

The American Lutheran.

P. ANSTADT, EDITOR.
C. LEPPLEY, ASSOCIATE EDITOR.

VOL. V

DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

SELINSGROVE, PA. SATURDAY, MAY 8, 1869

Price, \$2.00, IN ADVANCE
After 6 Months \$2.50

NO. XVIII.

Communications.

For the American Lutheran.
Lutheranism in Advance again—Lay-Preaching.

The great practical problem of the 19th century is, how shall the church of Christ bring the Gospel into contact with the minds of the great masses of the human race? This question has occupied the attention of earnest Christians in Europe and America. Romanism reproaches us Protestants for having failed to reach the minds of the masses with our Gospel. In large cities, say they, none but the more respectable and refined classes go to our Protestant meeting houses, the common hordes are left to seek comfort and pleasure in the drinking saloons and gardens. Then, too, we all know that as a general thing men of business and wealth, are not generally found very active in the church, and although they may be of service in keeping up the institutions of religion, they cannot be relied upon as workers in the church. There are noble, and honorable exceptions of course. The church has not yet been educated up to the point of her duty. Rev. Mr. Vinton, of Reading, England, said forty years ago, "A minister of Christ is successful just in proportion as he can awaken laymen to the importance of laboring for the salvation of souls. Ministers alone can never do the work, they are too few compared to the immense masses of the unconverted—more than this, ministers are looked upon by sinners as laboring by virtue of their office and this very fact closes their hearts. But when laymen labor and pray and exhort them to turn to Christ, they are disarmed."

Now there is much truth in this statement, and we all feel it at every point. We are now laboring for the very purpose of getting our lay-members to realize that religion requires more at their hands than to have a pleasant church to go to, and enjoy the blessings of the gospel of Christ, and pay their way into the church, and then sit down in spiritual ease. The Christian must work as well as believe and worship. Every converted child of God whether clerical or lay has a work to do in the vineyard of the Lord.

These reflections were started on reading your industrious and sensible correspondent C. L.'s account of the interesting missionary meeting at Altona, Illinois. This meeting it seems is mostly conducted by laymen. The Scandinavian ministers are mostly ritualistic in this country, and hence have no sympathy with the great revivals of Sweden—their poor neglected parishioners ask for bread and they receive stones. The soul of an awakened sinner wants more than the liturgy, the gown, and the body of Christ—he wants the spirit of Christ. God in his Providence it seems has raised up laymen and sent them to this country to call their Scandinavian brethren to repentance. This is coming up to the Apostolic standard. All who were converted in the days of the Apostles became workers in the church. The church of Christ in the 19th century is fast returning to this apostolic custom. In London the Evangelical churches are engaged in hunting up laymen to read the Scriptures and pray with the neglected masses who never see the inside of a church, and the other cities in England, Ireland and Scotland are doing the same. The Tract Societies have their Colporters who are nothing more or less than lay preachers. The Christian Union has its readers of the Bible in nearly all Roman Catholic lands, and these are doing a work which the pulpit cannot do. We in this country have held, are still holding county and state, and United States conventions for the express purpose of solving the great question, "How shall we bring the saving power of the Gospel of Christ into contact with the neglected masses of our Land?" And whilst our learned doctors are theorizing and planing and making long and eloquent speeches on the subject, God raises up a band of foreign Christians, fills their hearts with the love of Jesus, and following the impulses of the Holy Spirit, they go to work, and do the very work we all know ought to be done. The spirit of God seems to have taught them how to do it. No doubt these pious brethren will be looked upon, and even branded as heretics and fanatics, and visionary dreamers by many in their own church, but God says to them, go on, go on, you are on the right way!

Not only the spiritual part of the Lutheran church, but all the evangelical churches in the land ought to feel an interest in this work, and pray for and assist these pious Scandinavians. God speed them!

If those pious workers in the cause of Christ are not acquainted with the aims of "American Tract & Bible Societies," and the "American and Foreign Christian Union" and have no communications with those spiritual almoners of our American Protestant Churches, they ought to be, and they ought to know that the Tract and Bible Societies have published Tracts and Bibles and Testaments in the Scandinavian Languages, and that those publications are at their service in any quantity they can use. These highly spiritual publications would be of immense importance to them in their work of mercy. If those pious Scandinavians are not acquainted with the channels through which they can reach those benevolent societies, if they write to us, we will cheerfully put them on the right way, and give them all the aid we can, and if they need funds we will also assist them in that direction. There are many wealthy and pious

laymen in our church, and in other churches who have the means and the heart to give when they are convinced that their funds will do good. Just let our wealthy and pious laymen know that there is a band of true and faithful Scandinavians in the West who make it their business to go round among their countrymen praying and preaching and beseeching them with tears to turn to the Lord, and they will come to their assistance. Then let them know that there are from 50 to 60,000 of these Scandinavians scattered through the states of Illinois, Iowa, Wisconsin, Minnesota, Michigan, Nebraska, Kansas and Missouri, and that only about 30,000 have thus far been gathered into the Lutheran church—some 20,000 are in the Norwegian Synod, and 10,000 in the Scandinavian Augustana Synod—some have been gathered into the Methodist, and some into the Episcopal Baptist, and Presbyterians churches—but there are still some 25 or perhaps 30,000 out of all church connections—they are like sheep without a shepherd. They have all been confirmed, and ought to be provided for by our church. Here is an immense and a promising field of labor. And we rejoice that our pious Scandinavian brethren have laid hold upon it with so much vigor. This movement, like all great movements, has sprung out of the wants of the church, and we hope it will be crowned with much success. Let Bro. C. Leppley follow it up and keep us apprized of all its movements. He cannot be engaged in a better work. We should like some of our Scandinavian Pietists to meet with us in our Gen. Synod in Washington, and give us an account of their work, if they cannot appear personally, let them write to the President of the Gen. Synod of the Lutheran church any time before the 13th of May and give an account of their work. It may be of great service to them. The Gen. Synod represents the Pietistic element of the Lutheran church of America. R. W.

For the American Lutheran.
Observer Explanation & Fair Play.

DEAR AMERICAN LUTHERAN:—We proposed to ourselves to rest from writing, but duty is imperative, and is made of such a character through the "Explanatory" that appears in this week's *Observer*. In that wonderful production of two of the editors we find the want of decision of character based upon the inconsistency of the "back down" as compared with the words expressed by Dr. Hutter and Conrad on the floor of conference. Whether we approve of the reconciliation movement or not, the merits and demerits of reunion is not the question—but it is our desire to do justice, to love mercy and to give fair play to one of the trio of the *Observer*, who has been recklessly deserted by his colleagues. To do this, allow me but to pen one expression of each of the authors of the "Explanatory" upon the floor of conference, that the church may render unto Caesar the things that are Caesar's.

Dr. Stork offered the resolutions of reunion and enforced them with arguments. Immediately Dr. Hutter rose and not only spoke in favor of and applauded the spirit of them, but he went so far as to say, "I always regretted the ruling of Dr. Sprecher." This last remark was taken down at the time as it fell from his lips, because I was surprised to hear him—who professed a knowledge of and great proficiency in parliamentary law—speak so, when any President of any body's debating society in a country school house, knew that for Dr. Sprecher to decide otherwise would have been to have made himself a laughing stock, or have illustrated his incapacity for any presiding position in any public body. Hence when he declared, "I always regretted the ruling" I made a memorandum with the intention of replying, but was interrupted or rather prevented by the impetuosity of his colleague, Dr. Conrad, from so doing. This introduction us to the other editor who thus has left Stork alone and deserted.

He said—in style, strong and expressive and in an earnest effort at rapture—not only that "he rejoiced in such a movement, but that he thanked Dr. Stork and thanked God that he had had the courage at this time to offer those resolutions." Here he rose on the wings of imagination and strewed flowers of rhetoric and laudation as thick as leaves in autumn, or stars in the firmament, and so consumed the time that when he returned to this life it was superfluous and I departed to get something more substantial for the inner man. This is the origin of this movement and these are the authors with some of their words.

I thus give you this information, that your readers may know the truth, and the truth shall make them free, and that justice may be done to all parties and that the church (as the members of conference will confirm) may see the value of the "Explanatory" as it appears in this week's *Observer*.

As old Zack said, "A little more grape, Captain Bragg," so we say a little more truth that each may have his portion in due season.

Yours, R. W. VERA.

The Rev. Dr. Osgood bade adieu to the church of the Messiah Saturday morning last. A beautiful floral arch surrounded the rear of the pulpit, bearing the inscription, "Our hearts go with thee." The Doctor has been a resident of this city twenty years, and has ever been interested in promoting the religious and literary interests of New York. He goes to Europe for the benefit of his health, and expects to be absent a year, or longer.

Practical.

The Fulton Street Prayer-Meeting.

A request for prayer in behalf of a young man, was presented to the meeting some three weeks ago. He was then convinced that he was a sinner, and now he comes to tell his own experience: "Your prayer was asked for me, and thanks to the Lord, he has heard and answered them, as I believe; and my hope is that you will continue to pray for me that I may grow in grace and be the means of bringing others to the Saviour. And I desire your prayers for the conversion of my three sisters, two of whom have been seriously inclined, but appear to be losing their good impressions, and are going back into the follies of the world, that they may be brought into the fold of Christ."

"I have sent several requests for your prayers," said another, "in behalf of myself and wife. I hope you will recollect us to day. I feel to day as though God will answer my prayers, and I wish you would pray for me that my faith may be encouraged. Unite your prayers, for we are in great need."

Another begged an interest in prayers for a lady, a professed Christian, a most estimable person; but fears are entertained that she is losing her interest in the Saviour, and is near and surrounded by dangerous temptations."

Another requested prayers for an old man nearly seventy, who is sick and has no hope in Christ; that he may come to the Saviour; and also for a young man who is sick—not expected to recover by his friends—and is also without hope in Christ.

The remarks which have been daily made during the week, have been characterized by assurances of faith, and were calculated to impress upon all Christians the importance of living up to the privileges of their holy calling; and many were moved to ask prayers for more perfect faith and growth in grace and the knowledge of Christ; acknowledging, that in the past they had not come up to their privileges nor to the duties which their Christian profession imposed upon them.

The leader read a letter from California, in which the writer says: "I take a deep interest in the people around me, and have faith in the coming of our Saviour, and I call your prayers for the people of this place. There is a nice church here, but most of the people neglect it, and are becoming hardened in sin. A faithful servant of the Lord came to us and labored diligently for a season; but the people turned their backs upon him, seeming to like the existence state of religious darkness, profanity, Sabbath-breaking, rum drinking, and other soul-destroying sins. One thing only can save us; that is the grace of God. For this I beseech you to pray, and I believe that God will hear you and bless you and show his wondrous work among the people here."

A young man said he was too young to be so great a sinner as he was, and hoped the brethren would pray that God would have mercy upon him and save him. He said he came upon here on purpose to ask prayers for himself.

Another writes: "My heart is in sorrow on account of the desolations of Zion in this place. Sin abounds. Few come up to the gates of the Lord's house to inquire in his holy temple. The hands of those who desire to be faithful hang down with heaviness, and their hearts are faint. Will you not pray for us—that we have showers of refreshing from the presence of the Lord."

And several others in similar terms of appeal make their wants known to God through this instrumentality; and the people of God are constantly encouraged to believe that their prayers are heard and answered by Him with whom are the issues of life and death, and in whom are the hopes of salvation.

We listened to catch the words of a well known disciple, whose tears and broken utterances gave evidences of deep sorrow in his heart. He said: "Pray for my son; I thought he was a good and moral boy, but to my great grief I have just found out that he has become wicked and profane. I am in distress for him. Will you not ask God to have mercy on me and save my son?"

And there were pleadings in prayer that day that for the sake of Jesus might be extended to the afflicted father, and that his son might be saved.

On a day subsequent this son was present and asked prayers for himself; and hopes were expressed that prayers had answered in his behalf.

"Here is a fact," said a brother, "which gives courage to the faithful to be instant in prayer."

