

# THE AMERICAN LUTHERAN.

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## Communications.

### CORRESPONDENCE.

For the American Lutheran.  
Harrisburg, Penna., Nov. 3, 1868.  
R. F. KELLER, Esq.—Dear Sir:—Having listened with much pleasure, to the very appropriate address, delivered by you, before the Officers, Teachers and scholars of our Sunday School (First Eng. Lutheran), Sabbath evening, Nov. 1, 1868, and believing much good might result from a more extensive circulation of its most excellent truths, we would most respectfully ask of you, a copy of the same for publication. Trusting for a favorable reply, at your very earliest convenience we are,  
Very Respectfully,  
Valentine Hummel, Jr.  
Dr. Jno. P. Keller,  
C. K. Keller,  
William Knoche,  
Wm. Sayford,  
H. A. Ross.

Harrisburg, Nov. 4, 1868.

GENTLEMEN.—Yours of the 3rd inst., soliciting for publication, a copy of the address, made to the Officers, Teachers, and scholars of the Sunday School of the First Eng. Lutheran Church of this City on Sunday evening last, is at hand.  
The manuscript was, as you are all aware, prepared with no view to its subsequent publication, yet as you think it may thus be made to promote the blessed cause in which we are fellow laborers, it is placed at your disposal, trusting that our common Master may bless to the welfare of immortal souls, this humble effort of your Brother in Christ.  
RUD. F. KELLER.

To Messrs:  
John J. Reiman, Dr. J. P. Keller,  
A. Hummel, Wm. Sayford,  
J. Uhler, C. K. Keller,  
Val. Hummel, Jr., Wm. Knoche,  
Wm. Duncan, L. H. Kinnard,  
Wm. Parkhill, H. A. Ross.

### ADDRESS.

The year just closing has been one of unusual interest to all who are watching the progress of human events. It marked the seventh half-century, since the Reformation caused the star of Religious Liberty to dawn upon the world, then sunk in superstition, and in crime perpetrated in the name of religion; the glorious harbinger of civil liberty, that other priceless boon to man. In church and state, Liberty has come forth triumphant through a baptism of fire and blood and from that era until now while stretching forth one hand, to unshackle the enslaved either in body or mind, and the other hand to protect the disenthralled from the enchantments of church hierarchies or of civil governments, she will be able to maintain her lofty position only, by exercising a vigilant eye, or the foundations of her temple will be sapped, and the world again sink into chaos.

While the name of Luther, who was the instrument raised up by the Almighty to lay the foundations of this temple of Liberty, belongs to all the Evangelical churches and to the world in a general sense; it is doubtless to you a pleasant thought, that you belong to a church, to which, for a thousand reasons, it is a name most dear. Little did the Reformer think, that after him, millions would bear his name. He preached the name of Jesus. He wrestled from the head of the Pontiff of a corrupt church, the crown wrongfully worn by him, and placed it upon His Saviour's brow, whilst he cast at the feet of that Saviour all his mighty energy and talents, a willing offering in humble and sweet gratitude to his forgiving God. So Mary, in gospel story, would honor Christ. She broke the alabaster box of very precious ointment, and poured it on His head. No thought had she thus to perpetuate her own name among the sons of men; yet Jesus said, "Whosoever this gospel shall be preached throughout the whole world this also that she hath done shall be spoken of for a memorial of her!"

Whosoever the Bible is read and its sacred truths proclaimed there will the name of Luther be known as the man who by Divine grace rescued it from a dead language known only to the learned and gave it forth in the vernacular tongues, to the whole world. To say this, is to offer no idol worship to the man. We have a right to regard his history in connection with that of the church and of the world as an evidence of what God will do for a man, and through him for a world sunk in sin, if that man has faith. Truly He hath removed mountains. From all this we learn, that the only enduring works that we can accomplish in this life will be the impressions that we make upon the minds and hearts of our fellow beings. Could this truth be written indelibly on all our hearts and practiced upon in our lives daily, how blessed would be the results.

Let us try to realize its weight, and importance. A solemn thing it is to die; to exchange time, its cares and its pursuits for the wonderful and startling revelations of eternity.

But what is death which affects only our individual self, compared with the solemnity of life? To realize the thought, yes the truth, that every word we speak, every line we write, every action we perform, may be likened to the stricken chisel in the hands of the sculptor chipping away the marble. Applied with careful skill, every stroke renders the block more like life; if otherwise, it becomes a shapeless form and is ruined forever! So our words and works, shape the lives and destinies of all around us; they mould the hearts of associates and become auxiliary to others, either to lighten earth's sorrows and fit them for Heaven, or they serve to disfigure their moral proportions, and to render them an easier prey to the great enemy who is roaming the world, seeking whom he may devour.

The soul of Luther, fired with his own burning zeal the hearts of his cotemporaries,

in the arduous work of the Reformation.—They felt its enlivening power, and it served them for their conflicts. His written books, the embodiment of his thoughts have come down through the centuries and have afforded food for reflection and study to the learned of every country. But while poets, and painters and sculptors, have vied with each other to perpetuate his name in verse, and works of art, bear in mind it is not what they have done, that has rendered his name immortal, but what he himself did by the grace of God! *Hier stehe Ich, ich kann nichts anders Gott helfen mir! Here I stand, Close by the Almighty. Ein feste Burg is unser Gott! A strong hold is our Lord.*—Well might he defy the Papacy, though clothed in regal power! Well might his brave soul feel safe, while standing under the panoply of the Almighty. He lived in such close communion with God, that he was not afraid to stand under the shadow of his maker! How sure then to his far seeing eye, the ultimate triumph of God's own truth, when with a heart full of faith, he could so nobly commit the safe keeping of that truth to Him who is Himself the fountain of all truth!

He felt that he was justified by faith in Christ, and that he had power with God! He had implicit faith. In this let us strive to imitate him. Amid the darkness that oft be sets our pathway in life, let us think of Luther; of his numerous trials; of the cruel mockings he bore; for they were legion in number. We are apt to think of him as a victor only. We forget the years of trial that intervened between the monastery and the period when wreathed with victory, he laid his armor down, and having fought the good fight and finished his course, he was able to depart this life with the full assurance that there was laid up for him a Heavenly crown.

In addition to his faith, he possessed great steadfastness of purpose. He was unwavering. No difficulties were, in his estimation, too great to be overcome. "I will go to Worms though there were as many devils there as tiles in their house roofs" was his brave rejoinder, when his anxious friends sought to persuade him not to place himself in the power of his enemies. Thanks be to God, the faggot of persecution has not been lighted up in our land as yet. The Star Spangled Banner tolerates all creeds; and life, liberty, and the pursuit of happiness, our constitutional Trinity of Rights being innate in every man, who is content to dwell quietly beneath its fold, need not be troubled by any one, be he priest or layman, president or peasant. Surrounded by such mighty safeguards how easy would it seem for us, to be steadfast in our profession of religion and service of God.

How sad to think that we so often waver in the christian course. Life's trials, as they are called, we must all encounter. The temptations to sin, it is true, are innumerable.—Proned to wander, our souls are readily absorbed in the acquisition of honors, wealth and worldly pleasure. These dampen our christian ardor; weaken the ties that bind us to God; deaden our sense of accountability, and cause our earthly sun to sink to rest in the evening of life behind a cloud.

Let the example of Luther give weight to the Apostolic injunction "Be ye steadfast, immovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."

Again: Luther was valiant for the defence of Truth and of religious principles.—Ever ready, always vigilant and untrifling.—When he inaugurated the Reformation he found "Popery" (in the words of D'Aubigne) "setting up a single caste, as mediators between God and man, to barter the salvation freely given by God; in exchange for works, and penances, and gold. The Reformation opened wide, through Jesus Christ and without any earthly mediator, and without that power that called itself the church, free access to the gift of God, eternal life."

He found "Popery" interposing the church between God and man. Christianity and the Reformation bring God and man face to face. With a bravery, fully equal to the importance of the great issues at stake, he hesitated not to attack as occasion required, His Holiness the Pope; his cunning legates; his mitred bishops; his learned Doctors of Theology or his corrupt and drivelling priests. Fearless of them all, their power or their craftiness, he contended most valiantly for the cardinal doctrine of the Reformation, justification by faith in Christ alone. In these latter days Satan uses other means to gain his nefarious ends. No church organization in this country or in Europe this day, dares to burn any man at the stake or torture him on the rack on account of his religious belief. Martin Luther's soul has been marching on these last 350 years.

Even old Spain, the Home of the Inquisition itself, where religious tyranny has rioted in the blood of the saints, time and again, at the beck or nod of the Roman Pontiff, has within the past 60 days yielded to the principles advanced by Luther; and her people have proclaimed religious toleration! But whilst corrupt dynasties are tottering to their fall, and earthly thrones crumbling; when even good Roman Catholics, lovers of civil freedom are willing in the old countries of Europe to allow religious toleration, and their brethren in this land acquiesce in freedom to all, we feel ashamed to say, that in the church of God, in a number of denominations we find an apeing after Romanism in her palmy days.

Satan having failed without, has commenced the attack from within our pales. The simple unadorned worship of our fathers, to which we have been accustomed, is to be rendered more respectable (!) by ritualism. As if our God was Baal, must be invoked in the public services of the sanctuary by petitions loud and long, and oft repeated. The young must join the church visible in order that they may be born in the church invisible; a dogma directly opposite to the fundamental doctrine of Protestantism as held by Luther and his coadjutors and by all Evangelical men down to the present day. These and a dozen other sinful vagaries, which there is no time to mention now, are sought to be forced upon an unsuspecting people, and the vain hope is doubtless entertained by the innovators that they will ultimately succeed in changing the churches of Luther and Zwingle, twin sisters of the Reformation, from their steady course so long pursued.

Your duty, and mine, in the premises is to watch with a jealous eye these subtle agencies of satan. Ritualism is attractive to the young. Its novelty is eagerly seized upon by them and they are carried away with its imposing forms. Let us remember Luther's position, that no man stands between the penitent soul and the Almighty, but the God-man Christ Jesus, the one Mediator.

To teach otherwise is to teach heresy, and to deceive immortal souls. Let us be valiant for the truth. Let no one of you deny his Saviour by tamely submitting to false doctrine, or by failing to rebuke the first developments of the sin. "I am the Door" says the blessed Saviour, "He that entereth not by the Door into the sheep fold, but climbeth up some other way, the same is a thief and a robber!" The Lutheran church is a Protestant church, as such it is a militant church, and if she will be true to her past history, she must remain a militant church, until the strong holds of antichrist are battered down, and Jesus shall reign throughout the world, without a rival, in any system of religion, the one glorious, all sufficient mediator!

