

# The American Lutheran.

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## Bruised Reeds.

A bruised reed shall he not break, and the smoking flax shall he not quench. Isaiah.

"He does not cast away, nor crush, nor condemn the wounded in conscience, those who are terrified in view of their sins, the weak in faith and practice; but watches over and cherishes them, makes them whole and affectionately embraces them." Luther.

"He hath sent me to bind up the broken-hearted." I should know how to speak a word in season to him that is weary. Isaiah.

"Cast thy burden on the Lord, and he shall sustain thee." David.

"We are not strong; we are feeble as the 'bruised reed'; but one is strong. We lean on Him Who doth the sparrows feed."

We grow like fragile stems Among the shadows by the river-side; Our roots cling to cold, damp earth Where deadly reptiles glide.

And oft the tempest comes, Sadly to try our little strength; The heavy billows surge and roll, Until we almost break, at length.

We are not strong; the Lord Knows well how dimly here we shine; We are like lamps with wasted oil, Which show of life faint sign.

We burn with faithful glow, And scarcely penetrate the gloom; Yet will the Lord forbear, on us To breathe the breath of doom.

He'll bind the 'bruised reed,' And gently fan the waning flame; Oft has He been a friend in need, And still is He the same.

Bear'st thou a load of sin?— And art inclined, 'e'en now, to fall? He came to bear the sins of earth, He gladly aids us all!

What if thy limbs are faint? Canst thou not trust the mighty Friend? He never hath the weak despised— He'll aid to the utmost end.

O 'bruised reed!' Come lean With confidence upon the Lord! He'll bear thee up, He'll stay thy strength, And needed help afford.

O, feeble light, fade not In hopelessness; the oil is nigh! He gives richly—gives it free, 'Tis thine—shine out! shine high!

NESCOPEK K.

## Communications.

The Greek or Russian Church—the Evils of Liturgies.

Many do not understand the doctrines of this large body of Christians, some look upon it as a branch of the Roman Catholic church, others look upon the members of this church as only half civilized. But these are errors. The Greek church is older than the Latin church. In the year 1054 A. D., the church separated the older or Eastern part from the newer or Western part. The division was more geographical than doctrinal. Asia and Africa went with the Eastern or Greek church, also the Northern part of Europe. The Southern and Western parts of Europe went with the Western or Latin church. The seat or center of the Eastern church was Constantinople, and the seat of the Latin church was at Rome. Originally the Eastern division both in territory and in numbers was larger than the Western. But the Western division has far outstripped the Eastern, in territory and population, and also in influence.

The Latin church has during the last five hundred years made considerable inroads in the territory, (especially in the East) of the Greek church, whilst the Greek church has lost much of its power and influence by the domination of Mohammedanism in nearly all the countries where it was planted. And if it had not been for the improvement and evangelization of the Russian Empire, it would by this time have been nearly extinct. In the East it is now the mere shadow of what it formerly was. The Greek church has no Pope, it has however a number of Metropolitan bishops who so far as they can act the part of a pope. The Metropolitan of Constantinople was the Primitive or Head Bishop of the whole church. And the name of the Metropolitan of Jerusalem is still kept up—but he has few subjects and a poor living. His subjects are among the most ignorant, squalid and degraded of the earth. An excessive ritualism has destroyed the piety of the Greek Church, as it will all others who adopt it. In the Greek Church we have a sad example of the soul destroying effects of ritualism. Let those Protestant churches that are fostering the liturgical heresy, take warning.—The Saviour's Institutions dare not be trifled with.

Jesus has commanded his Church to preach the Gospel, and himself gave us an example

as to the manner in which it ought to be done. He neither himself nor his Apostles used a liturgy. Yea he not only used no liturgy but warned his church against using vain repetitions, such as are used in most of our liturgies—and strongly intimates that those outward forms are of heathen origin—when he says "as the heathen do." Yet some brainless scribbler in a certain wishy washy would be liturgical paper says that to oppose a liturgical service is humbugging the people.

The people of his own church will judge him, and those who are leading or trying to lead them away from the time honored ways of their fathers. We believe that the church of Christ would gain immensely in all that denotes man, if there were no liturgies ever to be used again. The want of true and enlightened piety in the Greek and Roman Catholic churches—certainly the most liturgical churches in the world—where the liturgy has had full sway for ages, is a strong evidence against their use. Can those semi-Popish Lutherans who are contending for an extensive liturgical service ever expect to exceed the Greek church in this kind of worship?

The great evil growing out of the use of liturgies—that the worshippers are deceived, they think they are worshipping God, when they are not. They draw nigh to God too often merely with their lips, while their hearts are far from him. For confirmation of this let any one enter into a Roman Catholic church during the hours of worship, and look around at the stupid devotionless countenances of those whose lips are mumbling over the prayer-book or the rosary. Look at the moral condition of the poor degraded orientals in Syria, Egypt, Arabia and Asia Minor, who have been under the influence of the liturgical services of the Greek church for ages—and also at the Italians and Spaniards of Mexico and South America who have been gorged with liturgies—what has the liturgy ever done for them? It has robbed them of the Bible, and destroyed the simple, beautiful and edifying worship of God.

And now after the lapse of ages, Bible christianity has to undo the injury an unscriptural liturgy has wrought upon a large part of the Eastern world. And yet with all these tremendous facts staring us in the face, we have those among us who want to introduce the same kind of thing. The liturgy is to raise up our church! Nonsense, it has never yet been of any use to spiritual religion—and what it has done for the poor liturgical-murdered Greek and Roman Catholic churches, it will in the course of time do for all other churches. The Lutheran church has always been only moderately liturgical—to a short unscriptural, biblical liturgy there can be no objection, but to an extensive prolonged liturgy, we are opposed. We have never seen an good growing out of it. But to proceed with the Greek Church. The advocates of an extensive liturgical service insist upon it, that a uniformity of worship such as must follow the introduction of an extensive liturgical service will prevent all factions and divisions in the church. Has it had that effect in the Greek church? Far from it, for the Greek church has as many factions and even more than most of our Protestant churches. In ancient times the Nestorians formed a large faction in the Greek church—and that faction still exists. This sect teaches that Christ had two natures—and that these natures were divided—this is opposed to the unity of his person, and destroys his divinity. This sect arose in the fifth century, but after the rupture between the Eastern and Western churches, the greater part of the Nestorians went with the Greek Church—and still belongs to it.

The Monophysites or Eutychians also an ancient sect has been perpetuated in the Greek church down to the present day. These are the Antipodes of the Nestorians, and believe in such a commingling of the two Natures of Christ that his divinity is destroyed. This sect also goes by the name Jacobites in Syria, and in Egypt and Abyssinia they are called Copts.

Then they have their factions which are opposed to an excessive ritualism—and those who are inclined to fanaticism—and those who are mere formalists. The mere formalists are what is called the orthodox—these compose the great body of the Russian church—they were baptized at the age of one, two, three or seven years by immersion, and by that act according to the orthodox theology they are washed from their sins, and qualified for the Lord's Supper—hence little children are admitted to the Lord's Supper! And why not? If their absurd theory of baptismal regeneration be correct the children who are purified from their sins have of course a right to go to the Lord's table. And the Greek church is more consistent and logical in its usages in this respect, than the Latin, the old Lutheran, Episcopalian or the New German Reformed, which admit the regeneration of children by baptism, and yet reject them at the Lord's table. If children are regenerated at Baptism why should they be excluded from the Lord's supper?

Those who oppose the liturgy in the Greek church (and they are very numerous) are called *Nashkolovices*, their mode of worship is said to be purer and more biblical than the others. The Cossacks generally belong to this sect. One of their peculiarities is that they never trim their beard, according to Leviticus 19: 27. "Thou shalt not trim the corners of thy beard."

Then there are the *Dachoborzes* who are the mystics or fanatics of the Greek church. By the purchase of Alaska, we have now some thirty or fifty thousand members of the Greek church in our country. There will be work for our Home Missionary Societies. In doctrines the Greek church, except much like the Roman Catholic. She believes in transubstantiation. Like the Latin church, she places the traditions of the Fathers on a par with the Word of God, only she does not receive the traditions of the Latin Fathers. She inculcates veneration to the saints. She admits pictures into her churches, but excludes carved or cast images. She has six sacraments, receiving all those held as such by the Latin church, except confirmation, for which she can see no use, as the baptized child is regenerated by that act, and of course needs nothing more. The Greek church teaches that the Holy Ghost proceeds not from the Father and the Son but from the Father alone. Concerning Baptism she teaches that a true or true immersion is absolutely necessary—we leave our Baptist brethren to settle this point with the Greeks. Their priests and bishops are permitted to marry once only, but if the wife dies, they are permitted to marry again. This absurd rule is based upon 1 Tim. 3: 2. "A Bishop must be the husband of one wife." This evidently refers not to a second marriage, but to the polygamy that prevailed in all heathen lands in the Apostolic age.

There are perhaps not far from 75 millions of human beings under the influence of this false system. It is said that in Russia the evangelical principles of religion are spreading rapidly. The Bible and Tract Societies are pouring life and light into the minds of the benighted millions. And in the East the different Missionary Societies are leading many to Christ.

R. W.

For the American Lutheran.

"I Came not to Send Peace, but a Sword."—Math. 10: 34

This declaration of the Saviour may, we suppose, be justly regarded as one of those passages of Scripture, which are somewhat difficult of interpretation. The difficulty consists in the—The Lord Jesus Christ as revealed in the Scriptures of the Old and New Testaments, is represented as "the prince of peace," and his kingdom as expressly designated to promote peace in the world. "On earth peace"—formed part of the glorious announcement of praise, by which the heavenly host announced the birth of the Redeemer. Christ himself, in his memorable sermon on the mount, pronounces "the peace makers" blessed, and his religion is represented in most places, in the sacred Scriptures, as the grand agency which is to harmonize the discordant elements of this world. The religion which is from above is declared to be first pure, then peaceful. Peace is also named among the beautiful fruits of the Holy Spirit. The question therefore is, how can this declaration of the Saviour be made to harmonize with these other portions of the Word of God? That the ultimate design of the kingdom of Christ is to promote peace in the world, and that this is and must be, the effect of his true kingdom, as far as really extended, dare not be questioned by the believer in a Divine Revelation. To effect however a true and lasting peace among men, the pure and elevated teachings of the Gospel must necessarily come in conflict with the depraved views and feelings of sinful men. It finds every man a sinner, at enmity with his God, and the individual man must be reconciled to God, at least in such numbers, as will give to Christ's cause the predominating influence, before there can be a true peace on earth. The difficulty in apprehending the meaning of this declaration of the Saviour seems to lie in a great measure in this, that some persons are disposed to regard the kingdom of Christ, as the predominating influence in the world. Whereas as yet, sin and Satan reign triumphantly, in most localities. The kingdom of Christ never has been as yet, triumphant on earth. In some ages, the cause of God has been sorely oppressed by open enemies, and professed friends, and the light of Divine Truth seemed well-nigh extinguished among men. Some of those influences which have been hailed by the friend of the Redeemer as most auspicious omens for the rapid extension of his kingdom, have perhaps in some instances retarded its spiritual progress. The glorious result of the prevalence of the kingdom of Christ in the world, and of his reign among men, will doubtless be the promotion of peace in the highest and best sense of the word. The heaven of the Gospel, must however, first permeate the masses of the people, correcting their erroneous views, and transforming their vicious habits, before this long desired and glorious result can be achieved. Enormous evils must be met, opposed and rooted out, either by legislation or otherwise, for as long as humanity is oppressed by these wicked influences, will there be strife and contention in the world. We need scarcely state that the community least evangelized, will be the community where peace is most unlikely to be found. To verify this statement we need only call attention to the numerous barbarous tribes that rove through the wilds of Africa, who are almost constantly warring with each other, and to whom peace is a stranger. In what respects, however, is it true that Christ "came not to send peace but a sword?" As regards the opposition with which most persons meet, when about to enter the service of Christ, or begin a life of earnest piety. We say most persons, for we have reference only to outward human opposition, and not to those op-

