

The American Lutheran.

P. ANSTADT, Editor.
C. LEPPLEY, Associate Editor.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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NO. XV

Communications.

For the American Lutheran.

The Philadelphia Union Movement.

The union movement in the Philadelphia Conference has greatly amazed all discerning men. The hope that the reporter of the *Inquirer*, who gave the public the first notice of it, had misapprehended and mistaken the facts, has been dispelled by what has since been published in the *Observer* and the editorials of the author of the resolutions. It has grieved many of the best friends of the church, that so injudicious and injurious a measure should have originated in such a quarter. The explanation given by the presiding officers and the editorials of the mover, including the representation of the "affectional impulse" that prompted him, have by no means relieved the parties concerned, of the singular predicament in which they have placed themselves. The censure cast by the editor on those who have remonstrated by private letters, comparing them to the Gadarenes who preferred their swine to the blessings of the Saviour's presence, only aggravates the case. If the *Observer* and Publishing Establishment were all his private property, he might with some plausibility reply in the strain he has been pleased to indulge. But having been elected by a church society to edit the leading church paper, and by another society to bear his part in managing the Publication establishment, he is justly held accountable for any and every measure he may adopt, that can affect the circulation of the paper and the prosperity of the book-store and Publication house. If the members of the Philadelphia conference were not the editors of an important church paper, and the Board of Directors of the Pub. Soc., their resolutions and speeches would be of little consequence. They would carry no weight beyond that of their personal character for wisdom and worth, and the power of the congregations of which they are pastors.

The importance of the union movement at Philadelphia arises almost entirely from the official position of the mover and supporters of the measure. These brethren standing forth as the representatives of the *Observer* Association and the Pub. Society of the Gen. Synod, the church has a right to ask, "what have you done?" and "why have you done it?" Nor will it do for them to reply, "mind your business. You are under the influence of base, pecuniary motives, and incapable of exalted and ecstatic impulses."

In view of the peculiar position of the Phil. Conference embracing a majority of two important Boards and three editors, and thus to a large extent controlling the press of the Gen. Synod, it is amazing that these brethren should venture upon a movement bearing upon the most vital interests of the Gen. Synod without any consultation with brethren in other portions of the church. How could they so completely forget their position as to inaugurate a movement toward the Gen. Council, and thus falsify their whole editorial and Publication career, as well as "slap the Gen. Synod in the face," to use the expressive language of one of them at Fort Wayne. The church has a right to demand that a conference, to whose members have been intrusted such important and immense interests should not commit itself to any injudicious measures. Astounding proposition! to send a committee to the Council, the inveterate foe of the *Observer*, the Pub. Soc., and the Gen. Synod, to knock at the door of the Council, and ask, "on what terms will you admit us, the Phila. Conference of the E. P. A. Synod, now humbly suing for entrance?"—to send a committee to a body of men de-nounced hitherto by the Editors of the *Observer* as intolerant, arrogant, exclusive and schismatical!!! Should such a measure have been sprung on the conference late of an afternoon when ready to adjourn and then voted on and carried late in the night session, after they were done with revivals? Thinking men may well be confounded as Dr. Kretzel was when he read the report. Where was the discernment of brethren usually so sagacious? Even if one or two were wrought up to the highest pitch of fervent affection, a rapacious, and ecstatic impulse of love to ward all saints, including the men in the Penna. Synod who have been kicking and cuffing them so contemptuously and so mercilessly for the last two years, where was the cool sagacity of Dr. — the farseeing caution of Dr. — and the wisdom of Dr. —? Were these men asleep that they could not see the far reaching consequences of such a resolution if passed by a conference that holds so many of the Boards and Editors of the Gen. Synod?

The mover of the resolution should not have thought it strange that his correspondents should say to him, "such a measure will tend to drive subscribers from you. You have no right to injure the pecuniary or ecclesiastical interests intrusted to your management. We expect of you fidelity to your trust. You should not allow a gushing impulse of love to depreciate the investment of the stockholders." Nor should the Conference think it strange, that the church having located some of her most important institutions on that territory and honored the members of the Conference with the power of managing these interests should demand the exercise of sound judgment, considerate thought and sagacity and practical wisdom in handling vital church questions.

With the most friendly feeling for the brethren and a high appreciation of their services to the church in many other respects, this new movement is one fraught with such immense consequences, that the hope must be cherished that the whole movement will be seen by all the Conference in its true light, and then utterly repudiated and abandoned. It is a step fraught with evil and only evil. The author of the resolution will no doubt yet see it to be such. It would be well to bear a few things in mind.

1. The General Synod in its scope and aim, in its confessional basis and all its action is a union organization. Its doors are open to all Lutherans. Its arms of affection are stretched out inviting all Lutheran Synods to come in. Its basis is truly Lutheran and yet so Catholic that all Evangelical Lutherans ought at once to adopt it. It is the only one on which the church can possibly unite. The General Synod does not need that any of its members should knock at the door of an intolerant and exclusive organization.

2. The Penna. Synod the controlling part of the General Council ever since its withdrawal at Fort Wayne has proclaimed to the church and the world that it can enter into no Synodical or Ecclesiastical union with Lutherans except they adopt all the confessional writings (Symbolical Books) of the Church. This has been set forth in their papers, publications, speeches and gravest documents.—This principle has been proclaimed from the housetop as their glory. The Synod has set forth its position in no day light, so that no man can mistake it. Now after all this, for a Conference of the General Synod to send a committee to the Penna. Synod to propose a union with that body, what can it mean, but that the Conference is prepared to pass over to the Council? If the Conference is not prepared for it, to send a committee would appear to be mere trifling. But it cannot be supposed that those men of the Philadelphia Conference would for a moment think of deserting the General Synod, nor that they would indulge in trifling. The whole thing is therefore inexplicable.

3. As the members of the Penna. Synod in and around Philadelphia, to whom this committee was sent, are men like Dr. C. F. Schaeffer, Dr. C. W. Schaeffer, Dr. Mann and Dr. Krauth, the leading spirits of the General Council who cannot possibly recede from their high church position, it is still more surprising that our East Penna. Synod friends should even in their wildest dreams have embraced a hope of forming a union with them, except in the General Council.

4. A union movement like that proposed by the Philadelphia Conference, instead of healing divisions, would greatly aggravate them in our church. It would only distract the General Synod. It could bring about no general union, but it would create divisions. The best thing that can be done at this time is to say those who desire harmony, brotherly love and unity in our church is to let the Synodical organizations remain as they are. Let all the Synods and Conferences of the General Synod promote love and concord within the General Synod. Let the Council do the same. Until by the careful study of the doctrines of our church under the enlightening influence of the divine spirit we shall be brought to perfect harmony of sentiment on those points on which we differ at present, no possible good can grow out of the sending of committees to negotiate a union.

It is to be hoped that the Philadelphia Conference will speedily undo what it has done. In an hour of singular darkness and delusion they have taken a wrong step. Let them at once retrace it, and thus regain the confidence which the church has always reposed in them.

UNITAS.

For the American Lutheran.

Advertising for Correspondents.

In looking over one of our American sentimental Journals, one that reflects the feelings and sentiments of a large portion of our unthinking young people, we notice a large number of both men and women, who advertise for correspondents with a view to matrimony. We consider this whole proceeding not only improper, but highly reprehensible. No young lady who has one grain of self-respect will correspond with a man of whom she knows nothing. And no gentleman of good sound sense would ever seriously answer a letter addressed to him by a lady who was so much of an Amazon as to break through all the barriers of propriety and modesty, and write to a man she did not know. Just look at the absurdity of the whole thing. Here is a young man of notoriously bad character, perhaps a drunkard, or gambler, or an escaped convict, a man of the lowest grade of morals, so low and degraded in the opinion of those who know him, that no decent or virtuous girl would associate with him—this low, vulgar man, can perhaps write a good hand, or if he can not, he can hire some other person to do his writing—he advertises thus:—"A young gent in good circumstances, fine looking, well educated, of good family, under 25, wishes to correspond with a young lady of like qualities with a view to matrimony.—Photographs exchanged. Address, A. B. C. &c. Now some inexperienced young lady, with a romantic turn, sees this advertisement, and of course believes every word of it. And in an unguarded moment, after having written a half a dozen of letters—sends one to the address of A. B. C.—she has done it up in her best style—very cautiously worded.

But the young man has penetration enough to perceive that the young lady is man-crazy,

and has put herself completely into his power. The correspondence is kept up briskly—love begins to glow—and marriage is proposed—when the final denouncement is made, it turns out that both parties are of the same sex—one lady has been playing a trick on another, or one gent has played a game on another.

The fact is, no intelligent, honorable, and respectable young man need resort to advertising for a wife, if he is the right kind of man Providence has provided a wife for him, in his own neighborhood—no matter what his grade may be in intelligence or social position—his mate is always at hand—if every goose is to have her gander, of course every gander must also have his goose.

Respectable young ladies had better be careful how they run into these paper traps. Many a young lady has got herself into a scrape by writing to irresponsible men. A young lady who writes to such an adventurer, puts herself completely into his power.—And as for young ladies advertising for correspondents with a view to matrimony—that is the most absurd thing in the world. No intelligent, prudent and respectable young lady need go to that trouble—her virtues must make her known, and attract those who are worthy of her. If she is the right kind of woman she will find her charms and virtues in demand, without advertising. Here is one of those immodest, unwomanly advertisements: "ATTENTION GENTS—Three fine looking, respectable, and well educated young ladies, under 20, are desirous of corresponding with as many gents—object fun, and perhaps something more serious. Address, A. B. C. N. Scott Co. Illinois."

Now our opinion of these three girls is, that they are neither respectable nor well educated. If they were well educated they would have too much sense to expose themselves to the reception of letters from every unprincipled and debauched man that might choose to make tools of them. And as to their respectability and virtues, the evidence is not in their favor. Their good sense, or virtue might well be called into question.

We counted forty such advertisements in one weekly paper, each one costs \$3.00—making \$80.00 a week, or upwards of \$4000.00 a year, for a single paper! This immodest evil has been growing ever since the war—there have been some excuse for our soldiers during the late war for such nonsense, but now every good and virtuous man ought to denounce it as a great evil. No good can grow out of it, and it may, and often does, result in great harm.

A young lady who writes to a young man she does not know, has no assurance that he is sincere or truthful—not a word of all he writes may be true, and thus she becomes a dupe to his deception. Marriage is a thing that ought not to be "entered into rashly or unadvisedly, but discreetly, prudently, and in the fear of God."

R. W.

For the American Lutheran

"New Measures."

There was a time when Revivals were stigmatized as *New Measures*. And there was some truth in the taunt. Good and wise men saw the fitness of the appellation, accepted it, and changed the odium into honor. Revivals were once *new measures*, but they are no longer new. They were new, not because they never had been known, but because they had been forgotten. The church had fallen into formalism and little of the life of godliness was left. A *new baptism* was needed, and the prophecy of Joel concerning the "out pouring of the Spirit" was a second time fulfilled. And this "set time to favor Zion" was wisely fixed. Before, the church was not prepared for it; longer she could not have lived without it. Had those gracious visitations been delayed until now, what would have been the condition of things? The now vast and growing membership of the church is mostly composed of revival converts. Her more elevated standard of spirituality; her greatly increased activity; her immensely enlarged benevolence; her numerous, expanded and expanding enterprises, her Bible Societies, Missionary Societies, Publication Societies, Educational Societies, and many other Societies, are they not the fruits of Revivals? Many of them were conceived and born in and of Revivals, and of all it may be asserted they would not be sustained were Revivals to cease. Surely, then, the church may rejoice that their introduction has not been mere recent.