And now, my christian friends, laborers, and plants in this vineyard of the Lord, allow me to refer to what you have accomplished for Christ and his kingdom in the semi-centennial year, just closing. This beautiful house of worship, so comfortable in all its appointments, your magnificent organ whose solemn peals call forth the spirit of devotion; your well furnished school rooms; your memorial chapel in East Harrisburg, and last and surely not the least, your chime of silver toned bells; and doubtless other gifts of which the speaker is not cognizant, all proclaim to this community what has been done outwardly in the past twelve months. These all have you laid at the foot of the cross.—But more precious still in the sight of our common Lord, are the labors of your beloved Pastor, and your thrice loved and respected Superintendents and teachers in your various Sabbath school departments; your hymns of praise; your earnest prayers and your spiritual consolations afforded to the sick and dying. These have come up to God as a sweet smelling incense, so far as they were done for Christ's sake and in His name! Let me share with you in your heartfelt joy and gratitude.

On the last Sabbath evening it was my pleasure to worship with you here. I came early. While the audience was assembling, the associations of nearly years crowded involuntarily upon my mind. I sat almost upon the identical spot where more than forty years since, I used to sit with my [maternal] grand parents. In the pulpit stood the revered Lochman, whom every one who knew him, loved. I saw the old organ with its mysterious bellows room in the rear, where favored boys alone were allowed to enter, and tread (as we then thought, the ponderous levers; the Organist, the *Vox* singer, the wonderous double chandler, with its candelabra's enreached with many rows of glass prism-shaped drops, which rattled when it was moved; the old Sexton with sleeked white hair, as during divine service, he journeyed back and forth from pulpit to centre aisle, snuffing the candles first for the minister, and then with pole drawing down the old chandelier, and snuffing the candles thereon; and how with trembling hand he sometimes put out a candle, to the merriment of graceless boys on the gallery, eagerly watching the operation below.

I remember the day, when with the children of all the Sabbath Schools of our then small village, gathered in this same old church we listened to the affectionate counsels of the venerable Pastor. The first hymn we sang; and the solemn manner in which he read the lines. And I remembered too, the sad day, when the pulpit, the galleries and the old chandelier were daped in mourning, and we children looked with wondering eyes, down, deep into the new made grave in front of the old church, prepared to receive all that remained on earth of George Lochman. Forty two years ago this very month! Since then how many aged men, pillars in the church, have followed him to his rest. Like the leaves of autumn, they have fallen and turned to their native dust, but having died in Christ they shall one day with their pastor awake to immortality. Then I thought of the 26th of October, 1838, when on a Sabbath evening, just before the hour of worship, the devouring flames destroyed the sacred old building, and then of Pastor Sprecher, and his church Council as I saw them stand beside the yet smouldering embers on the next morning, and there resolving with God's help to build another church.

Twenty nine years more, rolled away, and carried with them many of the men who helped to build the second church, and there were left still a very few, who had it to say that they could now assist the present generation in building for a third time, on the same spot, a house for the Lord.

Thus, my dear friends, will it be with the audience now assembled. We shall never all meet together again, under similar circumstances. A few of those now within the sound of my voice, will live to celebrate the 400th anniversary of the Reformation. Fifty years hence, they will count the spires of twice the number of Lutheran churches that now exist here. They will behold a population of more than 100,000 souls in Harrisburg, should the city only increase in the same ratio, that it has for the last 25 years. They will speak of us and of this meeting to night, and of the scenes of their childhood, as we have spoken of those who have gone before us, and of our early recollections. But where shall we then be? Quietly sleeping, it may be, in yonder cemetery; with a noisy teeming population all around us; some of them gazing perchance over the fence at our delapidated tombstones, and wishing in their hearts, that our helpless dust were somewhere else, that our graves might not stay the progress of improvement in that locality; or, as is most likely to be the case with the majority of us, lying buried in some other portion of the country, or in the deep sea, or perhaps in some foreign lands to which our love for Jesus and for souls, may have carried our willing feet. But what of all this? The earth is all the Lord's! And if we only sleep in Jesus,

Our ashes poor, our little dust  
Our Father's care shall keep  
Till the last angel rise and break  
The long and dreary sleep!

Meanwhile, the souls of all of us who have departed in the faith shall be in heaven. We shall know each other there! Pastors, and Superintendents, teachers and Schollars, who loved and labored and prayed with and for us, and instructed us in the way of life! Oh ye, who sometimes melt high faint by the way by reason of the trials incident to your arduous duties, take courage and look upward!—A few more years, and hundreds of these priceless souls by whom you are now surrounded, will sparkle as glittering gems in the crown of your rejoicing. And to this lovely band of children and youth let me say, "The lines have fallen to you in pleasant places.—You have a goodly heritage." Follow your fathers and mothers, and your pastors and superintendents, and your seniors in years and experience, have lived in eventful times. The great probability is, that before you are called to your rest, you will have to pass through scenes, of the character of which, none of us now dream. The future is with God. You will have many a conflict with your own hearts and with an ungodly world. Even now, every scheme that Satan can devise, is tried, to tempt your unwary feet. Harrisburg is full of dangerous pitfalls on every hand. The theatre, the ball-room, the gilded saloon, where maddening drink is sold to destroy the bodies and the souls of men, the billiard rooms and gambling dens, the places that may not be named to chaste ears; the God-defying restaurants whose doors and windows acknowledge no Sabbath, and are a gross insult to God's people as they pass to church on the Sabbath day; the little shops where children are tempted to leave their missionary money, on their way to Sabbath school are all so many traps set by Satan to destroy you. Ah, methinks if the veil of eternity were lifted, but for one short hour; could hell be uncovered to our vision; could we hear the shrieks of the damned, as in hopeless misery they pace incessantly the avenues of despair, no man or woman in Harrisburg would even dare there after to offer to you or to anybody else, the accursed poison, or attempt to lure you into these haunts of idleness and vice.

The piercing wail of the lost drunkard, ringing in the drunkard-maker's ears, might perhaps accomplish what the tears and cries of women, worse than widows and beggars of the drunkard's children, have as yet failed to do. The glare of the eternal fires, reflected on these palleces, as well as hovels of sin, would reveal the startling truth, that every brick and every beam is stained with the blood of lost souls! My young friends, take warning; trifle not with sin; keep holy God's day. Say to all who for filthy lucre, would ruin you, "Get thee behind me Satan!" Cherish good thoughts, love your Sabbath school, avoid evil associates, go not in the way of sinners. Be founded in God's house regularly, and above all, in every hour of need, look to Jesus, the author and finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God!

Harrisburg, Oct. 30, 1868.

### Home Cheerfulness.

Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases they are prone to avoid it. If home is the place where faces and words are harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them look happy. Let them talk to their children, especially the little one such a way as to make them happy.

### For the American Lutheran. Experimental Religion the same in all Ages.

#### No. 1.

One of the most striking evidences of the divine origin of the Religion of Jesus, is to be found in its adaptation to the spiritual wants of men in all countries and in all ages. Like its great author, it "changeth not," but is the "same yesterday to-day and forever." When the 3000 on the day of Pentecost were pricked in their hearts, and cried out in the bitterness and anguish of their souls, "Men and brethren, what shall we do?" The answer was, "repent and be baptized." They did repent, and they did find peace in the Lord Jesus. Nearly all the nationalities in the then known world were represented by the 3000 converts. Some 20 years afterwards when the jailor at Philippi became awakened, and said, "Sir, what must I do to be saved?" He was directed to Christ, as the only Saviour of the lost. And thus all along the history of the church when men became awakened and alarmed on account of their sins, they were directed to Christ and as soon as they repented, and believed they were saved.

In order to show this remarkable uniformity of religious experience, let us take up a few cases of conversion in the different ages of the church. Clement Romanus born before the middle of the First Century in the city of Rome was awakened by the preaching of Peter and was forced to ask the question, "what shall I do to be saved?" He was pointed to Christ, and found peace in believing—after his conversion he taught clearly the doctrine of justification by faith in Christ. He says "The grace of repentance was purchased for all by the blood of Christ which was shed for our salvation." He insists upon it that Christians must experience repentance—that they must become holy, and have peace with God through our Lord Jesus Christ. In his Epistle to the Corinthians, he says, "We are not justified of ourselves, neither by our own works or prudence, but by faith. This is the way we must find the Saviour."

Barnabas cotemporary with Paul, Peter, James, John, and Clement says in his Epistle, "Before we believed in God our heart was a house full of idolatry a house of devils, inasmuch as whatever was contrary to God was done therein, but having obtained remission of our sins, and trusting in the name of the Lord Jesus, we are become converted, having born again, wherefore God truly dwelleth in our house i. e. in our hearts. This is that spiritual temple built unto the Lord."

Then comes Ignatius, born 25 A. D. martyred 107 A. D. Aged 84. He was pastor of the church of Antioch, and during the persecution of the Emperor Trajan was taken before that monarch, Trajan said to him, "What a very devil thou art, thus to set thyself to transgress our commands, and to persuade others to do the same!" Ignatius replied, "No one ought to call Theophrastus a devil." The word Theophrastus in Greek means "God bearing," or "Temple of God," it was commonly applied to all christians, who were supposed to carry God or Christ in their hearts. They were also sometimes called Christophori, Christ bearers, or Temple of Christ. Trajan then inquired, "and who is Theophrastus?" Ignatius replied "he who has Christ in his heart." He was sentenced to be carried to Rome and thrown to the wild beasts. He received his sentence with joy and gladness—Christ was formed in his heart the hope of glory. His was a rich and blessed experience, his faith bore him up gloriously.

Polycarp, pastor of the church of Smyrna in 96, was burned at the stake in 167, aged 86 years, he too was a man of deep religious experience. When this pious man was brought before the Proconsul, he was asked to save his life by reproaching Christ, but he made this noble and heroic reply; "Eighty and six years have I served Christ, and he has never wronged me, how then can I blaspheme my Saviour?" His religious experience was like that of his predecessors.

Irenaeus who suffered martyrdom 203 A. D., was also a man of deep religious experience.

Clement of Alexandria, originally a stoical philosopher, but having been converted, he became a true child of God and professed his faith in Christ.

Cyprian who was beheaded 260 A. D.—This man was an inhabitant of Carthage, and had large means at his command, he was a learned Professor, and enjoyed a high reputation. He became awakened and converted. He gives an account of his own conversion in a letter to Donatus, and says, "While I lay in darkness and the night of paganism, and when I was tossed with uncertainty and doubt on the tempestuous ocean of life, ignorant of myself, alienated from light and truth, it appeared to me a hard and difficult thing to obtain what divine grace had promised; viz: that a man should be born again, and by a new life he should strip himself of what he was before, and that though the body remained the same, he should in his mind become a new creature. How can such a great change be possible? said I, that a man should suddenly, and at once put off what nature and habit have confirmed in him.