posing influences which proceed from our own hearts and Satan. This was emphatically true in the early ages of Christianity, when for a person to profess the religion of the Lord Jesus was to lose caste among his nearest relatives, and expose himself to persecution of almost every kind. The context shows us that the Saviour had reference to this, when he says, in verse 35th "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." and adds in the 36th verse, "And a man's foes shall be they of his own household." Strange and unnatural as this opposition would seem to be, its power has been experienced in every age of the world, and only verifies the truth of the Scriptural declaration, that "the carnal mind is enmity against God." Sometimes parents have stood between their children and Christ, and what is perhaps still more unnatural and wicked, children have in some instances sought to hinder parents in the discharge of religious duty. 2. As regards the opposition and persecution from worldly power. In its infancy, Christianity found all the power and influence of worldly government arrayed against it. Scarcely had the blood of the world's Redeemer dried on Calvary before the same feelings which sought and accomplished the death of Christ, were excited against his apostles and their immediate followers. Paganism, in the form of human government, raised its head triumphantly against Christianity, and seemed to sneer at a thing seemingly so feeble and trifling, when contrasted with its own strength and temporary greatness. It was not long, however, before Paganism discovered that feeble and insignificant as the kingdom of Christ seemed in itself, it appeared after all to contain a germ of greatness, expansion or power of some kind, and if left to pursue an unobstructed course in the world, there was no way of estimating how far and rapidly it might advance. Here then, the arm of worldly power began to be lifted in the most severe manner against this supposed rival influence. Christ said that his "kingdom was not of this world," but he did not say that it was like unto the existing forms of government, or that it could command their doings, or approve of all the spirit and action of any human government which has ever existed in the world. How speedily was not the sword drawn, and called into active exercise against the devoted followers of Christ and thus for a long time, the lives of the martyrs were sacrificed, and the sword of human power, in some or other, tainted with "the blood of the saints." 3. As regards the opposition of the kingdom of Christ to error, of all kinds. All error is more or less, dangerous to the spiritual interests of men, and tends to a greater or less degree, according to its grade, to jeopard those interests. The kingdom of Christ founded on the principle of eternal truth, and appreciating the worth of the immortal soul must therefore wage an uncompromising war against error. Truth can and must stand and have a habitation among men, and rather than have her interests sacrificed, would the redeemer have her pass the ordeal fires, aroused by the sword of world, ambition and power. It is a pitiable sight to see the professed friends of eternal truth surrounding her altars, with pallid countenances and nerves unstrung, and either sneering for a true with error, or perhaps anxious for a compromise in which bigotry and error would even claim the lion's share in the bargain. Let such heed the declaration of Christ, "I came not to send peace, but a sword," and go fearlessly for ward in the service of their Divine Master, realizing the preciousness of the promise which he has given, "Lo, I am with you always, even to the end of the world." Truth and principle are always sold at too cheap a rate. The Gospel of Christ full of love as it is, will admit of no such sacrifices. Better, far better, have diversity and division, with a prospect of at last coming together in the true unity of the spirit, than eternal union attended with continual inward strife. The cause of evangelical piety, in opposition to Ritualism and error, is not as yet, and never will be driven into such straits as to court a peace of this kind, and we have every reason to believe that it would be highly detrimental to the interests of vital piety, and displeasing to our ascended Lord. Christ "came not to send peace, but a sword." 4. As regards the opposition of his kingdom to sin and wickedness of every kind. Whilst here on earth the Saviour failed not to reprove the wickedness of men which frequently excited their hostility against him. His kingdom must ever maintain this attitude towards the evils of the times, and consequently, must expect the hostility of the world. If the church were to arise and seek boldly to discharge her duty, by aiming at the suppression by just legislation of some of the enormous evils of the times, we doubt not but the arm of persecution would again be raised against her, and she would be brought to realize according to the Saviour's oft repeated declaration, that his true church and people have nothing of love to expect from the people of this world. The very law of love too, which Christ so clearly taught, leads us to seek as far as possible for our neighbor a deliverance from the evils which are now in a legalized way proving ruinous alike to body and soul. As stated, the ultimate effect of the prevalence of the Gospel in our world, will be a true, glorious, deep and lasting peace. The tendency of the Gospel too, is continually to this

great and grand result, but before it can be successfully achieved, much error is to be eradicated, many prejudices must be overcome, and great obstructions removed. How ever much this glorious harmony may be desired by us, and by the great head of the church, we know it never can or will be accomplished by yielding to the unreasonable demands of error and bigotry. God will bring in this golden era of peace, when and how he pleases, and until then it is our duty to hold fast that which we have received; "content earnestly for the faith once delivered to the saints" in opposition to error and Ritualism of every form, which seeks only for unity, that it may the better attract to itself worldly power and grandeur. Let us have even the sword in preference to a false peace.

## Practical.

### The Fulton Street Prayer-Meeting.

A stranger said "the daughter of a poor widow, forgetting her covenant vows to God, has forsaken the church, her home and friends had wandered abroad, sinned and brought condemnation upon herself. In the distress thus inflicted upon that mother, her only resource was in prayer to God; and being full of faith, her prayers were heard, and the daughter returned in penitence and submission and to a ready and hearty forgiveness. That mother believed her daughter would come back, and was ready and willing to receive her; so Jesus is ready and willing to receive returning prodigals. Sinners of the vilest and most hopeless character may come to him. 'Ho! every one that thirsteth, come ye to the waters, come buy without money and without price,' is the invitation of the prophet; 'and whosoever will, let him come' is the spiritual invitation of the Redeemer; and all the invitations and assurances of the word of truth point in the same direction. Yes, Jesus is willing to receive you. Come oh! come, and find welcome in a Saviour's love."

The leader asked prayers for the conversion of an aged man, who was moral, but did not believe in Christ, although he took pains to oppose religion in his own family or otherwise. He appears to be wholly indifferent upon the subject, and nothing seems to awaken any emotion in his soul.

A young man requested prayers for himself and said, "Will you also pray for my father and mother and brothers and sisters, that He will convert our family, and cause us to become united and happy in his service?"

The converted Jew who has several times been noticed in the meeting was again present and led in prayer, in which he mentioned Old England and the friends he left there—his father, mother and brothers—with expressions of earnestness and faith.

The leader who that day happened to be a distinguished minister of a neighboring city, remarked that "the brother who had requested prayers for himself, had spoken the experience of many in the church, and he hoped to be excused for giving it as his opinion, that these cases show weakness of faith, which is to be overcome by watchfulness and prayer. Perhaps there may be some secret sin, some sin which they dare not speak of, dare not confess; but whatever it may be, brethren should not permit themselves to arraign God's precious words of truth, or plead that they have done all they can, or insist that there is anything left undone by God to secure the enjoyments of his grace. God is always right and when in conflict with Him, men are always wrong. Faith in prayer is the means God has appointed to obtain relief in these conflicts. Rely not then, brethren, upon your own obedience or conformity upon attending church, hearing sermons, however good they may be, or prayer meetings, or any thing, however good; and these things are all good and useful, but look to Christ and him alone; receive him by faith, as your personal Saviour, and your victory is secured, for Christ hath said so."

Brethren from without the city continue to speak of revivals and the conversion of sinners. One said; "I have several times asked you to pray for my church, and God has answered in adding forty to our number, and I pray you to continue your prayers for us."

The leader said: "There was a young man present with us to-day who desires our prayers. He says he has been trying to be a Christian, and is seeking that the way may be plain and clear to him, and that he may become a devoted and sincere follower of Jesus."

The leader also said; "A sister who is present asks your earnest prayers for the conversion of her brother, and a blessing to her own soul."

A brother requested prayers for the conversion of a father, brother and sister. Their attention has been awakened but good works are in their way and they cannot see their unworthiness and their peril without an interest in Christ Jesus.

The leader read a request from a lady, similar in import, and they were remembered in many prayers. A stranger requested prayers for himself, that he might be truly converted to God. Another said: "Last week I brought my request to you for prayer for the conversion of my two sons, and now again I sincerely request that you will pray for them. They

have abilities sufficient to make them useful, if they were disciples of the Lord, and I beg you will remember them until the Lord shall come and bless and save them."

Scenes sometimes occur in this meeting which it is difficult if not impossible to present on paper. Of such was the interview between a young man and his aged and almost broken-hearted father. One day when the story of the "Prodigal Son" had been read as the scripture lesson of the day, this young man was a prodigal, and long since has left the parental home and wandered abroad in the forbidden paths of disobedience and sin. His father had sought for him in vain for many weary days and months and now they, unbeknown to each other, met in the place of prayer—the father to ask prayers for the restoration and salvation of his son, and the son to entreat the people of God to pray for himself: that God would pardon his sins and restore him to his father in peace. Their voices were the means of their recognition and there was an embracing, and their tears and words of penitence and forgiveness and thanksgivings to God, and much of human sympathy, and altogether told of the riches of the grace which had wrought salvation, and there was also those inward emotions of love to Jesus and holy thought which no one can describe and none can know but those who have experienced them. The "glory of God" appeared to be the feeling of every heart and was the expression of many lips.—*Chr. Intell.*

## The Path of the Just.

His glory is from within. It is a radiation. Put him where you will, he shines, and can not but shine. God made him to shine. For instance: imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel, and the dazzled lions will retire to their lairs, and the king come forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day. Imprison Peter, and with an angel with a harbinging star, he will swell his aurora from the fountains of Jordan to the wells of Beersheba, and break like the morning over mountain and sea. Imprison Paul, and there will be high noon over all the Roman Empire. Imprison John, and the isles of Aegean and all the coast round will kindle with sunset visions too gorgeous to be described, but never to be forgotten; a boundless panorama of prophecy gliding from sky to sky, and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so: for modern times have similar examples—examples in the church, and examples in the state. For instance, bury Luther in the depths of the Black Forest, and "the angel that dwelt in the bush" will honor him there; the trees around him will turn like shafts of ruby, and his glowing orbs lunge up again, round and clear as the light of all Europe.

Thrust Bunyan into the gloom of Bedford jail, and as he leans his head on his hand, the murky horizon of Britain will flame with fiery symbols, "delectable mountains," and celestial mansions with holy pilgrims grouped on the golden hills, and bands of bliss from the gates of pearl hastening to welcome them home.—*Rev. T. H. Stockton.*

## STORM-PROOF CHRISTIAN.

After twenty years of pastoral experience, I have come to divide all church members into two classes—fair-weather Christians, and storm-proof Christians. This division holds good through all the routine of religious life. The first is composed of those who rarely practice any self denial for Christ. They not only dread a storm of rain or snow but a storm of reproach or unpopularity. They are capital soldiers on parade days, but are not worth a rush before the cannon's mouth. They are loud in profession before a battle, and loud in exultation after a victory, but during the fight they are always missing. Do you see the representative apostle of this class, as Paul is the representative of the storm-proof disciple. Fair weather Christians are of no possible use, except to shame better men into better conduct.