And yet, the *absence of novelty* is generally felt, and in some respects, may be deeply deplored. Novelty is of itself a power. God has designed it should be, and has given us a constitution to be effected, and sometimes controlled by it. In fact it is a power which we cannot do without, and hence it is folly to undervalue it, and something worse than folly to leave it unemployed. It is truly liable to great abuse, and its abuse is likely to be followed by very undesirable consequences, and those very evils show the existence and extent of the power, and of what account it may be when discreetly used. It is true, too, that as a characteristic of any measure or set of measures, though mighty at first, it gradually lessens until it entirely ceases. But this is no reason why we should not recognize and use it while it lasts. Wisely was it said by one, "We must be careful of *new measures*, and keep them new as long as we can."

How well it would have been had this timely caution been regarded! Our prodigality has been our error, if not our sin. Notices, brief-

ly, the power of *New Measures*, as such, in Revivals.

1. *New things attract attention.* And in the work of saving souls, while nothing is more difficult, nothing is done until this is done. Preaching truth is of no account unless it secures the attention of the people.—And who does not know that the most important truth, delivered in the most impressive manner, and repeated a thousand times, may either be heard at all or heard in vain simply because every thing about it is familiar. Invest that same truth with some charm of novelty, and how effective!

2. *New things draw the crowd*, and there is a power in the idea of a crowd. Explain it as we may, such is the fact. Popular influence excites desire, anxiety, enthusiasm; it disarms fear, sustains courage and quickens to activity; it subverts prejudice, breaks up long standing associations and leads to the abandonment of deeply rooted opinions. And when sympathetically excited, a crowd is more easily controlled than a single mind, and the most obstinate individual is more easily led in a crowd than any where else. Influence, like electricity, is transferred by contiguity. Break the connection, and you lose the power.

3. *New things cease to be a power when it ceases to be legitimate.* New things, gotten up as a means of generating power, are miserable monstrosities, and generally, as a means of doing good, miserable failures.

A simple application of these most familiar things, to the subject of Revivals as "New Measures," will go far towards explaining why our first Revivals were so easily secured, so easily sustained, so definite and extensive in their results; and why our present Revivals are so unlike them in so many respects. The power of novelty has properly subsided, and all the attempts to make drollery, witicism and buffoonery subvert the same purpose, are the most pitiable abortions. We must admit however reluctantly, that in our religious experience, as elsewhere, our ideas, faith, feelings, efforts, depending largely as they ever must, upon the state and action of the mind, are modified by familiarity. First impressions are very different from subsequent impressions, though produced by the same causes. We must accommodate our efforts to our experience, our faith to existing facts. We may talk about what God can do, but the question is what he will do. Progress is a law of the divine economy, and it involves changes. And whether we wish it or not, things will change. When they are new we cannot make them old, nor can we prevent them from becoming old. Let the advantages peculiar to the different stages of development be wisely improved while they last, and let us not lose those now existing in foolish lamentations over those which have passed away.

And how strange it seems that *novelty* ever should have provoked hostility! The whole history of the world is made up of transformations, many of which have been sudden and radical, and none without features which are new. And how strange especially that those who claim to be themselves "new creatures in Christ Jesus," should be skeptical about the mode of operation by which the renewing of the Holy Ghost is manifested.—Shall we never learn that measures must change, as circumstances change? Shall we never learn that man is not a purely rational being, and that accordingly, *abstract truth* alone will never save him? Will the "children of light" never become wise enough to know, what the children of this world so well understand and so successfully practice, that *curiosity* has more to do with revolutionizing and regulating human affairs, than *conviction*? Right or wrong, is it not so?

CHRYSOSTOM.

For the American Lutheran.

My constant and increasing demand is, *more ministers*. At every meeting of our district Synods, as also of our Gen. Synod, we hear the bitter lamentation over our want of ministers, and purity of candid testimony, and then follows the inquiry—how to remedy this evil.

Believing that one of the causes of this deficiency, was to be found in the fact, that the churches had generally failed to give sufficient pecuniary aid to educate all who offered themselves for the work, I resolved, after returning from the meeting of our last Gen. Synod, to reject no applicant who came with a good recommendation, and who was willing to pursue the course of study that I should prescribe.

My plan to raise the funds is this—to look to God in prayer, to lay the subject before our churches in our church-papers, and, if necessary, to ask personally and plead the cause before our people publicly.

In my travels, during our last vacation, I found a man who was willing to devote himself to the work; but he has a small family, and could not command sufficient means to complete the prescribed course. His pastor applied to synod for some aid, but it was refused on the ground that he did not intend to study at the Institution at —. I wrote to him; "Come on, I will see you through." He sold his house, and entered the Missionary Institute at the opening of our present school-year.

Occupying one of our Students' houses, he will need only about \$100, annually in addition to his own means. The first year will close in June, and I now need the first \$100. Shall I be under the necessity of going among our people to beg this amount from door to door? At present I have not the time. We look to God and his people.

THREE MORE APPLICANTS.

Last December, on the very day on which three of our families moved into the students' houses, two other gentlemen—married men—applied personally to be received into our Institute. One has means to support himself—he is from Maryland; the other must be educated by the Church—he is from Penna. I advised the latter to apply to his synod for aid; but he has not yet reported. If synod cannot help him, or will not do it, he must still be educated, for he is too promising to be neglected. I will wait a few weeks, and if no resources come, I will say to him: "Make your arrangements to commence your studies at the opening of our next school year."

Is there not, however, some one wealthy brother or sister, in the church, who will authorize me to educate him at his or her expense? The funds will not be my spent.

The other applicant is now on the ground, and occupies the fourth half of our houses. Since the above two applications, I have had a third one—also a man of family—who will not trouble the church for aid. He is a Pennsylvanian. Neither will he need a students' house, for he has purchased one in our village.

FOUR ADDITIONAL CASES.

I have on my table, a letter from one of our pastors, stating that he has three or four promising men in his charge, who desire to prepare for the ministry; and he adds—"they will make their mark."

He states also that the synod has about as many on its funds as it can sustain; and therefore, he wishes to know what I can do. He promises \$150 a year towards their education.

After taking up his letter several times to reply to it, I still hesitated. I prayed over it, and last evening decided that I dare not recede from the vow made nearly one year ago. Accordingly, I mailed a letter this morning, saying in substance—"if they are willing to comply with the conditions of my vow, send them on by next August; but if it becomes necessary for me to go out and beg, I shall expect you to do the same."

THE LAST CASE.

This application was made yesterday by letter. He has been striving against his convictions for about eight years, but he has no rest. From his composition and the facts stated, I had no hesitancy in deciding his case. I said to him this morning, "Settle up your business, and come on, for you have resisted long enough."

Whether he will need aid through me, I know not; but I do know that God wants him to preach Christ to a lost world. This is enough.

H. ZIEGLER.

APPENDIX—A FORGOTTEN APPLICANT.

About the first of February, I had an application, through his pastor in Allentown, Pa., from a married man whom I found by a personal interview, to be a gentleman of more than ordinary promise. He will make a good German speaker—possibly English.

One of our pastors writes concerning him, "I believe him to be a man of God and called of God. He is a man of good talents, very promising, and pleasing in his manners, and he can now preach a better sermon than many others who have studied for years."

This brother also will himself pay for his education. Thus God is doing his part.

H. Z.

Practical.

The Fulton Street Prayer Meeting.

A brother remarked, "A wise man will build upon a rock, where the rain and the floods and the wind cannot disturb or destroy, and where, having built, he may feel that his foundation is secure. Our Lord has taught his followers how to build—in a religious sense—and how always to keep the building in repair, fit for the Master's use. Prayer is the means, Christ is the Rock. He who builds upon the Rock, Christ Jesus, may feel secure; the rains may descend, the floods may come, the winds may blow and beat upon him, but his hopes will stand, his building is secure. The Rock of Ages, the Rock Christ Jesus, will never fail."

"Why do you ask me to do anything to become a Christian? Why not let me alone till Christ shall convert me?" a brother said, with the substance of remarks addressed to him on his way to this meeting. "I am a sailor," said the speaker, "I was on board a ship; the cry was, 'A man overboard—a rope—a rope.' The rope was thrown to him; he must grasp it or he sinks. So the sinner must grasp the offers of salvation, lay hold of the cross, look to Jesus, as he sees all his foundations giving way and sinking beneath him."

Another—a minister—said; "As I was coming into this meeting, a dear friend handed me this request: 'Will you not ask prayers for my dying husband—dying with consumption, and giving us no assurance of his faith in Christ? Ask prayers for me. I don't have the living faith I need. Pray earnestly for both of us.'"

Another said: "Once I was privileged to spend an hour in your meeting; it was a happy hour. All then was well with me and mine; and so now. I am in adversity and trouble, and there is sickness in my family."

Another said; "God is merciful and has promised that as our day our strength shall be; his ways are all in love to his children, and all have occasion to say, 'O, how merciful the Lord has been to me.'"

Another said; "I have heard that you have access in prayer, and I ask you to unite with me in prayer for the city in New-England where I live, and especially upon the church with which I am connected. It is many years since we had a revival, and it is what we greatly need. Pray that our faith may look for a gracious answer, and that the Holy Spirit may come in love and power, reviving the faith of Christians, and awakening sinners to repentance."

The leader, a minister, remarked; "Many ministers can sympathize with him who presents this request, especially in times like the present, when abounding sin admonishes them to be awake and earnest in the discharge of the duties of their holy calling."

Another said; "Several years ago I sent a request for your prayers, which was signally blessed of God. Again I ask with the same expectation, pray for a mother, formerly a church member, but now a wanderer from God. Affliction has somewhat softened her heart; pray that she may be restored to the love of Christ and to the praying church: an please pray for that church that it may be a living church, full of faith and devotion to the cause of our Redeemer."

A letter from Memphis requested prayers for the writer and her husband and their children, one a son just graduated from a medical college; that he may become as much interested in curing souls as the bodies of men, and that all may find the joys of the salvation of the Lord.

Earnest prayers were desired for the salvation of young men in this city—one the son of pious parents, but wandering far in paths of sin.

By a pastor of a church in Maryland, for a blessing upon special services being held in his church, where ten have already been hopelessly converted, and many are deeply impressed but indisposed to act.

Another wrote: "Your prayers which I asked over a year ago for the conversion of my husband, are answered. He is now, I believe a true Christian, has connected himself with the Church and is trying to live a holy life. Now will you pray for the loved brother, the only remaining one of a large family still out of Christ."

Another from Newark asks; "Pray for the conversion of the father of six little motherless children, that his soul may be renewed and saved from injustice, cruelty and profanity, which are now his meat and drink."