In all this I had an eye to my own case, I was myself entangled in many errors of my former life, from which I did not think it possible to be cleared. But after the filth of

my former sins was washed away by the laver of regeneration and divine light infused itself from above into my heart, now cleansed and purified; after through the outpouring of the Holy Spirit from heaven, the new birth had made me a new creature, immediately and in an amazing manner doubts began to be cleared up, dark things began to shine forth and that which before seemed difficult now became easy." This good man had also a rich inward experience. His religion sustained him amid the fires of a bitter persecution under the Emperor Decius. There was a large congregation in Carthage of christians, who had the same experience. Thus all along the history of the church we see a great likeness in all God's children.

We next come to notice Novatian the learned Presbyter of Rome an orator of great powers, and as Dr. Mosheim says "one of the most learned men of all antiquity. He was a pagan Philosopher and lived in the age of Cyprian. He placed himself outside of the so-called Catholic church, and may be looked upon as the first orthodox christian who maintained the great principle of Protestantism.—Novatian is ranked by Romanists among heretics, but he was no errorist; if he was then we protestants are all heretic. He speaks of religious experience and says that the Holy Ghost is the author of regeneration. That the Holy Ghost makes us the temple of God, that he dwells in us, and sanctifies us for immortality. This does not sound like the language of an errorist. Novatian opposed the great power claimed for the Bishop of Rome, and insists on the renovation of the heart by the operations of divine grace, and the moral purity of all God's people. He wanted a purer church, for this he was condemned as a heretic. Novatian clearly advocated the Great principle of Protestantism, when he maintained that the Catholic church by retaining in her bosom wicked and corrupt men, became herself corrupted and thus ceased to be the true church of Christ. Was not this the ground taken by Luther, and is not this ground on which the whole Protestant church now stands? This thing has grown on our hands, and we shall have to make several articles of it. We shall examine the religious experience of some more of the Fathers of the church, especially during the dark ages, and show that experimental religion is the same in all ages. R. W.

### For the American Lutheran. "I'll put Jesus Christ by awhile until I've made my Fortune."

Luther says, in his Table Talk, page 248 that Albert the Arch Bishop of Magence had in his court a Protestant courtier who when he found himself out of favor with his master made use of a base expression.

How many Christians put Jesus Christ by for awhile? Let us see what kind of professors of religion act out this principle, if they do not use the same words.

1. The young man who has made a profession of religion, and permits himself to be induced to visit the theatre, or the horse-race puts Jesus aside for the time being.

2. The young lady who goes from the communion-table to the ball-room, puts Jesus by for the time being, and of course expects to make her fortune in that way.

3. The old professor when he gets angry, loses his temper and becomes cross and illatured, puts Jesus by for awhile.

4. The mother who is scoldin like a settled rain also for the time being puts Jesus by.

5. The professor of religion who becomes worldly minded and gives up his religion for gain puts Jesus by.

6. The young man who gives up his religion for the pleasures of the world puts Jesus by.

7. The man who backslides, and forsakes the prayer meeting for the bar room, has put Jesus by.

This putting the Lord Jesus by is a bad business for christians. Christ says "seek ye first the kingdom of heaven and all other things shall be added." "What shall it profit a man if he gain the whole world and lose his soul?" Paul says, Hebrews 3 : 12. "Take heed, brethren, lest there be in any of you of an evil heart of unbelief in departing from the living God." R. W.

GIVING THE DEVIL HIS DUE.—A pastor was making a call upon an old lady who made it a habitual rule never to speak ill of another, and had observed it so closely that she always justified those whom she heard evil spoken of. Before the old lady made her appearance in the parlor, her several children were speaking of the peculiarity of their mother, and one of them playfully added, "Mother has su h a habit of speaking well of everybody, that I believe if Satan himself were the subject of conversation, mother would find out some virtue or good quality even in him."

Of course, this remark elicited some smiling and merriment at the originality of the idea, in the midst of which the old lady entered the room, and on being told what had just been said, she immediately and voluntarily replied: "Well, my children, I wish we all had Satan's perseverance and industry."

STERLING.—This word is said to be an abbreviation of Easterling. In the time of Richard I. money coined in the eastern parts of Germany was much esteemed in England on account of its purity, and was called Easterlings. Some of these men, skilled in alloys and in coining, were sent for to bring English coin to perfection; and since that time this coin has been called for the sterling.

### Practical Jokes.

The *fun* of a practical joke consists in the opportunity given to enjoy the physical or mental suffering of the victim. Of course such enjoyment is cruel in a greater or less degree, and just so far as civilization grows to ward perfection, the disposition to enjoy the pain of others disappears. Practical jokes will always probably be enjoyed by boys—who are naturally young savages, and delight in tormenting all weaker animals—but we are glad to say, are ceasing to be popular among "grown up people." *Chamber's Journal* has a collection of practical jokes, which are for the most part quite new:

"The ancients used to indulge in practical jokes to a considerable extent; for instance, the Thariceans, at their drinking-parties, some times played the game of hanging. They fixed a round noose to the bough of a tree, and placed underneath it a stone of such a shape that it would easily turn round when any one stood on it. They then drew lots; and he who drew the lot, took a sickle in his hand, stood on the stone, and put his neck in the halter. The stone was kicked away; and if he could cut himself down with his sickle, well and good, but if he was not quick enough he was hanged outright; and the rest laugh, thinking it good sport."

Nero's jests were likewise very practical. "What a fat fellow that senator is!" he observed one day to a courtier; "see me cut him in two!" and he did it in the most facetious manner.

A French auditor of accounts in the seventeenth century was a great practical joker all his life, and even played a trick after he had lost the power of enjoying it, for he left four large candles to be carried at his funeral which had not been burning fifteen minutes before they went off as fireworks.

"When a lady condescends to a practical joke, it is generally a neat one. M. Boncourt, the great financier, was very stingy to his wife in the matter of pin money. One day a lady, closely veiled, and very anxious not to be recognized, called upon him and borrowed a large sum, leaving her diamonds as a pledge it was his wife.

"The French thieves sometimes used to steal so cunningly that even their victims were half inclined to pardon them.

"The Duke of Frounce, nephew of Marshal Richelieu, was coming out of the opera one night in a splendid dress, and he turned out with his coat tails. He turned into his club, where every body laughed at him, and so he found out what had happened, and went home. Early the next morning a well dressed man called at the duke's hotel, and demanded to see him at once, on a matter of vital importance. M. de Frounce was awakened, "Monseigneur," said the visitor, "I am an officer of police. Monsieur le lieutenant of police has learned of an accident which happened to you yesterday in leaving the opera, and I have been sent by him to request you to order the coat to be placed in my hands that we may convict the offenders by comparing it with the mutilated tails." The dress was given up, and the duke was in raptures with the vigilance of the police. But it was a new trick of the rogue who had stolen the tails, by which he possessed himself of the entire garment."

### ACTIVE RELIGION.

Christ made His religion public; He instituted and practiced social prayer. In our anxiety to make religion private, let us take care not to make it so very private that it shall be both invisible and impalpable, depriving it of all those immense accessions of power, provided for in human nature, which come of our social constitution. With many among us, it has long been the favorite and the noble teaching that religion—which is surely the name of our intercourse with Heaven—should not stay in sanctuaries and Sabbaths, but go out into the highways and markets. At last she has gone there, and lifted up her voice by the way, "in the places of the paths" in the midst of toil and of merchandise. If now she is bidden, by these same persons, to go back into sanctuary and Sabbath, as the proper sphere of her dignity, or "move on" elsewhere, what shall she conclude but that she is not very cordially wanted anywhere? —Dr. Huntington.

ELECTRIC CLOCKS.—Electric clocks are now made. They are driven by the current of an earth battery, and require no winding up or attention for long periods, varying with circumstances. The pendulum rods are made of rosewood saturated with paraffine and do not affect the regularity of the clock by contraction or expansion. The battery is composed of gas carbon, which is buried in the earth, and generate the electric current regularly and steadily for a long time, the moisture of the earth being sufficient to produce the action needed without the use of acids. The wheelwork is of the simplest construction, and when once adjusted needs no more attention except occasional oiling. The whole apparatus is inclosed to prevent injury from dust, and is elegant and reliable.

A Temperance lecturer, exclaiming on the superior virtues of cold water, remarked; "When the world had become so corrupt that the Lord could do nothing with it, he was obliged to give it a thoroughousing in cold water." "Yes," replied a toper present, "but it killed every critter on the face of the earth."



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## The "Four Points," Examined.

We used to have the Five points in theology, but they are now swallowed up in the famous "Four points." Our German and Scandinavian Lutherans have raised the question about these "Four Points" to the small amazement of the pious and enlightened people of the United States. And what are those weighty matters upon which the welfare of the church depends? Are they fundamental principles? So our foreign Lutherans would seem to think. Does the salvation of souls depend upon them? Let us see. There is 1st. Chiliasm, or the coming of Christ 1000 years before the end of the world. Now although we have no fondness for old speculations of the fathers, and other visionary fathers, yet we don't see how such an opinion can be detrimental to the salvation of the soul. If men choose to believe in the personal reign of Christ, let them do so, if it does them any good. The Apostles believed that Christ intended to set up a great earthly kingdom in their day, they were greatly mistaken. So our present Adventists will also be mistaken. Why then make so great a fuss about it? If those anti-Chiliasmists would bend Bengal and Henry Young Stilling, they would find that many of the most pious Germans have believed in the reign of Christ.

The second point is mixed Communions. The foreigners take the broad, unscriptural, unchristian, and unbefitting ground that our symbolical Lutherans must not and dare not under any circumstances commune with any Christians who do not hold to the symbolical books as they do! This is bigotry of the narrowest kind, and betrays an ignorance of the spirit of Christ, that we did not expect in Lutheran preachers of the 19th century. God have mercy upon the church with such leaders of the blind! How different from the spirit of Christ! Not permit God's people to commune at the Lord's table! Who has judges of the Lord's people?

What a shame for those who call themselves Christians in the United States to take such an unscriptural position. No wonder such men as the Editors of the Church Union speak of the Lutherans as destitute of all piety! We of the Gen. Synod have to suffer on account of those bigoted foreigners who are at least 50 years behind the age. The editor of the Church Union would not speak of us as he does of those illiberal Germans. Hence we ought to keep the American people posted on the differences between the American and foreign Lutherans. These foreign Lutherans make themselves the laughing stock of all denominations, and just as soon as their young people become intelligent they will be ashamed of their narrow-hearted fathers.