Command me to the christian who, when the Sabbath-bell rings, consults his conscience rather than his barometer. Choose death to the follower of Jesus who chooses death or defeat rather than desertion. Command me to him who, when duty sounds her trumpet, is always ready to answer, "Lord, what wilt thou have me to do?" He is Christ's minute man. When at last the messenger of death shall call the roll, this man shall promptly and calmly answer, *Here!* And, after he has gone to his heavenly reward, his name, like that of the gallant young Huguenot captain, shall be kept on the roll of the regiment, and when it is called, some comrade in the faith shall step forth and respond, "Died on the battle-field!" In these days of self indulgence, may God send us more religion that is storm proof.—*Dr. T. L. Cuyler.*

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 I will shake the land." We are in the seventh vial, and "one shock, starting, terrific, and one of huge and unprepared proportions," may be looked for about "this time."

A preacher in a frontier settlement had been collecting money for some church object. There was still some twenty dollars wanting, and after vain efforts to make up the deficiency, he plainly intimated, that he intended to have that said twenty dollars before any of them left the house. At the same time he set the example by tossing five dollars on the table. Another put down a dollar, another a half of a dollar, another a quarter of a dollar and so on. The parson read out every now and then the state of the funds: "That's nine and a quarter." "Ten and six bits are all that are in the hat, friends and Christian brethren." Slowly it mounted up. "Twelve and a half." "Fourteen." "Fifteen." "Sixteen and three bits," and so on until it struck \$19.50. "It will want fifty cents, friends, to make up the amount. Will no body make it up?" Everybody had subscribed, and not a cent more was forthcoming. Silence reigned and how long it might have lasted it is difficult to say, had not a half dollar been passed through the open window, and a rough explanatory voice shouted;— "Here, parson, there is your money; let out my gal. I am about tired of waitin' for her."

The bishop of Mayence once delivered a sermon on drunkenness, and after pointing in the strongest colors the evils of over-indulgence, concluded as follows: "But the abuse of wine does not exclude its use, for it is written that wine rejoices the heart of man. Probably there is one in my congregation who cannot drink four bottles of wine without feeling any disturbance of his senses; but if any man at the seventh or eighth bottle so forgets himself as to abuse and strike his wife and children, and treat his best friends as enemies, let him look into his conscience, and in the future always stop at the sixth bottle. Yet, if after drinking eight, or even ten or twelve bottles, he can still take his christian neighbor by the hand, and obey the orders of his spiritual and temporal superiors, let him thankfully drink his most modest draught.—He must be careful, however, as to taking any more, for it is seldom that providence gives any one the special grace to drink sixteen bottles at one sitting, as it has enabled me, its unworthy servant, to do without either neglecting my duties or losing my temper."

The Two Religions.—Dean Alford, editor of the English *Contemporary Review*, and one of the most learned biblical scholars, has written an article in the *Review*, on "The two Religions; the Religion of the Bible and the Religion of the Church." He shows that the contradictory theological views on which men so strenuously insist are evidence of another religion not found in the Bible. Many Christians, unfortunately for the true religion, exalt the prejudices of their own education into an importance rivalling the claims of that which is revealed.

A diligent reader of Scripture has discovered that the velocipede, and the one-wheeled variety, was predicted more than two thousand years ago. See Ezekiel 4: 15—21.

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

Walter Brown, of Boston, has repeated in Jersey City his feat of riding fifty miles on a velocipede within six hours. The driving wheel made 25,219 revolutions in this time.

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 loud. During the sermon she saw the little lamb in tears, and asked him what was the matter with him. He sobbed out:—"That man is hollerin' at me!"

A New England paper says: "Erratum.—In our paragraph yesterday concerning thirteen ministers who had been spanked in infancy, for *sprinkled* read *sprinkled*."

It is a common saying that the lower order of animals have not the wiles of man; yet it is certain that some of the insects are back-biters, and all the quadrupeds tale bearers.

A notice of a recent steamboat explosion, in a Western paper, ended as follows: "The captain swam ashore. So did the chambermaid; she was insured for 15,000, and loaded with iron."

## THE SPREADING RUMOR.

Says Gossip One to Gossip Two: "While shopping in the town, Old Mrs. Pry to me remarked— Smith bought his goods of Brown."

Says Gossip Two to Gossip Three, Who cast her eyelids down: "I've heard it said, to-day, my friend, Smith got his goods from Brown."

Says Gossip Three to Gossip Four, With something of a frown: "I've heard strange news—what do you think? Smith took his goods from Brown!"

Says Gossip Four to Gossip Five, Who blazed it round the town: "I've heard to-day, such shocking news— Smith stole his goods from Brown!"



Selinsgrove Pa., May 15, 1869.

## Editorial Items.

**NEW KINGSTON.**—We had the pleasure of spending last Sabbath, May 9th, in New Kingston, Cumberland Co., Pa., with Rev. H. R. Fleck and assist him at a communion season. We found bro. Fleck actively engaged in the Master's service, and his congregations prospering and growing in piety and numbers. The attendance upon the meetings for preaching and prayer-meetings was large, and we enjoyed a most delightful communion season. Twelve persons were admitted to membership, namely, four by baptism, four by Confirmation, and four by Certificate; but the principal harvest season of the charge was last winter, when large accessions were made to the church.

The congregation at Kingston needs a new church building. Their edifice is a very substantial one, that might stand yet a hundred years, but it is entirely too small for the present congregation. They are also abundantly able to build a new church, and we trust that they will begin the work this summer, and build one that will correspond with their necessities and their abilities.

## E. S. German's Book Store.

Mr. E. S. German of Harrisburg, Pa., having purchased an elegant and spacious building nearly opposite his former store, has removed his book-store to this place, namely, No. 28 Second St. He has entirely refitted and repaired this building for a dwelling and book store. The room for the latter is fitted up in elegant style; it is spacious and has plenty of light and ventilation, constituting one of the most elegant and well adapted rooms for a book store that we have ever seen. His tables and shelves are also well filled with the choicest and latest Theological, Educational and Sunday-school Books, which he can sell as cheap as they can be bought in the cities. We advise our readers who have an hour or two to spend in Harrisburg to visit Mr. German's Book Store, where they will always be welcome; his Store is a kind of headquarters for Lutherans.

**A WELL DESERVED COMPLIMENT.**—The *Daily Telegraph* of Harrisburg, Pa., says Mr. John J. Rebmam, the Editor of our Sunday School Column, the following handsome compliment, which is all the more valuable, as it comes from the place where he resides and labors, and is best known. The paragraph reads as follows:

"J. J. Rebmam, of this city, has assumed editorial charge of the Sunday School department of the *American Lutheran*, a position which he is eminently qualified to fill with ability and satisfaction. He is a zealous worker in the cause, and will bring to his work ripened experience and an intimate acquaintance with the wants of those whom the journal reaches and exerts its influence."

**GEN. SYNOD.**—We publish again the list of delegates to the Gen. Synod which meets this week in the city of Washington. Our readers will not doubt feel a deep interest in this body and will be gratified to see who constitute the Synod. Before this paper reaches our readers the Synod will be organized and in session. Let the prayers of the church go up to the throne of grace for a blessing upon its proceedings. We expect to spend Saturday, Sunday and Monday at Washington.

## The Latest Humbug Exploded.

## "SPIRIT PHOTOGRAPHS."

A Mr. Mumler has been driving quite a profitable business in New York of late by taking what he called "Spirit Photographs." Any person sitting for a picture in his gallery could have the ghost of any one of his departed friends represented in shadowy outlines upon the same plate. The excitement ran high. Some said striking likenesses of their departed friends in the "Spirit Photographs," others thought the resemblance was only very faint, and others declared there was no likeness at all. The spiritualists were jubilant over this new and ocular demonstration of the truth of their teachings; good Christians became alarmed and began to fear that the very devil had been turned loose.

But at length the fears of the timid and the triumph of the wicked came to a sudden end by the exposure of the shameful imposture.

The proceedings were brought to the notice of the authorities in the form of a charge of false pretences. The case was tried in court and although Justice Dowling said he did not doubt that Mumler had practiced fraud and deception in this Spiritual Photograph humbug, yet at the close of the argument he was discharged. Many curious items were, however, elicited by this trial, both as to the credulity of human nature, and of the numerous ways in which photographs may be adapted to the carrying out of an imposition of this nature. Photographers were called upon the witness stand, and one of these mentioned the following ways by which it may be done;

1. A glass with an image on it of the desired spirit form may be placed in the plate-holder, in front of the sensitive plate, so that the image on the glass will be impressed upon the sensitive plate, together with that of the sitter. The size and distinctness of the resulting spirit form will vary according to the distance between the two plates.

2. A figure clothed in white can be introduced for a moment behind the sitter, and then be withdrawn before the sitting is over, leaving a shadowy image on the plate. This is known as "Sir David Brewster's ghost."

3. A microscope picture of the spirit form can be inserted in the camera-box alongside

of the lens, and by a small magnifying lens, its image can be thrown on the sensitive plate with that of the sitter.

4. A glass with the "spirit image" can be placed behind the sensitive plate after the sitting is completed, and by a feeble light the image can be impressed on the plate with that of the sitter.

5. The nitrate-of-silver bath may have a glass side and the image be impressed by a secret light, while apparently the glass plate is only being coated with the sensitive film.

6. The "spirit form" can be printed first on the negative, and then the figure of the living sitter added by a second printing, or it can be printed on the paper and the sitters' portrait over it.

7. A sensitive plate can be prepared by what is known as the "dry process," the "spirit form" impressed on it, and then, at a subsequent time, the portrait of the living sitter can be taken on this same plate, so that the two will be developed together. This result the witness had seen at times obtained by accident, having used one of these dry sensitive plates for a landscape, and forgotten to develop it, and then used it again, and found the landscapes curiously intermingled.

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—What church news do you find in the papers this week?

John.—Here is an item in the *Independent* that will no doubt interest our symbolical brethren, for I know some of them read the *Independent*. I will read the item, and hear what you think of it. (Reads).

"Dr. T. Stork, of the *Lutheran Observer*, is urging conferences on the subject of union between the adherents of the Gen. Council and the Gen. Synod. The effort does not seem mutually glad to get rid of each other. The adherents of the Council are old High Church Lutherans; while those of the Synod believe in revivals, in sympathy with other saints, and hesitate to express as unbounded faith in the confessions of the church as in the Scriptures."

Peter.—I have no doubt our symbolical friends will read this item with indignation, and says it misrepresents them. They indignantly deny that they exalt the Symbolical Books above the inspired Word of God, or even make them equal to it. But they assert that the Bible is the only infallible rule of faith and practice, and the Symbolical Books the only correct interpretation of that rule.

James.—If they contend, as I understand they do, that there are no errors in the Symbolical Books, then it follows that they must regard these books, a human production, equal to the inspired Word of God. But I have never yet seen absolute perfection claimed for any human production. Melancthon, the author of the Augsburg Confession, by no means regarded his own work as perfect, for he kept trying to improve it as long as he lived.

Peter.—Well, we had better stop talking on this subject for if the Missourians or some of the Gen. Council men should overhear our conversation, they would come down upon us tremendously. As it is, they frequently say that the AMERICAN LUTHERAN denounces our confessional books, which is not true, for I have a very high regard for the Augsburg Confession and some of the other Symbolical Books.