Many other requests expressive of deep solicitude, and stimulating to earnest prayers, are daily received, and the testimonies of God favor to the petitions of his children continue to accumulate; and the tidings from all parts of the country indicate unmistakably that the spirit of prayer is moving the Christian heart throughout the land.—*Chr. Intelligencer.*

Lutherisms.

NO. II.

I have now preached and written much about the erection of good schools in cities, to educate learned men and women, of whom would come Christian and good ministers, preachers and mothers; and the word of God would flow in a rich current. But they go at it so tardy and lazy, as if every one was ready to despair of his own support and temporal property, that I fear it will happen that school masters, ministers and preachers will disappear, and take up some handicraft, or something else; that they will have to let go the word in order to fight off hunger, just as the Levites had to leave the service of God to work in the fields. (Mehem. 13: 10.)

But is it not a miserable lamentation? Formerly a place of seven hundred or five hundred citizens could give five, six, yes, seven hundred florins' worth to the beggar-monks alone, not to speak of what bishops, officials, travelling-preachers and other beggars have robbed. Even to this day such a place (under Popish rule) has to give yearly five or six hundred florins for Parat alone (church needs sites altar ornaments, etc.) not to speak of incense, silks, gold, pearls, and other needless things; yea, of gluttonies in beer and wine. So that, if all is counted together, such a place throws yearly far above one thousand florins into the mire. But if they are asked to give one or two hundred florins for good schools and a pulpit, then they cry: "We are too poor; we should become paupers; we nothing; then avarice reigns; they will die of hunger. But what will God finally say to it? He will say this: (Prov. 10), 'The fear of the wicked, it shall come upon him.' Hunger we have feared, hunger will strike us, and no care will help."

Formerly to the seducers of our mothers, wives, daughters and sisters, who with outrage and power have oppressed us, that we had to crawl, as it were, under the devil; and who, moreover, with poisonous doctrine have murdered body and soul down to hell—to these we have not only given richly and overflowing in money, but even lands, and servants, and cities, and castles, and have made them greater lords than we were ourselves. But now, when God sends us pious, faithful and learned men, who help with words and works towards correction and chastity, and who with all diligence serve our bodies and souls to find the road to heaven

those we let alone; and such men as we should secure with all the treasure of the world we hold as the rich man held poor Lazarus; and now we seem not to be able to support three pious, learned and married preachers, while in former times we have supported a hundred prodigals in all splendor. Well, what delight God will have in this we will find out shortly. (Prov. 1: 24-31.) Since the right sort of ministers and preachers are kept so that everybody grudges them everything, and that what they have is taken away from their very mouth, and they with their poor wives and children must suffer want, and must leave destitute widows and orphans after them, many good-hearted, fine and skillful men are more *fight-and away from the ministry*, since all other arts and handicrafts serve to keep the wolf from the door. But with this office it is the contrary. He that waits on it faithfully must go into danger and poverty. Hence follows either desolation of churches, or such preachers who not faithfully strive after God's word and Christ's kingdom, but preach what the people like to hear.—*Christian Intelligencer.*

The Hope of the Church.

In the beginning of the 18th century, a revival of spiritual religion began in the University of Halle, and such was its power and result, that Prof. Tholuck says more ministers were given to the Church in Germany in forty years than she had in all her previous history.

One such fact as this illustrates the relation of prayer for Colleges to the work of the world's conversion: and sets it so clearly before the mind and heart of the Church that the two stand to one another as means and ends, premises and conclusion. If our youth are converted, many of them will be ministers of the gospel: they are the heralds of the cross; the world will get the word through them and so will be saved. How shall they hear without a preacher?

There are six millions of children in a course of school and college education in the United States. Of these, but few, compared with the whole number, are trained for the Christian ministry, but they ought all to be made the subject of earnest prayer, that they may be trained to virtue, usefulness and heaven.

Millions of them are indeed the children of unbelieving parents, under no religious influences at home, and who may be expected, in the ordinary course of things, to grow up as their parents. But in these schools are also hundreds of thousands, perhaps millions, of children who have pious parents, and to them the Church looks for her future members and ministers. The children of the Church are in school, and for them prayer unceasing ought to be made.

A RITUALIST ON LUTHER.—The following precious morsel of folly and falsehood we find in a report of a sermon by the New York Romanizing Episcopalian, Dr. Dix, preached in Dr. Ewer's Church, where Protestantism is a failure. It is interesting as showing what such men know about Luther and his work, and what the r' fanatics are about the perspicuity of Scripture and the infallibility of Doctors: "Luther ruined his work in attempting to rely solely on the Scriptures and ignoring the authority of the Church. He saw his error and repented, but it was too late. He saw that it was too late; that unity, harmony and concord were impossibilities upon the principle upon which the Reformation was built; whereupon he indulged only in passionate invective. The result was confusion and sectarianism. Luther at once perceived that he had committed a gigantic error in advocating the Scriptures alone as a means of salvation, knowing well that the authority of the Catholic Church was the instrument that should decide controversies of faith." Whereupon Insularians very appropriately sing:

"Fiddsticks, Doctor Dix."

A MISCONCEPTION.—"Knox," the correspondent of the *Sunday School Times*, tells the following incident, which occurred in a Sunday school in Brandenburg, Germany.—A speaker, dwelling upon Adam and Eve, asked, "Where did God place them?" the answer was,

"In the Garden of Eden."

"And what did they do there?"

"They tilled it."

"Why were they turned out?"

After a significant silence, a little fellow cried out,

"Sir, they could not pay the rent!"

"The novelty of the answer induced the teacher to inquire of his pupil why he had given it, when he was told that his father and mother had been turned out of their house because they could not pay the rent, and he thought it must have been so with Adam and Eve."

The teachers made up a purse for the boy's father.

THE LAST QUESTION.—A little boy on his death bed was urging his father to repentance and fearing he had made no impression said,

"Father, I am going to heaven; what shall I tell Jesus is the reason why you won't love Him?" The father burst into tears, but before he could give the answer, his dear Sunday-school boy had fallen asleep in Jesus.

Of the two thousand citizens in Indianapolis, who swore off the first of January, eleven still hold true, seven being editors.

Owing to the press of original matter in this number of the AMERICAN LUTHERAN the "Conversation in the Sanctum" was crowded out this week. We intend to resume it next week.

A Sabbath in Hanover, Pa.

It was our privilege to spend last Sabbath with Rev. G. Parsons in Hanover.

Arriving about three o'clock on Saturday afternoon, we came in just at the conclusion of the preparatory exercises to the Lord's Supper. There was a very good attendance of the membership on this solemn and interesting occasion, and also some twenty persons had been admitted to membership by confirmation, baptism and certificate. This congregation emigrated from the old church of the place, took with them their beloved pastor, M. J. Alteman, and built a new church. This being the first time that we saw this new edifice, we were struck with the beauty of its external architectural proportions, and the richness of its internal artistic finish.

We preached to a large and intelligent congregation in the morning, and assisted in administering the communion. In the afternoon we visited the Sunday school and spoke a few words to the children, who listened with marked attention. In the evening we preached again to a large and attentive audience. Bro. Parsons has had charge of the congregation about six months and is, as we learned in conversation with the people, universally beloved by his members. The congregation is increasing, not only in numbers, but also in piety and liberality. Their beautiful church was entirely cleared of debt on the day of its dedication. The collections on communion seasons are all devoted to benevolent purposes. On the former communion the sacramental collection amounted to \$14. At this one it amounted to \$11. On the previous Sabbath a collection had been taken up to defray the travelling expenses of the delegates to the General Synod.

The population in and around Hanover is predominantly Lutheran. We understand the mother congregation, now served by Rev. Yingling is more than a hundred years old. Bro. Yingling has served this congregation about four years and in this time has added over two hundred members. He told us that his congregation is now larger than it was before the new one went out from it.

Rev. Dr. Scheuer also resides in Hanover and serves three congregations in the country. Although getting up high in years and his head is whitened with age, he enjoys good health, and may be able to preach the gospel yet many years.

We had the pleasure of meeting our beloved friend, Prof. Henry Koons, and his estimable lady, whom we had not seen for some years. Prof. Koons is the principal of a school for young ladies at Hanover, a work for which he is eminently qualified both by education and practice.

We shall hold Hanover in grateful remembrance, not only on account of the list of subscribers to the AMERICAN LUTHERAN obtained there during our short sojourn, but also on account of the kindness of the people and the generous hospitality of Bro. Parsons and his interesting family.

A Trip to Gettysburg.

As Hanover is only fourteen miles by railroad from Gettysburg, we availed ourselves of the opportunity to make a flying trip to the Athens of American Lutheranism. As we approached the place the memory of other days came over our mind. How different our feelings from what they were some twenty years ago, when with timid step we first entered these classic halls and were ushered into the august presence of those "grave and revered seniors." Alas, they are now nearly all departed. Three of them, Schoch, Krauth and Baue have gone to their eternal home—Reynolds, poor Reynolds, has forsaken the church of his father's; Jacobs lingers yet on the shore of time; Stoecker is the only member left that college faculty who still retains an active connection with the institution. The Theological Seminary has passed through a similar change. Dr. Schmucker, our beloved preceptor and friend, connected with it only as the Emeritus Professor. He retains his health and strength to a remarkable degree, and seems but little affected by age.

Both institutions are now manned by brave and comparatively young men. Drs. Brown and Valentine stand respectively at the head of the Seminary and College, and are ably supported by their respective faculties. We doubt whether two men could at this time be found in the church who could more ably and efficiently fill these positions than Drs. Brown and Valentine. Now, since Gettysburg is in a great measure emancipated from the influence of the Pennsylvania Synod, and all tendencies towards a rigid symbolism effectually rooted out, we look forward with renewed hope toward a bright and glorious future of these institutions. The church can confidently entrust the intellectual and theological training of her youth, to these men. They are united and harmonious in their views and feelings and will heartily co-operate in their labors to promote the prosperity of the institutions and the welfare of the Gen. Synod. The three departments, Preparatory, College, and Seminary, we were told, are in a flourishing condition.

We are also happy to learn that a better understanding exists between Gettysburg and Sellingrove. Whatever feeling of rivalry or jealousy may have heretofore existed, we have reason to hope that the friendliest relations between the two institutions will now be cultivated. The two institutions can co-operate harmoniously in carrying on the educational interests of the Gen. Synod in the East. The Classical Department of the Missionary Institute has always been and will continue to be advantageous to the College,

and while the Seminary will adhere more strictly to the letter of its constitution, to admit only such as have taken a full college course or its equivalent, the Miss. Institute will prepare principally such as cannot take a college course, and married men for the gospel ministry. Thus the interests of these institutions need not at all conflict, but can be mutually advantageous to each other.

