY OTHER STORE IN PHILADELPHIA. sep24,4m

HALL'S

VEGETABLE SIGILIAN HAIR RENEWER.

Is the best article ever known to RESTORE GRAY HAIR. To its original youthful color.

It will prevent the hair from falling out. Makes the hair smooth and glossy, and does not stain the skin as others!

OUR TREATISE ON THE HAIR

SENT FREE BY MAIL. R. P. HALL & CO., Nashua, N. H. Proprietors. For sale by all druggists.

NEW ADVERTISEMENTS.

S. M. PETTENQUILL & CO., 57 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 PILLS.—The Horrors of Dyspepsia. "Try all things" is a bad motto for the sick. It is better to try that which the world's experience has proved to be super-excellent.—for fifty years Holloway's Pills have been curing Dyspepsia. Not a failure on record; while the successes have been countless. Is not this a sufficient guaranty. Is it not madness for any one writhing under the terrible pangs of dyspepsia to decline or neglect to take a medicine fortified with such credentials. Sold by all Druggists.

GOLD BONDS

OF THE CENTRAL PACIFIC RAILROAD CO.

A limited quantity of the Thirty-year Six per cent. First Mortgage Bonds of the Central Pacific Railroad Company are offered to investors, for the present, at

108 AND ACCRUED INTEREST, IN CURRENCY.

These Bonds are secured by a Trust Deed upon the most important line of the great Inter-Oceanic Railroad, two-thirds of which is already built, at a cost of nearly

ONE HUNDRED MILLIONS.

And which enjoys already a self-sustaining way traffic. The whole line of continuous rail between

New York and San Francisco will be completed by July next, when an immense through business will undoubtedly follow.

More than 1,200 miles of the distance between the Missouri River and the Pacific Ocean are already traversed by the locomotive; and it is probable that 300 miles additional will be completed during the current year. The future of this line, therefore, is unusually promising. The

Central Pacific Rail Road Company receive from the United States Government about ten millions of acres of the

PUBLIC LANDS situated along the line of their Road: also a Subsidy Loan of U. S. PER CENT BONDS, averaging \$25,000 per mile, as fast as the sections of twenty miles are completed. They have in addition, important GRANTS from the State and cities of California, worth more than \$3,000,000 IN GOLD. The proceeds of these Lands, Bonds, Capital Stock, Subscriptions, and Net Earnings are invested in the enterprise. In addition, the amount realized from First Mortgage Bonds. THESE LATTER

are the first lien upon the whole property, and are issued to the same amount only as the Government advances, or to the extent of about one-third the cost value of the Road, equipment, etc.

The Cash Resources are abundant for the completion of the work, and the net earnings, from the way traffic upon 325 miles now open for business, are more than double the current interest liabilities.

Besides a mileage upon all through business, the Road, having the best lands for settlement, the most productive mines, the nearest markets, and being exempt from competition, will always command large revenues, which are wholly IN COIN.

Two-thirds of the entire Loan is already marketed, and, judging by past experience, the Loan will soon be closed. Investors who desire an unusually safe, reliable, and profitable security would do well to purchase before the Bonds are all taken.

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 more than 8 per cent, upon the investment, and have, from National and State laws, guarantees superior to any other corporate securities now offered.

The first Mortgage Bonds are of \$1,000 each, with semi-annual gold coupons attached, payable in July and January. Both Interest and Principal are made expressly payable in United States GOLD COIN. The back interest from July 1st is charged only at the currency rates.

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 DEHAVEN & BROS., Bankers, 40 South Third St., Philadelphia.

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.

FISK AND HATCH, Bankers and Dealers in Government Securities, and Financial Agents of the Central Pacific Railroad Company. No. 5 Nassau St., New York. tn5

AGENTS WANTED.—For the following Standard subscription books: 1. The celebrated Dr. Geo. B. Dadd's new "American Horse and Cattle Doctor," which treats of all the diseases of Horses, Cattle, Sheep and swine—among others of the "Cattle Plague," or "Texas Fever," now epidemic. Dr. Dadd's reputation as an author of books on the disease of animals, and as a Veterinary Surgeon is very extensive, and materially adds the sale of this, his last great work. Agents sell the work with ease, and make large profits.