The leader called attention to the following request: "An afflicted and sorrowing mother earnestly solicits your prayers in behalf of a son whose early education and home training gave hope of a life of usefulness and piety. He made a public profession of faith in Jesus at an early age. Some time after, as he had opportunity, he entered the National Academy at West Point, and graduated; went into the army service, and has fallen before the tide of army indulgences. Will you not bear him to the mercy-seat in faith, that God may snatch him from the open gulf of vice and sin, and make him a child of God."

A request as made by a lady who was present, for prayer for herself, that she may have more light and stronger faith in the mercies of God.

Another said: "Please pray for my brother. He is in Missouri. I hear he is sick and like to die. Do please pray that his life may be spared, that he may forsake liquor, and give his heart to Jesus. He has many friends but they can do him no good. Please pray that he may come to the Friend of sinners and be saved."—*Christian Intelligencer*.

Tobacco in the Pulpit.

The *Advance* thus satirically touches the tobacco question. It steps rather lightly when trading on clerical corns:

TOBACCO SOLILOQUY.—No matter how we overheard it; perhaps we didn't; it may be that the man's wife reported it to us. It was at the close of the Lord's Day, when that curious compound, a tobacco Christian, as he lay upon his bed, fell to musing somewhat thus:

"I wonder how it was that our pastor came to read those peculiar passages of Scripture to-day—'Keep thyself pure.' What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are his'—What made me think of tobacco as he read these verses? It is not mentioned in them—'Who says that a tobacco-using Christian does not exactly suggest the idea of purity? Who says that if the body of a saint is the temple of the Holy Ghost, tobacco fumes are not the appropriate incense, and that tobacco juice pollutes the courts? Whence came such a strange idea into my mind? Was it a suggestion of Satan, to rob me either of my mental peace or of my physical enjoyment? I would like to think so, only the devil's own in the world so generally smoke, that such a suggestion could hardly come from that quarter. Probably it was one of those wandering thoughts which often trouble Christians in the sanctuary. I will try to keep my mind upon more spiritual themes next time. Then, shortly after, he read the verse: 'Make no provision for the flesh, to fulfil the lusts thereof,' and somehow another wandering thought entered, and I seemed to see those boxes of choice cigars which I bought last week for the winter's supply. What possible connection could there be between the two?"

He thought of the law of association of ideas, and said it was the law of association of ideas. Probably it came in the law of contrasts. Still it made me feel a little uneasy, and I shifted my position in the pew so suddenly, that wife and the children looked up quite astonished. I suppose one's nerves get sensitive by years and care, and I might, perhaps, smoke an additional cigar as a sedative. And then in the evening service, when the pastor read, 'That which I do, I allow not.' * * * * * 'What I hate, that do I.' * * * * * It is no more I that do it, but sin that dwelleth in me. * * * * * How to perform that which is good, I find not; * * * * * I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members,' I caught the eye of Brother Particular resting on me, as though he thought that was a description of the unsuccessful effort which I made a while since to give up tobacco. It was very uncharitable in him to have such a thought, and he would do better to repent of his own sins. I was just recalling the misery of those weeks during which I dismissed my cigars, and thinking I would almost as soon lose my right hand as try again, when the minister read, 'If thy right hand offend thee, cut it off and cast it from thee; and it started and vexed me so, that I determined to protest to him in private against public personalities. Why should smoking be censured, as though it were unnatural and irregular? To be sure, Isaiah does not put very high honor upon it, as a figure, at least, when he represents God as expressing his contempt for the two kings who meditated hostilities against Jerusalem, by calling them 'the two tails of these smoking fire-brands,'—and as saying of his rebellions people, 'They are a smoke in my nose.' But then Isaiah lived in the darkness of the old dispensation. And, really, I hardly knew what to say when Brother Quaker came into my office last week while I was smoking, and, on my complaining wretchedly, remarked, 'Why yes, you must; I almost caught the language of the Psalmist; 'I am become like a (skin) bottle in the smoke.' Thinking of our minister reminds me of the pastor of another church, Rev. Mr. Sensation, whom I met lately on the street, with a cigar in his mouth, and I must own that I did not quite like it, but I ventured to say pleasantly, 'Ah, Mr. S., do you smoke?' 'Yes,' he replied, 'I do not find that the Bible has one rule of ethics for a minister, and another for deacons, and another for ordinary church members, and so I have condescended to keep company with my lay brethren. Besides, I think it brings me into an innocent fellowship with the fast young men of the city, and gives me an influence over them.' I wonder why it was that his answer did not entirely satisfy me, and that I feel so much more respect to my own pastor, and have so much more faith in his doing good to the young men, although he does not smoke? Well, it is a bewildering subject; perhaps because one can not see clearly through the smoke. But I must go to sleep."

He did go to sleep after a while, but seemed to be disturbed by bad dreams, muttered considerably, and at one time evidently thought he was leading the weekly conference meeting, and reading from the book of Revelations

these words: "And he opened the bottomless pit, and there arose a smoke out of the pit. * * * And there came out of the smoke locusts upon the earth. * * * And I saw the horses of the vision, * * * and out of their mouths issued fire and smoke and brimstone. * * * And the third part of men was killed by the fire and by the smoke and by the brimstone;" and he said, 'Brethren, my mind has been much occupied with smoke of late, and then his voice became unintelligible.

Translated from the German.

Lutherisms.

Everything good that befalls the whole world should be acknowledged and praised with a grateful heart, and the world should know that God gives peace and other benefits to thousands of people only for the sake of his elect. It is, therefore, diligent to notice that God blesses the godless for the sake of his church. So is ever in our time God with us, for we have his word and the holy sacraments. He speaks and works through us, and delivers many people from death and eternal damnation; we are the helpers and saviors of the world and whatever this land has of good things, the world must not ascribe to its virtues or piety or wisdom, but to those rejected, despised and confounded men called Christians, and it should thank them for it.

Under Popish rule there was no measure and no end of gifts and collections to keep up divine service; hence the chapters and monasteries, the princely bishoprics, the powerful realms of the cardinals and popes. Then the devil could blow against Christ, and incite the people to such willing and ungodly donations; for such things he smacks his lips. Hence the canons, bishops, and abbots had everything plentifully, although they were a great evil to the world. They did grow thick, strong and fat. But we, who teach the word faithfully with great zeal, true and pure, and seek therewith nothing else but the welfare and salvation of the land, we must bear bitter hatred and envy from all classes, and could they take from us the bit of bread we eat, they would do it. Look at the ministers in rural places here and there, how so many of them in a pitiful manner almost starve from hunger and thirst, having often no money with which to buy a shirt for their own ones. In short there is no earnestness, no zeal, no heart for godliness. I am deeply grieved about the shocking ingratitude against the beloved word and about the contempt against its servants that is growing everywhere. But the words in Heb. 11 must be fulfilled: 'They wandered about destitute, afflicted, tormented; of whom the world was not worthy.' Yea, indeed, the world is not worthy of such. It must go as Christ says, John 5: 'I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.' We may thank God that we know it must be so, we may let the world run to the devil, and comfort ourselves with the assurance that we have a Father in heaven who will support us. We, who serve an ungrateful world, have the promise and hope of the heavenly kingdom, and the restitution and the recompense of this our misery will be so great that we will re-buke ourselves for having ever shed a tear or heaved a sigh on account of such contempt and ingratitude of the world.—*Chr. Intelligencer*.

HOW TO GET AN INVITATION TO DINNER.—Two farmers lived a few miles apart. One day one called on the other, happening around at dinner time. The person called up on, by the way, was a rather penurious old fellow. He was seated at the table enjoying his dinner. The visitor drew up to the stove looking very wishfully toward the table, exhorting the old farmer to invite him to dine. The old farmer kept on eating.

"What's the news up your way, neighbor?" Still eating. "No news, eh?"

"No, I believe not." Presently a thought struck the visitor. "Well, yes, friend, I did hear of one item of news that's worth mentioning."

"It's what is that?"

"Neighbor John has a cow that has five calves."

"Is that so? Good gracious! What does the fifth calf do when the others are sucking?"

"Why, he stands and looks on just as I do, like a dumb fool."

"Mary, put on another plate."

Secient Jesus.

John Evans, an old Welsh minister, was one day in his study, engaged in preparation for his work, when unexpectedly the door opened and a voice inquired, "John Evans, do you think we shall know each other in heaven?" The good man replied, "to be sure we shall; do you think we shall be greater fools there than we are here?" After a pause, he again said to his wife, "But Margaret, I may be a thousand years by your side in heaven without having seen you; for the first thing which will attract my attention when I arrive there, will be my dear Saviour, and I cannot tell when I shall for a moment be induced to look at any other object."

The *Scientific American* says the dispatches sent by the Atlantic cable telegraph from London, to-day, arrive in New York yesterday.

Why Beecher Declined the Doctorate.

It is well known that Rev. Henry Ward Beecher declined the degree of D. D., and the following letter to Mr. Bonner gives his reasons:

"I declined it because I did not want it. I had it already. Every Irishman called me 'Doctor.' Every man that begged for fifty cents called me 'Doctor.' Indeed, I was called 'your reverence'—a title which belongs to the Cardinal, I believe. What good would a college degree do a man who already had it conferred upon him by the great university of the common people? Are these not good reasons?"

But there is a difference between reasons and causes. After a man has given his reasons for any course, he might with profit analyze the real causes which produce the result. Men act from many motives combined. They select from among them those best suited to bear exposure, and state them as reasons. Thus the real causes are often hid by the alleged reasons. It would amount to quite a subtle disposition if I were to go into the interiors of the matter.

I think that I was a natural-born Quaker. I agree with that worthy sect in everything, unless it be in the matter of Doctrine and of Practice. I always admired plain and straightforward speech. My early reading was of authors who sprang up with the American and the French revolutions, and who had in them the glow and fervor of those early democratic doctrines which prevailed before slavery debauched this nation. The doctrine of the unity, fraternity, and equality of men had a charm for my youth not less bewitching because it was an enthusiasm rather than a philosophy. In some vague way, I can hardly tell how, I conceived a notion of repugnance for all titles. I remember distinctly that, as early as when I was fourteen years old, I had contempt for any author who put into his title-page a string of honors and titles. I was much taken with the story of some of the French nobility who renounced their hereditary titles and joined themselves to the democratic citizens. I formed a romantic notion of a true man, as one whose character and actions needed for their illustration neither office nor title. Insensibly I imbibed that a title was a sign of imbecility or vanity; that a strong man needed no such external aid.

One nothing but what he had in himself, and dishonest if it gave to a man something more than really existed. These were boyhood whims and notions.

They were strengthened by the influence which was derived from my first teacher in mathematics. I had no fondness for this study, yet I became proficient in its elementary branches, in my school days under the teachings of W. P. N. Fitzgerald, which, in fall, is William Pitt Nelson Fitzgerald. He taught me to conquer in studying. There is a very hour in which a young nature, tugging, discouraged, and weary with books, rises with the conscientiousness of victors, power into mastery. Forever after he knows that he can learn anything if he pleases. It is a distinct intellectual 'conversion.'

I first went to the black-board, uncertain, soft, full of whimpering. That lesson must be learned," he said, in a very quiet tone, but with a terrible intensity, and with the certainty of Fate. All explanations and excuses he trod under foot with utter scornfulness. "I want that problem. I don't want any reasons why I don't get it."

"I did study it two hours."

"That's nothing to me—I want the lesson. You need not study it at all, or you may study it ten hours—just suit yourself. I want the lesson. Underwood, go to the blackboard!"

"Oh, yes, but Underwood got somebody to show him his lesson."

"What do I care how you get it? That's your business. But you must have it."

It was tough for a green boy, but it seasoned him. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

In the midst of a lesson, his cold and calm voice would fall upon me in the midst of a demonstration—"No!" I hesitated, stopped, and then went back to the beginning; and, on reaching the same spot again—"No!" uttered with the tone of perfect conviction, barred my progress.

"The next!" and I sat down in red confusion. He, too, was stopped with "No!" but went right on, finished, and, as he sat down, was rewarded with "Very well."

"Why," whimpered I, "I recited it just as he did, and you said No?"