As regards the town of Gettysburg, we found its centre still on the same spot, but its circumference has changed and is still changing and widening. Some forty new houses were built last year, and a greater number, it is said, will be built this year. Many of them are large and elegant mansions. The new building for the preparatory school is a large and beautiful structure, and the new Hotel at the far-famed Gettysburg springs will be an immense building. Gettysburg has a world wide fame that will give it a place in history to the end of time. It is the spot on which the destiny of this nation was decided. Early on Tuesday morning we walked out to that ever memorable spot, Cemetery Hill. It would be impossible to describe our feelings as we stood on the corner-stone of the Battle Monument, surrounded by the thousands of the sleeping dead. How silent and peaceful the scene which a short time ago was the theatre of a mighty struggle, resounding with the deafening thunders of artillery, the shrieks and groans of the wounded and dying, and the exultant shout of victory! The air filled with sulphurous vapors, and the ground strewn with the mangled bodies of the dead and dying. How changed the scene is now. All around the silence of the tomb.—The sun just rising in unclouded glory, and gilding the snow fields on the Blue Mountains far away toward the west. Just below the hill lay the town, the curling smoke rising slowly from its peaceful firesides, while far beyond and all around stretched the verdant plains bounded by the distant hills. We shall never forget the impressions of that solitary morning's walk to Cemetery Hill.

We cannot close this article without giving expression to our gratification at the cordiality with which we were met by old acquaintances, and friends. We felt perfectly at home with Col. John Tate of the Eagle Hotel. All travellers who may wish to visit Gettysburg will meet with kind treatment and pleasant accommodations at his house.

For the American Lutheran.

The Tendency of Character to Inmutability.

No fact in human nature is better understood more frequently referred to by thoughtful persons than the pliability of character during the earlier periods of its formation on the one hand, the obstinacy with which it resists all influences which tend to modify it after its formation, on the other. Its flexibility in childhood and its fixedness in mature life, has given rise to various proverbs expressive of this important fact as it relates to the matter of education and religion.

"His education forms the mind."

"Just as the twig is bent the tree's inclined."

"Train up a child in the way he should go and when he is old he will not depart from it." When the inspired writer declares that in the last judgment all probation is to cease the reason for it is given in this declaration of the Judge, "He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still." This is not to be looked upon as it often is, as if it were a positive decree fixing that unalterably which has hitherto been a mere fact, but it is the declaration of a truth which is founded in a law of character, viz: its moral unchangeableness after it has existed in these states beyond the a certain period. God does not decree the unalterableness of moral conditions at certain periods, but only declares the fact of their immutability. Men are not damned eternally in hell because God ceases to be willing that they should be saved or because they have sinned beyond an arbitrary period of time, but because it is morally impossible to change their characters. Nor do we find any reason to doubt that the period of unalterable fixedness is not often reached long before death.

What proof is there that men die as soon as they attain certain degrees of character?—May not men continue to walk the earth after heaven has passed the verdict in their cases. "He that is filthy" let him be filthy still?—Has not every student of human nature marked the rapid and accelerating tendencies of character towards this unalterable state and has he not met with men upon whose forehead the ineradicable stain of filthiness seems to be visibly set? Not only have their nearest friends ceased to warn and pray for them because of increasing insensibility to all moral influences and of a repulsive impatience of every kind admonition, but God himself, whose Spirit perhaps strives no longer than the instruments of his influence are endured, gives them over to hardness and impenitency of heart.

How fearful is the indulgence of any sin since it tends so certainly and rapidly to an end from which no resolutions of amendment and even so interpositions of grace can deliver! How certain it is also that damnation is self-incurred and not arbitrarily inflicted on sinners.

From this view it appears too that after a certain degree of gracious attainment it is impossible that the righteous and holy should ever become filthy and unjust.

CARLYLE.

ILLUSTRATED BIOGRAPHICAL SKETCHES.—The late R. G. PARDEE, so long and favorably known as one of the foremost Sabbath-school workers in the land, died February 4th, 1868. The S. S. Times of Philadelphia, has just published a valuable sketch of his life and labors, from the able pen of J. S. Hart, LL. D., accompanied with an excellent portrait of Mr. Pardee. Any one interested in the Sunday-school cause can obtain a copy of the sketch free on application to the publishers of the Times.

Parting Words

TO THE CITIZENS OF
SELLINGROVE AND VICINITY:—

About to remove to another field of labor after a residence of fourteen years among you, the time is near at hand to say "Good bye."

Prof. WILLIAM NETTLING takes the charge of the school at the opening of the scholastic year in August next. Of him I need not speak to you. He comes among you not as a stranger, but as one already long and favorably known as a well qualified and successful teacher. Popular for years as Professor of Mathematics in the Missionary Institute, he comes with an established reputation, thus giving assurance, in advance, that your Seminary for Ladies will be efficiently conducted under his control. I congratulate both him and you in the prospect of your future associations; him, because I believe he will find in you a fellow citizenship very pleasant and in earnest sympathy with himself; you, because you will realize in him a faithful teacher of your children, and an honorable, christian gentleman. I bespeak for him your generous patronage and hearty co-operation.

My own parting words shall be brief. The morning of my life has been spent in your midst. With me it is now "high meridian." With what success I may have labored among you, I will not now pause to consider. I trust I shall have not lived entirely in vain during the time of my sojourn with you. If I have succeeded in winning your favor in any degree, this fact will often gladden my heart; the recollection of this will give me pain. The many tokens of kindness I have received from your hands, I shall hold in eternal remembrance; whatever of unkindness may have been directed against me, shall be recorded in the sand—the next wave shall blot it out from memory. Loved friends shall be fondly cherished until this heart grows chill in death; and the "better angels of my nature" rise up within me, and tell me to cherish no resentments against my bitterest foes, seeing friend and foe must soon lie down together in the quiet land of shadows, "where the wicked cease from troubling and the weary are at rest."

One precious treasure we leave with you. You will not take it unkindly when I refer to it. This little treasure will give you no trouble, cause you no anxiety, and, hereafter, may perhaps, not even engage one serious thought of yours—"The heart knows its own bitterness."

Our first born lies sleeping under the Cypress shade. One cold, wintry day, some seven years ago, we carried him home. No, not him, the angels had taken him home—it was only the broken mould of the soul which we laid in the grave. But yet our eyes were dim with moisture and our hearts were heavy with something, for we felt as if we were burying our boy, it was all of him that was visible to our sight. The evergreen planted at his feet is the faint emblem of our faith; we think he still lives, and lives in immortal youth. This sentinel tree shall keep watch over his grave through sunshine and storm during winter and summer. Bright beams from sun and moon and stars, pressing down through the opening branches, will linger lovingly around his lowly bed, the wild bird as she builds her nest amid the overhanging boughs, will sing a sweet lullaby there, and the flowers that bloom on his untroubling bosom, touched into mournful sympathy by the cool breath of the evening, will shed their dewy tears around, while our own eyes shall glisten under the impulses of sorrow and grief far, far away. But, hush! this is our private grief, now unveiled anew. It must not be obtruded so selfishly on the attention of others. Alas! would it were our own merely. I think again, it is yours too! Your dead are lying with mine! My tears have been mingled with yours around the open grave, alas! how often? Thus our private sorrows are no longer merely our own. Deep down in nature we are altogether one. I sigh, not alone; my sigh is humanity's; we are one in the common unrest of our nature. May, we, in the spirituality of our manhood, in the Divinity of our true life, finally be one in the processes of resurrection and the purity of an immortal state.

S. DOMER.

Sellingrove, Pa., April 14 '69.

Interesting to Writers.

The offer of \$1650 in prizes for manuscripts, by the Presbyterian Publication Committee, (New School), will interest those who would win the pen. The committee desire to draw to their aid the best talent for the most effective prosecution of their work, and therefore offer the following series of prizes for books for the Sunday School, and for practical Christian works. This offer is not confined to members of the Presbyterian church.

\$400 for the Best Book, of large size, for the Sunday-school library.

\$800 for the Second Book of the same size and class.

\$250 for the Best Book, of medium size for the Sunday-school library.

\$150 for the Second Book of the same size and class.

\$150 for the Best Book, small in size to arouse the inopulent.

\$150 for the Best Book, also to be small to guide the inquirer.

\$250 for the Best Book for the instruction of the young convert.

The manuscripts for the smaller Sunday-school Book must be sent in by July 1st, those for the larger Sunday-school Book by August 1st and those for the other Books by September 1st, 1869. The names of the authors to be in sealed envelopes. Full details as to the size of the Books, &c., may be had by addressing the Committee's Secretary, Rev. John W. Dalles, 1334 Chestnut street, Philadelphia.

Sanctified afflictions are like so many artificers, working on a pious man's crown, to make it more bright and massive.

Kansas Synod.

The Evangelical Lutheran Synod of Kansas met in Second Convention at Atchison, Kansas, April 2, 1869. Atchison is a town numbering about 8,000 inhabitants. It stands on high rolling ground at the extreme western bend of the Missouri river. Occupying as it does, an elevated position, it is thus beautiful "for situation," and commands a delightful view of the surrounding country and of the great Missouri river flowing by its base. Bro. Boyer has charge here of the English Lutheran Mission church. In his charge the Synod held its sessions.

The calling of the roll announced that none of the clerical members of Synod were absent. The credentials of lay-members were presented; and on motion the Revs. H. B. Belmer, of Lawrence, Kan. J. G. Green, of Atchison Co. Mo. C. F. W. Treppe, of Waterville, Kan. and D. Erhart, of Pardee, Kan., were received as members of this Synod, on condition that they present certificates of honorable dismission from their respective Synods at their earliest convenience.

A number of visiting clerical brethren of our own and sister denominations were received as advisory members of this convention, one of whom was our good and worthy Bro. Rev. D. S. Altman, of Tipton, Iowa. Bro. Altman rendered efficient services in the way of counsel, advice and encouragement.

Bro. Weidensall, the agent for the Y. M. Christian Association, for the West, was also received as an advisory member.

The election of new officers for Synod resulted thus: For Pres. Rev. M. G. Boyer, Sec. Rev. E. J. Keplinger, Treas. Rev. A. W. Wagenhals.

The Parochial reports represented the various charges of the brethren as being in a state of reasonable growth and progress; and that their mission was being accomplished in the "press of necessity" with labors, watchings and strivings; and that still more grace, greater efforts, and a more complete self-sacrifice to the work was necessary on their part; and that more help and sympathy from our Elder Eastern brethren would be of incalculable worth in establishing the Redeemer's cause and in winning souls to Christ.

Vacant congregations, the occupancy, and feasibility of occupancy, of new and important fields, and other items of interest of the great missionary work in the West, were referred to the Executive Committee of Synod.

The adoption of the New Constitution of Synod awakened much interest, and elicited more or less discussion on several points.

Communion services were held on Sabbath morning. On the Saturday evening previous a very able sermon was preached on the special subject of "Home Missions," by Bro. Hesson, subsequently to which, a fund of about \$70.00 was created for missionary purposes. Bro. Wagenhals preached to a large and intelligent audience on Sabbath evening, on the special subject of "Education." The discourse of this Bro. was clear, forcible and telling.

Various resolutions connected with the business and welfare of this Synod were passed, after which the Synod was dismissed with prayer and the singing of the long metre doxology, to convene again on the first Wednesday of October next, at Kansas City, Mo.

E. J. Keplinger, Secretary.

The Christian Convert.

NO. XI.

DEAR BROTHER:—By this time your spiritual strength has very much increased so that now, what would have brought you to the ground, in the earlier days of your christian life, is really no trial at all; but at the same time, have you not learned, that Satan's power and disposition to persecute, not only knows no abatement, but also that he—the enemy of all good—knows just how to vary his assaults, in kind, and to push them with such force, as shall best subvert his purpose in your contemplated overthrow.