2. The new "American Household Book of Medicine," by John James, M. D. This is a plain, popular work, teaching how to nurse the sick, cure diseases and retain health. It is not used upon any quack system, but upon scientific principles. It is selling rapidly—agents getting from 20 to 40 subscribers a week, at a profit of over \$2 each.

Agents west of Indiana supplied with books from our Branch at Indianapolis, Ill., if desired. For terms and exclusive territory, apply to R. W. CARROLL & CO., Publishers, 115 and 117 West Fourth Street, Cincinnati, Ohio. 0151m

QUEEN OF THE SOUTH, Portable Grist Mills,

For Corn Meal, Wheat Flouring, and Stock Feed. Boiling apparatus, Steamers and Mill works Generally.

Our Mills are built from choice Burr Blocks, selected at the Quarries, by Isaac Strang himself.

Sent for Descriptive Pamphlet, containing treatise on Milling, sent by mail free.

ISAAC STRAUB & CO., Corner Front and John streets, oct151m Cincinnati, Ohio.

PUMPS! PUMPS!!

We do not intend estimating the World pumping Oil, but Water.

The undersigned, having leased the buildings in upper Milan, generally known by the name of "Brick Shops," are prepared to furnish at short notice, one of the best Wooden Pumps ever offered to the public. They are guaranteed to throw more water, with less time and with less labor, than any other pumps, in this part of the country, and can not be surpassed for beauty of finish, simplicity of arrangement, combining cheapness and durability. Each pump works for horse power.

We are also manufacturing a very neat and ornamental pump for cisterns, boats, bath tubs, &c.—Also pipe for carrying water to farm buildings, under draining water courses, &c.

Persons wishing to purchase pumps will promote their own interests by examining ours first before purchasing elsewhere. All orders promptly attended to. J. L. MEIXELL & CO. may 28-6m

336 H. C. ORTH, 336

DEALER IN PIANOS, ORGANS, MELODEONS, ALL KINDS OF MUSICAL INSTRUMENTS, SHEET MUSIC AND BOOK MUSIC.

Best Quality of Sheet Music. No. 336 MARKET STREET, Next door to Adams Express Office mar12'68,1y Harrisburg, Pa.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M. D., Oculist and Aurist, (formerly of Leyden, Holland), No. 305, Arch street, Philad. Testimonials from the most reliable source in the city and country can be seen in his office. The medical faculty is invited to accompany their patients: as he has no secrets in his practice. ATTENTION! EYES inserted without pain. No charge for examination. nov14,1y

A. LOTZE & 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. oct, 15, 1mo.

628 HOOP SKIRTS, 628

AND CORSETS, CORSETS.

WM. T. HOPKINS, NO. 628 ARCH STREET, PHILA.

MANUFACTURER OF THE CELEBRATED "CHAMPION" HOOP SKIRTS FOR LADIES, MISSSES AND CHILDREN.

The largest assortment, and best quality and styles in the American Market. Every lady should try them, as they recommend themselves by wearing longer, retaining their shape much better, being lighter and more elastic than others.—WARRANTED in every respect, and sold at very low prices. Ask for HOPKINS' "CHAMPION" SKIRT.

Superior Hand-made Whole-Bone CORSETS in Fifteen different Grades, including "Imperial" and "Thompson's" "GLOVE FITTING" CORSETS, ranging in prices from 81 cents to \$5. Together with Joseph Becker's CELEBRATED FRENCH WOVEN CORSETS, superior shapes and quality. Ten different Grades, from \$1.10 to \$5.50. 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.

BENJ. & S. S. SCHOCH, AT THE OLD STAND.