"Why didn't you say Yes? and stick to it? It is not enough to know your lesson. You must know that you know it! You have learned nothing till you are sure. If all the world says No, your business is to say Yes, and prove it!"

The inward confidence inspired by such a drill, joined to the chivalric notions of independent manhood already existing, tended to fix and fasten the feeling that a man is what he is in himself, and that the love of doing and the power to do are all the honors that he needs; that no man deserves a title, who has not the power to make his own simple name a title, and that then he needs no other.

And that a man's own life is the true university that should confer honors upon him!—They were the impulses of youth. I had not quite got over them at a doctorate was proffered to me, and in a moment of haste it was declined, although the good-will of my *Alma Mater* gave me a gentle pleasure.

"But—would you take one now? Like a prodigal beauty who has for forty years refused suitors, have you come to a time of life when a round, plump, companionable Doctor would be an agreeable prefix or appendage to your name;

Far be it from me to depreciate the value of titles on other men. Wiser men than I am, or ever shall be, wear them and play with them, as old-fashioned gentlemen do with a bunch of seals to their watch. The chronometer performs no better for the rattling seals and charms, yet men like to fuss with them. Why not, if they like it? Every man to his own taste in trifles.

I am older, but not old. My mother had a name waiting for me when I was born. Two brothers, very dear to her, had died early—She joined their names—Henry and Ward, giving to me a name that to her was a sacred memorial of love. I mean to die with it, just as she gave it to me, neither tarnished nor encumbered. If you ask me again, Mr. Bonner, why I do not take a title, I reply, that I have one which my mother gave me."

H. W. B.

The Glory of the Cross.

The Cross of Christ is an object of such transcendent brightness, that it spreads a glory round it to all the nations of the earth, all the corners of the universe, all the generations of time, and all the ages of eternity. The greatest actions or events that ever happened on earth filled with their splendor and influence but a moment of time and a point of space; but the splendor of this great object fills immensity and eternity. If we take a right view of its glory, we shall see it spreading influence and attracting regards from times past, present and to come—heaven, earth and hell—angels, saints and devils. We shall see it to be the object of the deepest admiration of the creature, and the perfect approbation of the infinite Creator. We shall see the best part of mankind for four thousand years, looking forward to it before it happened, and new generations yet unborn rising up to admire and honor it in continual succession till time shall be no more. We shall see innumerable multitudes of angels and saints looking back to it with holy transport to the remotest ages of eternity. Other things, which are objects of admiration, are only by increasing. The visible sun will spend his beams in process of time, and, as it were, grow dim with age; this object hath a rich store of beams which eternity cannot exhaust.

If saints and angels grow in knowledge, the splendor of this object will still be increasing. 'Tis unbelief that intercepts its beams. There is no such thing in heaven or in hell. It will be a great part of future blessedness to remember the object that purchased it; and of future punishment to remember the object that offered deliverance from it. It will add life to the beams of love in heaven, and intensity to the misery of the unsaved. Its rays will not only adorn the regions of light, but pierce the regions of darkness. It will be the desire of the saints in light, and the plague of the Prince of Darkness and his subjects.

Its glory produces powerful effects wherever it shines. They who behold this glory are transformed into the same image. It melts cold and frozen hearts, it breaks stony hearts, it pierces adamant, it penetrates through thick darkness. How justly it is called the "marvellous light!" It gives eyes to the blind to look to itself—and not only to the blind, but to the dead. It is "the light of life"—a powerful light. Its energy is beyond the force of thunder; and it is more mild than the dew on the tender herb.

The Old Church Clock.

As I passed through the churchyard of a lonely village in Yorkshire, I looked up at the old clock. It was steadily ticking, telling of moment rapidly flying after moment. On its dial were the words, *Tempus fugit*; or Time flies. Thirty years before, I had visited the same village and the churchyard—What changes in the inhabitants had taken place! The squire, the farmers, and the laborers, who once resided in the village, were now occupants of the graves around me. Let me learn a lesson from the old clock, and never forget that Time Flies, and that the Grave and Eternity are near at hand.

Two members of a church choir in Albany, having seceded therefrom, have been gratifying their spite by singing in the congregation out of tune and at the top of their voices. They have been arrested and discharged, and still persist in singing out of tune. What shall be done?

In order to amuse the children on a Sabbath, a lady was engaged in reading from the Bible the story of David and Goliath, and, coming to that passage in which Goliath so boastingly and defiantly dared the young stripling, a little chap, almost in his first trousers, said: "Sister, skip that, skip that, he's blowing! I want to know which licked."

A panic was caused in the cathedral at Palermo, holy week, by a bomb being thrown through a window during divine service, and when the house was crowded. The missile exploded without hurting any one seriously; but in the confusion and hurry to escape, many persons were thrown down.

Editorial Items.

Several communications came too late for insertion this week. Among these we mention one on the theme, "I came not to send peace, but a sword," a contribution by "Ny-cospec," and the "Inquiry Department." The "Conversation in the Sanctum" was also crowded out by the press of other matter.

GENERAL SYNOD.—We expect to go to the General Synod at Washington, and spend Saturday, Sunday and Monday there. This will afford a favorable opportunity for those who have any business to transact with us in reference to the Am. Luth. to transact it with us personally. We shall be pleased to receive the subscription money for subscribers either new or old, and persons who know themselves to be in arrears, should send the amount with the delegates to the General Synod. We hope to see many old friends there and enjoy an interesting time at the General Synod.

AN UNEXPECTED VISIT.—Rev. U. Graves dropped into our sanctum on last Wednesday morning quite unexpectedly. He was on his return home from Centralia, where he had lectured on the subject of temperance on Tuesday evening to a large and appreciative audience. Bro. Graves is getting quite a reputation as a lecturer not only on temperance but also on other subjects, such as "Matrimony," "Let your light shine," "Woman and her rights." He was recently offered a very tempting remuneration to lecture on the subject of Temperance through the entire North Western part of the State, but he declined the offer, because it would have conflicted too much with his duty as pastor of his large and interesting congregation at Milton, Pa., although the remuneration would have been larger than the salary he receives from his congregation. We have heard Tal-madge, and we have heard Dewitt, who enjoy wide-spread reputations as popular lecturers, but we must confess that the two lectures which we heard from Rev. Graves, interested us more, and elicited more applause from the audience than those of the above named gentlemen. Churches, or associations, who wish to assist any good cause by means of lectures would do well to correspond with Rev. U. Graves of Milton, Pa. See his card in another column of this paper.

Dr. Stork on Union.

Dr. Stork published a lengthy article in the *Observer* of last week on the subject of his recent "Union Movement," in which the AMERICAN LUTHERAN is mentioned in not very complimentary terms. This calls for a few words in reply from us. We shall not say to our doctor, but confine ourselves simply to a correction of a few errors that occur in the above named article.

Dr. Stork says: "We had no idea, as we have now, of precipitating any of our brethren, much less the General Synod, upon the Confessional Basis of the General Council, and we as little dreamed of soliciting the latter to return to our basis. What we meant by the resolution, was simply that brethren of the two bodies should meet and talk and pray over the present unnatural, as well as unchristian posture of our church."

This does not, however, correspond with the resolution passed by the conference and Dr. Stork's remarks at the time he offered it. He remarked and repeated the remark in a subsequent editorial, that he thought all Lutherans could use the "Church Book" of the General Council, if they used any liturgy, and also thought most Lutherans could unite Dr. Krauth's explanations of the Lord's Supper. Does this not look like abandoning liturgy of the General Synod and adopting the "Church Book" of the General Council, as well as going over to their doctrinal basis? And the resolution passed by the Conference bears the same construction. It reads as follows: "Resolved, that a committee invite the appointment of a similar committee from the Conference of the Synod of Pennsylvania, to deliberate on the expediency and desirableness of a reconciliation and reunion of all Lutherans on this territory." Now we ask, What intelligent person on reading this resolution and Dr. Stork's introductory remarks could have inferred that he designed that the members of the two bodies should simply come together to talk and pray? Who that understands plain English could infer anything else from the words employed, but a synodical union on a common doctrinal basis? The simple word "reunion" implies a restoration of the same relation, as existed before the separation. Now it is this union with the General Council men on their doctrinal basis and the adoption of their ritualistic liturgy, which Dr. Stork's remarks and resolution proposes to bring about, that we have opposed and shall continue to oppose as long as God shall give us power to wield a pen.

The return of the Penna. Synod in good faith to the General Synod we did not and do not now oppose.

But Dr. Stork entirely changes the point at issue when he assumes in his article that he designed only to promote christian union and that we who wrote against his "Union Movement" thereby opposed christian union. Nothing could be more unfair or farther from the truth. We have always been in favor of christian union and advocated it. This is in fact one of the objections urged against the Gen. Synod by the symbolists, namely her unionistic principles. Dr. Stork is at perfect liberty to cultivate fraternal feelings with all christians and particularly with the symbolists in our church. We fear, however, that he will have hard work to accomplish this with a class of men who have in the public prints denounced us as pirates sailing under a

false flag by assuming the Lutheran name which, they say, we do not deserve, and who by the adoption of the so-called "four points," exclude us from their pulpits and their communion table. How much can we hope for a christian union with men professing and practicing such principles? Nevertheless, if Dr. Stork can succeed in converting our symbolical friends to a more liberal and enlightened christianity, we shall rejoice most sincerely.

All through his article Dr. Stork assumes that the division is as much our fault and "sin" as it is that of our symbolical brethren, who went out from us. He says: "This state of things is wicked, a dishonor to Christ, and a most fearful falsification before the world, of our christian profession." "Our christian people feel that this division in the church is a sin," etc. "The stain of blood—the blood of souls is on our pulpits." "The Lord here designates by the pronoun 'us' and 'our'?" For our part, we are not conscious of having done wrong in this matter. At York the Pa. Synod went out from us because the Frankens were admitted, and at Fort Wayne they seceded ostensibly on account of Dr. Sprecher's ruling, but really because they do not agree with us in doctrine and church polity. We voted at York to admit the Frankens, and at Fort Wayne to sustain the president's ruling. We voted in the fear of God, and under similar circumstances should vote again precisely as we did then. We have yet the first delegate to meet who regrets his vote with the majority on those occasions on account of the result, and who would not vote in the same way again. The Pa. Synod were not driven out from the General Synod; they went out of their own accord, and the sin of division must lie at their doors, not ours.

The evils resulting from the division are greatly exaggerated by Dr. Stork. Some evils doubtless resulted from it, but these are more than overbalanced by the beneficial effects flowing from it. The Pa. Synod was benefited by being thrown upon her own resources in sustaining her institutions and thus compelled to cultivate the virtue of benevolence among her people, which they greatly needed. But still more essentially were our brethren of the Pa. Synod benefited by that dearly bought experience with the German symbolists of this country. But the General Synod was still more greatly benefited by the separation. We were at once freed from that constant pressure and agitation to make the General Synod more symbolic and ritualistic; our institutions of learning and theology have experienced no diminution from the separation of the Pa. Synod, but on the contrary have been greatly prospered. Glorious and extensive revivals of religion have been enjoyed by many of our churches, and the membership has been greatly increased.

We should therefore greatly deprecate a return to the old state of things, which would most certainly retard the onward progress of the church, and thus be detrimental to the interests of souls. In the meantime let us try as much as possible to live in peace personally with our doctor, but continue to write on the subject of Christian Union, and he will have the approbation and sympathy of his brethren in the Gen. Synod. But let him be careful not to advocate his "Union Movement," on a false issue, nor bring false accusations against his brethren.

Northern Home for Friendless Children.

The sixteenth anniversary of this institution, situated on 23rd and Brown Sts., Phila., was celebrated on last Saturday May 1st. We condense the following notice from the *Phila. Press* of May 3rd. The exercises were opened with prayer by Rev. E. W. Hutter, D. D., and consisted of a military drill of the boys, performances on the piano by the girls, recitations, duets, choruses, original dialogues, &c. Magrager J. Mitcheson, Esq., read the annual report, prefacing it with some eloquent remarks.