Did you need grace in the earlier days, of your religious journey; so too, will you find it none the less absolute in all your future course to the skies. Satan's opposition to good and God, are as undying and persistent as they are hellish and eternal. You may become careless, and prayerless; you may fall asleep upon the knee of some Dalilah; but let me assure you, my brother, he who watches for your soul is not asleep. In this, your unguarded moment, Satan will quickly shear away your strength, and when he sees you "grinding in prison" will laugh you to scorn. Nothing but eternal vigilance will ever make you, as a follower of Christ, equal to the task of discomfiting hell, and disappointing Satan. Where ever you go, what ever you engage in, and whatsoever your motives, do not forget, "Satan desires to have you, that he may sift you as wheat."

Now he determines to destroy you with fatality; he tells you you are good enough, and that the strictness with which you serve your heavenly Master, is unnecessary; you can, and should serve God with full purpose of heart, but then such vehemence of service is not required. Again, Satan seeks to drive you from duty by opposing himself in your way, with a full and wakeful obedience, you are going forward in the path of duty but why filled with doubts and fears? why this dull stupor, parading your whole spirit—albeit being? Nor is this his only way of assault; trials of most gigantic proportions, stretch themselves across your way. If you have labored under the mistaken notion, that because you were disposed to be faithful to your God, there could come no evil upon you, like Job, you now find yourself mistaken. Satan moves against you with force and determination. He assaults you in a way, and with bitter trials he has made you almost as a point, you have lost your God. My brother, remember this life is, to the christian, a battle field, and by the grace of God, in Christ Jesus let nothing turn you back from serving your Master faithfully.

First the battle, then the victory; first the cross, then the crown; first the pilgrimage, then the home. After the watching, waiting, sinning, fighting, bearing, suffering, bleeding,

dying, then comes the resting and glory; for here have we no continuing city, but we seek one to come. Fearlessly then let us go forward to Christ "without the camp" and with blessed fidelity let us bear the cross so as to receive our crown. Satan can never conquer you, my brother, while you lean upon the arm of his ancient conqueror. Jesus Christ is master of death and hell, and under His wing you will be ever secure.

Having taken to yourself the whole armor of God, go forth to glorious war with Satan and sin. O how shall this world be redeemed if we, the professed followers of Jesus, will not go forward in this great battle for right and truth? Leave not this work to a few who are older, and perhaps more experienced than yourself; but let the words of your heart be the words of one of old, "Here am I Lord, send me." The church badly needs such willing laborers, and God's spirit is now calling you my brother from comparative ease to wholesome, earnest labor; from pleasant drill to mighty action!

The church of which you now have become a part, by voluntary profession, looks to you, as she has a right to do, for something worthy of your standing and profession.—There is work in the church; deadness, spiritual darkness is creeping in at every point, and a disposition to do as little as we can, and yet retain our church relation, is the growing sin of church members to-day; and thus Christ is freshly wounded in the house of His friends. Let it never be said of you as a convert to this "great salvation," that Jesus, your Lord was dishonored by your coldness, or religious indifference. This too, is a day when men look more after the shell than after the meat; think more of the shadow than of the substance. Such indeed, is the necessity which compels this confession, but far more sad is the truth, so undeniably written throughout the church of the Redeemer.—Ritualistic tendencies everywhere seem to preponderate; and when this is not the case, often a coldness in matters pertaining to the power of the spirit the exhortation to one of the churches of Asia, "Because thou art neither cold nor hot, but lukewarm, I will spew thee out of my mouth." Life is real, time is short, much is to be done, yours is to do and dare; awake then and come to the great work as if you felt the importance of the call given you by the Master. Rest not until He says "enough, come up higher."

Fix your eye on Christ, as the only star and follow whithersoever He leads. Soon will life's scene close with you forever, and if faithful, angels will bear you to your rest in heaven; which may God grant for Jesus' sake.

IOTA.

Church News.

ALTOONA, APRIL 11, '69.—Dear Bro. Anstadt. As to-day was our Sabbath-school Anniversary, I send you a synopsis of my report as Superintendent. The average attendance during the year was 345; the highest number present at any one time was 472; I average the last year, 13 Sabbaths 382; the average attendance last year was 223. So you see we have increased over one third, and that too, when we were without a place of meeting for several weeks while repairing our church. Our school raised during the year \$196, in the large about \$59, in the infant about \$150 for Library, making in all about \$400. We gave \$4.04 to Missions and used the balance for keeping up the school. I to-day retire from the Superintendency of the large, and take charge of the Infant school; am pleased with the change. Love to labor among the little ones. We have about 100 average attendance in the Infant Department. With about one half dozen assistants and the Lord's blessing I hope to increase the number, and add to the interest of this department.

D. K. R.

WHITE MARSH, PA.—Rev. M. Sheeleigh, having accepted a call to the Luth. Church at White Marsh, Montgomery, Co., Pa., desires to have his correspondence directed accordingly after the 20th inst.

WESTMINSTER, MD.—Rev. P. A. Stroble has just closed an interesting meeting at Westminster Md. About 30 professed a hope in Christ. 28 were admitted to membership. Many of our congregations in Maryland have been refreshed, and we expect large accessions to our churches at our Spring Confirmations.

R. W.

UPPER STRASSBURG.—Rev. H. Sherts has accepted a call to the Lutheran congregations connected with the Strassburg charge, lately served by Rev. E. Datt. His address now is Upper Strassburg, Franklin Co. Pa.

READING, PA.—Rev. S. Domer having accepted a call to St. James English Luth. congregation at Reading, Pa., requests all his correspondence to be directed to this place after the 25th inst.

North Branch Conference.

The North Branch Conference of Susquehanna Synod will meet in Millville, Col. umbia Co., Pa., on Monday evening, May 3rd 1869. The brethren will leave the cars at Willow Grove Station, on the Lackawanna & Bloomsburg R. R.

B. F. ALLEMAN, Sec.

GREENWOOD CHARGE.—This charge has become vacant through the resignation of Rev. S. Croft. The people are anxious to secure another pastor. Only English required. Correspondents will please to address John W. Charles, Liverpool, Perry Co., Pa., or Josiah B. Flickinger, New-Buffalo, Perry Co., Pa.

Eminent men of science have discovered that electricity and magnetism are developed in the system from the iron in the blood.—This accounts for the debility, low spirits, and lack of energy a person feels when this vital element becomes reduced. The peruvian Syrup, a protoxide of Iron, supplies the blood with its iron element, and in the only form in which it is possible for it to enter the circulation.

Sunday-School.

For the American Lutheran

DEAR MR. EDITOR.

In your last issue of last week, you asked in your Sunday-school column, what is the best method for opening, conducting, and closing a Sunday-school session.

I expect a goodly number of our city friends and Superintendents will send you word how they do, and I will be real glad too for then maybe we'll learn something too.

But as I know you go to the country some times to preach, and are not afraid to tell about it in the paper, I believe you also will let me tell you about our country Sunday-school, and how we conduct.

ORDER OF EXERCISES.

Singing, 5 minutes, Prayer, 3 minutes, Singing, 5 minutes, Marking attendance, taking collection, selecting libraries, 10 minutes, Lesson, 40 minutes, during which time no one is allowed to walk across the room, Review of lesson, 7 minutes, on black-board Singing, 3 minutes, Prayer, 5 minutes, Distributing books, 5 minutes, Creed and dismissal, 2 minutes.

Our school is not quite a year old, we began with five scholars and two teachers; now we have sixty-five scholars and fourteen teachers, are building a church, expect to dedicate it in May, and expect to give you an invitation to be present, and then you'll see how we do things, and we hope will be able to learn us something, as we country folks think Editors and preachers ought to know much more than we folks in the COUNTRY.

Plain Words to Teachers.

We took occasion a few weeks ago to say the quickest way to break up a Sunday-school class we ever heard of, was for the teacher to be irregular, never to study the lesson, to be tedious, and dull, and never to visit or notice his scholars.

Since then we have come across the following in an exchange, the above points having been written out and as the ideas expressed meet our approbation exactly, we copy the article entire, and hope it may suit but few teachers who read our column:

"We have often heard plans and suggestions as to how a class of Sunday-school scholars could be built up. We propose in this article to tell you how one can be destroyed and endeavor to make a few practical comments upon each of the points.

1. Be irregular in attendance.
2. Never study the lesson.
3. Be as dull as possible.
4. Be tedious; and,
5. Never visit your scholars.

If these directions are attended to a beggarly array of empty benches will soon attest and prove the effectiveness of these assertions.

Irregularity is one of the most prevalent and most lamentable of all the habits that stand in the way of the teacher's success. I am lamentable, because it sets the scholars an example which they are so sure to copy.

Punctuality in commercial life will give a man money and friends. Its value ought not to be underrated any where. The milk government of a Sunday school may provoke the irregularity of children, but the teacher's irregularity will do more. It will deplete his class and leave him, when he does come, to talk to empty benches. The children coming to the door, peep in, and discovering their teacher's vacant seat leave their vacant too. Teachers, be punctual. As you meet your class, but once a week you can't afford to waste half that time by your irregular attendance. We trust if any read this who have fallen into this habit, they will profit by the experience of others.

The second point, "Never study your lesson," is a good way to leave the scholars ignorant of its truths as themselves. Can anything else be expected. What kind of a sermon could the minister preach, if he never studied the text, nor worked out its arguments? Wouldn't you think he neglected his duty? Of course you would. Well, it is just as necessary for a teacher to study his lesson as for the preacher to study his sermon. Comparatively speaking, his task is easier than yours. He addresses a congregation of men and women, who are, or ought to be, familiar with the Word of God: while you must interest, please and persuade children, which cannot be done unless a person is thoroughly acquainted with his subject. Try it and see. A rambling talk about every thing in general and nothing in particular, you'll effect any great results. To influence and persuade others we must first persuade ourselves and thoroughly master our subject. We do not wish to disparage the abilities of any teacher, but scarcely believe they are generally such giant theologians as to be able to talk for an hour on any part of the Scriptures without any previous preparation.

We said in the third place, "Be dull." You all know what that means. No doubt you have often comprehended its meaning when sitting under the monotonous oratory of some tiresome speaker. Children are more easily wearied than grown persons, and to awaken their interest you must be as entertaining, as possible. No more beautiful picture can be drawn for them than the story of the Cross, abounding in everything calculated to hold in rapt attention their sympathetic nature. If you have a heart to feel and can enter into the affecting story of the Savior's sorrows, you need have no fears for the result. Upon such a theme the most ordinary intellect can command attention. Tell them of Jesus, and ask him to bless your efforts in at attempting to reach their hearts.

We said in the fourth place, "Be tedious." Yes, if you want to make them restless and impatient, be tedious; but if you want to instruct and benefit them, and encourage them to come again, be brief and to the point. None of us like to be "bored" much less do children. Bear this in mind if you want to keep a full class, and a patient, industrious one, don't tire them with long lessons and longer speeches. There is a limit to a child's patience, and when you overstep that you lose

your power to control him, especially in the Sabbath-school. Therefore be brief. Be punctually in your place at the appointed time for opening the school, and make your lesson as short as you can. By that means you will be able to govern them and accomplish much good.