James.—Well then, to change the subject. We had a very interesting and lively time at the Institute last week. The Clinton Literary Society had a Reunion and gave a dinner. The dinner was good, but the intellectual feast which we enjoyed afterwards, was better yet. The exercises consisted in music, reading letters, and voluntary speeches. The president on taking the chair remarked that the Clintonians, convinced that to be inactive was to die, resolved to do something, and finally came to the conclusion, that one of the pleasantest things they could do, was to give a dinner. An honorary member being then called upon to make some voluntary remarks, arose and said that he coincided in opinion with the worthy president that "to be inactive was to die," and he wished to enunciate another truth equally self-evident, namely that to stop eating was to die. He thought therefore it was a happy idea of the Clintonians to give a dinner, and hoped that they would continue to eat as long as they lived. He said some other things that appeared to me rather incredible. For instance, after quoting a passage from Shakespeare, he undertook to enlighten us, as to how Shakespeare came by his name. He said his name used to be William Spear, that he lived on the prairies of Illinois near Chicago, where he got the ague and had the shakes very badly, and from this circumstance they called him William Shakespeare. Although I doubted the truth of this story, yet I was pleased with the good humor and pleasant feelings that took possession of the Clintonians and their invited guests on this occasion.

John.—You might well doubt the truth of this story, for Shakespeare lived and died long before ever Chicago existed. But to change the subject again, I hear frequent complaints about the articles in the AMERICAN LUTHERAN against the use of tobacco. One subscriber got angry and stopped the paper, saying that he would smoke and chew tobacco when he pleased, and he thought it was no body's business.

Peter.—When people get angry at the exposure of any evil, I always regard it as a good sign, for it shows that the truth is taking effect. On the whole I think the good cause is gaining ground. On my recent visit to Kingston I met Rev. A. Babb. He told me he had stopped using tobacco about thirty years ago out of conscientious conviction that it was wrong. It used to cost him about \$30 a year for tobacco, and this amount he resolved to devote to benevolent purposes as long as he lived. He has faithfully carried out this resolution, and it is wonderful how much good it has accomplished in thirty years. Among other things he has founded a perpetual scholarship in Penna College for \$350, at which one young man preparing for the ministry has free tuition perpetually. That

scholarship has long since been completed, and now his annual tobacco money goes on for other benevolent purposes.

John.—What a blessed thing it would be if all our ministers would follow this noble example.

Peter.—Bro. Babb remarked, "If I had all the money that is spent in a certain congregation, (which he named), for tobacco and whiskey, I could educate all the young men that apply for aid from our Synod. I also met Rev. T. C. Pritchard in Mechanicsburg, and he told me that he had fully made up his mind to quit the use of tobacco. So you see the good cause is moving on."

John.—Here comes the *Luth. & Missionary* of this week, and I see from the letter of "Insulans" that Rev. Adelberg, President of the New-York Ministerium, and pastor of a German church in Albany, N. Y., is about to remove to Watertown, Wisconsin, to take charge of a German congregation there, and to act as professor in the institution of the Wisconsin Synod at that place, and that Rev. Reuben Hill will act as president of the Ministerium till its next meeting. Then he goes on to say, "As some of your readers hear of the several changes that have recently taken place in this region, viz: The removal of Rev. Uehlebach, of Revs. Rosenberg, Vorberg, and Adelberg, and the ad interim service of Bro. Hill in place of the latter, they will be prepared to admit that it is not often that such extensive terrestrial changes take place, and that in this we probably have further evidence of the shaky condition of the globe." What does he mean here by "the shaky condition of the globe?"

Peter.—He evidently alludes to an argument lately used by Rev. Dr. Seiss in support of his chiliastic views, drawn from recent earthquakes and hurricanes, and the eruption of Mount Vesuvius, that the earth is becoming shaky and must soon come to an end. Poor doctor Seiss; people poke their fun at him from every direction.

James. I am inclined to think that the last word in this extract from "Insulans" is a typographical error. As all those changes and removals mentioned by him, occur among the Gen. Council men, he probably meant to say that in this we have a further evidence of the shaky condition of the General Council, which is also more plausible, for what connection can there be between the removal of ministers from one synod to another and eruptions, hurricanes, and earthquakes?

Rever. It is possible that you have hit the nail on the head.

## North Branch Conference.

The North Branch Conference of the Susquehanna Ev. Lutheran Synod of Pa., convened according to resolution in the American Lutheran Church of Millville, Col. Co. Pa., on Monday evening, May 3rd 1869. The opening sermon was preached by the Sec. from 1 Cor. 16: 1, 2. The following brethren were present.

Revs. Hemperly, Focht, Rice, Beckner, Adams, Shoup, Rhodes and Alleman. Lay brethren.—George Keiser, Josiah Andras, J. T. Oberdorf, H. H. Teats, N. S. Fingly and John Wolf. Rev. A. H. Sherts, the President, having removed from the bounds of this conference, Rev. J. M. Rice was elected in his stead. The Conference adopted a constitution at this session, one of the principal articles of which reads as follows,

"It shall be the duty of the standing members of this body to attend all its regularly called meetings. Should any fail to do so, he shall be required to render satisfactory excuse either by letter at the time of absence, or verbally at his next attendance."

Another which introduces something new into the conference reads as follows: "The Ministerial brethren of this Conference alone, shall spend a reasonable length of time at each convention, in the examination of ministerial character, with the view of preventing trials at synod, &c., &c."

In this Conference, hereafter four ministers shall constitute a quorum. Very interesting remarks were made by the brethren on the state of religion in the various charges, the reports show progress.

The following resolutions were adopted.

1. That those brethren who have not redeemed their pledges made at Muncey for Educational and Missionary purposes be urged to send in their contributions to the Treasurer of Synod immediately.

2. That the following question be discussed at the next convention of Conference. "How can the members of our church be better educated to the true standard of *Benevolence*?" Bro. Shoup was appointed to open the discussion, Brother Adams, the alternate.

After interesting remarks on the subject of Benevolence by a number of the brethren, a collection was taken for the Synodical treasury, amounting to \$56.13.

After returning thanks to the good people of Millville and vicinity, for their kindness during our sojourn with them, conference adjourned to meet at Zion's church in Bro. Focht's charge, on the 2nd Monday of August at 2 o'clock P. M.

See

THE SUSQUEHANNA SYNOD of the Ev. Lutheran Church, will convene in Bloomsburg, Columbia Co., Pa., on Thursday, June 3rd 1869. Visiting brethren will please inform Rev. B. F. Alleman, pastor loci, so that places may be provided for them.

See Pro Tem.

PLATMOUTH, NEBRASKA.—Mrs. M. E. Couter writes: "We are trying to promote the interest of our mission in every way. We have just been making ready for a S. S. Concert, to be given at one of our public halls, for the benefit of our Sunday School. My husband's work extends to different settlements in the country, and is attended with considerable exposure and trial. But the Lord is good in preserving his health and permitting him to attend to his work."

## Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAM, Editor of S. S. Column, HARRISBURG, PA.

## The Great National Convention.

Of this memorable gathering we are fully aware we can give our readers but a faint idea, for it must have been felt, to have realized its importance. And when last week we wrote upon this subject, we were almost afraid to give scope to our thoughts for fear we might exaggerate, or say too much while yet the hallo-lujah's were ringing fresh in our minds.

But the more we reflect upon that great body, the more are we convinced that it was one of the most remarkable and interesting assemblages, of a religious or educational character, ever known to have been held in this country, this is not owing alone to the extent of territory represented, nor the National reputation of some of its participants, but largely to the growing sentiment all over the country as to the vast importance of the Sunday school work, and its auxiliary methods of education upon the minds of the young, and through them upon the future welfare of the republic.

Here sectarianism was banished, and leading clergymen and laymen of various denominations of Christians mingled freely, prompted only to advance the common cause for which they had met, this freedom from all sect, was one of the most admirable features of the convention.

It is simply surprising to us that long since the Protestant clergy have not learned in what consisted the great strength of the Roman Catholic church. Is it not in its unity and singleness of purpose? Therefore there is no place it seems to us where we can begin to mould and dispel these divisions so well as in the rising generation.

Had therefore the assembling of this vast body accomplished nothing more than meeting as Christian brethren upon one broad common platform, knowing nothing in sect, nor creed save what the Bible has given, and what Jesus himself has furnished, this alone would have been sufficient to give a strong blow to the rise and progress of Catholicism.

## Gleanings From the Great Convention.

EXTRACTS FROM THE SPEECHES OF BEECHER, HALL, TYNG AND OTHER.

Mr. Beecher said, in speaking upon the subject of Mission Schools: He said he chose this subject not because the work of Sabbath schools was not sadly needed at home, and in the churches, but because the field for mission work was so wide, so ripe and so sadly unharvested. He never walked out in the streets of Brooklyn without feeling that God was wronged by the impudent assertions of men in usurping the privileges which their Maker had given them, in an effort to benefit their worldly interests alone. Much had been said of the wickedness of cities, and it was indeed a crying offence against the mercy of God that men should so openly defy His justice and outrage His mercy. Churches were the reservoirs of good, and from this depository, the distributing mains, the pipes and fountains should spread the word of God and its truths to the thousands of expensive luxuries, and the work cannot be done by them alone; young men, of whom there are thousands unemployed, and young women who had "nothing to do," should be employed in circulating the truth. A poem, as lengthy and as pointed as "nothing to wear," might be written upon the every day theme, "nothing to do." Idleness was the forerunner and the companion of wickedness, and for no other reason than for keeping out of evil ways men should be always employed. He had found in many years experience that the younger members of his church were more active workers than older members and that their own well being was more fully insured by working for others. "It is more blessed to give than to receive," in spiritual as well as in worldly and carnal matters: if anybody wants to know anything, attempt to teach it, for in this way one's own experience is reviewed, and the soul is built up in righteousness. He believed in "rubbing in" the truths of the pulpit, by means of Sunday schools, those living echoes of the minister's labors. He had stood upon mountain tops, where echo after echo had resounded back until it seemed as if a thousand more powerful voices than his own were throwing back the words spoken by him. So the Sunday school teachers may use to their greatest effect the truths expounded by the preacher for the most effectual preaching is from the heart and by example; and who should more fully impress the gospel truths than young men who may meet daily with those whom they instruct and influence.

In conclusion, he said he believed in preaching by lay men and lay women. They carry the gospel more efficiently by carrying among those of their own acquaintance, and degree. The great body of our population must, he said, be reformed, before even our government could be made blameless in justice and in freedom from corruption; change the minds of the common people and the government will in time be reformed and turned, in as great a measure as governments can be turned in the ways of righteousness.

Dr. JOHN HALL of New York (late of Dublin) in speaking upon the Sunday schools of Europe, used the following words: In the schools the praise of God has been sung into the hearts of the children, as well as preached or taught. The Wesleys not only preached but sang with great effect. Some of their hymns might be called too heavy, but perhaps those of this land, on the contrary, were a little too light. There is less placed on the mechanical surroundings. The Sunday schools generally met in the churches; the blackboard was hardly known; question books which he called "crutches," were

not in general use; the lessons were prepared at home. More is made of the study of the Catechism, which is the formula for the spiritual guidance of the child. The churches are more generally identified with the schools; the Presbyteries appoint delegations to attend upon selected days, and examine the children in their knowledge of the Holy Scriptures. There is so not so much latitude given to those wandering spirits who drop into the school and wait ten or fifteen minutes to speak to the school. (Applause.) They are sometimes wise and witty, and sometimes not. In the speaker's opinion, the word as planted by the teacher might be better left alone.

Dr. Hall said he had been asked as to his opinion on the merits of the Sunday school in England and America. God forbid that he should say anything to create any jealousy. We are of one blood, one language, one faith, and it would be a sad day for freedom and Christianity if any rupture should take place between these Christian countries. He might say, however, that the schools in America sometimes look best when on parade, but perhaps those in England accomplish as much. Both are engaged in one grand great work.