From this report it appears there are at present 380 children in the institutions, viz: 1. In the Soldiers' Orphan department, 234, and in the Northern Home (proper) for Friendless Children, 146. This exhibit, however, affords but a very imperfect view of the entire work of the Northern Home, as it is not the system of the managers to keep the children in the institution, but to find suitable homes for them in families well recommended. Not less than 2,595 such neglected orphans have been cared for. The personal history of some of these children, thus placed out and cared for, borders often on the romantic, equaling in interest some of the narratives of the Old Testament.

A noteworthy feature of the Northern Home is its excellent sanitary condition. With scarcely over less than 400 inmates, not more than one death has occurred during a period of two years, and comparatively little sickness has prevailed. This extraordinary exemption from disease is, without doubt, attributable to the elevated site chosen for the buildings—it being one of the highest localities in the city—their excellent ventilation and scrupulous cleanliness, the healthful out-door exercise given to the children, the healthful nursing and excellent medical attendance; the latter always promptly and gratuitously rendered. An additional reason for it, also, is that two buildings were purchased some years ago, on Brown street, nearly opposite the Home, thrown into one and fitted up as an infirmary. Whenever a child becomes sick it is hence at once, isolated from the healthy, and thus the spread of diseases even if contagious, is rendered impossible.

Mrs. E. W. Hutter is president of the Board of Managers, and has served as such from the date of its inauguration. We notice also the name of Mrs. H. G. Leisnering among the Board of Managers.

The Northern Home is neither denominational nor sectarian. The only question asked is, Is the child friendless? This answered in the affirmative, it has at once a passport to the shelter and comforts of the home. The Northern Home is not a local, but a

State institution. A clause in its charter authorizes the president judges of the courts of the several counties to assign children to it, which is constantly being done.

The Northern Home for Friendless Children and Associated Home for Soldiers' and Sailors' Orphans, is hence a fixed fact in Phila.—a permanent institution as much so as are the asylums for the blind, the deaf, the dumb, the idiotic, the insane, or any other of the children of misfortune. And this is most certainly true, that the city of Penn., of Franklin, of Girard, and of a host of illustrious benefactors, who have rendered her name and annals illustrious—a city so noted for her enlarged and comprehensive charities—has not within her limits a nobler institution, none that to suffering humanity is more emphatically a Bethesda, a house of mercy, than is the one whose sixteenth anniversary has just been so successfully and admirably commemorated. Long may it live and prove in the future, as it has in the past, a well in the valley of Baca, diffusing joy and gladness to all that come within its hallowed reach.

For the American Lutheran The Christian Convert.

MY DEAR BROTHER:—You have doubtless often looked about for some good book, out of those fresh springing stream of religious knowledge, you might gather words of cheer, comfort and enlightenment. There is, I am happy to say, just such a book, now out of press, and to which I wish to call your attention. Indeed, you may have had the pleasure of seeing, if not of reading it already but before I give you its title, I must ask your attention to some of its peculiarities. It may be said to be historical—don't be scared—it is not dry. The author, throughout, has a very plain way of telling his story, but so clear and reasonable are the facts, therein presented, that at once, you are persuaded of their truthfulness. It contains many beautiful and original poems. It contains some of the most graphic accounts of men and nations. It gives truthful accounts of most heart touching tragedies. It is as entertaining as any novel, and yet truthful as the word of God. But it would be impossible for me to give you even a "bird's-eye" view of the wonderful new book, without writing a number of very long articles, and as its price is such as to put it within the reach of every individual, I must content myself with speaking of it only as a whole. Like all books of its kind, it must be read from its beginning to its end. No one will derive any great satisfaction from its perusal, if he reads only by snatches, and that carelessly wherever his eye first falls. When I first read it, I became so anxious to know its sequel and read so hurriedly as to lose many of its best points. I have read it through since more carefully, and I must say I was not only astonished to see how much I had missed, but to find so many sweet morsels still left to gladden the eye and benefit the heart. This new book, is the Bible.

Something like a disappointment seems to over your face, my dear brother, and you say, "Why arouse a man's mind to such high expectation and then disappoint him when he is just ready to receive most desirable information?" No one disputes the fact that the Bible is the book of books, but then—well what many think. To how many, is not the word of God only a book of law; and by them it is only consulted as such. Who thinks of it as the will of a kind father to his children? Who regards it as the legacy of God to man? You can never read the Bible with pleasure, my young friend, until you are able to realize that God, your Father who is in heaven, is speaking through this, His word, in a most direct manner to your heart and life. When once you are able to spread out on your knees this holy book, and say by the spirit of truth, this is God's word to me, then will the Scriptures become to your spiritual taste sweeter than "honey and the honey-comb."

Read not the Bible as you read any other book, simply to know its contents, but study it, read and re-read it, let the heart rest down on its precious promises until a living faith begotten by its study, through the power of the Holy Ghost, lifts you into the closest possible union with its own great Author—the mighty Jehovah. Of all the books sent out by golly and learned men, none speak so plainly, and none so directly to the heart as the good old Bible.

But I hear you say, how am I to understand a book so powerful as to have exhausted the learning and research of ages, in trying to bring its truths to the comprehension of the common people? My brother, you mistake in your conception of the design of this book entirely. The Bible's profundity lies not in the mystification of its truth, i.e. it does not consist in its power to hide from the seeker the truth after which he is looking; in a word, the book of books is profound in the breadth of its conception, and in the immeasurable altitude of its rising thoughts. Herein is discernable the Master mind of its great author—God.

My brother, the Lord has seen fit to use the simplest language possible, that He might make His revelation to man, not only accessible to man, but the daily companion of the humblest and lowest of all His creatures; not through the explanation of priests and dignitaries, but by the direct presentation of its own truth in its own way, through the study of the printed page, by you and me, without any other intervention beyond the Spirit's aid. Every scholar knows it is not necessary that the Scriptures should be read in the original, that you and I might find the way of life. Our acknowledged translations are so perfect as scarcely to need an addition, by way of correction; and where the sense is brought out, if we consult the original text, in nine cases out of ten, we shall find the sense as obscure as in our own translation, while in all such cases it will be most evident, that the intent of God was to leave the truth just where we find it. It therefore becomes, as not to pry into those things which the all-wise Creator sees fit to withhold from us;

more especially as in such cases it is always apparent that the mystery, if unfolded, would not enhance our happiness here or our welfare in the world to come.

Read your Bible then, my brother, with a heart swelling in love to God. Study its sacred pages as the child searches the every paragraph of his dead parents will, assured that somewhere you will find your glorious portion, even "life eternal." Read the Scriptures prayerfully. Prayer is the key by which many deep heaven-born truths let themselves down to your finite comprehension. One of the most eminent preachers of the gospel that ever lived, used to read the Bible on his knees every day. Men study God's word from his technical, its theological, its grammatical and its speculative points of view; but alas, how few from the prayerful side! The former all study for the sake—far too often—of others exclusively, the latter from a prompt feeling by the spirit from within, in order that they may know the will of God concerning themselves, touching their eternal future.

O the Bible, O how precious is that book; Its leaves, with streams of living water flow; Its pages gleam with heaven's golden glow; While words of truth and matchless power glow.

Sunday-School.

All communications intended for this Department should be addressed to JOHN J. REBMAN, Editor of S. S. Column, HARRISBURG, PA.

Report of National S. S. Convention Held at Newark, N. J.

One of the largest, if not the very largest gathering of Sunday-school workers that ever assembled in this country met at Newark, N. J., April 28th 1869, and continued in session three days. From far and near hundreds of delegates poured into the church, anxious not to miss any of the proceedings, even in the temporary organization.

Strangers met strangers as friends, and the warm grasp of the hand showed that heart beat to heart, while every countenance wore a smile of joy, and though some of the delegates had traveled thousands of miles, for some had come from Texas, others from Kansas, California, Maine, yet in no delegate was visible the least fatigue, for it was love for the children that had brought them together. But when we looked upon the vast assembly of ministers and laymen, and could find during the entire convention only one Lutheran minister present, (Rev. G. F. Stelling), we must acknowledge we felt ashamed, and mortified to think there were so few of our preachers who manifest concern for this very cause.

WEDNESDAY MORNING

About ten o'clock the convention was called to order by Edward Eggleston of Chicago, editor of the *National S. S. Teacher*, when a temporary organization was effected by calling to the chair Mr. Amos Chinkio of Kentucky. Mr. Chinkio upon assuming the chair made a few practical and pithy remarks upon the importance of the occasion that had brought them together. H. Clay Trumbull of Mass. was appointed Sec'y. A committee on permanent organization having been appointed reported the following officers:

PRESIDENT—Geo. H. Stuart.
VIC. PRESIDENT—One from each State represented.
SECRETARIES—Rev. H. C. Trumbull, Rev. J. H. Vincent, New York, B. F. Jacobs, Ill.

A Business Committee with Edward Eggleston as chairman was appointed, also a committee on Resolutions with J. Newton Baker as chairman. At the

AFTERNOON SESSION

The time was devoted almost exclusively to addresses by representatives of different States and associations. A delegation from Canada appearing in the church, were invited to take seats upon the platform. After being welcomed in a delicious speech by the President, Rev. Sutherland, chairman of the delegation spoke as follows: "They came from a land where the winters were colder than here—from under the shadow of a throne,—but, after he crossed the line, he found that he breathed as pure air, slept as well, and the agitation was as good under the throne as it was under the stars and stripes. We cannot hear the sick, but we can lower them through the root to the feet of the Master, and He will heal them with the precious ointment of His love, and that is what we bring to you this day, from the 26,000 teachers, and 200,000 scholars in the British Provinces, the warmest greetings of the Master's love."

[It could not be expected that we would give the reports of all the different associations or States represented, but shall only give such main points as we think would be of most interest.] The following are extracts from the reports of a few delegates, there being so much sameness we publish but a limited number.

Rev. Mr. Peltz, of Pa.—The descendants of the settlers are antagonistic to Christianity; and mining operatives have brought in those of the Romish school. It is a grand missionary field. Still, about one half of the counties are organized. A State secretary is in the field, and there are several county secretaries.

Col. John H. Ray, of Indianapolis.—This State has an organization of two years' existence, and out of 13 counties 60 are organized, and it is the intention to organize the remaining 33 counties in a year's time. His Sunday school was formed into an experience meeting, and in the last three months 100 of the scholars have been taken into the church, and they have received notice that they have got to come in.

C. L. Morgan, L. Smith, of Texas.—It is utter destitution for Sabbath schools in Texas. I have lived in the State thirty years, and at last I left the State and am now settled in New Jersey. In all parts of the State Sunday schools are neglected. There are 180 counties in the State, of which over 100 are without Sunday schools. It is designed to organize to organize from 250 to 300 Sunday schools there. They need Bibles and other books.

On motion of E. D. Jones, of St. Louis, a collection was hereupon taken up for Texas.

Rev. Dr. H. C. Fish, pastor of the church, stated that Texas was three times larger than the state of New York, with a population of 800,000.

D. F. Jacobs, of Illinois.—Some of our State Conventions have done great work for us. Every man and woman has appointed himself or herself an agent. We expect not less than from 3,000 to 5,000 people at the next state convention. Every county has an organization, and fifty counties have township associations. During the past year there have been 10,000 conversions, and 1,000 new Sunday schools organized. A number of the business men have taken districts in the state to work up. A good brother, who is crippled, canvassed Pike county on crutches, and he organized six Sunday schools.

Mr. Jones, of Missouri.—Of the 700,000 children in Missouri, we can only claim 100,000 for the Sunday school. The Christians of the North and South are organized. The Sunday School Union has four agents in the State, of whom three are the sworn enemies of the state convention. They follow us in every convention, and try to array the blacks against us.

These speeches were sandwiched by the singing of verses of Psalms, and singing by children from the Home for Little Wanderers.

After these remarks the discussion on Sunday school conventions, their organization and conduct, was taken up. Rev. Albert Taylor, of Penn'a opening, and Rev. Wm. Reynolds, of Illinois, closing.

The remarks of Mr. Taylor were most happy. He condemned severely the "bunkum" orators, whose remarks can always be summed up, "The Sabbath School is a mighty work." He showed the folly of calling on one to decide because he is a railroad president or high in social position; and was open in his disapproval of the appointment of committees who, week after week, report "progress."