In conclusion, if you want to lose your scholars fall to visit them. We all love those who interest themselves in us, and the best classes in every school are those in which there is a bond of genuine love existing between teacher and scholars. Parents notice this and will aid you in your efforts if they see that Christian motives draw you toward their children. Love is reciprocal, and if you let your class see you love them you will not have to knock at the door of their hearts in vain. Show this love further by inquiring into the cause of their absence if their place is vacant. The best of boys and girls sometimes become careless and negligent, and nothing will so easily bring them to the school again as a few friendly visits.

Teachers, don't neglect to take advantage of the glorious opportunity you have of laboring in your Master's vineyard. There is a crown to be won. Will you have it? Remember, some crowns shall be decked with stars. Shall yours? Let your motto be, MY CLASS FOR JESUS, and may he help you to bring them all to him.

A Good story.

A very amusing anecdote is told of an Irishman who happened to be in Paris a short time ago, while three crowned heads of Europe were there on a visit to his Imperial Majesty Napoleon. These distinguished persons were the Emperors of Russia and Austria and the King of Prussia. One day, having thrown aside all state ceremonial, they determined to see the sights of the beautiful city on the Seine, for their own delectation, and for that purpose to go incognito, so as not to be recognized by the people. However, in their stroll through Paris, they went astray, and meeting a gentlemanly-looking person, who happened to be an Irishman, they politely asked him if he would kindly direct them to the Palais Royal.

"Faith and that I will, my boys," says Pat, at the same time taking a mental photograph of the three "boys." "This way, my hearties," and so they were conducted to the gates of the Royal Palace, and the Irishman was about adding them laterel, when the Emperor of Russia, interested and pleased as much by the genuine politeness of Pat (and what son of Erin was ever yet deficient in courtesy and politeness?) as by his naive and witty remarks, asked who he was.

"Well," rejoined their guide, "I did not ask you who you were, and before I answer you, perhaps you would tell me who you may be?"

After some further parleying, one said: "I am Alexander, and they call me Czar or Emperor of all Russia."

"Indeed," said Pat, with roughish twinkle in the corner of his eye, and an incredulous nod of the head (as much as to say, "This boy is up to coddling me a

Local Items.

TWO SUCCESSFUL SURGICAL OPERATIONS.—Within the last few weeks Dr. P. R. Wagenseiler performed two important and successful operations. The first was the removal of a large "Schirous Tumor" from the left breast of Mrs. Sears of this Borough. It was necessary, in this case, to remove almost the entire left breast. He was assisted in this operation by Drs. B. F. Wagenseiler and P. Hostenstein. The time occupied in performing this work, including dressing of the wound was about fifteen minutes. The patient is now quite smart and is doing her own work.

On the 10th of the month he removed from the neck of Mr. Heilig of this place, a "Fatty Tumor" of considerable size. Owing to numerous adhesions the operation was somewhat difficult, but it was most successfully performed within the space of twelve minutes. This gentleman endured the operation without the use of opiates, and gave but little sign of the pain he must have felt.

One of the advantages and comforts of a place is, in having in your midst a physician in whom you have confidence.

APPOINTMENT.—Dr. B. F. Wagenseiler of this place has been appointed District Assessor of Internal Revenue of the Fourteenth Congressional District. This appointment is an important one and we congratulate the Doctor on his good fortune.

For the American Lutheran Inquiry Department.

1. Did Jesus Christ possess a soul? If so, 2. What became of it at his crucifixion and ascension. Geo. Y. N. Y.

Ans. Jesus did possess a soul, a human soul, as well as human body. For if he had not had a true human soul, as well as a true human body, he would not have been a man. He is called the "man Christ Jesus." He himself says, "my soul is exceedingly sorrowful even unto death." There is in the present stage of theological controversy no question about Christ's entire humanity both in body and soul. The controversy now is confined to his divinity. But in the earlier ages of the church many controversies existed as to his humanity. It was a favorite theory with the ancients that whatever was joined to matter must necessarily become polluted. Hence some of the old fathers rejected the proper humanity of Christ. The Gnostics were perhaps the first to reject Christ's humanity. Afterwards Dutches taught that the human nature of Christ was absorbed by the Divine. The ancient Apollonians taught that Christ had no human soul, but the Divinity that was in Christ supplied its place. The Nestorians taught that Christ had two persons. The ancient Monothelites taught that he had two natures and but one will. There were many conflicting opinions about Christ in the early church. The Council of Chalcedon in the 5th century settled the question as to Christ's person, that there are two natures and one person in Christ, this too is the doctrine of our church.

2nd Ans. When Christ died on the cross his human soul left the body and descended into hell—his body never left the earth until the day that he ascended into heaven. His human soul he took with him to heaven, for that was pure and sinless, and when he again comes to judge the world his human soul will still be with him—the Divinity intellectual part of his human nature will continue together, not in a confused or mixed state, but united and yet distinct as the creed teaches, until the great work for which the second person in the Adorable Trinity "became man," shall have been accomplished. And then as Paul says, 1 Cor. 15: 28, "And when all things shall have been subdued unto him, then shall the son also himself be subject unto him." That is the human nature of Christ or his soul shall no longer be united with the divinity in the great mediatorial work. What is then to become of his human nature we do not know. The Bible says nothing about it, and we do not profess to be wise above what is written.

REMARK BY THE EDITOR.—Of course it is understood that we do not hold ourselves responsible for all the views of our correspondents.

MR. EDITOR. Your corresponding editor, B. W., please answer the following question? If God existed from eternity, and this world is only six thousand years old, what was God doing during all the ages before the creation of our world? J. R. F.

ANSWER. This question cannot be answered, and even if it could, there would be no advantage in it to any one. It could not throw any light on our duty or responsibility. It is a foolish and impertinent question—any according to Solomon's code of morals we are to "answer a fool according to his folly." It is somewhere said that this same question was once proposed to Luther, and he answered it as follows:

"You ask me what our Lord God was doing before he created the world? I do not know, unless he was sitting in the woods cutting rods to whip those with whom he had foolish questions." R. W.

Did the Apostles use liturgies? M. S. ANSWER. No, of course not. Nor did the Christians of the second century. Liturgies only became necessary as true piety declined. If corruption and worldliness had never found their way into the Christian church, liturgies would never have been thought necessary. But it may be said, we all use liturgies in our worship—our writer, Dr. Siess insists upon it that all forms of worship are liturgies. This is frivolous, we all know that the terms "liturgical services" have a fixed and well defined meaning, and liturgy means more than the mere extempore order of worship. The Congregationalists surely cannot be said to use a liturgy. By a liturgical service we mean something like the forms used in the Roman Catholic church—or the Episcopal—or old Lutheran. Where prayers are read, and responses are made by

those who worship. The Apostles and their immediate successors had a form of worship—they sang and prayed and preached, and baptized and administered the Lord's Supper. The worshippers also sometimes responded "amen," but this was not like the heartless, soulless responding of a liturgical church, such as you can see any time you go to a liturgical church—the most wicked and irreverent always responding "the loudest." There is too much vain repetition in most liturgical churches, "Thou shalt not use vain repetitions as the heathen do." This using vain repetitions then seems to be a heathen custom. It is doubtful if the Apostles of our Lord had any written liturgy at all. They prayed from the heart, and needed none. R. W.

Special Notices.

To Consumptives.

THE ADVERTISER, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which will find a sure cure for CONSUMPTION, ASTHMA, BRONCHITIS, etc. The object of the advertiser in sending the prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, 14, 2m. Williamsburg, Kings County, New York.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M.D., and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years' experience (formerly of Leyden, Holland), No. 585 Arch street, Phila.—Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. No charge for examination. Feb. 26, 1y.

Jackson's Analeptic.

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumption for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only physician who has used it in his own person, or who has any knowledge of its virtues; and he can ascribe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but after despair and extinction of all hope of recovery, together with a want of confidence in all others, induced him to hazard the experiment. To those suffering with any disease of the Lungs he proffers a remedy he himself believes will eradicate the disease. Price \$1.50 per bottle or \$5 a half dozen, sent by express. Send for circulars or call on Dr. E. B. WILSON, JACKSON, No. 250 North 7th street, Philadelphia. For Sale by Dr. L. B. BOWEN, Selinsgrove, Pa., and all Druggists. may 28/88 1y.

IRON IN THE BLOOD.

The necessity of a due proportion of iron in the blood is well known to all medical men; when it becomes reduced from any cause whatever, the whole system suffers, the weakest part being first attacked, and a feeling of languor, lassitude, and "all weakness" pervades the system. Stimulants only afford a temporary relief, and have the same effect as giving a tired horse the whip instead of oats. The true remedy is to supply the blood with the necessary quantity of iron. This can be done by using the

PERUVIAN SYRUP.

a protected solution of the protoxide of iron, which is so prepared that it assimilates at once with the blood, giving strength, vigor and new life to the whole system.

To take medicine to cure diseases occasioned by a deficiency of IRON IN THE BLOOD, without restoring it to the system is like trying to repair a building when the foundation is gone.

An eminent divine says: "I have been using the PERUVIAN SYRUP for some time past; it gives me new vigor, buoyancy of spirits, elasticity of muscle."

Pamphlets containing certificates of cures, and recommendations from some of the most eminent Physicians, army men and others, will be sent free to any address.

The genuine has "PERUVIAN SYRUP" blown in the glass.

J. P. DINSMORE, Proprietor, No. 36 Dey St., New York. Sold by all Druggists.

Dr. H. ANDERS' Iodine Water

is a pure solution of Iodine dissolved in water, without a solvent, and is the best remedy for Scrofula and kindred diseases ever discovered. Circulars free. J. P. DINSMORE, 36 Dey St., Sold by Druggists generally. New York.

For Bituminous or Anthracite Coal.

ESTABLISHED 1851.

J. Reynolds & Son,

N. W. Cor. 13th & Filbert Streets, PHILADELPHIA, PA.

Sole Manufacturers of the Celebrated

WROUGHT-IRON, AIR-TIGHT,

Gas-Consuming Heater

WITH PATENT DUST SCREEN, GRATE BAR RESTS, AND WROUGHT-IRON RADIATOR.

These Heaters are made of Heavy Wrought-Iron, well riveted together, the only sure prevention against the escape of Gas or Dust. They are easily managed, without any dampers. The Patent Radiator avoids the use and annoyance of drums, and is permanently attached to the heater. This is the most durable, simple, economical, and popular Heating Apparatus ever offered for sale. They are all liturgies. This is frivolous, we all know that the terms "liturgical services" have a fixed and well defined meaning, and liturgy means more than the mere extempore order of worship. The Congregationalists surely cannot be said to use a liturgy. By a liturgical service we mean something like the forms used in the Roman Catholic church—or the Episcopal—or old Lutheran. Where prayers are read, and responses are made by

COOKING RANGES, for Hotels and Families. PORTABLE HEATERS. LATHING HEATERS. LOW DOWN GRATES, SLATE MANTELS, REGISTERS AND VENTILATORS.

We are also manufacturing a NEW FLAT-TOP HERING RANGE.

Send for our Illustrated Pamphlet.

April 17 '89. 1y.

Missionary Institute.

Located at Selinsgrove, Snyder Co., Pa.