The Third point is to exclude from the pulpits all men who do not believe in symbolism! Thirty years ago Bishop Schweitzer, Barth, a somewhat famous symbolist in his day attempted such a foolish measure, but he was lashed out of it by Patapsco. Would not Patapsco give us another article in the Observer on the folly of this point? Under this iron rule Luther himself would be excluded from our symbolical pulpits. Yes, St. Paul would not be permitted to preach in our symbolical churches! Time will show whether a set of foreign adventurers, or theological carpet-baggers will be able to maintain such an absurd position. It is very certain that our American born symbolists cannot sustain such a measure; it smacks too much of Popery. This exclusiveness shows clearly that the symbolical party is bankrupt in liberality and charity, that the spirit of Christ has no place in their hearts.

The Fourth point, no one belonging to the Masons, Odd Fellows, Red Men, Good Templars, or any other secret society can be a member of a symbolical Synod! This too is a high handed usurpation over the opinions of men. A man even in a free country must consult his pastor before he can even protect himself and family from want! These institutions do not in any way interfere with a man's religion or politics. They concern only his own private affairs, what business then has a Synod to meddle in such matters? These brethren had better turn the attention of their countrymen to the better observance of the Sabbath, and try to keep them from the lager-beer saloons, those lodges of the Devil where the poor parishioners are sure to lose their souls!

Could not those men accomplish more for the cause of Christ if they would preach up repentance and faith, than to be waging a crusade against benevolent societies they know nothing about.

The Gen. Council has split on these four points, as we knew it would. This foreign element with its absurdities can never hold together in this country. Their system must be based on common sense. Now this is just what most of our foreign brethren lack; those who have good mother wit, at once unite with our American Synods and become useful. But most of them foolishly imagine that they can manage things better than we can, and hence

they run into such absurdities as the Four points. But as Solomon says: "Though thou bury a fool in a mortar with a pestle among wheat, yet will his foolishness not depart from him." R. W.

CONVERSATION IN THE SANCTUM.  
BETWEEN PETER, JAMES AND JOHN.

John—I see from this paper that the German Chiliasm is going to put their theories into practical operation. They believe in the personal reign of Christ on earth and that this reign will soon commence, and therefore they are now organizing a massive colonization scheme to the Land of Palestine in order that they may anticipate the advent of Christ and meet him at his coming.

Peter—Where do you find this announced?

John—in the *Lutherischer Herald*, a German paper published in the city of New York.

Peter—I wish you would translate it for us, so that we may know what their scheme is.

John—The article is most too long to translate; I will give you merely the substance of it. The Chiliasm of Germany have organized themselves into a society, called "The Friends of Jerusalem," and have also constituted themselves into the "German Temple," whose object is declared to be:—"Under the Banner of Prophecy to gather the people of God into the Holy Land out of the existing confessions and sects." For the carrying out of this object, they have resolved to establish a division of their "German Temple" in Nazareth of Galilee. Rev. Christian Hoffman, (brother of the celebrated poet preacher Hoffman of Berlin) is appointed Bishop of this temple, and a Mr. G. D. Hardegg (ominous name!) is to act in the capacity of director, or President. Under the direction of these two men a company of about 100 young, unmarried men is to proceed to Nazareth. These young men are to be taken from among the farmers, mechanics and builders and by their labors they are to prepare the way for a massive emigration to the Holy Land. Mr. Henry Dunant of Paris has already taken the necessary steps to secure from the Turkish Government the privilege of establishing the "German Temple" in Palestine. Th. Weber, General Consul of the North German Bund, is also engaged to labor for the same object. As these negotiations progress, for the beginning of the massive emigration, about 8,000 to 10,000 members of the "German Temple" will emigrate next year already to the Holy Land.

James—What is the object of this movement?

Peter—You see these Chiliasmists, believe in what they call the Personal Reign of Christ. They teach that Christ will come soon to reign personally on earth for a thousand years as a temporal king. He will establish his throne in Jerusalem. Then all the Jews will believe on him and flock to his standard, and also many of the Gentiles will be gathered in, and thus the Lord will sway the sceptre of power over the whole world, for the space of a thousand years.

John—What advantages do they expect to gain by being located in the Holy Land at the coming of Christ?

Peter—They seem to have an idea, that by anticipating the coming of Christ and being first on the ground, when he will make his appearance they will be in some way favored in the organization of the new kingdom. It appears to be something of the Jewish notion, according to which even the Apostles expected Christ would establish a temporal kingdom on earth, and the mother of John and James requested that her two sons might sit, the one on the right and the other on the left hand of his throne.

James—Ah, yes, now I comprehend it; it is a kind of a political scheme. They think if they are first on the ground they will stand the best chance of being appointed to the chief offices. One will apply for the appointment of Secretary of State; another Postmaster General; another Secretary of the Navy; another Secretary of the Interior; another Secretary of War; another Collector of Revenue, &c., &c.

John—One would think, however, that in the Millennium, such offices as Secretary of War, Whiskey Inspector, Chief of Police, &c., would hardly be necessary.

James—Are there any of our Lutheran ministers in this country who believe in the personal reign of Christ?

Peter—Oh yes! They are mostly prominent with the Gen. Council, however. Prominent among them is Rev. Dr. Siess, and then there are also some lesser lights, such as Rev. Vogelbach, of Philadelphia; Rev. Laird, of Pittsburgh; Rev. Fahs, of Allentown.

John—Do you think Dr. Siess and his congregation will also emigrate to Palestine?

Peter—I think not. Dr. Siess's chiliasm is more theoretical than practical. There is however, a branch of the "German Temple" among the Germans of this country, and some of them may possibly emigrate to join their brethren in Palestine.

James—The scheme looks grand, and if there were any prospects of success, I would propose that we move our Sanctum over there in a year or two.

Peter—No sir! We will stay in America. The Lord will surely find us at His coming, no matter in what part of the World we may be living at the time. Our great aim should be, to be found engaged in the faithful performance of the duties which God in His Providence has assigned us to do. "Blessed is that servant," says the Saviour, "whom when He cometh He shall find so doing."

John—Amen.

Let our love be firm, constant and inseparable: not coming and returning like the tide, but descending like a never failing river, ever running into the ocean of divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is till it comes to be what it desires to be, still being a river till it be turned into sea and vastness, even the immensity of a blessed eternity.

For the American Lutheran.  
Lutheraum and The Philadelphia Jubilee.

Having been solicited to visit this young Lutheran minister and ascertain why he has not taken part in the union services of Jubilee celebration held in the church in this city, I called upon him. Reports are numerous and conflicting. Some that he was not a lover of the church, was not in unison with the spirit of the Jubilee, and many more things. Speaking of these doubts that were in the minds of many because he did not participate in these festive occasions, he said: "That if he were not a Lutheran minister, he should feel a profound interest in this year. Luther was a champion of Bible truth, and thereby was the founder of a revived piety, amid the dark ages of the sixteenth century. He who refused, or was indifferent, was a luke-warm Christian and a very poor Protestant. Think you that one with an ardent temperament and a historical reader, could fail to admire and laud the pioneer of truth amid the darkness of papacy, and extol and commend of a resurrected Christianity among the German hills. God's champion ought always to be cherished by the church. There are in Florence busts of noted heroes, sages and philosophers; and there ought to be the marble statues of pious integrity in every capital and in every household." But why not then unite your voice with others in their efforts to wake the church out of sleep? "That question is easily propounded, but not so readily answered. Feeling prompt an evader, but duty to others and to a successful church mission demands a candid reply. The reason is, because I was not invited. It would never do to invite one whose presence would make the chagrin of those who are splendid failures in such a work unbearable and distressing. Jealousy and old fogeyism is in all of it; jealousy, caused by the futile existence of another, after the spending of four thousand dollars, old fogeyism that arrogates to itself the predestination unto right, and all mankind in general and this Pastor in particular unto destruction and error. This is the motive power that has repeatedly created the necessity of the absence of my voice in favor of the church giving alms, and performing deeds of sacrifice in memoriam of the Great Reformation and the incomparable Reformer. I do not desire you or any one to misconstrue anything said by me into malice on my part. Malice is sin; and as I desire to go to heaven, and as I am aware sinners are subject to the wrath of God, I forgive, and if they can secure the Saviour's pardon as soon as they can mine, they will be sure of the joys of paradise and the glory of the right hand believers, after resurrection. Perhaps it will be, ye did it unto me! We have then, 1st, not the want of interest on my part in the Jubilee celebration. 2nd, Because of not receiving any invitation while all others of the Gen. Synod churches and ministers were solicited.

Thus friends, you have in brief and in candor why it appears that I am not heartily in the services of this year of all years. That it is a subject of regret is no wonderment when you consider that I was preparing my Jubilee monies for Synod among my people. Already a hundred dollars have been promised, but I fear, that as they have discovered this affair, which is but a repetition of what has already occurred, that it will be impossible for me to do for Synod what I had hoped, and therefore while they have never crushed us, nor blessed be God, cannot, yet it will disappoint me when I meet the magnanimous and liberal, intelligent and pious brethren of East Penna Synod. Praying for my and my church's enemies, I go like the children of Israel, forward, though the Red Sea of prejudice is before, and persecuting Pharisees are in my rear, as Martin Luther has it: "Though there be as many devils in Worms as tiles on the roofs of their houses, I will go." Lay on, is the language of my heart, for I am secured, as a just and honorable Synod will applaud me as long as I am right, and a just God will reward me in heaven. Time is theirs; eternity is mine. Tupper has it in his ballad for the unlucky which when a boy I committed to memory, and now it is pertinent, and therefore quote it for you:

"I came into trouble, and comforting friends  
For charity hastened to find,  
The very just cause for such righteous amends  
Rewarding a reprobate mind.

Some hinted, he lives upon victuals and drink;  
And so, to be honest, I do;  
Some others, no wonder, we cannot but think,  
The false is unfortunate too.

One said like a Solomon, Pride has a fall;  
Another condemned me for sloth;  
Another thought neither account for all;  
Another felt sure it was both.

Meanwhile was I diligent, humble and pure,  
And patiently kissing the rod,  
And took it all well, for my spirit was sure  
It came from a covenant God.

Like I looked in his Bible, and found there a man  
Like me, with afflictions and friends;  
And learnt that, let Satan do all he can,  
The Lord will make ample amends.

So, trouble went from me; and Job was made whole;  
And friends slunk away in their shame;  
For Heaven's rich mercy gave body and soul  
Health, honor, good-fortune and fame.

A Friend of Truth.

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

No. XV.—DUTIES OF MEMBERS.—GENERAL BENEFICENCE.

"That man may last but never lives,  
Who much receives but (little) gives,  
Whom none can love, whom none can thank,  
Creation's blot! creation's blank!"