We shall in the next number of our column publish extracts from the speeches and practical doings of the Convention? This has been the third National S. S. Convention; the first was held in New York in 1832, four delegates from the first convention were present? The second was held in Philadelphia in 1839, ten years ago; the third at Newark, and the fourth God willing will be held at Indianapolis, Ind., in 1872, when should we be alive we hope to chronicle more of our countrymen's progress in advancement from our branch of the christian church.

A Pilgrim From the Wilderness.

A missionary of the American Sunday S. Union in Illinois says: "A man came seventy miles to my house for a library, and to learn something about Sunday-schools. He said no person in his neighborhood had ever been inside of one. I ask him what put him in the notion of having a Sunday-school! He said a Moravian minister came there last winter and preached several weeks. God blessed his labors to the conversion of three souls—his and two others. The minister encouraged them to have a Sunday-school, and to come to me for help and information. For three weeks they had been trying to raise money for a library, by three public collections and by begging from house to house, but could raise only ten dollars and sixty cents. They have nearly one hundred children in the settlement, but proposed to let only forty or fifty into the school, until they could raise more money for books. 'And now,' said he, 'do tell me all about the Sunday school!' I asked him about his journey. 'Oh,' said he, 'I crossed two rivers—one was the Illinois—traveled sixteen miles on foot, rode thirty-five miles on the railroad, walked eight miles, and got a ride of ten miles on a wagon. I asked how he could get the books home. 'I will carry them in a bag on my back.' So I filled his bag, and was sorry it wouldn't hold more.

"The next morning by daylight he started with his books on his back, the happiest man I ever saw. After he was done shaking hands with me, and thanking me for the donation, he said, 'This will be something new in the settlement; nothing like it ever happened before. Why, we didn't expect to get half so many books.' Now we can let one hundred children come to our Sunday-school, can't we?' 'Oh, yes,' I said, 'let all the children come, and get more books soon.' This he promised to do, and shaking hands for the third time, started off. He had only money enough to pay fare on the railroad, and must get on the rest of the way as he could. I gave him all the instruction I could by word and books to help, and blessed God for my meeting with this pilgrim from the wilderness seeking light.

Two Irishmen were one day engaged in roofing a house, when one of the lost his hold and fell to the ground. The other hastened to him and inquired, when he found him lying prostrate and still: "Mickey! Mickey! are ye dead?" "No," replied Mickey, "not dead, but spachless!"

The German astronomer, Meidler, has measured the height of 1093 mountains in the moon. Twenty-two of these are higher than Mont Blanc, which is within a few feet of being three miles high—six are above 19,000 feet. The highest observed mountain in the moon is 24,344 feet high.

There are 33,000 Mormons and 8,000 Gentiles.

Students' Houses.

Received from March 13th to May 1st \$150.00, as follows:

Hon. J. B. Packer, Sunbury, Pa.	\$40.00
Valentine, Philadelphia, Pa.	\$10.00
A Friend, Hartleton, Pa.	\$1.00
Sue Spiegelmyer,	\$1.00
Rev. A. Felker,	\$1.00
From Mountonsville, Pa.	\$1.75
C. W. Slagle & Co. Balt. Md.	\$10.00
Mrs. E. Bucher, Hanover, Pa.	\$5.00
Duncannon, additional,	\$2.85
C. B. North, Selmsgrove, Pa.	\$5.00
A. H. Weidman, Cassville, Pa.	\$1.00
Geo. Weiser, Sunbury add'l	\$1.50
W. Daugherty, "	\$1.00
Mrs. Gobin, "	50
Rev. E. Daron, Fishersville,	\$5.00
Mrs. Daron, "	\$1.00
Henry Stroup, Frosty Valley, Pa.	\$50.00
Mrs. C. M. Curtis, Ashland, P.	\$5.00
Collection, per Rev. O. D. S. Marely,	\$8.01
Fort Plain, N. Y.	\$8.01

We still need about \$540.00 to meet the claims on the houses. By the first of July, all will be due. Besides, for out-buildings, fences, and distern there will be required, exclusive of our own work, from \$250, to \$300.00. Towards this I have received from John Haas, Sunbury, \$10.00.

H. ZIEGLER. For the American Lutheran. CORNER-STONE LAYING.

Last Sabbath, (April 25th) the cornerstone of the new Evan. Luth. Church of Gettysburg, Centre Co., Pa., was laid with appropriate ceremony. Long before the hour of services arrived the old church was densely crowded, and yet not more than two thirds of the immense multitude could gain admittance. Rev. J. M. Stock of Bellville, preached a very appropriate and excellent sermon based on Ezra 3: 11. The sermon was listened to with marked attention. As the speaker dwelt on the attachment of the fathers and mothers of the congregation to the old church, and the hallowed associations that cluster around it, many, like the fathers of Israel, wept. Soon they must bid farewell to the church in which they were spiritually born and nourished, and in which their Lord in the solemn rite of confirmation, and as they thought on these things they wept.

An effort was also made to raise funds for the completion of the church, which was very liberally responded to both by the members and others. Though the members had already given liberally, yet they again led the way in giving still more to this noble object. Strangers also nobly aided with their contributions. These have our hearty thanks. The ceremonies of laying the corner stone were performed by the pastor according to the General Synod's Liturgy. There were deposited in the corner stone a Bible, hymn book, two catechisms, English and German, minutes of the General Synod, Penna. Luth. Obs. AMERICAN LUTHERAN, *Bellfonte National, Democratic Watchman*, names of President and Vice President of the United States, and the Governor of Penna., with several other documents, coins, scrip and United States' currency.

This little band rejoice in the prospect of soon having a more convenient and comfortable church in which to worship God of their fathers. This day will never be forgotten. As the Lord has been with us thus far and enabled us to lay the corner stone, we humbly pray that he may continue to be with and bless us till this temple of the Lord is completed and dedicated to his praise and glory.

D. SELL.
Pinegrove Mills, April 27th 1869.

Literary Notices.

THE PHONOGRAPHIC ADVOCATE.—By James E. Munson, New York.

This is a twenty-four page monthly devoted to the interests of Phonography and Phonographs. It is printed entirely in long hand. It proposes to advocate the claims of Phonography upon all, and to indicate the advantages that would accrue from its use, especially to professional and business men. In the first number for March, 1869, the article on *Common sense and Short Hand* dissipates some of the erroneous views concerning it, as well as the belief in the many and great difficulties which arise in its study. Many of the articles originally published in Phonography in the Monthly Phonographic Magazine, will be reprinted in the Advocate, thus serving as a key for beginners.

As the price of this interesting and instructive journal is but \$1. a year, or 10 cents per number, we presume it will secure, as it deserves, a large circulation.

LIFE OF JEFFERSON DAVIS.—We have received from the National Publishing Company, Philadelphia, advance sheets of the "Life of Jefferson Davis, with a Secret History of the Southern Confederacy, gathered Behind the Lines in Richmond," by Edward A. Pollard, author of the "Lost Cause," &c. The work is sold only by subscription, and the publishers want an agent in every county. No doubt that Pollard has the material for giving a correct life of the distinguished rebel chief, as well as for laying bare much of the secret history of the rebellion. His opportunities during the rebellion for observing the character and conduct of Davis, and for obtaining information which has never yet been made public, were undoubtedly great and unquestionably he availed himself of them. He was near the subject of his history during the whole war, and his observations will probably be both critical and just. All who are curious to know more of the rebel chief than they know now, can satisfy themselves by subscribing.

THE LADY'S FRIEND for May. The steel plate for this number is an amusing scene called "The First Visit." The Colored Fashion Plate is unusually brilliant, and the leading wood-cut represents boating on the beautiful Lake of Killarney. The music is the "Melisso Schottische." The lovers of fancy work will

find this department attended to. In light literature, this magazine has no superior. Mrs. Moulton leads off with "The Story of an Old Young Man," Mrs. Wood's continued story of "Roland Yorko" increases in interest, Mary L. Bolles contributes "A Morning Glory," fresh and bright, Miss Prescott's "Between Two" is fascinating as usual, and there is a paper upon "The Jews in Rome," by Julia Ward Howe. Published by Deacon & Peterson, 319 Walnut street, Phila., at \$2.50 a year (which also includes a large steel engraving). Four copies \$8. Five copies (and one gratis), \$8. "The Lady's Friend" and "Saturday Evening Post" (and one engraving), \$4.00.

Inquiry Department.

Will R. W. please give us the meaning of the passage in 1. Corinthians 15: 29. "Else what shall they do that are baptized for the dead, if the dead rise not at all,—why are they then baptized for the dead?" L. Y.

Answer.—Bro. L. Y., has imposed a hard task upon us, as this is confessedly one of the most, if not altogether, the most difficult passages in the Bible. From the earliest ages men have differed on the meaning of this obscure passage, and even to this day there are almost as many different opinions about it, as there are commentators. The fact is, R. W. is not sure that he fully understands it himself, and he has not the faculty of explaining things he does not understand. But he will do the best he can.

1. Some sects in ancient times, and one heretical sect of our own day, understand it literally just as it stands, and profess to believe that it was customary in the days of the Apostles for the living to be baptized for the dead. As for instance, if a person, called a catechumen, who had been converted, and was making preparations to be baptized on a certain occasion should happen to die before the time for baptism had arrived, some relative or friend would be baptized in his or her place. This was a kind of baptism by proxy and is now practiced by the Mormons. But there is no warrant in the Word of God for this outside of the single passage.

2. Theophrastus has prevailed to some extent, that the places where the early Christians were martyred became very sacred in the eyes of their successors, and that these sacred spots were selected as the places where the Holy rite of baptism was performed—and that to come near to the sacred relics of the martyrs as possible, converts were baptized over, or upon the graves of the martyrs. This view receives confirmation from the Greek reading, and also from Luther's Translation, "Was machen sonst, die sich unfern lassen von den Toten?" But our good Baptist brethren will oppose this view of the case with might and main. It would destroy the whole immersion system.

3. Birkitt in his commentary advances the view, "We give it for what it is worth." "Others say that the baptism for the dead, refers to the washing of a corpse. After a person was dead it was customary in that age to wash the dead body very carefully, and this had a symbolical meaning and was to teach that they believed in the resurrection of the body. According to this view Paul says, 'If the dead rise not what is the use of these careful washings, or baptisms?'"

4. Rev. Simon Gryncous, a very learned German who translated the whole Bible in 1782, very literally translates the passage thus: "Wenn Tode nicht auferstehen, wozu laßt man sich taufen? Welcher nütze kann Ewig-Toden daraus zufließen?" "If there is no resurrection of the dead why do we permit ourselves to be baptized? What benefit can flow from Baptism to those who are eternally dead?" The Greek will hardly bear this translation. We cannot make much out of the defective translation. So we might run on for many pages and would make the matter no clearer. We say again, it is difficult passage and would advise L. T. to apply to some one who understands these things better than we do. R. W.

For the American Lutheran Frankean Synod.

The thirty-second annual session of this Synod will convene at German Flats, Herkimer Co., N. Y., on June 3rd. 1869, at 10 o'clock A. M.

Brothers will take the *Way Train* on the N. Y. C. & R. R., stopping at Herkimer, where conveyances will be waiting.

N. B. Parochial Reports must be prepared according to instructions of Synod, vide: Minutes 1868, p. 24.

P. S. As special business will demand the attention of Synod, the officers request all the members to be present at the same place and hour on *Wednesday, June 2nd.*

J. A. ROSENBERG, Sec.

THE SYNOD OF CENTRAL PENNA. Will hold its regular annual convention at Liverpool, Perry County, Pa., on the second Tuesday (8th) of June, 1869.

The Synodical sermon will be preached on Tuesday evening.

G. F. SCHAEFFER, Sec.

Newport, Pa., May 8 1869.

Local Items.

Building Association.

According to announcement there was a meeting held in the Union school-house on last Thursday evening, for the purpose of organizing a Building Association. A temporary organization was effected. Mr. A. H. Sanger was elected President, and Mr. Chas. B. Miller Secretary of the Association.