The winter term of this School, both in the Classical and Theological Departments, will close March 3d, 1890. As there will be no vacation between the Winter and Spring terms, the Spring term will begin March 4, 1890. Each term consists of 12 weeks. Students are admitted at any time, and charged only from the time they enter the school.

For particulars and Catalogue address

REV. BORN, Principal of Classical Department.

Dec. 28, '88.

General Synod.

The Twenty-fourth meeting of the General Synod of the Evangelical Lutheran Church in the United States of America will convene at St. Paul's Church, (K. R. Dr. Butler's), Washington D. C., at 9 o'clock, A. M., on the second Thursday (13th) of May, 1890. The change from Cincinnati to Washington has been made in consequence of the officers being officially informed that circumstances rendered it impossible to entertain the Synod in Cincinnati at this time. The Chairman of each delegation will bring with him copies of the Minutes of his Synod or the meetings held since the General Synod last assembled.

M. SHELLBACH, Secy. of General Synod.

Stewartsville, N. J., Feb. 10th, 1890.

MR. JACOB SCHEETZ.—Sir: I cannot refrain from expressing my entire confidence in the curative powers of your "Celebrated Bitter Cordial," administered to my child eighteen months old for Bowel Complaint; to my neighbors' children for pains in the stomach and other ailments; to my adult friends for Diarrhoea, with astonishing success. It was dreadfully paralyzed, and for two years suffered severely with Rheumatism. After using all the taked of cures without relief, and becoming satisfied that the kidneys were the center from which Rheumatism emanated, made firm stand against all herbs, particularly malt, and used your renowned Bitter Cordial exclusively; the result is—I have had Rheumatism driven from my system, and my bowels are now regular, and my health is improved. Yours truly, P. HINKLE, Jr.

Read Scheetz's standing advertisement in another column.

WATERS' NEW SCALE PIANOS.

With Iron Frame, Overstrung Bass and Agraff Bridge. Melodians and CABINET ORGANS.

The Best Manufactured: Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly installments. Second-hand instruments at great bargains. Illustrated Catalogue mailed. Ware-rooms, 481 Broadway, New York.

March 26, 1y. H. R. WATERS.

New Advertisements.

S. M. PETTINGILL & CO., 37 Park Row, New York, and 10 State St., Boston.

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

HEARTH AND HOME.

An Illustrated Weekly of Sixteen Handsome Folio Pages, for the

Farm, Garden, and Fireside,

EDITED BY

DONALD G. MITCHELL

AND

HARRIET BEECHER STOWE.

assisted by a corps of able editors and contributors, and the best writers in the country.

HEARTH AND HOME meets with universal favor from all classes of persons in town and country.

It contains every week original articles by the best American Writers each in his own department on FARMING,

PLANTING, STOCK BREEDING, POULTRY RAISING, GARDENING, PLANS OF COUNTRY HOMES, RURAL ARCHITECTURE, ORNAMENTAL GARDENING, FRUIT GROWING, FLOWER CULTURE, &c.

In its Literary Department it includes the choicest original reading for all members of the family. Adventures by Sea and Land, Pure and Elevating Stories, Sketches, Biographies, Poems, &c.

MRS. STOWE, GRACE GREENWOOD, MRS. M. Y. E. DODGE, contribute regularly and enrich this department.

THE BOYS AND GIRLS will be specially provided for, and will find their own page always lighted with fun in pictures and fun in stories, so wisely and good teaching that we hope to make them wiser and better while we make them merrier.

TO ALL WHO LIVE IN THE COUNTRY, we hope to bring Entertainment, sound Teaching, and valuable suggestions.

TERMS FOR 1890. Single copies, \$4, invariably in advance; 3 copies \$10; 5 copies \$15. Any one sending us \$24 for a club of 8 copies (all at one time), will receive a copy free.

Postmasters who get up our Clubs in accordance with above rates, may retain 10 per cent. of the amount, and are respectfully solicited to act for us.

We will send HEARTH AND HOME one year, to any settled Clergyman (he stating with his remittance the church over which he is settled) for \$25.00. A specimen copy will be sent free.

No travelling agents employed. Address all communications to

PETTINGILL, BATES & CO., 37 Park Row, New York.

THE MAGIC COMB.—Teeth are coated with solid dye. You wet your hair and use the comb, and it produces a permanent black or brown. One Comb sent by mail for \$1.25. Address: W. M. PATTON, Springfield, Mass.

A Cough, Cold, or Sore Throat, REQUIRES IMMEDIATE ATTENTION, AND SHOULD BE CHECKED. IF ALLOWED TO CONTINUE

Irritation of the Lungs, a permanent Cough, Croup, or an incurable Lung Disease, IS OFTEN THE RESULT.

For Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases, TROCHES ARE USED WITH ALWAYS GOOD SUCCESS. SINGERS AND PUBLIC SPEAKERS

will find Troches useful in clearing the voice when taken before Singing or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The Troches are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article of true merit, and having proved their efficacy by a test of many years, each year finds them in new localities in various parts of the world. The Troches are universally pronounced better than other articles.

OBTAIN ONLY "BROWN'S BRONCHIAL TROCHES," and do not take any of the worthless imitations that may be offered.

SOLD EVERYWHERE. dec. 17, 1888

CATARRH.

Catarrh is a dangerous disease; yet it can be cured by the use of Dr. Watson's Catarrh Remedy. It is an Ulceration of the head. Its indications are: Sneezing, Spitting, weak or inflamed eyes, discharge from the Throat, dryness and heat in the nose, matter running from the head down the Throat, ringing in the ears, loss of Smell, Memory impaired, dizziness and dimness of the Head, pains in the back and under the shoulder blades. Indigestion invariably attends Catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only few. Very little pain attends Catarrh until the Liver and Lungs are affected in consequence of the stream of pollution running from the head into the stomach. It ends in Consumption.

Bronchitis is the legitimate child of Catarrh. Troches and all palliatives cannot in any case reach the fountain in the head, where the polluted festering catarrh is seated, and out of it of any kind aggravates, and never cures the disease.

A sneeze is nature's emphatic warning, and is produced in consequence of an irritation of the mucous membrane of the nose. When you sneeze, she opens the water ducts, and floods the nostrils with water to drive out the intruder. Just as the ducts of the eye are opened when dust affects the eye, so she opens the water ducts, and floods the nostrils with water to drive out the intruder. Just as the ducts of the eye are opened when dust affects the eye, so she opens the water ducts, and floods the nostrils with water to drive out the intruder. Just as the ducts of the eye are opened when dust affects the eye, so she opens the water ducts, and floods the nostrils with water to drive out the intruder.

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Children's Department.

The Sparrows.

BY MARIE ROSEAU.

From these quaint old roof and chimneys.
To the steps and court below.
A crowd of noisy sparrows
Are fitting to and fro.

Now chattering to each other
Upon the mossy eaves;
Now chirping in full chorus
Amid the ivy leaves.

I have wondered long and often
What they find to do and say;
How such little restless creatures
Can keep busy all the day.

I know, though never idle
That they neither toil nor spin;
Nor barn, nor store-house have they,
And the hoarded grain within.

Yet I never once have wondered
How those birds are housed and fed;
That in this thing of the morrow,
They have neither care nor dread.

For I know our Father careth
For His creatures weak and small;
That His watchful eye regardeth
The sparrow if it fall.

Yet my faith grows weak and falters
Neath the weight of future years,
And my heart is over-burdened
With the morrow's anxious fears.

Their cost—their merest trifle—
A fortnight would repay;
My priceless soul is surely
Worth far much more than they.

O faithless heart and foolish!—
Shall the children starve for bread?
Or shall needful shelter fail them,
While the birds are housed and fed?

Paris, November.

"Pray Father."

One New Year's Day, little Mary Sunrise came to school with a very happy face.

You would think hers a curious school—Every pair of eyes bright and black; every little tongue using words which you could not understand at all. But they knew well enough what they were talking about; for it was their own Indian language. So you see, dear little children, Mary Sunrise was a little Indian girl. But why was her face so bright this New Year's day?

"Have you something pleasant to tell me this morning?" asked the teacher.

"Yes," said Mary very softly. "I love Jesus."

Wasn't that a "Happy New Year" for Mary and her teacher also?

One morning, little Mary Sunrise was not at her seat at school. Alas! her bright face telling of the love of Jesus in her heart, was never seen there again. The dear child was wasting away with consumption.

Her father was a hard, cold man. Once he loved Jesus, but had wandered far away, and now did not even pray.

Mary was growing weaker every day. One afternoon she begged them to call her father. He came. She looked up in his face with her bright sunken eyes, and said—

"Father, will you pray for me to the little brook once more?—Will you father?"

He could not refuse. Without a word, he wrapped her up, folded her in his arms, and carried her out, through the yard, across the green meadow, down to the little brook that wound its quiet way over sand and pebbles, among the alders that skirted its banks.

He sat down in the shade, where the little girl could see the water and the bright play of light and shadow between the alders.

She watched them a little while; and then, turning away her wasted face she said earnestly.

"Pray, father?"

"Oh, I can't, my darling!" he said hastily.

"But do pray, father, do pray!" she pleaded.

"No, no! How can I? No, no!"

"Father," said she, laying her little thin hand upon his arm, "father, I am going to heaven soon, and I want to tell Jesus when I get there that my father prays!"

The strong man's head was bowed; and there went up from that brook-side such a prayer of repentance and confession as must have thrilled with joy the courts of heaven.

He uncovered his eyes. The little one was dead—quite dead in his arms.

He sprang down on the wings of joy and faith to tell his Saviour, "My father prays!"—Blue Sky.

A Child's Faith.

A little girl, being sick, complained of feeling pain. Her mamma said to her,

"I will give you some medicine, my love, which will make you quite well to-morrow."

Her brother, who was standing by, replied, "Oh, no, mamma, medicine alone will not make her well. When I was ill, I took a great deal, but it did me no good until I prayed to God to make me well, and then I was better the very next morning, when I thanked God for making me better; and now I am quite well, and so will Ann be if she prays to God."

I approve of the youth that has something of the old man in him, so am I no less pleased with an old man who has something of the youth in him.—Cicero.

It is a very bad sort of education to be "brought up by a policeman."

Agricultural.

Kerosene poured into the holes of ants nests drives them away.
Rice birds and bobolinks have cleared some districts of the army worm.

In some parts of England a family of six persons makes a living on six acres.

Experiments have proved that the Valleys of the Rocky Mountains are well adapted to fruit.

One of the secrets of successful farming is to sell when others are buying and buy when others are selling.

A Vermont paper says: we produce in this country about seven million pounds of maple sugar annually.

Sugar beet grown in South Jersey has been found to contain twice as much sugar as roots grown in Massachusetts.

In Kentucky the progressive farmers are introducing a new esculent, which is much praised—the Brazilian sweet potato.

George Waring says the farmer who spends \$300 an acre in manuring his vegetable garden, is likely to make \$ 00 an acre.

Soak seed wheat and seed barley in brine; it can do no harm; it is likely to stiffen the straw, and in thousands of cases it has prevented smut.

Southern farmers are talking about the way to "get a grin on Wall-st." There is but one way.

Winona, Minn., has 490,000 bushels of wheat in store.

Every time a plow cuts a corn root it kills a kernel.