As to the management of the schools, the teachers should be ever holy, intelligent and spiritual men, active in their work, and encouraged by the church. The interest of any congregation, church or community in the school is measured by its interest in the truth of Christ; a living church loves its Sunday school and a live minister labors for his school. Dr. Hall closed by a reference to the work in his own church.

The General of the Sunday School Army, the justly celebrated Stephen H. Tyng, D. D. spoke partially as follows:

In opening his remarks the reverend gentleman said he could discern the reflections of love and kindness in every countenance. He stood he thought in the presence of an assemblage as fully united for as good a work as any body on earth. A 50 years journey in this Jordan in the companionship of Christian men and women had made him familiar with the indications of spiritual interest and earnestness. He had become acquainted with thousands of Sunday school workers in the course of his half century of ministerial work.

He had found that the experience of the workers in the cause of Sunday schools, or of those in any branch of the work of Christ had been often beneficial to him, and was certain that this was among the most valuable aids to a growth in righteousness or an increased efficiency in labor. He counselled them to get their best talent and most experienced members engaged in the work.

Where were the men who had been blessed with the broad life for many years; where were the women who in their earlier days were alive to the importance of Sabbath school work, and were working earnestly in it? He feared that growth in years had not been accompanied by growth in grace and in interest for the success of the cause of righteousness. Woe unto the church whose aged members refuse to assist in advancing the cause of Christ! The chairman had spoken of soldiers in the cause; he might have spoken of army of exempt, unwounded, reluctant, cowardly and full of money-getting. Should he be asked how the spirituality and growth of the church might be promoted, he would answer—Increase the force of experienced men and women.

The churches if they would effect a reformation in the world must approach the work with precision—not like the Vermont boy who croaked his gun barrel to fire around a hay-cock, but they must take deliberate aim and come directly to the object for which they struggled. Viewing the object of discussions: how to increase the spirituality of the schools he said the efficiency of the schools was to be enhanced by throwing with them the full tide of the spirituality of the churches. To the teachers he could say, see that your heart is fully in the work, then teach the old-fashioned doctrine of man's depravity and need of conversion, and watch for souls "as they that watch for the morning stars living in the righteousness of Christ? Without this they might seek in vain for efficiency. With it they might accomplish works of wonderful compass. He had fifty Sunday school scholars into the ministry—not always into the ministry of his own church, for there was a place in his net through which his fish sometimes escaped.

To promote spirituality there is yet something more to be secured. He referred to a more determined work among the teachers. There were too many of the "salt and sugar" character—afraid of rain or cold or dew. Punctuality was wanted, and a persistent effort, renewed week by week, for the accomplishment of the great purpose. Put on the harness and do not fail to improve every opportunity for good. In Philadelphia, many years ago, he found a little girl crying at night, in the storm, having been lost on her way to church. She was cared for, her Christian education was attended to and she became in time the wife of a clergyman, and the means of the conversion of many souls—among whom was the son of the speaker, the late Rev. Dudley A. Tyng.

In conclusion, he said he was grateful for the opportunity of meeting representatives of different churches in the Convention. He had long ago buried religious distinctions in the deep ditches which separate the fields of Palestine. Was he nearer Christ because he was on one or the other of these sides? To become more spiritual and more efficient in the work of the Sunday school we must banish denominational differences and carry in our hearts the love of the Lord Jesus.

Upon the conclusion of Dr. Tyng's able address the chairman alluded in touching terms to the death of the Rev. D. A. Tyng, and requested the audience to sing his favorite hymn.

"Rock of ages left for me,  
Let me hide myself in thee."

The hymn was sung with a power and fervor that caused the spacious edifice to resound with the volume of the chorus.

(Conclusion next week.)

## THE ORPHAN'S HOME.

MR. EDITOR:

Please permit me through your paper to make the following acknowledgment of Bedding donated to the Orphan Home of the Gen. Synod, located at Leysville, Perry Co., Pa.

Received from the Worthington charge, Pittsburg Synod, per Rev. C. W. Schwartz, one Bed, valued at \$34.75.

Feb. 27. Apollo Charge, composed of Apollo, Maysville, and Boiling Spring Churches, Rev. Colver, one bed, and a lot of second hand clothing.

March 1. Gen. Synod church, Pittsburg, Rev. Stuckenberg, per Mrs. J. Beamer 1 bed. March 4. Fankstown, Md per Rev. Fair, one bed.

March 16. Fryburg Church, Clarion Co., Pa., per Rev. A. M. Strause, one bed. March 24. Lutheran Church, Middletown, Md. per Mrs. Cullen and Miss Jennie Rautzahn, 11 Beds.

March 24. Licking Creek Church, Juniata Co., Pa., per Mrs. Angly and Mrs. Wm. Juss one bed. Also 2 pair stockings from Mrs. J. Farner.

Feb. 20 per J. Dreisbaugh, from 2d Eng. Luth Church, Easton, Pa., Rev. Barclay, pastor, \$25.00 for the purchase of one bed and bedding.

March 10. Per Rev. Prof. C. A. Hay, from College church, Gettysburg, Pa., \$40.93, for the purchase of one bed.

April 12th, received from the Lutheran church Schuykill Haven, per Rev. Mrs. Yeiser, one bed.

April 18th, received from St. Peters church, Woodboro charge, per Rev. Owen, one bed.

April 18th, received from Woodboro church, Md, per Rev. Owen, one bed.

April 14th, received from Lebanon, Pa., per Mrs. Rev. M. Rhodes, one bed.

April 23rd, received from Bakersville, Md, per Rev. M. Fair, one bed.

April 23rd, received from St. Samuel's church, Newport charge, per Rev. G. F. Shaler, one bed.

April 23rd, received from Pinegrove church, Pa., per Rev. E. S. Henry, one bed, and lot of childrens clothing.

April 27th, received from Antas church Blair Co, Pa., per Rev. A. H. Aughe, one bed.

April 27th, received from Pittsburg, Pa., per Rev. McLaughlin, one bed, also a lot of second hand clothing from the Horning family.

April 27th, received from Shamokin, Pa., from the Sunday school, per Rev. J. B. Keller, one bed.

April 28th, received from Gettysburg, Luth. church, per Rev. E. A. Bridenbaugh, one bed.

April 28th received from the student at Stevens Hall, per Rev. Bridenbaugh, and made by the ladies of Rev. B's church, \$ of a bed.

May 4th, received from Sinking Valley, Pa., per Rev. A. H. Aughe, one bed.

May 4th, received from Ev. Luth. church, Selinsgrove, per Mrs. Rev. M. L. Shindel, one bed.

May 5th, received from the Luth. church Frederick City, Md, \$42.00 for the purchase of one bed.

May 5th, received from Waterstreet, Pa., per Rev. A. H. Aughe, one bed.

May 5th, received from Mr. William Walter Waterstreet, Pa., 1 box grape roots.

May 5th, received from Rev. Prof. Zeigler, D. D. Selinsgrove, Pa., 1 box of cherry current sprouts and Lawton blackberries.

May 5th, received from Rev. Mrs. M. Culler, Milton, Pa., 1 box of flower seeds and plants.

May 5th, received from St. Pauls church, Upper Mt. Bethel, Rev. I. J. Burrell, per Mrs. Schwartz, one bed and a lot of childrens clothing.

May 7th, received from the Second Luth. church, Hanover, per Rev. G. Parsons, one bed, making a total of twenty seven beds and bedding.

May the God of the orphans abundantly bless the kind donors, for their labor of love. We need between thirty and thirty-five beds by the first of June next, if we are to begin as a church with new beds and bedding. We have 18 church orphans at the Home and six or seven more will be on by the time we take charge on the first of June next, besides about 80 soldiers orphans for whom we must provide bedding, and we humbly trust that all the churches who have promised us beds, and as many more as have willing hearts and ready hands, will hurry them in at least a week before the time above specified.

SUPERINTENDENT.

Leysville, May 7th 1869.

## Church News.

OLNEY, ILLS.—Rev. J. A. Lingle having resigned his former charge and accepted a call to Olney, Richland Co., Ills., desires correspondence to be addressed accordingly.

HARRISBURG, PA.—Dedication of *Lutheran Jubilee Chapel*.—This mission chapel, erected by the Sabbath-school of the First Lutheran church, was formerly set apart to sacred use yesterday afternoon' Sunday, May 9th. A large collection of people gathered—many more than could find room inside the building. The singing was led by the choir of the First Lutheran church and was happy both in its selection and execution. Rev. G. W. Halderman, pastor of the Second Lutheran church, preached an excellent dedicatory sermon from Haggai II, 7-9. Rev. G. F. Stelling conducted the liturgical services. It was an interesting occasion, and the church now stands as the above Sabbath-school's memorial of the seventh jubilee year of the Reformation.

The building, reared under the direction of our city architect, L. M. Simon, is a beautiful little structure of 25 by 50 feet, with belfry and tower, stained glass windows, and pews well arranged for Sunday school purposes. It is located in East Harrisburg, about one-half mile from the Pennsylvania Railroad Depot.

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The prospects of the mission are very encouraging. Already nearly one hundred scholars are gathered into the Sunday school. The population is rapidly increasing around it, and with such a company of officers and teachers as have it in charge, the most happy results may be looked for.—*Telegraph*.

MILROY, PA.—Rev. P. Sheeder, having resigned the Martinsburg charge and accepted a call to the Logan Charge, his address will hereafter be, Milroy, Mifflin Co., P.

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.



## Delegates Elect to the General Synod.

Messrs. Editors:—The following list of Delegates, who have been elected to constitute the XXIVth Convention of the General Synod, will, doubtless, be a matter of general interest to the readers of our church papers.

**I. MARYLAND SYNOD.**  
 Clerical. Lay.  
 J. McCracken, D. D. J. E. Herbst, M. D.  
 T. T. Titus, A. S. Pratt,  
 J. M. Butler, D. D. John Thomas,  
 F. P. Hennighausen, W. M. Kemp, M. D.  
 H. West Penna. Synod.

**II. WEST PENNA. SYNOD.**  
 A. W. Lilly, Jacob Bastrass,  
 S. S. Schmucker, D. D. M. B. Spahr,  
 J. M. Magee, S. Garver,  
 J. K. Miller, Wm. Young,  
 J. Swartz, D. D. H. Saxton.

**III. HARTWICK SYNOD.**  
 John Schuler, Charles Courter,  
 D. Swope, Harmon Becker,  
 N. Wert, George Hayer.

**IV. NEW YORK SYNOD.**  
 H. N. Pholman, D. D. A. F. Ockershausen,  
 A. C. Weckend, D. D. G. Keck.  
**V. EAST OHIO SYNOD.**  
 S. Sprecher, D. D. G. W. Raff,  
 J. W. Swick, D. F. Fals,  
 A. R. Smith, J. R. Kohr,  
 H. J. Watkins, J. A. Lawrence,  
 George Leiter, J. B. Holloway.

**VI. ALLEGHENY SYNOD.**  
 G. C. Probst, R. Patterson M. D.,  
 S. McHenry, J. H. Heilmann,  
 A. C. Ehrenfeld, O. K. Grim,  
 H. Baker, Wm. Bell,  
 J. F. Kuhlman, O. Shannon,  
 J. F. Kuhlman, J. S. Bush.

**VII. EAST PENNA. SYNOD.**  
 G. F. Stelling, D. Eppler,  
 C. A. Hay, D. D. Charles Kugler,  
 A. W. Hutter, D. D. J. Cochran,  
 T. Stock, D. D. J. A. Roddel,  
 L. B. Albert, D. D. J. S. Bush.