It is true, emphatically and terribly true, that he who is the constant recipient of God's bounteous benefactions, whose fields yield a abundant harvest, whose granaries are well filled, whose business is prosperous and whose coffers are well stored, and who yet withhold with a miserly grasp, means from the poor and the cause of God, does not live. He may drag out a miserable existence of many years,

his heart still contracting, his soul still shrivelling, and he still burning with the fires of avarice, become more and more a fit subject for perdition, and a fit companion for "devils damned," and spirits lost; but he does not, cannot live, because he disobeys the highest laws of human happiness and practically places himself in direct antagonism with God, whose benevolence—

Glow in the sun and glitters in the stars,  
Ripples in the brook and rustles in the trees.  
None can love him or thank him; on the contrary earth and Heaven will curse him, the poor will curse him whose plea he has disregarded, the widow and orphan will curse him because he was not moved by their miseries. The young man whom God has called to enter upon the ministry of his word, and whose poverty prevents his obtaining an education sufficient for the work, will curse him, because he would not contribute of his means to promote a cause so near his heart, and so blessed in itself. The church, as she lies bleeding at her every pore in her benevolent operations, and struggles with difficulties untold, will curse him because he could but would not aid her in her onward march to victory over all opposing powers and influences! The heathen in the day of judgment will curse him, because, in his penuriousness he withheld from him the gospel, and suffered him to die in darkness without a knowledge of salvation through Christ! And God will curse him with everlasting banishment from his presence, in consequence of his niggardly withholding from his cause!

He is a blot in the economy of God's benevolent operations, and worse than a blank in created existence. Men will rejoice, and fiends laugh when he dies.

"Unwept, unhonored and unsung,"  
God is benevolent, and He expects and demands of his people the exercise of benevolence.

"The righteous sheweth mercy and giveth." Psalms, 37, 21.

"Honor the Lord with thy substance, and with the first fruits of all thine income." Prov. 3, 9.

"He that hath a bountiful eye shall be blessed." Prov. 22, 9.

"Cast thy bread upon the waters for thou shalt find it after many days. Give a portion to seven and also to eight." Ecl. 11: 12.

"Give to him that asketh thee." Math. 5: 42.

"Then the Disciples, every man according to his ability determined to send relief to the brethren which dwelt in Judea." Acts, 11: 29.

"He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9: 6.

"Charge them that are rich in this world—that they do good, that they be rich in good works ready to distribute." 1 Tim. 6: 17, 18.

"Whoso hath this world's goods, and seeth his brother hath need, and shuteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John. 3: 17.

Such are a few of the many Scripture teachings on the subject of benevolence. And now if we try the church of the present day by these, how few will be found to be in accordance with it? Faith believes God's word, and leads to the practice of obedience to His commands. There are, we are happy to say, some Christians who recognize God's claim upon their money, but they are scarce. As a rule, the inquiry of professors of religion is not how much ought I to give, but how little can I get along with giving, and yet retain my place in the church? They are willing to do almost anything but give of their means.—Some rich men reason thus: "I have property, but I am getting old; therefore I will keep my hand on it," and reasoning thus, absolutely withhold all they dare to withhold (without being frowned down by the community) from the cause of God.

Are such men Christians? Is it possible for a man to have the love of God in his heart and yet refuse to give according to his ability, whether rich or poor, to the cause of Christ? Earth and Heaven, man and God answer NO! Can a man love his child, and yet starve it? No more can a man love Christ and starve his cause. To be a Christian is to be Christ-like, and Christ—gave—Oh! how much!

Love so amazing, so Divine,  
Demands my heart, my life, My All!"  
J. R. SIKES.

## Practical.

## The Fulton Street Prayer-Meeting

The remarks of those who addressed the meeting during the last week were exceedingly interesting and instructive. One said: "I am a stranger, and avail myself of the invitation to say a few words. I have read with deep interest the published accounts of God's merciful answers to your united prayers.—Often has my wavering faith been strengthened and confirmed by them. It is the word of God that 'the effectual fervent prayer of the righteous availeth much.' Our God does hear his children when they cry. And now, dear friends, will you pray for the outpouring of God's Spirit upon the community where I reside, in Hamilton county, Ohio? A few Christians there are endeavoring to serve the Lord, but we have no leaders, are not united in our poor efforts, and difficulties are on every hand. We have an interesting Sabbath-school, and generally have preaching on the Sabbath; but we have no pastor, and we are 'as sheep scattered abroad, having no shepherd.' Oh, pray for the Spirit's presence among us, that those who love the Saviour's name may unite in his service. That those who are following him afar off may be brought near, and that sinners may be converted. I would ask your prayers for the heads of families, fathers and mothers, husbands and wives, that they may come to Jesus, and that the voice of prayer may be heard in every house, and for my own family, that we may all be witnesses for Christ."

Another said: "I ask your prayers for myself, a cold, hard-hearted sinner, and in very

poor health. I have prayed long, but have no true peace. I ask for faith, for the light and heat and power of the Holy Spirit. I want to feel the need of my Saviour more, and to love Him; but my prayers and heart are so very cold; and I ask you, for Christ's sake, to pray earnestly for me."

The leader read a letter from Swanton, Md., as follows: "I wrote you in September, asking the help of your prayers for a revival in the church at this place. I now ask you to praise God and give thanks, three persons having since united with the church by profession of faith; and a man living next door to the church, who has been a very wicked man, seems filled with the Holy Spirit, and is found day and night praising God for having opened his heart to the reception of Jesus Christ by a true and living faith. This man has been ill, near the gates of death. God has not only given him life in Jesus, but is restoring him to health. We all want more of God's Spirit, and beg for more of your help by prayer."

The leader read another letter from Plattsburgh: "Will you not entreat God that I, as a mother, may be more faithful to my children, and that they all five may be brought into the dear Redeemer's fold, and trained for His service. I desire for myself and them, that we may be wholly the Lord's, without any reserve. I will dedicate all to His service; I would urge an interest in your prayers for God's blessing to rest upon this town—his church, his people here. Religion seems to be in a low state; the love of many is waxing cold; few are coming to Christ; will you pray that we may have a powerful revival of religion here, and that God may be glorified in the salvation of sinners? Pray also for a broken-hearted wife—a child of God, whose husband is a confirmed sinner—that she may trust in God as her Father, and for the salvation of her husband, and also for a heart-broken mother, whose only son is bringing his parents with sorrow to the grave, and for that only son that God may be glorified in his salvation."

One day the meeting was presided over by a son of the venerable Dr. Leland, of South Carolina, whose voice in former years had given animation and encouragement, and an allusion to whom showed that he was remembered by many with Christian affection. The leader's remarks in relation to the works of God's grace in the upper regions of South Carolina were received with thanksgiving.—Union prayer-meetings and other means of grace had been blessed of the Lord in the hopeful conversion of many sinners who had connected themselves with the different churches. More than one hundred had united with the church of which the leader was a member, and he hoped brethren would continue to pray for them and for the progress of the work of the Spirit among them.

The meetings each day of the week have been largely attended, and their interest has been enhanced by inquiries from those who professed to be under the heavy burden of sin, for the way of salvation.—Church Intell.

## Perseverance in Prayer.

The following illustration was used by Dr. Payson in familiar conversation with a friend: "God deals somewhat with us as we do with our children. When I am in my study, engaged in writing or meditation, if I hear one of my children cry, I do not go out to it immediately. The occasion of its tears may be a mere momentary trouble, capable of being removed by others, or from which it may be diverted by some toy. But if it cries continue, and I find that nothing but my presence will pacify it, I leave everything and go to it. So, when the children of God begin to cry for his presence, he does not answer them immediately, but waits to see if the cry is repeated; and if he finds that his child will be satisfied with nothing but his Father's presence, the blessing will not long be withheld."

## Religious Anecdotes to Illustrate the exchequism.

## THE TEN COMMANDMENTS.

ANY GRAVEN IMAGE, &c.

Are you not afraid of the Omnipotent God?

A party of savage Tambookies, according to their custom, were engaged in a bloody feud at Shiloh, one of the missionary stations of the Moravians in South Africa, about Christmas, 1833, while the missionary sat in the house quite unconcerned with his family. Hearing the noise outside, he rushed out and succeeded, with the aid of some men peaceably disposed among the savages, in appeasing the effusion of blood. On this occasion Wilhelmina, the converted interpreter, was engaged in trying to allay the wrath of an enraged combatant. But he vehemently shouted: "What have you to do with me? I am not afraid of anybody!" She calmly, but seriously replied: "Are you not even afraid of the all-knowing God, to whom such things are an abomination?" "Yes," he replied, "it is God alone whom I fear," and laid his weapon aside.

Stay not then, I will recompense evil; but wait on the Lord, and He shall save thee. Prov. 20, 22.

At the hour of midnight a watchman was passing along a street in one of the larger cities in North Germany, when he heard loud talking in one of the houses. Wondering who would sit up so late, he said to himself: "I must keep watch, though I would like to sleep, while these people might sleep, and yet prefer so keep awake! Oh, what folly dwells in the heart of man!" With such thoughts in his mind, he silently approached the house and peeped through a hole in the widow shutter into the room. What a sight he met there! A woman, holding a knife in her hand, was pacing the room and talking aloud to herself. Behind the stove lay two children, asleep on a straw couch. "God! merciful!" she cried, with a wild, disturbed look, "is no relief to be found? Must I and my poor innocents die a cruel death at last? Must they continue to suck blood from my breast? How calmly they sleep! O God, when they awake! Why do I still hold

the knife in my hand? Up and kill them, before hunger miserably destroys them!" Hastily snatching up the youngest child, laying it upon the table and kissing it, she with a trembling hand applied the knife to its throat. "O Lord Jesus!" cried the watchman, whilst he struck a heavy blow at the shutter, then rushing through the open door of the house, he entered the room. The woman, struck down by fright, lay on the floor, with the fatal knife by her side, before the horrible deed had yet been committed. "Woman," cried the watchman, "unnatural mother! why do you not have mercy on your child?" Recovering from her fright, she confessed that she and her children had not eaten a morsel of food for the past four days; that, being deprived of all means and chance to gain a livelihood, and meeting with a cold reception everywhere, no other resource had been left to her but to die, in order to be delivered from her pangs of hunger. "That you shall not!" cried the watchman, "there are four grains. Get food for yourself and your children. Every Saturday you shall receive so much, and with the aid of my neighbors, I will also furnish you with bread and fuel, but you must put your trust in God!" The poor woman would have fallen at the feet of her deliverer, but he was gone, and with intense joy he sang, as in duty bound by his office:

When cares like a wild deluge roll  
And cause my heart to cry:  
"O God, my God! how long! how long!"  
Then do Thou aid supply!  
Speak comfort to my soul distressed,  
And grant me patience, peace and rest!

Does your faith make you bold in times of danger?