Few of the Minnesota wheat growers have sold their grain.

In '93 Chicago shipped a wagon load of wheat, in '98, 0,000,000 bushels.

One firm of Australia wool-growers expects to clip 170,000 fleeces this year.

The only sure way of constantly increasing the production of a farm is to manure it with brains.

Few farmers can spend a spare half hour to better advantage than in setting out a shade tree.

The general prospect for the farming business in all parts of the country was never so good as now.

A Californian at Oroville has invented a steam plow that pulverizes at the rate of three acres an hour.

Six hungry clerks were hired on the streets of New Orleans the other day to act as waiters in a tavern.

For five years after an orchard is planted the ground should be plowed, harrowed, and manured each year.

This country consumes 1,000,000 acres of forest annually for building and manufacturing purposes.

The farmers in the vicinity of Egg Harbor, N. J., propose to make beet root sugar their special crop.

It is the frequent stirring as much as the liberal manuring that converts the field into the garden.

Large poultry raisers say they get more meat for the food consumed from the Chinese fowls than from any others.

The thrashing machines used in the United States saves 10,000,000 bushels of grain annually more than the flail would save.

From three to five years are sufficient to raise a living fence, to protect the fields from stock, unless animals are too unruly.

Dip shingles in lime water, and let them soak awhile before laying them. They last a third longer, and do not gather moss.

There is more timber in Southern Minnesota than there was ten years ago. The prairie fires are stopped by the roads and fields.

Those who make the best show of profit from eggs do not keep Leghorns, or Drahams, or Houdans, or Bantams, but common dunghill pullets.

Clover dead ripe is better for a manure than when plowed under green. Clover should be plowed in six weeks or two months before the wheat is sowed.

Five varieties of apples have been proved and found hardy in all parts of Iowa: the New York Pippin, Red June, Willow, Twig, Maiden Blush, and Jonathan.

The retiring President of the New York State Agricultural Society, in his valedictory, earnestly urges the offering of no more premiums for great crops of tobacco.

If buckwheat bran be fed to a cow one week, and wheat bran the next, the difference in the quantity will be slight, but that from wheat is much the best.

Joseph Harris says for him: Peruvian guano is the best manure he can buy, especially for potatoes. One year, \$9 worth made an acre yield 98 bushels more than unmanured.

In the Western States the average value of the corn crop is \$16 an acre; of the wheat crop, \$20 an acre; of the oat crop, \$12; of the sorghum crop, \$7.4. Conclusion, plant sorghum.

A good teamster leads so well that his team keeps in condition working ten hours a day. A good farmer feeds his land so well that his fields increase in richness, yet give two crops a year.

Close planted apple orchards are more likely to do well than those in which the trees are 20 or 40 feet apart. One old orchardist says he has found the best distance to be 15 feet one way by the other.

The best planter in Georgia, plows deep, plants deep, cultivates deep at first, but, after the roots of his corn or his cotton are developed, he merely scratches the top of the ground—this he does very often.

An English farmer chose his seed wheat with such care, and cultivated it with such skill, that his heads, increased in length from four to eight inches; the berries from 45 to 125 in a head, and the number of stalks from a seed from 10 to 52.

Edward Verdict, in a paper before the Cincinnati Horticultural Society, says three things that are necessary for healthy and prolific vines: to drain thoroughly; to plow often and deep, dressing with charcoal and ashes; to sprinkle the leaves quite frequently in summer with ashes, and the surface with fine charcoal.

New Advertisements.

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8 X 11 Printed Pages of the very best of reading, with beautiful illustrations, for \$1.50.

THE SCHOOLMATE is the cheapest and the most interesting of all the juvenile magazines. Every boy and girl should have it; send for a specimen copy to J. H. ALLEN, Publisher, m23,4 203 Washington st., Boston, Mass.

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CHICKERING AND SONS, Manufacturers of GRAND SQUARE AND UPRIGHT PIANOS Received the First Grand Gold Medal, and the still higher recognition.

THE CROSS OF THE LEGION OF HONOR UNIVERSAL EXPOSITION, PARIS, 1887. These were the highest awards of the Exposition, and the house of Chickering & Sons was the only one so honored.

In the United States we have been awarded 69 First Premiums in direct competition with the leading manufacturers of the country, and at the great Exhibition in London we received the highest award given to any manufacturer in the United States. Total, 500,000 First Premiums, and the most flattering testimonials from the leading artists of the world.

NEW Empire Sewing Machine. RECEIVED THE FIRST PRIZE AT THE Great Fair of the American Institute, in New York City, Oct. 26, 1887.

AT PARIS EXPOSITION, JULY 1, 1878. WHY IS IT THE BEST? IT RUNS OVER SEAMS ALL RIGHT. IT WILL TAKE FIFTY STITCHES TO THE INCH. FINEST THAN ANY OTHER MACHINE.

HEAVIER AND THICKER GOODS THAN ANY OTHER MACHINE. IT SEW AS UNHINDERED AS WELL AS UNHINDERED. IT SEW AS UNHINDERED AS WELL AS UNHINDERED.

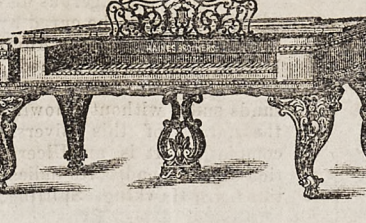
CLIPPER MOWERS AND REAPERS Are the only Mowers built which come up to the advanced age of improvement found in other Agricultural Implements. The light, elastic, and strong, steel hoops and sheaves have entirely superseded the heavy and clumsy wrought iron ones, which so formerly were the only kind of using; so, a Mower built of appropriate materials and like finish, will supersede the present clumsy machines made mostly of wood and cast iron.

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SALEM AND STEININGER.

VIOLINS. The undersigned, who opened a Music Store in Seltschgrove, are sole agents for the celebrated Haines Brothers' Pianos of New York, and can sell them much cheaper than they can be bought elsewhere else. They are pronounced by good judges the most durable, first class instruments made. For beauty of finish, power of tone and keeping in tune, they are unsurpassed. We refer you to a few of our patrons:

P. K. Wagenseller, M.D., George Schumpe, Pres. First National Bank, Seltschgrove, Pa.; S. P. Wolcott, Esq., S. B. Joyer, Esq., Miss Marion Durall, Music Teacher, Seltschgrove, Pa.; J. C. McKee, Watsontown, Pa.; James Sande, Cashier First National Bank, Millburg, Pa.

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Special attention paid to tuning and repairing Pianos and Melodeons. Second hand instruments taken in exchange for new ones. Call at our store when you can spare a moment. We keep open every Wednesday and Saturday.

SALEM & STEININGER, Jr. Seltschgrove, Snyder County, Pa. July 4, 1887.

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Having adopted the motto of The Bird in the hand is worth two in the bush, he is now prepared to offer great inducements to cash buyers.

His stock has been selected with great care and at greatly reduced prices, so that he is prepared to sell his goods at a lower price than the cheapest.

His stock consists of a large and varied assortment of DRY GOODS, consisting in part of: C. & L. Cassimers, Dress Shirts, Leans, Satinets, French and English Merinos, Alpaccas, P. & M. Muslins, Drillings, Cambrics, Shaws, &c.

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Hardware, Groceries, Queensware, Carpets, Oilcloths, Hats & Caps, Furs, Boots & Shoes, Leather, Shoe Findings, Wall Papers in endless varieties.

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Jan. 7, 1889, ly.

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A large assortment of Notions, a large lot of fish bought before the late advance in prices, Wood and Willow Ware.

The Best Family Flour Constantly on Hand all of which will be sold cheap for cash, or exchanged for produce. While I am thankful for past favors, I would respectfully solicit a continuance of the same.

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Rail Roads.

Pennsylvania Central Rail Road.

WINTER TIME TABLE.

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

ON SUNDAY AFTER MONDAY, Nov. 23, 1888.

THE Passenger Trains of the Pennsylvania Rail Road Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburgh as follows:

EASTWARD. PHILADELPHIA EXPRESS leaves Harrisburg daily (except Monday) at 3:40 a. m., and arrives at West Philadelphia at 5:00 a. m.

FAST LINE leaves Harrisburg daily (except Monday) at 4:40 a. m., and arrives at West Philadelphia at 5:40 a. m.

MAIL TRAIN, with connection from Harrisburg daily, leaves Harrisburg at 5:00 a. m., and arrives at Philadelphia at 6:00 a. m.

DAY EXPRESS leaves Harrisburg daily (except Sunday) at 12:20 p. m., and arrives at West Philadelphia at 1:40 p. m.

DINNER EXPRESS leaves Harrisburg daily at 1:40 p. m., and arrives at West Philadelphia at 2:40 p. m.

HARRISBURG ACCOMMODATION leaves Harrisburg daily (Sundays excepted) at 9:30 a. m., and arrives at Harrisburg at 10:40 p. m., and arrives at Philadelphia at 1:40 p. m.

Care on this Train run through from Altoona to Philadelphia.

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 9:30 a. m., and arrives at Lancaster at 12:20 p. m.

DILLERVILLE ACCOMMODATION, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 9:30 a. m., and arrives at Dillerville at 10:20 a. m., connecting with Lancaster Train east.

WESTWARD. ERIE FAST LINE west, for Erie, leaves Harrisburg daily (except Sunday) at 4:20 p. m., arriving at Erie at 10:00 a. m.

CINCINNATI EXPRESS leaves Harrisburg daily (except Monday) at 12:20 p. m., arrives at Altoona at 6:05 a. m., and arrives at Pittsburgh at 9:50 a. m.

BALTIMORE EXPRESS leaves Harrisburg daily (except Sunday) at 8:10 a. m., arrives at Altoona at 8:15 a. m.; takes breakfast and arrives at Pittsburgh at 1:55 p. m.

PHILADELPHIA EXPRESS leaves Harrisburg daily at 4:15 a. m., arrives at Altoona at 5:15 p. m., and arrives at Philadelphia at 12:20 p. m.

FAST LINE leaves Harrisburg daily (except Sunday) at 4:15 p. m., arrives at Altoona at 9:25 p. m., takes supper, and arrives at Pittsburgh at 2:50 a. m.

MAIL TRAIN leaves Harrisburg daily (except Sunday) at 1:15 p. m., arrives at Altoona at 7:25 p. m., takes supper, and arrives at Pittsburgh at 1:40 a. m.

WAY PASSENGER TRAIN leaves Harrisburg daily (except Monday) at 7:01 a. m., arriving at Altoona at 2:30 a. m., and arrives at Pittsburgh at 10:30 p. m.

DILLERVILLE ACCOMMODATION, west leaves Dillerville daily (except Sunday) at 2:40 p. m., leaves Mount Joy at 3:32 p. m., and arrives at Harrisburg at 6:00 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penna. R. R. Harrisburg, Pa. 20, 1888. ap27-dtf

NORTHERN CENTRAL RAIL ROAD. On and after Nov. 23, 1888, trains will leave Seltschgrove as follows:

5:42 a. m. Baltimore and Buffalo express daily for Williamsport and Buffalo for Erie except Sunday.

3:57 p. m. Elmira mail daily for Williamsport and Elmira except Sunday.