**VIII. MIAMI SYNOD.**  
 Thomas Hill, Josiah Gebhart,  
 M. Diehl, D. D. O. Martin,  
 G. B. Hauser, J. Ballard, M. D.

**IX. CENTRAL ILLINOIS SYNOD.**  
 Francis Springer, J. L. Zimmerman,  
 Conrad Kuhl, N. Lodge.

**X. WITTENBERG SYNOD.**  
 M. Officer, P. A. Schindler,  
 J. Crouse, C. Welty,  
 H. L. Wiles, G. Stough,  
 D. Summers, J. Emminger.

**XI. OLIVE BRANCH SYNOD.**  
 H. L. Baugh, G. Scholl,  
 P. G. Bell, M. Rhodes.

**XII. NORTHERN ILLINOIS SYNOD.**  
 J. F. Probst, L. W. Byers M. D.,  
 W. H. Wynn, M. A. Smith,  
 G. W. Crofts, George Jacobs.

**XIII. PITTSBURG SYNOD.**  
 J. G. Goettman, G. F. Zimmer,  
 J. H. W. Stuckenberg, B. Hecker.

**XIV. CENTRAL PENNA. SYNOD.**  
 H. Ziegler, D. D. J. B. Hall,  
 P. Sahm, A. Shook,  
 D. Sell, J. T. L. Sahm,  
 G. F. Schaeffer, H. J. Stitzer.

**XV. NORTHERN INDIANA SYNOD.**  
 J. N. Barnett, A. W. Morrison,  
 R. DeLo, W. Keil,  
 J. Boon, J. H. Speakman.

**XVI. SOUTHERN ILLINOIS SYNOD.**  
 T. W. Sargent, G. Kennedy,  
 C. Thomas, J. Dougherty.

**XVII. IOWA SYNOD.**  
 J. G. Beckley, G. Shram.

**XVIII. MELANTHON SYNOD.**  
 X. J. Richardson, Jacob Fiery.

**XIX. NEW JERSEY SYNOD.**  
 J. J. Burrell, George Vossler.

**XX. FRANCKENAU SYNOD.**  
 H. L. Dox, J. B. Hoag,  
 M. W. Empe, A. Steel.

**XXI. SUSQUEHANNA SYNOD.**  
 G. Hemperly, J. Engle,  
 S. Domer, M. S. Rissel,  
 M. L. Shindel, J. Beidleman.

**XXII. KANSAS SYNOD.**  
 Rev. Hesson, S. J. H. Snyder.

"FIVE MINUTES FOR REFRESHMENTS."  
 Everybody who has travelled by rail-road has heard the above announcement, and has probably suffered from eating too hastily, thereby sowing the seeds of Dyspepsia. It is a comfort to know that the Peruvian Syrup will cure the worst cases of Dyspepsia, as thousands are ready to testify.

What is the best and safest preparation to turn grey hair to its natural color, but not dye it? Hall's Vegetable Sicilian Hair Renewer.

The attention of our readers is directed to the advertisement of the American Watch Company in another column.

This company makes nearly three fourths of all the watches made in this country, and from a wide acquaintance with the community, we are satisfied of the uniform testimony to their superior quality, and note the fact with pleasure, that leading retail jewellers are everywhere recommending them for accuracy, beauty, cheapness, and durability.

An auctioneer, while engaged in his vocation, thus exalted the merits of a carpet:—"Gentlemen and ladies, some folks sell carpets for Brussels; but I can most positively assure you that this elegant article was made by Mr. Brussels himself."

A bishop who indulged in the weed, dined with Admiral Farragut once upon a time and after a desert tendered a bunch of Havanas to the sailor, with the invitation, "Have a cigar, admiral?" "No, bishop," said the admiral, with a quizzical glance, "I don't smoke—I swear a little sometimes."

**DIED.**  
 On the 16th ult., Mr. Andrew Kissel of Pine Creek twp., Clinton Co., Penna., aged 96 years.

Father Kissel was a member of the Evangelical Lutheran church, and as such was faithful to God, to the end. While strength permitted, he was seldom absent from the House of the Lord. Having emigrated to this valley upwards of 80 years ago, he was long and favorably known as an excellent citizen, a kind neighbor, and during the latter part of his life, as a devoted Christian.

I visited the aged man at his home on the day he was taken ill, and found him cheerful in mind, and possessing a well-grounded hope of heaven.

His work is done—he rests in peace. May the blessing of heaven rest upon his aged companion, and their sons and daughters, evermore.

H. B. W.  
 Jersey Shore, May 10 '69.

## 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, 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,  
 143m. Williamsburg, Kings County, New York.

**DEAFNESS, BLINDNESS, AND CATARRH** treated with the utmost success, by J. ISAACS, M.D., and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years experience (formerly of Leyden, Holland), No. 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, 1y.

### Jackson's Analeptic.

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumed for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession, which he has used in his own person, or who has acquired knowledge of its virtues, and 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 \$1.00 per bottle or \$8 a half dozen, sent by express, and for circulars call on—

Dr. E. BOYDSTON JACKSON,  
 No. 250 North Tenth Street, Philadelphia.  
 For sale by Robt. L. Boves, Selinsgrove, Pa., may 28 1868 1y.

**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, Consumption, 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. 16, 1869.

Messrs. S. W. FOWLE & SON, Boston.  
 Dear Sirs:—Having realized in my family important benefits from the use of your valuable preparation—WISTAR'S BALSAM OF WILD CHERRY it affords me pleasure to recommend it to the public. Some eight years ago one of my daughters seemed to be in a declining and little hope of recovery were entertained. I then procured a bottle of your excellent Balsam, and before she was the whole of it there was a great improvement in her health. I have, by my individual case, made frequent use of your valuable medicine and have always been benefited by it. I would, however, caution the public against impositions, be cause there is a good deal of cheap Wistars Balsam of Wild Cherry floating 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 GURLEY of Amesbury Mass. "I was afflicted with a severe fever on one of my fingers, and tried many remedies without relief. My friends induced me to apply your salve. In two 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.

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

**WILLIAM KNOCH,**  
 No. 407 Market St., Harrisburg

**PIANOS, ORGANS,**  
 MASON & HAMLIN'S  
 CABINET ORGANS  
 Sheet Music, Strings, and all kinds of Musical Merchandise, Stereoscopic Views,  
 Picture Frames of all descriptions.  
 May 15—1y.

**THE STANDARD TWO PRIZE MEDALS**  
 over 34 competitors at the Paris Exposition, 1867.

Be careful to buy only the genuine  
**FAIRBANKS & EWING,**  
 Sep10ly. Philadelphia, Pa.

**Burkittsville**  
 FEMALE SEMINARY.  
 The Third Annual Session of Burkittsville Female Seminary will commence on September 1st 1868. Board and tuition five months \$100.00. For catalogues or further information apply to  
 Rev. W. C. WIRE, A. M., Principal.  
 May 14-1y Burkittsville Feed. Co. Md

**PATENT**  
**INDIGO BLUEING BAG**  
 THE MOST  
 Economical, Cleanly and Complete  
 Article ever used

By thrifty Housekeepers and Landladies. Each Bag is provided with a Box so that it can be put safely away as soon as used.

**Price 20 cts. Half size 10 cts.**  
 This Bag contains no acid, and will not injure the finest fabrics. One Twenty cent bag will outlast eight two cent ones of Liquid Blue, besides giving a softer color and avoiding the danger and annoyance of broken or uncolored bottles.

Inquire for it at any Respectable Grocery.  
 Patented Dec. 24, 1867, and for sale by  
 Plymouth Color Co., C. T. RAYMOND & Co.  
 A10, 6m. 106 & 108 Fulton Street, New York.

**Constitution Water**  
 is a certain cure for Diarrhoea and all diseases of the Kidneys. For sale by all Druggists. 011, 12



## 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 safe preparation to restore GRAY OR FADED HAIR to its youthful color, making it soft, lustrous, and silken; and by its use, becomes white and clean; it removes all eruptions and dandruff, and by its tonic properties, it causes the hair from falling out, as it stimulates and nourishes the hair glands. It is the most economical HAIR DRESSING application, and it gives the hair that splendid glossy appearance so much admired by all. A. A. Hays, of Mass., says, "The constituents are pure and carefully selected for excellent results, and I consider it the BEST PREPARATION for its intended purposes." We publish a circular on the hair, which we send free by mail upon application, which contains commendatory notices from clergymen, physicians, and the best medical and Chemical Authorities.

Sold by all Druggists and Dealers in Medicine.  
 Price one Dollar Per Bottle.  
**R. P. HALL & CO., Proprietors.**  
 LABORATORY, NASSAUA, N. E.

**New Advertisements.**  
 S. M. PETTINGILL & CO.,  
 87 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.

**Waltham Watches.**  
 That the American Watch is superior in accuracy as a time-keeper, and in substantial value, to its imported rivals is now generally conceded by the intelligent. It is so made as to render imperfection a physical impossibility.

The question now is: "Which is the best American Watch?" Then follows: "Which thoroughly good watch is really the cheapest?" We answer:  
 The Waltham Watches have stood the test of time, Waltham is the original seat of American watch-making. The idea of making our own watches, and making each piece of machinery especially adapted thereto, so that a piece lost or broken may surely be replaced by a similar piece from any other watch of its class, or one ordered from the manufactory on purpose originated here, and here it has been carried to perfection. Every year since the start has witnessed improvements in machinery, processes, and workmanship. Watches are now made at Waltham as cheaply and as excellently as anywhere on earth, as the vast and ever-widening demand for them abundantly proves.

The success of the American Watch has incited several attempts at rivalry, which we are now inclined to disparage. All of these are hopeful, and will doubtless improve with experience and the lapse of time. But buyers must feel greater confidence in the time-keeping of a watch from this factory, than one manufactured by any of its young rivals. If any do not, we urge them to inquire of their friends who have bought and carried the American Watch. Every purchaser may have a guarantee, if he will, that his watch shall give entire satisfaction.

So constant and signal have been the improvements in machinery at the Waltham manufactory, that the Company have not only been enabled to make better and better Watches, but they now sell them for fewer dollars in greenbacks than they did in gold before the war. But they wish no one to buy their Watches because of their cheapness. They commend them as better time-keepers than any other which are or can be sold at prices so moderate. They ask purchasers not to be persuaded by importunate dealers, who may be governed by considerations of profit into buying watches of doubtful accuracy, when, by buying a Waltham, they may be sure of getting a first rate time-keeper at a moderate price.

An illustrated description of the different styles of watches now manufactured by the Company, sent to any address on application.  
 No watches retailed by the Company.

**ROBBINS & APPLETON,**  
 General Agents,  
 182 BROADWAY, N. Y.

**A Cough, Cold, or Sore Throat.**  
 Requires IMMEDIATE ATTENTION, AND SHOULD BE CHECKED. IT ALLOWED TO CONTINUE, Irritation of the Lungs, a permanent Throat Affection, or an incurable Lung Disease, IS OFTEN THE RESULT.

Having a direct influence to the parts, give immediate relief.  
 For Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases,  
 TROCHES ARE USED WITH ALWAYS GOOD SUCCESS  
**SINGERS AND PUBLIC SPEAKERS**

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

Obtain only "BROWN'S BRONCHIAL TROCHES," and do not take any of the worthless imitations that may be offered.  
 SOLD EVERYWHERE dec. 17, 4mos

**THE MAGIC COMB.**—Teeth are coated with solid dye. You wet your hair and use the comb, and it produces a permanent blackness. One Comb sent by mail for \$1.25. Address: WM. PATTON, Springfield, Mass. apr3, 13t.