One day, during the first Silesian war, a regiment of the enemy's hussars were approaching the village in which resided a pious minister, Theodore F——, for the purpose of plunder. Filled with dread and apprehension, his people flocked around him, enquiring whether they had best stay or flee. He replied: "He that believeth, shall not make haste?" But they all fled, and left him alone in his house and in the village. When the hussars galloped up to his house, sword in hand, he cordially invited them to enter his house, and asked them in what way he could serve them. They laughed at him saying: "We don't thank you for your offer, for all your property belongs to us." "Yes take what you like," he replied, "take God allows you to take." You can't hurt a hair of my head unless God permit. With such confidence He has inspired me, and could inspire me because I believe in Jesus! Such happiness is also within your reach." And thus he went on, preaching quite a sermon to them. Gradually the whole regiment had gathered around the house, listening with astonishment to his words. When he had finished his address, they thanked him for his good advice, and then quietly departed, without taking the least of his property.

## What it is to be an Editor.

It is to be a mirror to give reflections of the outer to your readers and to receive reflections of all anomalousities sent from them. It is to enter to their amusements, minister to their consolation, satisfy their curiosity, gratify their tastes for the marvelous, teach them morals, religion and politics, form their sentiments, lead them in wisdom and folly's ways, show them to each other, record their good deeds and their bad deeds, publish their incomes; advertise their inventions, guide them in youth, tell their friends and enemies when they marry, and write their epitaphs. It is to make small men great and great men small, to build up and pull down, to paint every day's passing picture on the canvas of the present, and when the figures are scarce to reproduce the past. It is to be anybody's servant and everybody's master.—It is to wield a mighty power and be under its control. It is to make the public believe what you please, and to exercise the same privilege yourself. It is to publish canards and their contradictions. It is to make and unmake cabinets, to coerce presidents, to raise armies, to levy taxes, fight battles, make treaties, dissolve unions, manage reconstructions, pardon and condemn traitors and run governments generally. It is to work harder, more hours in a day, with less recreation on less sleep and poorer pay, than any of your fellow-mortals. It is to be busier when they sleep, and busier when they are enjoying a good time. It is to be always in a hurry, always composing but never composed, always under a press of business, always 'setting up' when others are lying down, and always charitably 'distributing' the results of our daily labor. It is to have your opinions always put to 'proof' and seldom into practice. It is to advertise other people's wants, wishes and wares, to announce facilities for business and facilities for pleasure, to herald the approach of diseases and the invention of cures for them, to make known who has been robbed, where, of how much, who is the robber, his personal history, his trial, sentence, and his execution. It is to receive nice fruit and notice it, to be shown natural curiosities and describe them, to be everywhere at all times and be able to answer all questions on all subjects. It is to publish too much sentiment for one, too much politics for another, too little news for all. It is to make a dozen enemies to one friend, and to be pitched into by anybody who chooses to consider himself aggrieved. It is to belabor your brother editor across the way on paper, and shake hands cordially when you meet. It is to publish a paper for a dollar in advance that costs two, to wait for your pay until a collector has gotten fifty per cent. for getting it, and make a living by the operation. It is to take complimentary tickets to everything and pay for them in complimentary notices. It is to be bored by friends suggesting how you should carry on your business, and bullied by those whom you have hit in vulnerable spots. It is to win every libel suit commenced against you and to lose money on your publishing that you sit up nights with a job press to earn.—It is a life of mingled good and ill, trial and triumph, never-ending toil and never beginning felicity, wherein you work out your allotted time with the 'devil' always at your elbow calling for your soul end in this life—a little more copy.—Concord Monitor.

## Church News.

For the American Lutheran.  
Installation at Perryville, Pa.

The installation of Rev. H. C. Shindle, took place, as above stated, on Sabbath, Nov. 8th, 1868, and was an interesting occasion to all present. Rev. T. C. Pritchard of Mechanicsburg, Pa., delivered the charge to the Pastor, in a direct and earnest manner, from 2 Tim. 4: 1, 2. Rev. U. Graves of Milton, charged the people from Heb. 13: 5. After which the pastor elect was duly installed into his office according to the prescribed form of our Liturgy. In the evening Bro. Graves again preached from St. John 15: 5, "Without me ye can do nothing."

Bro. Shindle enters upon his new field with a flattering prospect before him. Bro. Pritchard, their former pastor, was universally beloved by his people, and this argues well for his successor, for a people who can and will speak well of an old pastor, are most likely to love the stranger who comes amongst them. God bless Bro. S., and his dear people, and may their mutual affection be strong, growing stronger.

U. GRAVES.

ORPHAN'S HOME AT LOYSVILLE.—The Trustees of the Tressler Orphan's Home at Loydsville, Pa., will meet at Loydsville on Wednesday the 25th inst. at 10 o'clock, A. M.—By order of the President.

H. L. HUMMEL, Sec.

ACKNOWLEDGMENTS.—MESSRS. EDITORS:—I have received from the Lutheran Sunday School, of Aaronsburg, Center County, Pa., the sum of Eighteen Dollars and eighty-five cents (\$18.85) for Foreign Missions. I make the acknowledgment so as to stimulate others to do likewise. Our Sunday School could do a great deal in the way of contributions to the benevolent operations of the church if they were only once awakened to take an interest in them, and to feel that they should do their share in the work.

Hope soon to hear from others.

J. A. HACKENBERG, TREAS.

WHEELING, WEST VA.—The cornerstone of the English Lutheran Chapel, Rev. Barvitz, Pastor, will be laid on Saturday, November 14th. Rev. Dr. Conrad of Philadelphia has promised to be present, and others are expected. All will be welcome.

J. B. BARNITZ.

North Branch Conference of the Susquehanna Synod.

This Conference will meet in the Lutheran Church at Catwissa, 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, Secy.

Missionary Institute.

SELENSGROVE, 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.



## Local Items.

**WORTH SEEING.**—The finest and most extensive collection of relics and curiosities in this part of the country, are now in the study of our young friend Mr. M. L. Hendricks of Sunbury. He has evinced commendable zeal and industry, and has been at no little expense and trouble in securing such a great variety. A very happy and interesting hour may be spent in examining these and listening to Mr. Hendricks' remarks explanatory of their history. Those who desire to have their thoughts again directed to the Indian War of Fort Augusta and their memories refreshed in regard to Indian barbarities, and the trials of the first settlers of Northumberland and adjoining counties can do so, by looking at his extensive collection of Indian darts, pipes, knives, hatchets, and his large collection of beautiful beads, once, no doubt, adorning the form of some red chieftain or his wild squaw. In another part he has enclosed a large number of relics and curiosities, from the Old World and the New. Relics of the late rebellion form a very conspicuous place. In this latter department he has something to remind you of every battle-field—of glorious victory and dark defeat. Shells, balls, swords, muskets, knapsacks, a piece of the rebel flag that floated on the Capitol at Richmond, when it surrendered, a piece of the charred old flag that floated over Fort Sumpter.

Among the relics of the Old World we observed a Hammock from Africa, Egyptian Granite, Lava from Mt. Vesuvius, a piece of the Rock of Gibraltar, an idol from Africa, and a multitude of other articles of value.—In another department he has collected copper coin from 1793 to the present date, silver coin of all nations, United States money from the smallest piece, to the American dollar—Continental paper, and a fair specimen of rebel rags. It is impossible for us to give here what may be seen by visiting Mr. Hendricks' study at Sunbury. As he is one of the clever young men of the country, it will, no doubt, afford him much pleasure to show those who desire to visit and see it. We hope he may continue this work, and be abundantly successful in enlarging and beautifying to a greater extent still, his present beautiful arrangement.

### THE PACIFIC RAIL-ROAD IN WINTER.

Nature and the season seem to favor the Pacific Railroad. The working season has been so far prolonged that it is estimated that by the end of the current month the line will not be over 300 miles of the Through Line remaining incomplete; and of that distance a good part of the grading will be done. The great question of fuel seems to be satisfactorily settled. Rich beds of coal have been discovered on the head-waters of the Humboldt River, and on the slopes of the Wasatch Mountains where the Eastern and Western Links of the Road unite. Next summer will undoubtedly witness the binding of the Atlantic and Pacific waters by a continuous line of railroad 3,300 miles in length. By the advertisement of the Financial Agents of the Central Pacific Railroad Company in another column, it appears that great success has attended their negotiations of the First Mortgage Bonds, issued under the authority of Congress. The important aid granted by the nation, together with excellent credit, enables this company to push on the work with undiminished vigor. Fifteen thousand men and three thousand teams are engaged on the line. Three hundred miles of iron have been laid since the 20th of June last; or on an average rate of two and one half miles per working day. From Salt Lake to the Pacific Ocean the line rises once only (in crossing the Sierra Nevada Range) to the altitude of heavy snows. Over this stretch of about thirty miles, substantial sheds have been built which will enable the line to be worked at all seasons, in spite of drifting snows. The business on the Pacific end of the line is already greater than the present facilities will accommodate.

**LET IT BE REMEMBERED.**—That the firm of Caveney and Auker, dealers in Clothing, Boots & Shoes, Hats & Caps, and a general variety of fancy articles, are selling their excellent stock at much reduced prices. They have been very careful in their purchases, and have now a supply to suit the taste of the most fastidious. Mr. Auker, who attends principally to the store, is a kind, amiable and accommodating gentleman, always disposed to do right and give fair bargains. Their store is still in Market Square, almost opposite the Drug, Oil and Paint store of Shindel & Wagenseller. Now is the time, and Caveney and Auker's place to buy cheap goods.

### Always Ready.

"The Grover & Baker Machine is always ready when I want to do anything, and is in this respect superior to Wheeler & Wilson's. It is also preferable to any other machine for tucking and sewing on bias seams, on account of the ease with which it is learned, and using the thread from ordinary spools."—Testimony of Mrs. A. A. Covel, 92 June St. N. Y. before the Commissioner of Patents.

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**A HANDSOME IMPROVEMENT.** Mr. Benj. Schach has much improved the external appearance of his residence and store-room. Instead of the dirty bricks, it is now handsomely painted and thoroughly sanded, giving it the appearance of an entirely new building. It is to be hoped that other citizens may catch this spirit and make such improvement as seems necessary. A little paint and labor would improve the residences of many of our citizens.

## English Lutheran Almanac for 1869.

This annual is now ready. It contains the usual calendar or Almanac matter, choice selections, church statistics, and other useful information interesting to every Lutheran church member.

The Clerical Register—name and P. O. address of every Lutheran minister in the United States and Canada—has been prepared with much care and labor, and is believed to be more complete and accurate than any heretofore published.

We most earnestly invite the cooperation of all our ministers (and laymen too) in the circulation of this Lutheran Almanac. It has thus far been a losing enterprise to the publisher, and unless he meets with more encouragement in the sale of this (next) year's Almanac, he will be compelled to discontinue its publication.