The following persons were appointed a committee to draw up a constitution and make application for a charter:

J. S. Burkhardt,
S. Faust,
Chas. Hower,
R. P. Wagenseiler,
Albert List,
Benj. Housworth,
H. E. Miller.

About 275 shares have already been subscribed, and it is proposed to increase the number up to 400. These associations have worked well and done much good in other places, and we are glad to see our citizens take hold of this matter with so much interest.

The Young Men's Christian Association of Selinsgrove is still in a flourishing condition. While it is to be regretted that many of our young men seek different associations, and can find time to engage in the duties of other organizations to the neglect of this most important one, yet it is a sincere pleasure to observe others coming in, willing to do themselves worldly enjoyment; that they may be brought into fellowship with Christ and His people.

At the last meeting of the association held in the lecture room of the Evan. Lutheran church the following officers were elected:

Pres. Dr. P. R. Wagenseiler.

Vice Pres. J. S. Burkhardt. M. L. Shindel.

Rec. Sec. H. C. Heitzler.

Cor. Sec. J. M. Ziegler.

Treas. N. Glover.

The report of the President indicates a healthy state of affairs, and represents the gradual growth of the association.

We hope to see all the churches interested in this movement, and a united effort made to arrest some of the young men of our community, from their sin and shame.

God help the pious young men to do their duty.

Missionary Institute.

Notice is hereby given that the regular annual meeting of the Board of Directors of the Missionary Institute will take place at Selinsgrove on Monday evening, May 31st, 1899. A full attendance is requested.

M. L. Shindel, Cor. Sec.

"HEALING ON ITS WINGS," say all who have made use of Dr. Wistar's Balsam of Wild Cherry, and by such use been cured of coughs, colds, bronchitis, sore throat, influenza, or consumption. The prudent will always keep this standard remedy by them.

There are many hair preparations in the market, but none have so desirable effect upon the hair and scalp, as Hall's Vegetable Sicilian Hair Renewer.

A Leavenworth paper thinks "an evidence of the westward march of civilization" is, that the Kansas Legislature appropriated \$1400 for tobacco for the Penitentiary prisoners, and only \$300 for preaching the Gospel there.

There was a thoroughness about practical joking in the middle ages. When Pope Adrian died in 1523, the Roman people, who hated and despised him, determined to testify their pleasure at the event. They therefore adorned the door of his physician's house with garlands, adding this inscription:—"To the deliverer of his country."

The *Observatore Romano* says that Pius IX. is now engaged in negotiations with Gen Grant, with a view to sending a Nuncio to Washington. This prelate would not only represent the court of Rome in the capital of the United States, but would also exercise an influence upon Catholicism in that country which in the opinion of the *Observatore*, is destined to supersede all other religions, and to control the conscience of nine-tenths of the American people.

Little vagabond children in London, Liverpool, and other large English cities, are collected and exported to America. Miss Rye writes to the *London Times* that a home is to be opened for some of them near Niagara; whether on the United States or Canada side, our exchanges do not say.

A diligent reader of Scripture has discovered that the veiled, and the one-wheeled variety, was predicted more than two thousand years ago. See Ezekiel 1: 15-21.

The late Rev. Daniel Isaac was a great smoker. "Ha! there you are," cried a lady, who surprised him one day with a pipe in his mouth, "at your idol again." "Yes madam," he coolly replied, "burning it."

A young lady took her younger brother, a little boy of three or four years, to church. The preacher was an earnest man, and spoke very long. During the sermon he saw the little fellow in tears, and asked him what was the matter with him. He sobbed out:—"That man is hollering at me."

Dr. Cummings says our tribulation is coming which was foretold by the prophet Hagai: "Yet a little while, and I will shake the earth, and the sea, and the dry land." We are in the seventh vial, and a shock, startling, terrific, and one of huge and unprecedented proportions, may be looked for about "this time."

A New-England paper says: "Erratum.—In our paragraph yesterday concerning thirteen ministers who had been spoken in infamy, for *sparked* read *sprikled*."

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, (R. V. Dr. Butler's), Washington D. C., at 10 o'clock, A. M., on the second Thursday (13th) of May, 1899. The change from Cincinnati to Washington has been made in consequence of the officers being officially informed that circumstances rendered it impossible to convene the Synod in Cincinnati at this time. The Chairman of each delegation will bring with him copies of the Minutes of the Synod for the meetings held since the General Synod last assembled.

M. SHELFLEIGH,
Secy. of General Synod,
Stewartville, N. J.,
Feb'y 10th, 1899.

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 they 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,
4th St., Williamsburg, Kings County, New York.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. RAACIS, 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. 805 Arch street, Philadelphia. 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, 1899.

Jackson's Analeptica.

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumption for several years, 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 utter despair and entire 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 treatment he confidently believes will eradicate the disease. Price \$1.50 per bottle or \$8 a half dozen, sent by express. Send for circular or call on

Dr. R. B. BOWEN, Jackson's

No. 250 North Tenth street, Philadelphia.

For Sale by Robt. L. BOWEN, Selinsgrove, Pa., and all Druggists.

Dr. Wistar's Balsam of Wild Cherry.

Where this article is known it is a work of supererogation to say one word in its favor, so well it is established as an unfailing remedy for Coughs, Colds, Bronchitis, Croup, Whooping-cough, Asthma, diseases of the Throat, Chest, and Lungs, as well as that most dreaded of all diseases, *neuritis*, which high medical authority has pronounced to be an incurable disease. Those who have used this remedy know its value; those who have not, have but to make a single trial to be satisfied that of all others it is the remedy.

The Rev. Jacob Sechler,

well known and much respected among the German population of this country, writes as follows:

HANOVER, Pa., Feb'y 16, 1899.

Messrs. S. W. FOWLE & SON, Boston.

DEAR SIR:—Having realized in my family important benefits from the use of your valuable preparation—WISTAR'S BALSAM OF WILD CHERRY I afford me pleasure to recommend it to the public. Some eight years ago one of my daughters seemed to be a decline, and little hopes of her recovery were entertained. I then procured a bottle of your excellent Balsam, and before she had taken the whole of it there was a great improvement in her health. I have, in my individual case, made frequent use of your valuable medicine and have always been benefited by it. I would, however, caution the public against imitations, because there is a good deal of spurious Wistar's Balsam of Wild Cherry about throughout the country.

JACOB SECHLER.

None genuine unless signed "L. BUTT" on the wrapper.

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

GRACE'S CELEBRATED SALVE.

From Mr. JAMES CURTIN of Amesbury, Mass.

"I was afflicted with a severe felon on one of my fingers, and tried many remedies without relief. My friends induced me to apply your salve. In a few days it extracted the inflammation from my finger so as to enable me to resume my work. I can almost say that the Salve worked like magic, for it effected a cure without leaving a scar. I unhesitatingly pronounce *Grace's Salve* an excellent remedy and do not doubt it will be appreciated throughout the land."

ONLY 25 CENTS A BOX.

SETH W. FOWLE & SON, Boston, Proprietor.

Sold by Apothecaries and Grocers generally.

'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 safe prevention against the escape of Gas or Dust. They are easily managed, without any special skill. The Patent Radiator avoids the use and annoyance of stoves, 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 guaranteed.

COOKING RANGES, for Hotels and Families.

PORTABLE HEATERS.

LOW DOWN GRATES,

SLATE MANTELS,

REGISTERS

AND

VENTILATORS.

We are also manufacturing a

NEW FLAT-TOP HIRING RANGE.

Send for our Illustrated Pamphlet.

April 17, 1899.

Peristaltic Lozenges, a positive cure for constipation, Piles, Dyspepsia, Headache, etc. For sale at

SHINDEL & WAGENSELLER'S Drug Store



HALL'S

Vegetable Sicilian Hair Renewer

Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure our old patrons that it is kept fully up to its high standard, and to those who have never used it we can confidently say, that it is the only reliable and perfect preparation to restore GRAY OR FADED HAIR to its youthful color, making it soft, lustrous, and silken; the scalp, by its use, becomes white and clean; it removes all eruptions and dandruff, and by its tonic properties, prevents the hair from falling out, as it stimulates and nourishes the hair roots. By its use the hair grows thicker and stronger, and baldness restores the capillary glands to their normal vigor, and will create a new growth, except in extreme old age. It is the most economical HAIR DRESSING ever used, and requires fewer applications, and gives the hair a splendid glossy appearance, such as is only achieved by oil, A. A. HAYES, M.D., of New York, Mass., says, "the constituents are pure and carefully selected for excellent quality, and it is the BEST PREPARATION for its intended purposes." We publish a treatise on the hair, which we send free by mail upon request, which contains commendatory notices from clergymen, physicians, the press, and others. We have made the study of the hair and its diseases a specialty for years, and our preparation is the most effective preparation for the restoration and the preservation of the hair, and so acknowledged by all the Medical and Chemical Authorities.

Price one Dollar Per Bottle.

R. P. HALL & CO., Proprietors.

LABORATORY, NASSAU, N. Y.

WATERS' NEW SCALE PIANOS.

With Iron Frame, Overstrung Bass and Agraffa 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. Warehouses, 481 Broadway, New York.

March 26, 1899.

HORACE 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 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 in all departments.

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: 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. Adventure by Sea and Land, and Elevating stories, sketches, Biographies, Poems, &c.

MRS. STOWE.

GRACE GREENWOOD.

MRS. M. A. Y. DODGE,

contribute regularly and the best writers in the country will constantly enrich this department.

THE BOYS AND GIRLS

will be specially provided for, and will find their own page brightly lighted with pictures and fun in stories, so tempered with 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 1899.

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 will get up 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 settler in the country (he stating with his remittance the church over which he is settled) for \$2.50. A specimen copy sent free.

No travelling agents employed. Address all communications to

PETTINGILL, BATES & CO.,

87 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: WM. PATTON, Springfield, Mass.

A Cough, Cold, or Sore

REQUIRES IMMEDIATE ATTENTION, AND SHOULD BE CHECKED. IF ALLOWED TO CONTINUE,

Irritation of the Lungs, a permanent Throat Affection, or an incurable Lung Disease,

IS OFTEN THE RESULT.

Brown's Bronchial Troches,

Having a direct influence to the parts, give immediate relief.

For Bronchitis, Asthma, Catarrh, Consumption, Croup, and Throat.

TROCHES ARE USED WITH ALMOST GOOD SUCCESS BY 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. Be- lieving in the efficacy of this medicine, we have secured a large supply of it, and have procured it at a low price, and are offering it at a low price.

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

SOLD EVERYWHERE. dec. 17, 1898

CATARRH.

Catarrh is a dangerous disease, yet it can be cured by the use of Dr. Wolcott's Catarrh Remedy, a different Remedy, and unlike Pain Expeller, Throat Expeller, and Catarrh Expeller, it is a cure for the nature of this universal complaint. It is an Ulceration of the head, its indications are: Headache, Spitting, Weak or Inflamed Eyes, Soreness of the Throat, dryness and heat in the nose, mucus running from the head down the Throat, ringing or deafness in the Ears, loss of Smell, Memory impaired, dullness and dizziness, and Head, pains in the left Chest or side and under the shoulder blades. Indigestion invariably attends Catarrh; a hacking cough and cold are very common. Some have all these symptoms, others only few. Very little pain attends Catarrh until the eyes are inflamed and the Lungs are attacked 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. Trochets are palliatives cannot in any case reach the fountain in the head, where the pollution festers, corrosive matter issues; snuff or dust of any kind aggravates, and never cures the disease. Produced in consequence of an irritation of the head. Nature speaks out and says not at every 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 the eye feels that organ. Taking snuff will produce Catarrh. The patient feels dull, heavy, stupid and sleepy. His ears are not aroused until perhaps too late. He catches cold, catches in the head, sometimes running at the nostrils; the breath sometimes reveals to his neighbors the corruption within; while the patient has often lost the sense of smell. The food and water in the head and in the chest, lungs, or bowels, startles him; he hiccups and coughs; has dyspepsia, has liver trouble, wants to take a blood purifier, or cod liver oil. Food and water in the head cannot be reached by such means. He becomes nervous, his voice is harsh and unnatural, feels distressed, memory loses her power, judgment fails, and gloomy thoughts oppress him; lunatics, yes, thousands, seek a rope, a river, a volcano, or a razor, and cut the miserable thread of life. The world looks on and wonders that a man, surrounded by all the charms and pleasures that God can give, should deliberately choose a quiet grave; others drag on a weary life and sink under the complaining inches. Many hire some miserable scamp or some low cunning charlatan, having such a string of promotions from Europe that they actually bewilder and dazzle their victim, who at once comes down with the dust, pays \$5 for a useless examination, \$50 more for a part payment, and is left to his fate. Of course the druggist is not silly enough to pay the balance, but thanks God he was not. Killed outright by the outrageous treatment. The victim is left with a burning, scalding, itchy, and itchy throat, and a burning, scalding, itchy, and itchy throat, and a burning, scalding, itchy, and itchy throat.