B. & S. S. Schoch continue to sell in their store, Dry Goods, Notions, 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 grain. July 4 68 1y

BURKITTVILLE FEMALE SEMINARY.

The Third Annual Session of Burkittville Female Seminary will commence on September 1st 1868. Board and tuition free for the first 100. For catalogues or further information apply to

Rev. W. C. WIRE, A. M., Principal. May 14-1y Burkittville Fed. Co. Md.

Peristaltic Lozenges, a positive cure for constiveness, Piles, Dyspepsia, Headache, etc. For sale at SHINDEL & WAGENSELLER'S Drug Store

A VALUABLE GIFT.—80 pages. Dr. S. Fitch's "Domestic Family Physician" describes all diseases and their remedies. Free, by mail. Address Dr. S. FITCH, Broadway, N. Y. 151m

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 dyes; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied at Bachelor's Wig Factory No. 16 Bond Street, N. Y. Jan 30 1y

LADIES AND GENTLEMEN EMPLOYED.—Picture business. Very profitable. No risk. Seventeen specimen pictures and catalogues sent for 20 cents; twice as many 30 cents. JAMES WYATT, S. E. cor. Broadway and Fulton street, New York. tn5

E. W. CLARK & CO. BANKERS & CO. No. 35 SOUTH THIRD STREET PHILADELPHIA. GENERAL AGENTS, FOR PENNSYLVANIA AND SOUTHERN NEW JERSEY, OF THE NATIONAL LIFE INSURANCE CO. OF THE UNITED STATES OF AMERICA.

The National Life Insurance Co. is a corporation chartered by special Act of Congress, approved July 25, 1868, with a capital of \$1,000,000, FULL PAID.

Liberal terms offered to Agents and Solicitors, who are entitled to apply to our office.

All persons desiring to have their names put on the list of Agents and Solicitors, please send a circular or call on our office, located in the second story of our Building House, 35 South Third Street, Philadelphia.

Applications for Central Pennsylvania to be made to B. S. RUSSELL, MANAGER, Harrisburg, Pa. Address: may 28 1868 1y

HAND WRITING FOR THE WONDERFUL BOOK

Endorsed by 100,000 Persons. Sells at sight to all classes.

Terms to Agents and subscribers unprecedented. A copy given to any person who will procure a good Agent. Address: J. W. GOODSPEED & CO. 37, Park Row, New York. Oct. 1, 3ms 148 Lake street, Chicago.

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, near 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.

CONRAD MEYER, INVENTOR AND MANUFACTURER OF THE Celebrated Iron Frame Pianos, Warerooms, No. 722 Arch St., Phila.

Has received the Prize Medal of the World's Great Exhibition, London, Eng. The highest Prices awarded when and wherever exhibited. sep24,2m (Established 1823.)

NORTHERN CENTRAL RAIL ROAD.

On and after Sept. 13, 1868, trains will leave Sunday as follows:

LEAVE NORTHWARD. 4 15 a. m.—Daily to Williamsport Daily, (except Sunday), to Buffalo, Niagara Falls, Susquehanna, Rochester, Elmira.

6 15 a. m.—Daily, (except Sunday), to Elmira and Buffalo via Erie Railway from Elmira. 6 55 p. m.—Daily (except Sundays) to Williamsport.

LEAVE SOUTHWARD. 12 15 a. m.—Daily (except Sunday) to Baltimore, Washington and Philadelphia arriving at Baltimore 8 20 a. m., Washington 11 20 a. m., Philadelphia 1 55 a. m.

2 45 p. m.—Daily, (except Sundays) for Harrisburg arriving 2 20 p. m. 10 15 p. m.—Daily, (except Sunday), to Baltimore, Washington and Philadelphia arriving at Baltimore 5 45 p. m., Washington 9 50 p. m., Philadelphia 6 00 p. m.

N. N. DUBARRY, Gen. Superintendent. Harrisburg, Pa. ED. S. YOUNG, Baltimore, Md.

Pennsylvania Central Railroad.

FALL TIME TABLE.