Come, then, brethren, order a supply at once, and do not, for the lack of a little effort on your part, let this enterprise die, after so long a struggle by the publisher to sustain it. The price is \$1 per dozen, including postage, or \$10 per gross without postage.

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It keeps the hair from falling out. It is the best dressing in the world, making lifeless, stiff, brassy hair, healthy, soft and glossy. For sale by all druggists.

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"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 Balsam of Wild Cherry, which he used in a short time restored him to his usual state of health. I think I can safely recommend this remedy to others in like condition, for it is, I think, all it purports to be—The Great Lung Remedy for the Time." The above statement, gentlemen, is my voluntary offering to you in favor of your Balsam, and is at your disposal."

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Amesbury, Mass. Oct. 13, 1863.

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THE SAFEST AND MOST EFFECTIVE REMEDY FOR WORMS.

That has ever been discovered

This celebrated specific for Worms is used with the utmost freedom and confidence by gentlemen who have obtained eminence in the medical profession, and many of these, throw aside their prejudices, have cheerfully given certificates testifying to its superiority. It is used extensively, for the simple reason that nothing has yet been discovered which can be substituted in its place.

And it is given without apprehension, because every one knows its perfect safety. It has now been before the public for over forty years, and has attained its superiority in thousands of cases, throughout all parts of the world.

It is the imperative duty of every parent to watch the health of his child, and to provide himself with this potent specific.

Be careful to observe the initials of the name, and see that you get

"B. A. FAHNESTOCK'S VERMIFUGE."

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WHOLESALE DRUGGISTS.

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**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 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 Hair Factory No. 16 Bond street, N. Y. Jan 30 ly

**Brahma Poetra Fowls for Sale**

The undersigned has a few dozen of Brahma Fowls for sale, which he will sell at \$3 per pair. Call at his house and see them. They are the best chickens to lay in the country, and when grown weigh from 15 to 20 pounds a pair.

Sellinggrove, Pa. R. Z. SAGEY.</



# Children's Department.

## MISUNDERSTOOD.

"People do not understand me. Their ideas are not mine; All advances seem to land me Still outside their guarded shrine!"

So you turn from simple joyance, Losing many a mutual good, Weary with the chill annoyance So to be misunderstood.

Let me try to lift the curtain, Hiding our hearts from view; You complain, but are you certain That the fault is not with you?

In the sunny summer hours, Sitting in your quiet room, Can you wonder if the flowers Breathe for you no sweet perfume?

True you see them, bright and pearly, With the Jewels of morn; But their fragrance, fresh and early, Is not through your window borne.

You must go to them, and stooping, Cull the blossoms where they live; On your bosom gently drooping, All their treasures they will give.

Who would guess that fragrance lingers In verbenas, green show! Press the leaflet in your fingers, All its sweetness you will know.

Few the harps Eolian, sending Unthought music on the wind; Else must love and skill be blending, Music's full response to find.

"But by key note," are you thinking, "Will not modulate to theirs?" Seek, and subtle chords clicking, Soon shall blend the differing airs.

Fairly sought, some point of contact There must be with every mind; And, perchance, the closest compact, Where we least expect, we find.

Perhaps the heart you meet so coldly Burns with deepest lava-glow; Wisely pierce the crust, and boldly, Forth a fervid stream shall flow.

Dialects of love are many, Though the language be but one; Study all you can, or any, While life's precious school-hours run.

Closed the heart-door of thy brother? All its treasures long concealed? One key fails, then try another; Soon the rusty lock shall yield.

Few have not some hidden trial; And could sympathize with thine; Do not take it as denial That you see no outward sign.

Silence is no certain token That no secret grief is there; Sorrow which is never spoken Is the heaviest load to bear.

Seldom can the heart be lonely, If it seeks a lonelier self; Self-forgetting, seeking only Empty cups of love to fill.

'Twill not be a fruitless labor, Overcome this ill with good; Try to understand your neighbor, And you will be understood.

Frances Ridley Havergal.

## Little Nemo.

"I AM THE DOOR."

It was rainy Sabbath, too we for Johnny to go to church, and so father and mother left Allen to take care of him. The playthings were all put away, except Kitty until he made her angry by trying to take her up by the ears, as Allen took his rabbit. Then she jumped out of the window, and Johnny saw her no more that morning.

"Allen," he said, "I wish I could just go and look into my box of playthings. I won't take out one. I just want to look at them; that wouldn't be breaking the Sabbath, would it?"

"It would be going into temptation," said Allen; "and you know you prayed this morning, 'Lead us not into temptation.'"

"O dear," sighed Johnny, "then I wish I was at church."

"Come," said Allen, "I will preach you a little sermon."

"Well," said Johnny, "I will listen."

So Allen took the great Bible, and found this text, which was so easy that Johnny could read it himself: "I am the door."

"Here is a text for a little boy who is four years old," said Allen, "for it has just four words in it, one for every year: the first word is I. That has only one letter in it. This means the Lord Jesus, the good Savior who loves little children. The second word is 'am.' That has two letters in it. Well, I am the door, of course. Jesus says that he is a door. So Jesus says that he is a door, because there is only one door into the kingdom of heaven. The third word is 'the,' which has three letters. Jesus says the door, because there is only one door into the kingdom of heaven. The fourth is 'door,' which has four letters in it. A door lets people into the house; and if there is no door, they could not get in. So the Lord Jesus lets his people into the kingdom of heaven; and if it was not for him, they could not get in at all.

"A door keeps out the rain, and the dogs, and the thieves; and so Jesus keeps all evil and hurtful things out of his beautiful heaven. Now, when you want to go into a house, you go straight to the door; and so if we want to go into the kingdom of heaven, we must go to Jesus and ask him to let us in."

So Allen knelt down, and little Johnny by him, and they prayed to the dear Lord that he might give them his beautiful city when he comes.—*Child's Delight.*

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.

De Quincy being asked why there were more women than men, replied: "It is in conformity with the arrangement of Nature; we always see more of heaven than earth."

## Testimonials of Physicians.

DR. NATHANIEL H. HARRIS, for many years a resident of Middlebury, Vermont, recommends Allen's Lung Balm as being superior to all other remedies for Bronchitis. He says:—"I have no doubt it will soon become a classical remedy for the cure of all diseases of the Throat, Bronchitis, and the Lungs."

DR. LLOYD, of Ohio, surgeon in the army during the war, from exposure contracted consumption. He says:—"I have no hesitancy in stating that it was the use of Allen's Lung Balm that I am now alive and enjoying health."

DR. FERRISS, of Missouri says:—"I recommend your Balm in preference to any other medicine for Coughs, and it gives satisfaction."

Allen's Lung Balm is the remedy to cure all Lung and throat difficulties. It should be thoroughly tested before using any other Balm. Sold by all druggists.

PAIN KILLER Cures Sore Throat.

FAVORITE Medicine with all classes, IS DAVIS' PAIN KILLER.

If you have Painter's Cough, USE THE PAIN KILLER.

NO M. d. m. s. p. u. l. a. r. AS THE PAIN KILLER.

KEEP THE PAIN KILLER always at hand.

If you have a Cough or Cold, USE THE PAIN KILLER.

Look out and not be caught without a Bottle of PAIN KILLER in the house.

LET everybody use the PAIN KILLER FOR SPRAINS AND BRUISES.

EVERY sailor should carry a bottle of PAIN KILLER with him.

REMEMBER, the PAIN KILLER is for both Internal and external use.

The PAIN KILLER is sold by all Druggists and Dealers in Family Medicines. no.241

\$8. SEWING MACHINE, \$8.

PERFECTION AT LAST. The celebrated STANDARD SEWING MACHINE, with reversible motion, is now sold for the small sum of \$8, and is warranted to make as strong, elastic and beautiful a stitch as any Machine in the world. It will stitch, hem, fell, tuck, quilt, bind, braid, cord and embroider elegantly. The ladies are charmed with it because it is simple, durable and efficient. Agents are making \$20 per day.

A sample machine, with private terms to agents carefully boxed and shipped to any Express Office, C. O. D., \$8 and warranted 5 years. We ask no money in advance, but pay the Express Agent when you receive the Machine. Address the STANDARD SEWING MACHINE CO., Rochester, N. Y.

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FOR OUR ONE DOLLAR SALE, especially in the line of COTTON GOODS, LARGER THAN EVER!

Send for circulars, with New Premium Rates, before sending your clubs elsewhere.

Address S. C. THOMPSON & CO., 136 Federal Street, Boston.

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Especially devoted to the interests of the American housewife. Containing practical hints and suggestions for the Veranda, the drawing room, the dressing room, the kitchen and the parlor. Only \$1 per year. Nov. and Dec. Nos. Free. Agents wanted. Geo. P. CROWELL, Publisher, Brattleboro, Vt.

THE NURSERY.

A MONTHLY MAGAZINE FOR YOUNGEST READERS. Twenty-five charming pictures in each No.

Subscribers for 1899 who send their money before Nov. 10, 1898, will receive the Nov. & Dec. Nos. gratis. All who send before Dec. 10th, 1898, will receive the Dec. No. gratis. NOW is the time to subscribe.

Terms, \$1.00 a year in advance. Liberal discount to clubs. A sample No. for 10 cents. Address, JOHN L. SHOREY, 13 Washington St., Boston.

WANTED—Agents.—TO SELL THE KNITTING MACHINE. Price \$25. The simplest, cheapest and best Knitting Machine ever invented. Will knit 2,000 stitches per minute. Liberal inducements to agents. Send for circulars to agents. Address AMERICAN KNITTING MACHINE CO., Boston, Mass. no.124

Carpets—Don't Pay the Highest Prices.

THE NEW ENGLAND CARPET CO., of Boston Mass., established nearly a quarter of a century ago, in their present location, in Halls over street, have probably furnished more houses with carpets than any other establishment in the country. In order to afford those at a distance the advantages of their low prices, proposes to send on the receipt of the price, 20 yards or upwards of their beautiful Cottage Carpeting, at 50 cents per yard, with samples of ten sorts, varying in price from 25 cents to \$3 per yard, suitable for furnishing every part of any house.

"ECONOMY IS WEALTH"

Why will people pay \$50 or \$100 for a Sewing Machine, when they can buy a better one for \$25?

Contrary to the reports of the many of their friends that the "FRANKLIN" is a cheap Machine, it has been in use in the catalogue of cheap single-stitch hand machines. It is constructed upon entirely new and improved principles, and DOES NOT infringe upon any other in the world. Warranted for ten years, and is emphatically the poor woman's friend. More than 50,000 patrons will testify that these machines excel ALL others.

WANTED. Agents. Agents to families who are needy and deserving. For circulars, testimonials and reduced prices, address J. C. OTIS & CO., Machine Brokers, care Box 307, Boston, Mass.