Thousands are restored to health when doctors and hopeless victims of Consumption. Physicians think that the cure of the liver is the only cure of pain in the majority of cases, and the patient is perfectly cured. No lung complaints can exist unless caused by Catarrh. But the liver is always first attacked. Medicines taken in the stomach are worse than useless. Physicians know nothing, comparatively, of the symptoms of this disease—its cause or cure—and are held in high esteem by the public. Many physicians have Catarrh themselves and do not know it; those of the highest standing lay "Amphibian" to cure it.

For all affected with this disgusting complaint, Dr. Wolcott's Catarrh Remedy is a sure and speedy cure, when no bones have come from the head. The nostrils must be rinsed with Amphibian, by sniffing through to the throat, and spit out the nasty corruption instead of swallowing or allowing it to run down the throat, and thus keep the ulcers clean of matter and they heal permanently. Also, drink New York's Catarrh Remedy and Neuralgia, it is invaluable. Twelve pills should be used for Catarrh, one pin each week.

The Amphibian is sold at 50 cents, and full price \$1 a bottle, with full directions. Pints hold three 50c. bottles. Buy none except in pure white wrappers.

Six pints of Amphibian for Catarrh or colds in the head, or one pint of Pain Expeller, double strength, sent free of express charge, on receipt of the money; or one gallon of Pain Expeller (double strength) for \$20. Small bottles sold at all drug stores. R. L. WOLCOTT, Inventor and Sole Proprietor, No. 181 Chatham Square, New York.

The Bank of California,

SAN FRANCISCO.

CAPITAL, \$5,000,000. G. d. d. 1,200,000.00.

Agencies.

VIRGINIA CITY, NEVADA.

AUSTIN, TEXAS.

WHITE PINE, IDAHO.

A General Banking and Exchange Business Transacted by the Bank and Agencies.

FUNDS deposited with us for investment in Farming Lands, City or other property on the Pacific Coast will be paid by Telegraph or otherwise in any part of California, Oregon, Idaho, and in the Mining Districts of Nevada, through the Bank and Agencies as above, at the most favorable terms.

LEES & WALLER,

Bankers,

And Agents for the BANK OF CALIFORNIA in New York.

A VALUABLE GIFT.—80 pages, Dr. S. F. FISH'S "Domestic Family Physician," describes all Diseases, and their Remedies. Sent by mail, free. Address: DR. S. F. FISH, mar. 4, 9mos. 714 Broadway, New York.

Constitution Water

is a certain cure for Diabetes and all diseases of the Kidneys. For sale by all Druggists. 11,12

BELLS.

Established in 1837.

Church, Academy, Factory, Farm, Fire-Alarm Bells, &c., made of Brass, Steel, or Copper (Tin), warranted in quality, tone, durability, and mounted with our Patent Improved Rotating Hangers. Illustrated Catalogue sent free.

VANDUSEN & TIFT,

102 & 104 E. Second St. CINCINNATI, O. march 4, 1y.

BUCKEYE BELL FOUNDRY.

Established in 1837.

Church, Academy, Factory, Farm, Fire-Alarm Bells, &c., made of Brass, Steel, or Copper (Tin), warranted in quality, tone, durability, and mounted with our Patent Improved Rotating Hangers. Illustrated Catalogue sent free.

VANDUSEN & TIFT,

102 & 104 E. Second St. CINCINNATI, O. march 4, 1y.

Those not Interested

We, the editors and proprietors of this paper, are seen letters and orders from different parts of the country recommending

THE RED HORSE POWDERS

for all general diseases of Horses, Stock, and Poultry. It is a preventive and cure. Remember the Red on each pack, and prepared by

CYRUS BROWN,

Druggist, Chemist, and Horseman, MILTON, Pa., to whom orders should be addressed. We say, try them. Send for circulars of the wonderful cures of the Red Horse Powders. For sale at Schindel & Wagenseiler, and all good drug stores. april 24 '99 ly

Consumption.

ITS CAUSE AND RATIONAL TREATMENT: A pamphlet of the greatest importance to consumptives. Sent free on receipt of two stamps. Address: R. NEWTON TOOKER, M. D., 59, Fifth St., near Broadway, Cincinnati, O. ml 7 4

E. W. CLARK & CO.

BANKERS, & CO.

No. 35 SOUTH THIRD STREET PHILADELPHIA.

GENERAL AGENTS,

FOR THE

PENNSYLVANIA

AND

SOUT

Children's Department.

Be Kind.

BY MRS. M. A. KIDDER.

Little children, bright and fair,
Blessed with every needful care,
Always bear this thing in mind,
God commands us to be kind;
Kind not only to our friends,
Tt on whom our care depends;
Kind not only to the poor,
But who poverty endure;
But, in spite of form or feature,
Kind to every living creature.
Never pain nor anguish bring,
Even to the smallest thing;
For, remember that the fly,
Just as much as you or I,
Is the work of that great Hand
That hath made the sea and land;
Therefore, children, bear in mind,
Ever, ever to be kind."

How Quarrels Begin.

"I wish that pony was mine," said a little boy, who stood at a window looking down the road.
"What would you do with him?" asked his brother.
"Ride him; that's what I'd do."
"All day long?"
"Yes, from morning till night."
"You'd have to let me ride him sometimes," said the brother.
"Why would I? You'd have no right in it if he was mine."
"Father would make you let me have him part of the time."
"No, he wouldn't."
"My children," said the mother, who had been listening, and now saw him begin to get angry with each other, and all for nothing, "let me tell you of a quarrel between two boys no bigger nor older than you are, that I read about the other day. They were going along a road, talking together in a pleasant way, when one of them said:
"I wish I had all the pasture land in the world."
The other said: "And I wish I had all the cattle in the world."
"What would you do then?" asked his friend.
"Why, I would turn them into your pasture land."
"No, you wouldn't," was the reply.
"Yes, I would."
"But I wouldn't let you."
"I wouldn't ask you."
"You shouldn't do it."
"I should."
"You shouldn't!"
"I will," and with that they seized and pounded each other like two silly, wicked boys, as they were.
The children laughed, but their mother said:
"You see in what trifles quarrels often begin. Were you any wiser than those boys in your half angry talk over an imaginary pony? If I had not been here, who knows but you might have been as silly and wicked as they were?"—Phren. Journal.

He Could be Trusted.

Alfred was missing one night about sunset. Mother was getting anxious for she always wished him to be home early. A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought Alfred was safe enough to be with them.

"No," said the mother, "he promised me he would not go there without my leave, and he always keeps his word. He never told me a lie."

But seven o'clock came, then eight, and mother was still watching and listening for the step of Alfred; but it was half past eight before his merry shout and whistle were heard, when he ran into the gate.

"Confess, now," said the neighbor, "that you have been to the river with that other boys, and so kept away till late."

How the boy's eye flashed, and the crimson mounted to his cheeks!

"No, sir! I told my mother I would never go there without her leave, and do you think I would tell a lie? I helped James to find the cows which had strayed in the wood, and I did not think I should be so late."

James' coming up the street just then, came in to tell us he was afraid we had been alarmed; they had been so far in the wood it made them late in getting home."

"I think," said the neighbor, turning to the mother as he took his hat to go home, "there is comfort in store for you madam. Such a boy as that will make a noble man!"—Children's Guest.

Thy Kingdom Come.

A poor, wounded boy was dying in a hospital. He was a soldier, but a mere boy for all that. The lady who watched by his bedside saw that death was coming fast, and placing her hand upon his head, she said to him: "My dear boy, if this should be death that is coming upon you are you ready to meet your God?"

The large dark eyes opened slowly, and a smile passed over the young soldier's face, as he answered, "I am ready, dear lady, for this has long been His Kingdom," and as he spoke he placed his hand upon his heart.

"Do you mean," questioned the lady gently, "that God rules and reigns in your heart?"
"Yes," he answered; but his voice sounded far off, sweet and low, as if it came from a soul already well on its way through the "dark valley and shadow of death."

And still he lay there with his hand above his heart, even after that heart had ceased to beat, and the soldier-boy's soul had gone up to its God.

God doth plead with us all, "Give me thine heart." O let us all be quick to answer, "Father, Thy kingdom come."—Presbyterian.

An enlightened people are better auxiliaries to a judge than an army of policemen.

Agricultural.

Prepare for Gardening.

Every farmer, every mechanic, and every other person who has a garden-plot, large or small, should turn it to the best account by raising a succession of vegetables to supply his own table, and to sell or give to others. But to do this requires forecast skill, and labor; not fitful, but persistent and earnest labor.

It is high time to begin on the garden, not with the plow and the spade, but with the rake, the saw and the knife. The ground is still too wet and cold to be broken up; it must first become warm and dry, and perhaps such a spot may be found now to put in some early peas and beets. But the principal work to be done at present is in cleaning up the refuse and debris of the last year. There will be more or less decayed vines, hauns, bushes, and branches that must be removed to some place to be consumed in a bonfire. All trimming of trees and shrubs may now profitably be performed. Peach and pear trees should be headed in. In fact a general perambulating should be made in the garden in the mornings, when the ground is frozen, a view to cleaning up and performing all such work as is preparatory to the opening of the busy season. It is time and money saved to do this now.

ASIDES ON FRUIT TREES.—I often make use of ashes around my trees, certainly as often as once a year, and believe it to be of great benefit to them. But, like some of your other correspondents, I have learned not to apply it in contact with the bark of the trees, as they become moistened and form ly often too strong for the growing wood. I generally use about one quart of ashes to a tree, scattering it around them as far as the roots are supposed to extend underneath. My large trees, in bearing ten or twelve years, receive an application of from six to eight quarts or unleached ashes to each tree, scattered in the same manner. I never permit the ashes to lie upon the ground in any place more than one inch in depth.

A practical farmer writes: "In my observations for twenty years in the practical application of manure, I am convinced that what is ordinarily termed 'mulching,' or the application of thoroughly decomposed barnyard manure to the surface, is the most economical use of this class of fertilizers. From this experience I am convinced that one cord of manure applied on wheat-ground at the time of sowing, or on ground intended for corn in the late autumn, or applied to all varieties of large or small fruits, is worth three cords plowed or dug under to a depth of eight inches."

ONIONS.—The onion is known and reported to be the most healthful of the bulbous family, but owing to its strong and pungent flavor is less a favorite in 'refined society' than it ought to be. In this peculiar climate and more particularly during the wet season, when coughs and colds are the rule and the exemption from them the exception, a free use of the onion would prevent much suffering. A portion of raw onion eaten just before retiring to rest will generally give repose to such as are suffering with lungs overburdened with oppressive and irritating matter. Of course, we are aware that for a short time the breath of the onion-water is not so delicious and fragrant as is desired; but the sweet repose and other advantages derived from them is more than sufficient to balance the unpleasantness in the shape of tainted breath.

MANURING TO PROFIT.—Square Popsy is a smart man, and a lawyer, and he is adjoining me. "I tell you what, Mr. Wilkins," says the Square, "you can make all your land worth fifty dollars more an acre if you'll put two hundred and fifty bushels of wood-ashes to the acre."

"Don't doubt it," says I, "Square; and it'll cost me fifty dollars an acre to put them there."

"So I thought," said the Square; "but when you get 'em you know what you've got."