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

**BUCKEYE BELL FOUNDRY.**  
 Established in 1867.  
 Church, Academy, Factory, Farm, Fire-Alarm Bells, &c., made of PURE BELL METAL, (Copper & Tin), warranted in quality, tone, durability, &c., and mounted with our Patent Improved Rotating Hangings. Illustrated Circulars sent free.  
 VANDUZEN & TITT,  
 102 & 104 E. Second St. CINCINNATI, O. march 4, 1y.

**BACHELOR'S HAIR DYE.**  
 This splendid Hair Dye is the best in the world the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied at Bachelor's Wig Factory No. 16 Bond Street, N. Y. Jan 30 1y

## CABINET ORGANS

Quality Best.—Prices Lowest.

1. That the quality of the MASON & HAMLIN ORGANS is the very best is not questioned by unprejudiced and well-informed persons. These organs have uniformly been awarded the highest premiums at Industrial Exhibitions to the number of seventy-five, including the FIRST CLASS MEDAL at the Paris Exposition. They are recommended as the standard of excellence, the best, by several hundred of the most eminent Musicians in America and Europe, whose testimony is printed, and will be sent to any desiring it.

2. To the policy of the MASON & HAMLIN ORGAN COMPANY to sell their organs always at the least remunerative price. They are now very much the largest manufacturers of these instruments in the world. With increase of business they have been able to make corresponding increase and improvement in machinery and facilities for manufacture, by means of which they are now producing ever more perfect work than ever before, and this it increased economy in cost. Accordingly they are now selling the best organs, which have ever made at prices which are so low, or even less than would be the cost of manufacture of inferior instruments without the advantage of such facilities.

Four Octave Organs \$50 each. Five Octave Organs, with Knee Swell, \$100. Five Octave Organs, with Five Stops, \$125. Four Stops, and Knee Swell, \$125. The same, six stops, with addition of one octave of such same, connected with the manuals, \$150. The same, seven stops, with straws and Octave Coupler (each key commands four separate reeds, giving this style twice the power of a double reed organ, with much greater variety), \$175. Five Octave Double Reed Cabinet Organ, with Five Stops, \$200. Five Octave and improved Vox Humana, the finest instrument of its size which can be made, \$170. Many other styles at proportionate prices, up to \$1,900 each. Lowest prices printed, guaranteed, and reliable.

THE MASON & HAMLIN ORGAN CO. Circulars with full particulars as to styles, prices, peculiarities of construction, etc., sent free to every applicant. Address

164 Tremont St., Boston; 530 Broadway N. Y. May 15—4weeks.

**"A WORD TO HORSEMEN."**  
 DR. TOBIAS'S Celebrated Venereal Horse Liniment has been tested by the first Horsemen in this country, and proved to be superior to any other. The Liniment is of a "stinging" nature, and never without a bottle in his stable. It is also used by Col. Bush, of the Jerome Park Course, at Fordham, N. Y., who has over twenty running horses under his management, and ranks some of the finest stock in America. It is warranted to cure Lameness, sprains, scratches, Bruises, Galls, Cuts, Wind Galls, Colic, sore Throat, and in the Foot, and Over Heating, when used according to the directions.

All who own or employ Horses are assured that this Liniment will do all, if not more in curing the above named complaints. No horse need die of Colic, when first taken, the Liniment is used according to direction. Always have a bottle in your stable.

Price in pint bottles, \$1. The genuine is signed "T. Tobias on the outside wrapper." For sale by the Druggists, saddlers, and stockeepers throughout the U. S. Depot, 10 Park Place, N. Y. May 15 4w

**WATERS' NEW SCALE PIANOS.**  
 With Iron Frame, Overstrung Bass and Agraffe 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, 1y.

**WATERS' HORACE WATERS.**  
 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, 1y.

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## Children's Department.

### Childhood's Hours.

Up in the blue and starry sky  
A group of hours, one even,  
Met, as they took their upward flight  
Into the highest heaven.

And they were going there to tell  
Of all that had been done  
By little children, good or bad,  
Since the last risen sun.

And some had gold and purple wings,  
Some dropped like faded flowers,  
And sadly went to tell the tale  
That they were mispent hours.

Some glowed with rosy hopes and smiles,  
And some shed many a tear;  
Others had some kind words and acts  
To carry upward there.

A shining hour, with lovely plumes,  
Went up to tell a deed  
Of kindness which a gentle child  
Had done to one in need.

And one was bearing up a prayer,  
A little boy had said,  
Full of humility and love,  
While kneeling by his bed.

And thus they glide on, and give  
Their tidings, dark and bright,  
To Him who marks each passing hour  
Of childhood's day and night.

Remember, children of the earth,  
Each hour is on its way,  
Bearing its own report to heaven  
Of all ye do and say.

S. S. Visitor

### Stephen Allen's Pocket-Piece.

Keep good company or none. Never be idle. If your hands can't be usefully employed, attend to the cultivation of the mind. Always speak the truth. Make few promises. Live up to your engagements. Keep your own secrets if you are any.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else. Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so that none will believe him.

Drink no kind of intoxicating liquors.

Ever live (misfortune excepted) within your income.

When you retire to bed think over what you have been doing during the day.

Make no haste to be rich, if you would prosper. Small and steady gains give competency with a tranquil mind.

Never play at a game of chance. Avoid temptation, through fear you may not without stand it.

Earn money before you spend it. Never run into debt unless you see a way to get out again. Never borrow money if you can possibly avoid it.

Do not put off until to-morrow that which should be done to-day.

Do not marry until you are able to support a wife.

Never speak evil of any one.

Keep yourself innocent, if you would be happy.

Save when you are young to spend when you are old.

Read over the above maxims at least once a week.

### Misspent Evenings.

The boy who spends an hour of each evening lounging idly on the street corner, wastes in the course of a single year, three hundred and sixty-five precious hours, which, if applied to study, would familiarize him with the rudiments, at least, of almost any of the familiar sciences. If in addition to the wasting of an hour each evening he spends five cents for a cigar, which is usually the case, the amount thus wasted, would pay for four of the leading magazines of the country. Boys, think of these things! Think how much precious time and good money you are wasting, and for what? The gratification afforded by the lounge on the corner or by the cigar is not only temporary, but positively hurtful. You cannot indulge in these practices without seriously injuring yourselves. You acquire idle and wasteful habits, which will cling to you with each succeeding year. You may in after life shake them off; but the probabilities are that habits thus formed in early life will remain with you till your dying day. Be cautioned then in time, and resolve that as the hour spent in idleness is gone forever, you will improve each passing one, and thereby fit yourselves for usefulness and happiness.

### SIXTEEN THINGS IN WHICH YOUNG PERSONS RENDER THEMSELVES VERY IMPOLITE:

Reading when others are talking.

Cutting finger nails in company.

Leaving meeting before it is closed.

Whispering in meeting.

Gazing at strangers.

Leaving strangers without a seat.

Want of reverence for a superior.

Reading loud in company without being asked.

Receiving a present without some manifestation of gratitude.

Making yourself the topic of conversation.

Laughing at the mistakes of others.

Correcting older persons than yourself, especially parents.

Commenting to eat as soon as you sit down to the table.

Commence talking before others are through.

Answering questions when put to others.

And not listening to what one is saying.

In the Michigan State Prison, at Jackson, during 1868, twenty-seven convicts were punished with whips, thirty-four with the paddle, forty-eight by being put into a dark cell.

## Agricultural.

### A Crack in a Hog Trough.

A few days ago a friend sent me word that every day he gave nearly twenty pails of buttermilk to a lot of 'shots,' and they scarcely improved at all. Thinks I, this is a breed of hogs worth knowing. So I called on him, heard him repeat the mournful story, and then visited the sty, in order to get a better view of the miraculous swine. I went into the pen, and on close examination, found a crack in the trough, through which most of the contents ran away under the floor. Thinks I, here is a type of the failure of our agricultural brethren.

When I see a farmer omitting all improvements because of a little cost, selling all his farm stock to buy bark or railroad or mortgage stock, robbing his land, while, in reality he is also robbing himself, and his heirs, thinks I, my friend, you have a crack in your hog trough.

When I see a farmer subscribing for a half dozen political and miscellaneous papers, and spending all his time in reading them, while he doesn't read a single agricultural journal, thinks I to myself, poor man, you have got a large crack in your hog trough.

When I see a farmer attending all the political conventions, and knowing every man in town that votes his ticket, and yet to save his own neck, couldn't tell who is president of his county agricultural society, or where the fair was held last year, I "unanimously" come to the conclusion that the poor soul has got a crack in his hog trough.

When I see a farmer buying guano, but wasting ashes and hen manure, trying all sorts of experiments except intelligent hard work and economy, getting the choicest of seeds regardless of cost, then planting them regardless of cultivation, grow a variety of fruit called Sour Tart Seedling, and sweetening it with sugar, pound for pound, keeping the front fields rich while the back lots are growing up with thistles, briars, and elders, contributing to the Choctaw Indian fund, and never giving a cent to agricultural society, such a man, I will give a written guarantee, has got a crack in his hog trough, and in his head also.

When I see a farmer allowing loose boards all over his yard, fences down, hinges off the gate, manure in the barn-yard, I conclude that he has a large crack in his hog trough.

When I see a farmer spending his time in traveling in a carriage, when he has to sell all his corn to pay the hired help, and his hogs are so lean that they have to lean against the fence to squeal, I rather lean to the conclusion that somebody that stays at home will have a lien on the farm, and that some day the bottom will come entirely out of his hog trough.

A correspondent of the *Practical Farmer* writes: I have known many men and women too, who, from various causes, had become so much affected with nervousness that when they stretched out their hands they shook like aspen leaves on windy days—and by a daily moderate use of the *Knocked-out* foot stalk of celery leaves as a salad they became as strong and steady as limber because I have known others as nervous that the least annoyance put them in a state of agitation, and fear, who were also in constant peril. They were almost in constant peril, and fear, who were also in constant peril. They were almost in constant peril, and fear, who were also in constant peril.

SHADE IN PASTURES.—Certain trees, like elms, maples, basswood or lindens, willows, etc., interfere with the growth of the grass or crops, their roots being near the surface. Hickories, oaks, pepperidge and beeches, set their roots deep, and grass grows well in their shade. Still we could not cut down the former class. Woods give milk better the more still and quiet they are, and cool shade contributes essentially to their comfort. Cattle will soon fit themselves if the pastureage is good; then they will shade to cool their ends under, and do proportionally better for it.

To Prepare French Mustard.—Take fine salt one and one half pounds; grated horseradish one pound; garlic a small quantity; one or two cloves; hot vinegar two gallons; macerate in a covered vessel, for twenty-four hours; strain and add a quantity of ground mustard, sufficient to thicken it to the proper consistence.

Varnish for Maps, Charts, Engravers, &c.—Two parts of spirits of turpentine with one part of Canada balsam, when thoroughly mixed, make a very good varnish when the paper has first been sized over with a solution of gelatine in water, to prevent the varnish from striking through.

To remove writing ink from paper, without scratching—apply with a camel's hair pencil a solution of two drachms of muriate of tin in four drachms of water; after the writing has disappeared, pass the paper through and dry.

To take indelible ink out of linen—apply a saturated solution of cyanuret of potassium, and wash in cold water.

For several years I was greatly annoyed by ants in my flower bed, undermining the plants. Two years ago I strewed dry copperas about their nest. They very soon took leave, and I have not heard from them since.

S. E. W., writes that if she sifts meal or flour, she sifts it over a paper, instead of a table or board, as she can get it up more easily and neatly by so doing.