THE MAGIC COMB

Will color the hair or bear a permanent Black or Brown. It contains no poison. There is no slop or stain arising from its use. If you buy one you will forever discard all other hair-dyes or preparations. One Comb will be forwarded to any person on receipt of \$1.25. Price list furnished to dealers only, on application.

Address W. PATTON, Treasurer Magic Comb Co., Springfield, Mass.

\$50 to \$200 per month. Agents Wanted.

To sell a new book pertaining to Agriculture and the Mechanic Arts, by Geo. E. Waring, Esq., the distinguished author and Agricultural Engineer of the N. Y. Central Park. No. 1, North 4th St., New York. 150 Engravings, including all classes. Active men and women can surely make the above amount. Send for Circulars. E. B. TRAT & CO., Publishers, 64 Broadway New York.

\$1000 Per Year, guaranteed, and steady employment. We want a reliable agent in every county to sell our Patent White Wire Clothes Line (everlasting). Address WHITE WIRE CO., 75 William St., N. Y., or 16 Dearborn St., Chicago, Ill.

## THE CHURCH UNION.

THIS paper has been recently enlarged to mammoth proportions. It is the Largest Religious paper in the World. It is the leading organ of the Church Union Movement, and opposes ritualism, close communion, exclusiveness and church caste. It is the only paper that publishes HENRY WARD BEECHER'S Sermons, which it does every week just as they are delivered,—without qualification or correction by him. It advocates universal suffrage; a union of churches at the polls; and the rights of labor. It has the best Agricultural Department of any paper in the world; publishes stories for the family, and for the destruction of social evils. Its editorial management is impeccable; its writers and editors are from every branch of the church, and from every grade of society. It has been applied to in the freest organs of thought in the world. Such a paper, offering premiums of Sewing Machines, Dictionaries, Appleton's Cyclopaedia, Pianos, Organs for churches, etc., makes one of the best papers for canvassers in the world.

Every congregation may obtain a Communion Service, an Organ, a Melodion, a Bible, or a Life Insurance Policy for its pastor, or almost any other useful thing, by a club of subscribers. Send for a copy, enclosing 10 cts., to HENRY E. CHILD, 1024 41 Park Road, New York.

REVERSIBLE SETTEE.

Specially adapted for Churches, Lecture and Sunday School Rooms.

W. P. UHLINGER, Manufacturer of Patent School Desks, &c., COLUMBIA WORKS, Columbia Avenue, below 24 Street, PHILADELPHIA.

WANTED—Agents—\$75.00 to \$200 per month, every where, male and female to introduce the Genuine Improved Common Sense Family Sewing Machine. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$18. Fully warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours.—It makes the "Elastic Lock" stitch. Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and expenses, or a commission from which twice the above amount can be made. Address SECOMB & CO., PITTSBURGH, Pa., or BOSTON, MASS.

(CAUTION—Do not be imposed upon by other parties offering worthless cheap machines, under the same name or otherwise. Ours is the genuine and really practical cheap machine manufactured. sep.17, 12w.

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 NO AFTER MONDAY, SEPT. 14, 1898.

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 4:00 a. m.

FAST LINE leaves Harrisburg daily (except Mondays) at 5:10 a. m., and arrives at West Philadelphia at 6:30 a. m.

MAIL TRAIN, with connection from Pittsburgh at 8:10 a. m.

DAY EXPRESS daily (except Sundays) 2:50 p. m. and arrives at Harrisburg at 4:03 p. m.

DAY EXPRESS leaves Harrisburg daily (except Sundays) at 12:40 p. m., and arrives at West Philadelphia at 5:10 p. m.

CINCINNATI EXPRESS leaves Harrisburg daily at 9:25 p. m., and arrives at West Philadelphia at 10:45 p. m.

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

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sundays) at 7:50 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 Sundays) at 4:05 p. m., arriving at Erie at 9:50 a. m.

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

BALTIMORE EXPRESS leaves Harrisburg daily (except Sunday) at 8:10 a. m., arrives at Altoona at 10:10 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 West Philadelphia at 5:10 a. m.

FAST LINE leaves Harrisburg daily (except Sundays) at 5:10 a. m., arrives at West Philadelphia at 6:30 a. m.

MAIL TRAIN leaves Harrisburg daily (except Sundays) at 1:15 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 the 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 at 10:40 a. m., takes dinner and arrives at Pittsburgh at 5:30 p. m.

DILLERVILLE ACCOMMODATION, west leaves Dillerville 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 7 a. m. Running only to Millfin, arriving at 12 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penn'a R. R. Harrisburg, Pa. 30, 1898. ap27-dtd

NORTHERN CENTRAL RAIL ROAD.

On and after Sept. 13, 1898, trains will leave Sunbury as follows:

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

6:30 a. m.—Daily (except Sunday), to Elmira and Buffalo via Erie Railway from Elmira.

6:00 p. m.—Daily (except Sunday) to Williamsport.

LEAVE SOUTHWARD.

10:13 a. m.—Daily (except Sundays) to Baltimore via Washington. Philadelphia arriving at Baltimore 5:45 a. m., Washington 9:50 a. m., Philadelphia 5:00 a. m.

2:45 p. m.—Daily (except Sundays) for Harrisburg arriving at 4:15 p. m., Philadelphia 5:10 p. m., Baltimore 2:20 p. m., Washington 6:45 p. m., Philadelphia 8:20 a. m.

J. N. DUBARRY, Gen. Superintendent, Harrisburg, Pa.

ED. S. YOUNG, Gen. Pass'g. Agt. Baltimore, Md.

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 Prizes awarded when and wherever exhibited. sep24-3m

QUEEN OF ENGLAND SOAP.

For doing a family washing in the best and cheapest manner. Guaranteed equal to any in the world. Has all the strength of old rosin soap with the mild and healthful qualities of genuine Castile. Try this splendid Soap. Sold by the ALDEN CHEMICAL WORKS, 48 North Front St., Philadelphia. Aug. 27. 6m.

## GROVER & BAKER'S ELASTIC STITCH SEWING MACHINE.

495 Broadway, New York.

POINTS OF EXCELLENCE.

Beauty and Elasticity of Stitch. Perfection and Simplicity of Machinery. Using both threads directly from the spools. No fastening of seams by hand and no waste of thread.

Wide range of application without change of adjustment.

The seam retains its beauty and firmness after washing and ironing.

Besides doing all kinds of work done by other sewing machines, these machines execute the most beautiful and permanent embroidery and ornamental work.

The highest premiums at all the fairs and exhibitions of the United States and Europe have been awarded the Grover & Baker Sewing Machines and the work done by them, wherever exhibited in competition.

The very highest prize, The Cross of the Legion of Honor, was conferred on the representative of the Grover & Baker Sewing Machines, at the Exposition Universelle, Paris, 1889, thus attesting their great superiority over all other Sewing Machines.

Mr. SAMUEL FAUST, (Tailor), is Agent for the Grover & Baker Sewing Machine in Selinsgrove and vicinity. He keeps a supply of them constantly on hand, and will give instructions in sewing to those who buy of him, and assist them in keeping the machine in order.

PHILADELPHIA & ERIE R. ROAD.

SUMMER TIME TABLE.

THROUGH AND DIRECT ROUTE BETWEEN PHILADELPHIA, BALTIMORE, HARRISBURG, WILLIAMSPORT.

GREAT OIL REGION OF PENNSYLVANIA.

Elegant Sleeping Cars On all Night Trains.

On and after MONDAY, Sept. 14th, 1898, the Trains on the Philadelphia & Erie Railroad will run as follows:

WESTWARD.

MAIL TRAIN leaves Philadelphia 10:40 p. m., arrives at Selinsgrove 6:05 a. m.

ERIE EXPRESS leaves Philadelphia 11:30 a. m., arrives at Selinsgrove 6:30 p. m.

ELMIRA MAIL leaves Philadelphia 9:00 a. m., arrives at Selinsgrove 4:15 p. m.

MAIL TRAIN leaves Erie 10:50 a. m., arrives at Selinsgrove 12:00 p. m.

ERIE EXPRESS leaves Erie 7:00 a. m., arrives at Selinsgrove 7:35 p. m.

MAIL TRAIN leaves Selinsgrove 10:00 a. m., arrives at Philadelphia 5:00 p. m.

Mail and Express connect with Oil Creek and Allegheny Railroad, Baggage checked through.

General Superintendent.

HELP IN THE FAMILY.

DOTY'S CLOTHES WASHER.

The very best Washing Machine ever invented. Still improved. Easy to operate sitting or standing. Injures no garments; no foeted air, nor parboiled knickerbockers. Wool capes. The longer used the better liked. Price \$15.

THE UNIVERSAL CLOTHES WRINGER.

With cog wheels has taken more first premiums and used by more people than all other wringers. Put together. Be sure to get the Universal. No. 2, \$8.50. No. 1, \$10.

WHITE WIRE CLOTHES LINES.

Injures or discolors no clothes, does not taking in, will last a life time, for weather don't affect it. 2 cents per foot. For further information apply to SAMUEL BURKHART, Agent, Selinsgrove, Pa. July 11 67 ly

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SCHOOL-BOOKS & STATIONERY.

WHOLESALE & RETAIL.

January 17, '67—ly

THE HOUSE HOLD GAS MACHINE

For supplying Dwellings, Stores, Factories, Churches and Public Buildings with Gas!

Generates Gas Without Fire or Heat.

The simplicity and ease with which this machine is managed, as also its economy and great merit, recommends it to public favor. Ask and see machine in operation at the store.

Manufacturer and sole agent, DAVID JONES

Tin Furnishing store, 738 Green St., Phila. Get an illustrated circular. aug20-3m

NEW STORE!!

SCHOCH & BRO.

Have just opened their

SPLENDID NEW STORE,

Opposite the Bank, where they will sell all kinds DRY GOODS, NOTIONS, QUEENWARE, GROCERIES, HARDWARE, SALT, FISH, &c.

CASH OR PRODUCE.

Thankful for past favors, we kindly solicit the patronage of our friends in the future. Selinsgrove, SCHOCH BROTHERS, April 18, 67—ly8

QUEEN OF ENGLAND SOAP.

For doing a family washing in the best and cheapest manner. Guaranteed equal to any in the world. Has all the strength of old rosin soap with the mild and healthful qualities of genuine Castile. Try this splendid Soap. Sold by the ALDEN CHEMICAL WORKS, 48 North Front St., Philadelphia. Aug. 27. 6m.

## OLIVE BRANCH BITTERS.

A mild and agreeable TONIC STIMULANT, STOMACH AND CARMINATIVE.

BITTERS.

Extracted entirely from HERBS and ROOTS