It don't take a Solomon, in my opinion, to tell us what'll do land good; but when you get hold of a man who can tell how much it'll pay to spend in manure, and can prove what he says—all I've got to say is, 'Keep that chap a-writin'!"

PAINTING HOUSES.—Repeated experiments prove that paint applied between November and March will last twice as long as that applied in warm weather. The reason is that in cold weather the component parts of the paint form a hard substance of the surface, as hard almost as glass; but in warm weather the oil penetrates the boards, and the paint wears off.

COLORS MOSS.—The moss, sold in large cities, to mix with dried everlastings in the making of wreaths, crosses, and ornaments of that description, is colored with a hot solution of verdigris, dissolved in vinegar. Care should be taken in the process lest the hands should become indelibly stained. It should be carefully dried before using.

The largest rose bush in France is at Toulon. It covers a wall 75 feet long by 14 feet in height, and near the root measures 2 feet 8 inches round. In the months of April and May it produces fifty thousand roses.

A Michigan farmer reports that he followed a clover root into the ground four feet and three inches.

Why should not home be made the prettiest, as well as dearest, spot on earth?

A recent philosopher has discovered a method to avoid being dunned. "How?—how?—how?" everybody asks. Never run in debt.

New Advertisements.

SYSTEMATIC! PERSISTENT! JUDICIOUS!

EVANS' ADVERTISING AGENCY,
106 Washington Street, Boston.

Is conducted on the principle of recommending to its patrons such papers as will repay their investment. Having special arrangements with all the leading Religious, Agricultural and Literary Papers in the country, we are enabled to offer SUPERIOR INDUCEMENTS to advertisers to give us their orders. Send for our Circular.

CLARKE'S NEW METHOD
FOR
REED ORGANS AND MELODEONS.
JUST PUBLISHED.

A Comprehensive System of Instruction, and an Improvement on all other Methods for the simplicity and Progressive character of its Studies, Exercises, Scales, Voluntaries, and RECREATIVE PIECES,—containing an admirable selection of Choice Pieces of every grade of difficulty, from facile and popular authors, thus relieving the tediousness of Studies and Exercises, and making the method interesting, as well as instructive to pupils; adapting in this respect, to the system so successfully carried out for the Piano Forte in "Richardson's New Method" for the late Instrument. Arranged expressly for Cabinet, American, Metropolitan, Prince & Co., Carhart & Needham, Burdett, Eddy, and all other Reed Organ, as well as the Melodeon and Harmonium. By William H. Clarke, Author of "The American Organ Instruction." Price in bound \$2.50, sent post paid on receipt of price. Oliver Ditson & Co., Publishers, 571 Washington Street, Boston. Chas. H. Ditson & Co., 711 Broadway, N. Y. m25,4

EVERY BODY CAN HAVE

A splendid steel plate of that sterling patriot, PAUL REVERE, with his autograph.
A Continued story of great interest, by the price of writers for the young, HORATIO ALGER, Jr.
Glorious stories by Mrs. Jane G. Austin, and other writers.
Twelve Spirited Dialogues and speeches, marked for declamation.
Six Hundred 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,
203 Washington St., Boston, Mass.

NEW FIRM.

NEW GOODS.
At the Old Wagoner Store at the Canal.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, Notions, &c., &c.

Also, Coal, Sal. Plaster and Fish, all of which will be sold for Cash or exchanged for country produce. Please give us a visit.

WAGENSELLER & SON

GREAT EXCITEMENT!

WALL OPENING!

A GREAT CRASH

a Dry Goods. Bargains are to be had at the old established corner of

W. F. ECKBERT.

Having adopted the motto of The Bird in the hand is worth two in the bush, he is 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 a little cheaper than the cheapest.

His stock consists of a large and varied assortment of DRY GOODS, consisting in part of

Calicoes, Cassimeres, De Sines, Jeans, Satinets, French and English Millinery, Lingerie, Lace, Trimmings, Buttons, &c., &c.

Hardware, Groceries, Queensware, Carpets, Oilcloths, Hats & Caps, Fur, Boots & Shoes, Leather, Shoe Findings, Wall Papers

in endless variety.

The public are respectfully invited to call and examine his stock before purchasing elsewhere.

Seelingrove, Nov. 7, 1867. W. F. ECKBERT.

Country produce taken in exchange for goods.

CHICKERING AND SONS,

Manufacturers of

GRAND SQUARE AND UPRIGHT PIANOS

Received the First Grand Gold Medal, and the still higher honor of

THE CROSS OF THE LEGION OF HONOR

UNIVERSAL EXPOSITION, PARIS, 1867.

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, Twenty-one First Premiums and the most flattering testimonials from the leading artists of the world.

No. 11 East Fourteenth St., New York. Between Broadway and Fifth Avenue. m3,3m

NEW

Empire Sewing Machine.

LOOK AT THIS.

RECEIVED THE FIRST PRIZE

AT THE

Great Fair of the American Institute,

In New York, Oct. 26, 1867.

AND HIGHEST PREMIUM FOR

Best Maniculating Machine

AT PARIS EXPOSITION, JULY 1, 1867.

WHY IS IT THE BEST?

IT RUNS OVER SEAMS ALL RIGHT.

IT WILL

FIFTY STITCHES TO THE INCH

Faster than any other Machine.

IT WILL SEW

Heavier and Thicker Goods

THAN ANY OTHER MACHINE.

IT USES

IT SEWS STARCHED GOODS

AS WELL AS UNSTARCHED.

It sews the most delicate, Thin, Soft Fabric,

without drawing. It sews a Bias Seam as well as any other. Agents Wanted.

LIBERAL DISCOUNT GIVEN.

EMPIRE SEWING MACHINE CO.,

EVERY MACHINE WARRANTED.

mar. 4, 3ms.

CLIPPER MOWERS AND REAPERS

Are the only Mowers built which come up to the advanced stage of improvement found in other Agricultural Implements. The light elastic steel fork, steel toes and shovels have entirely superseded the heavy and clumsy wrought iron ones, which no farmer would now think of using; so, a Mower built with appropriate materials and like fitted with the present elastic spring machines made mostly of wood and cast iron.

Builders of other Mowers have been too much influenced by a desire to lessen their cost and have employed wood and cast iron where wrought iron ought only to have been used.

In the CLIPPER MACHINES iron has been largely substituted for wood, and the result is a machine of steel in place of malleable iron for cast iron, and steel in place of malleable iron for wrought iron.

An examination of the Clippers will convince any one of their superior merits over all other mowers, strength, durability, ease of draft, and reliability for work over all kinds of ground, and in every variety of grass. Confident of this, we invite those in want of Machines to examine for themselves, or send for descriptive circular. Address, THE CLIPPER MOWER AND REAPER CO., 12 CHURCH ST., N. Y. mar. 25, 3ms.

Peristaltic Lozenges, a positive cure for constipation, Piles, Dyspepsia, Headache, etc. For sale at

SHINDEL & WAGENSELLER'S Drug Store

MUSIC STORE.

SALEM AND STEININGER.

PIANOS

The undersigned, having opened a Music Store in Seelingrove, are sole agents for the celebrated Haines Brothers' Pianos of New York, and can sell them much cheaper than they can be bought elsewhere. 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, on this point, to our Patrons:

P. R. Wagenseller, M. D. George Schure, Pres. First National Bank, Seelingrove, Pa., S. P. Walworth, Esq., S. B. Boyer, Esq., Miss Marion Davell, Music Teacher, Sunbury, Pa., M. C. McKee, Watson, Pa., James Sands, Cashier First National Bank, Millburg, Pa.

PILOUBETS ORGANS AND MELODEONS.
We warrant these celebrated Organs and Melodeons for five years, and if they get out of order we are always here to repair or tune them. Parties living at a distance from us, can address us by letter, send for a price list, and select the kind of Instrument they want and we will deliver the instrument free of charge.

VIOLINS, SHEET MUSIC, &c.
We always keep on hand, different styles of violins: prices varying from \$5 to \$20. We also have the best French Accordions, Bass Violins, Flutes, Flageoles, Flutes, Guitars, Banjos, Chimeras, the best violin strings, violin bows, violin boxes, pagod, all pieces, bridges, rosin, &c., at reasonable prices. Sheet music and music books can be had at our Teachers of music supplied at the usual price. Music sent post paid on receipt of retail price.

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

SALEM & STEININGER, Jr.

Seelingrove, Snyder County, Pa.

July 4, 67m

W. F. WAGENSELLER. M. L. WAGENSELLER

NEW BUILDING.

NEW FIRM.

NEW GOODS.

At the Old Wagoner Store at the Canal.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, Notions, &c., &c.

Also, Coal, Sal. Plaster and Fish, all of which will be sold for Cash or exchanged for country produce. Please give us a visit.

WAGENSELLER & SON

GREAT EXCITEMENT!

WALL OPENING!

A GREAT CRASH

a Dry Goods. Bargains are to be had at the old established corner of

W. F. ECKBERT.

Having adopted the motto of The Bird in the hand is worth two in the bush, he is 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 a little cheaper than the cheapest.

His stock consists of a large and varied assortment of DRY GOODS, consisting in part of

Calicoes, Cassimeres, De Sines, Jeans, Satinets, French and English Millinery, Lingerie, Lace, Trimmings, Buttons, &c., &c.

Hardware, Groceries, Queensware, Carpets, Oilcloths, Hats & Caps, Fur, Boots & Shoes, Leather, Shoe Findings, Wall Papers

in endless variety.

The public are respectfully invited to call and examine his stock before purchasing elsewhere.

Seelingrove, Nov. 7, 1867. W. F. ECKBERT.

Country produce taken in exchange for goods.

CHICKERING AND SONS,

Manufacturers of

GRAND SQUARE AND UPRIGHT PIANOS

Received the First Grand Gold Medal, and the still higher honor of

THE CROSS OF THE LEGION OF HONOR

UNIVERSAL EXPOSITION, PARIS, 1867.

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, Twenty-one First Premiums and the most flattering testimonials from the leading artists of the world.

No. 11 East Fourteenth St., New York. Between Broadway and Fifth Avenue. m3,3m

NEW

Empire Sewing Machine.

LOOK AT THIS.

RECEIVED THE FIRST PRIZE

AT THE

Great Fair of the American Institute,

In New York, Oct. 26, 1867.

AND HIGHEST PREMIUM FOR

Best Maniculating Machine

AT PARIS EXPOSITION, JULY 1, 1867.

WHY IS IT THE BEST?

IT RUNS OVER SEAMS ALL RIGHT.

IT WILL

FIFTY STITCHES TO THE INCH

Faster than any other Machine.

IT WILL SEW

Heavier and Thicker Goods

THAN ANY OTHER MACHINE.

IT USES

IT SEWS STARCHED GOODS

AS WELL AS UNSTARCHED.

It sews the most delicate, Thin, Soft Fabric,

without drawing. It sews a Bias Seam as well as any other. Agents Wanted.

LIBERAL DISCOUNT GIVEN.

EMPIRE SEWING MACHINE CO.,

EVERY MACHINE WARRANTED.

mar. 4, 3ms.

CLIPPER MOWERS AND REAPERS

Are the only Mowers built which come up to the advanced stage of improvement found in other Agricultural Implements. The light elastic steel fork, steel toes and shovels have entirely superseded the heavy and clumsy wrought iron ones, which no farmer would now think of using; so, a Mower built with appropriate materials and like fitted with the present elastic spring machines made mostly of wood and cast iron.

Builders of other Mowers have been too much influenced by a desire to lessen their cost and have employed wood and cast iron where wrought iron ought only to have been used.

In the CLIPPER MACHINES iron has been largely substituted for wood, and the result is a machine of steel in place of malleable iron for cast iron, and steel in place of malleable iron for wrought iron.

An examination of the Clippers will convince any one of their superior merits over all other mowers, strength, durability, ease of draft, and reliability for work over all kinds of ground, and in every variety of grass. Confident of this, we invite those in want of Machines to examine for themselves, or send for descriptive circular. Address, THE CLIPPER MOWER AND REAPER CO., 12 CHURCH ST., N.