EIGHT TRAINS DAILY TO AND FROM PHILADELPHIA AND PITTSBURGH, AND TWO TRAINS DAILY TO AND FROM ERIE. (SUNDAYS EXCEPTED.)

ON AND AFTER MONDAY, SEPT. 14, 1868.

The Passenger Trains of the Pennsylvania Railroad Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburgh as follows:

EASTWARD. PHILADELPHIA EXPRESS leaves Harrisburg daily (except Monday) at 2 45 a. m., and arrives at West Philadelphia at 7 00 a. m.

FALL LINE leaves Harrisburg daily (except Mondays) at 5 10 a. m., and arrives at West Philadelphia at 9 35 a. m.

MAIL TRAIN, with connection from Pittsburgh, leaves Harrisburg daily (except Sunday) at 5 30 a. m., and arrives at West Philadelphia at 9 05 p. m.

DAY EXPRESS leaves Harrisburg daily (except Sundays) at 12 40 p. m., and arrives at West Philadelphia at 6 10 p. m.

Dinner at Harrisburg. CINCINNATI EXPRESS leaves Harrisburg daily at 9 25 p. m., and arrives at West Philadelphia at 1 45 a. m.

HARRISBURG ACCOMMODATION leaves Harrisburg daily (except Sunday) at 4 10 p. m., and arrives at West Philadelphia at 9 40 p. m.

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 7 30 a. m., and arrives at West Philadelphia at 12 30 p. m.

DELLVILLE ACCOMMODATION, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 10 20 a. m., and arrives at Lancaster at 10 20 a. m., connecting with Lancaster Train east.

WESTWARD. ERIE FAST LINE west, for Erie, leaves Harrisburg daily (except Sunday) at 4 05 p. m., arriving at Erie 9 05 p. m.

CINCINNATI EXPRESS leaves Harrisburg daily (except Monday) at 12 15 a. m., arrives at Altoona 4 47 a. m., and arrives at Pittsburgh at 9 10 a. m.

BALTIMORE EXPRESS leaves Harrisburg daily, (except Sunday) at 3 10 a. m.; arrives at Altoona at 8 10 a. m.; takes breakfast and arrives at Pittsburgh at 1 30 p. m.

PHILADELPHIA EXPRESS leaves Harrisburg daily at 4 20 a. m., arrives at Altoona at 9 00 a. m. for breakfast and arrives at Pittsburgh at 1 50 p. m.

FAST LINE leaves Harrisburg daily (except Sundays) at 3 55 p. m., arrives at Altoona at 8 45 p. m., takes supper, and arrives at Pittsburgh at 1 40 a. m.

MAIL TRAIN leaves Harrisburg daily (except Sundays) at 11 15 p. m., arrives at Altoona at 7 25 p. m., takes supper, and arrives at Pittsburgh at 1 15 a. m.

EMIGRANT TRAIN West (to which a First Class Passenger Car is attached for the accommodation of local travel) leaves Harrisburg daily (except Monday, at 4 30 a. m., arrives at Altoona 10 30 a. m., takes dinner and arrives at Pittsburgh at 5 30 p. m.

DELLVILLE ACCOMMODATION west leaves Dellerville daily (except Sundays) at 2 45 p. m., leaves Mount Joy at 3 22 p. m., and arrives at Harrisburg at 6 00 p. m.

Local Accommodation leaves Harrisburg at 10 a. m., running only to Mifflin, arriving at 12 17 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penn. R. R. Harrisburg, Pa. 30, 1868. ap27-1y

CRESYLIC SOAP.

For Disinfecting, For Deodorizing and Purifying.

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

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

E. W. CLARK & CO. BANKERS & CO. No. 35 SOUTH THIRD STREET PHILADELPHIA. GENERAL AGENTS, FOR PENNSYLVANIA AND SOUTHERN NEW JERSEY, OF THE NATIONAL LIFE INSURANCE CO. OF THE UNITED STATES OF AMERICA.

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