A polite philosopher once thanked a lady who had been singing to a party for an hour, by saying, "Madam, you have wasted our time charmingly."

## 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.

BEAUTIFUL HAIR,  
Nature's Crown.  
You Must Cultivate it  
GRAY HAIR  
Is a certain indication  
Of decay at the roots.

New Style, Important Change.  
A REAL HAIR RESTORE AND DRESSING  
Combined in One Bottle.  
**MRS. S. A. ALLEN'S**  
**HAIR RESTORE**  
Will restore Gray Hair to its  
Natural Color, Color and Beauty.  
It is a most delightful Hair Dressing.  
It will promote luxuriant growth.  
FALLING HAIR is immediately checked.

Mrs. S. A. ALLEN'S ZYLOBAZAM, another preparation for the hair, is a most valuable and economical preparation. It is a most valuable and economical preparation. It is a most valuable and economical preparation.

For valuable information address  
BROTHERS, Boston Mass. Agents wanted for  
'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 dampers. The Patent Radiator avoids the use and annoyance of a stove, 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,  
LATHING HEATERS,  
LOW DOWN GRATES,  
SLATE MANTELS,  
REGISTERED  
AND  
VENTILATORS.

We are also manufacturing a  
NEW FLAT-TOP HEATING RANGE.  
Send for our Illustrated Pamphlet.  
April 17 '69. ly.

DO YOUR OWN PRINTING.  
CHEAPEST & BEST PORTABLE PRESSES.  
Men and Boys Making Money.  
Price of Presses, \$8, \$12, \$16, \$20, \$24, \$30, \$36, \$40, \$44, \$48, \$52, \$56, \$60, \$64, \$68, \$72, \$76, \$80, \$84, \$88, \$92, \$96, \$100. Send for a Circular to LOWE PRESS CO., 20 Water Street, Boston, Mass. m76, 61

CHICKERING AND SONS,  
Manufacturers of  
GRAND SQUARE AND UPRIGHT PIANOS.  
Received the First Grand Gold Medal, and the still higher recognition of the  
THE CROSS OF THE LEGION OF HONOR  
at the  
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, Seventy-one First Premiums, and the most flattering testimonials from the leading artists of the world.

No. 141 East Fourteenth St., New York.  
Between Broadway and Fifth Avenue. m34m

NEW  
Empire Sewing Machine.  
LOCK STITCH.  
RECEIVED THE FIRST PRIZE  
AT THE  
Great Fair of the American Institute,  
in New York, Oct. 6, 1867.  
AND HIGHEST PREMIUM FOR  
Best Manufacturing Machine  
AT PARIS EXPOSITION, JULY, 1867.  
WHY IS IT THE BEST?  
IT RUNS OVER SEAMS ALL RIGHT.  
IT WILL MAKE  
FIFTY STITCHES TO THE INCH  
Finer than any other Machine.  
IT WILL SEW  
Heavier and Thicker Goods  
THAN ANY OTHER MACHINE.  
It uses any and every kind of thread.  
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.,  
204 Bowers, New York.  
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 hay reaper, steel hoes and sheaves have entirely superseded the heavy and clumsy wrought iron ones, which no farmer would now think of using; so, a Mower built of approved materials and like finished, will supersede the present clumsy 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, malleable iron for cast iron, and steel in place of malleable or wrought iron.

An examination of the Clippers will convince any one of their superior merits over all other scythes, strength, durability, and the light elastic steel hay reaper, steel hoes and sheaves have entirely superseded the heavy and clumsy wrought iron ones, which no farmer would now think of using; so, a Mower built of approved materials and like finished, will supersede the present clumsy machines made mostly of wood and cast iron.

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## MUSIC STORE.

### SALEM AND STEININGER.

The undersigned, having opened a Music Store in Selinsgrove, 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 you to a few of our Patrons.

P. R. WAGENSELLER, M. D. George Schure, Pres. First National Bank, Selinsgrove, Pa., S. P. Wolcott, Esq., S. B. B. Esq., Miss Marion Duval, Music Teacher, Selinsgrove, Pa., M. C. McKee, Wat. Soutow, Pa., James Sands, Cashier First National Bank, Millburg, Pa.

PELOUBETS ORGANS AND MELODEONS.  
We warrant these celebrated Organs and Melodeons for five years, and if they should 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, Banjos, Clarinettes, Horns, violin strings, violin bows, violin boxes, pegs, tail pieces, bridges, rosin, &c., at reasonable prices. Sheet music and music books can be had at our store. Teachers of music supplied at the usual discount. 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.  
Selinsgrove, Snyder County, Pa.  
July 4 67.

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, Salt, Plaster and Fish, all of which will be sold low for Cash or exchanged for country produce. Please give us a trial.

WAGENSELLER & SON  
GREAT EXCITEMENT!  
FALL OPENING!!  
A GREAT CRASH  
in 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 now prepared to offer great inducements to cash buyers.

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

His stock consists of a large and varied assortment of DRY GOODS, consisting in part of  
Cloths, Cassimeres, Doe Skins,  
Jeans, Suitings, French and  
English Merinos, Alpaccas,  
Laces, Trimmings, Delans, Poplins,  
P. ants, Muslins, Drillings,  
Cambrics, Shaws, &c.  
A large Assortment of  
Notions, Trimmings,  
Buttons, &c., &c.

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

The public are respectfully invited to call and examine his stock before purchasing elsewhere. Selinsgrove, Nov. 7, 1867. W. F. ECKBERT.  
Country produce taken in exchange for goods.

ESTABLISHED 1814  
ARMBRUSTER AND BROTHER,  
NO. 306 N. Third St. above Vine,  
PHILADELPHIA.  
IMPORTERS AND JOBBERS.

Hosiery, Gloves, Shirts and Drawers, Suspenders, Hoop Skirts, Umbrellas, Traveling Bags, White Goods, Handkerchiefs, Ribbons, Fancy Goods, and NOTIONS generally.

—ALSO—  
Manufacturers of Brushes, Looking Glasses, and Dealers in Oil Cloth, Ropes, Twines, Yarns, &c.

PETER ARMBRUSTER, J. G. ARMBRUSTER,  
Jan. 7, '69—ly.

JOHN I. SLATE,  
Manufacturer and Wholesale Dealer in  
BOOTS AND SHOES,  
No. 215 & 217  
NORTH THIRD STREET,  
PHILADELPHIA.  
Jan. 7, 1869, ly.

Groceries, Flour and Provisions.

The undersigned would announce to the citizens of Selinsgrove and vicinity, that he has again received a fresh supply of fine family groceries consisting in part of  
Sugar, Coffee, Syrup,  
Nuts, Raisins, Chocolate,  
Pure spices of all kinds,  
Baking and soap soda,  
Saponified, soaps, &c.,  
Also, Glass, Stone and Queensware,  
Lamps and Coal Oil,  
Dried fruit of all kinds,  
Crackers and Cheese.

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

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

I am Agent for TEN First class Insurance Companies. Applications respectfully solicited and promptly attended to.

APRIL 10 1871  
H. E. MILLER

MARVIN'S  
CHROME IRON  
Spherical Burglar  
SAFES.

Will Resist all Burglars' Implements for any Length of time.

Please send for Catalogue of Fire and Burglar Proof Safes.

MARVIN & CO.,  
265 Broadway, New York; 721 Chestnut Street Philadelphia; 108 Bank St., Cleveland, Ohio.

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## Rail Roads.

### Pennsylvania Central Railroad.

SPRING TIME TABLE.  
EIGHT TRAINS DAILY TO AND FROM PHILADELPHIA AND PITTSBURG, AND TWO TRAINS DAILY TO AND FROM ERIE.  
(SUNDAYS EXCEPTED.)  
ON AND AFTER  
MONDAY, April 26, 1869.

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

EASTWARD.  
PHILADELPHIA EXPRESS leaves Harrisburg daily (except Mondays) at 2:25 a. m., and arrives at West Philadelphia at 3:40 a. m.

FAST LINE leaves Harrisburg daily (except Mondays) at 5:10 a. m., and arrives at West Philadelphia at 9:25 a. m.

MAIL TRAIN, with connection from Hollidaysburg only, leaves Altoona daily, (except Sundays) at 3:00 p. m., and arrives at Harrisburg at 9:10 p. m.

DAY EXPRESS leaves Harrisburg daily (except Sundays) at 12 p. m., and arrives at West Philadelphia at 4:10 p. m. Dinner at Harrisburg.

CINCINNATI EXPRESS leaves Harrisburg daily at 10:40 a. m., and arrives at West Philadelphia at 6:30 a. m.

HARRISBURG ACCOMMODATION leaves Altoona daily (Sundays excepted) at 6:45 a. m., and arrives at Harrisburg at 11:45 a. m., and at Philadelphia at 3:30 p. m.

SOUTHERN EXPRESS, (with through connections from New Orleans to Boston, via Manassas—Penn's railroad) leaves Harrisburg daily (except Sundays) at 2:40 p. m., and arrives at West Philadelphia at 6:30 a. m.

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sundays) at 7:30 a. m., and arrives at Lancaster at 12:20 p. m.

DALESVILLE ACCOMMODATION, via Mt. Joy, leaves Harrisburg daily (except Sundays) at 6:30 a. m., and arrives at Lancaster at 10:20 a. m., connecting with Lancaster Train east.

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

CINCINNATI EXPRESS leaves Harrisburg daily (except Sundays) at 12:10 a. m., arrives at Altoona at 4:45 a. m., and arrives at Pittsburgh at 9:20 a. m.

PITTSBURG EXPRESS leaves Harrisburg daily at 4:15 a. m., arrives at Altoona at 8:55 a. m., for breakfast and arrives at Pittsburgh at 2:00 p. m.

FAST LINE leaves Harrisburg daily (except Sundays) at 4:15 p. m., arrives at Altoona at 8:55 p. m., takes supper, and arrives at Pittsburgh at 1:55 a. m.

MAIL TRAIN leaves Harrisburg daily (except Sundays) at 1:15 p. m., arrives at Altoona at 7:25 p. m., takes supper, and arrives at Pittsburgh at 1:35 a. m.

WAY PASSENGER TRAIN leaves Harrisburg daily (except Mondays) at 7:50 a. m., arriving at Altoona at 2:20 a. m., and at Pittsburgh at 10:30 p. m.

DALESVILLE ACCOMMODATION, west leaves Dillerville daily (except Sundays) at 2:45 p. m., leaves Mount Joy at 3:55 p. m., and arrives at Harrisburg at 6:25 p. m.

SAMUEL A. BLANCH, Supr. Middle Div. Penn's R.R. Harrisburg, pr. 30, 1868. ap27-Rt.

NORTHERN CENTRAL RAIL ROAD.  
On and after Nov. 23, 1868, trains will leave Selinsgrove as follows:

LEAVE NORTHWARD.  
5:42 a. m. Baltimore and Buffalo express daily for Williamsport and daily for Erie and Elmira.

3:37 p. m. Elmira mail daily for Williamsport and Elmira except Sundays.

6:58 p. m. Fast Line daily for Williamsport except Sunday and daily for Erie except Monday.

The mail connects at Sunbury with the Shamokin Valley road, and it also connects at Jersey Shore and Lock Haven.

2:58 a. m. Buffalo and Baltimore express daily, 9:58 a. m. Baltimore Mail daily except Sunday. 8:05 p. m. Sunbury accommodation, except Sunday.

The Mail and Buffalo express connect at Harrisburg with trains on the Pennsylvania road for Philadelphia