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

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Communications.

For the American Lutheran.

The American Indians.

It is said that when the Spaniards first came to North America the Aborigines numbered from 10 to 15 millions, and now they are reduced to less than 2 millions, and perhaps not over 250,000 within the boundaries of the United States. They are fast fading away. They have nearly all been driven from the more thickly settled States; very few are found East of the Missouri River. Great efforts have been made for more than a hundred years for their conversion to Christianity but all to no purpose; the great body of these are still heathen and savages. A few have succumbed to the pressure of circumstances, and have nominally at least, conformed to the outward of the Christian Religion. But the treacherous conduct of the converted Indians in Minnesota a few years ago, has very much shaken the confidence of the Whites in the genuineness of their conversion. The very center of the Missionary operations of the "yellow skins," and the very house of the beloved missionary, a good and faithful man, who had toiled and labored for the good of the race for 25 years was the first that was attacked.

Out of the 300 that were convicted of murder, and condemned to death, a large number were professed Christians. What number of the 30 that were hung, had made a confession of religion, we do not know. The Canadian Indians who were converted by the Roman Catholic Missionaries, are no more civilized than they were before. The Choctaws and Chickasaws who have migrated beyond the Mississippi, it is said, are making rapid progress in civilization and christianity.

But by far the largest portion of the North American Indians within our bounds are those savages who roam over the Western plains. These are the Indians with whom our western army under Gen. Sheridan has been at war. These wild savages had become very insolent and troublesome to the white settlers along our far Western frontier and often attacked the bands of immigrants that were crossing the plains. They even attempted to prevent our Great National Rail Road from being built. Their insolent and murderous deeds became so frequent, that our government was obliged to interfere and check them in their evil ways. All the forces heretofore sent against them proved ineffectual; the Indians would hide themselves in those immense plains, and thus defy our government. The fact is, there never was a sufficient force sent against them, until Gen. Grant had the management of the Indian war; he sent Gen. Sheridan against them—and now they are completely subdued. Gen. Sheridan convinced them fully, that they could not go beyond the reach of our army—he followed them into their most retired quarters—surrounded their villages—and destroyed all their stores, and took their horses, and burned their villages. When they saw that they could no longer escape the army of our government, they at once gave up. We will in all probability have no more trouble with them. It was right and proper that they should thus feel the tremendous power of our government, and learn to know that there is no shelter anywhere for those who waylay and shoot down immigrants, and steal the horses and cattle of the defenceless frontier settlers. As they acknowledge no other than the law of retaliation, so they must not object to having that just law of nature enforced against themselves. We have no patience with those mock-philanthropists who are always sympathizing with the poor Indians, but have no sympathy to expend upon the poor suffering whites who are burned out, and robbed and massacred by the cruel red-skins. Six hundred innocent white men, women and children fell a prey to the fury of the Indians in the Minnesota massacre—and thousands have fallen on the plains. It is indeed true that our government may not always have done the right thing towards the ignorant savages. They have no doubt suffered many grievous wrongs at the hands of wicked and unprincipled officials—they have been defrauded out of their lands, cheated out of their bounties and robbed of their penions. The Indian Agents have enriched themselves at the expense of the poor Indians. But all this is no reason why the Indians should steal, and murder all the innocent white settlers on the plains. That those wicked agents who have robbed the poor helpless Indians so shamefully ought to be severely punished, none can doubt. And if they do not repent of their sins, God will surely punish them in the other world.

President Grant says he will do all he can to assist in "promoting their civilization and christianization." If one tenth part of the funds which have been expended in carrying on war with this unfortunate race, had been used in promoting their education, they would long since have been civilized. The only hope for the Indians is their settlement on reservations, and there by means of schools and churches prepare themselves for citizens of the United States. When the Amendment of the Constitution shall be passed by 3/4 of all the States in the Union, the Indians, and China men, as well as the Negroes will be citizens of the country and be entitled to vote. This is their only hope. R. W.

The Christian Race.

For the American Lutheran.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Hebrew XII, 1.

It will require no stretch of the imagination to discover that the Apostle borrowed the figure, giving cast to the phraseology of the text, from an ancient game, and so admirably adapted to set forth the christian's journey to the skies. In the preceding chapter Paul had been holding up to view ancient worthies, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions," with many other things, wonderful to relate. They were men whose zeal did not exceed their knowledge; and yet by their piety, were they called to sacrifice their lives.

These worthies, the Apostle represents as witnesses of our strife with the world, the flesh, and the devil, or as lookers on, while we, as faithful servants of the Lord, are trying to run in the heavenly way. They are placed before us as incentives to our further development in each and every christian grace. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us, &c., &c." As if the Apostle had said, "Let us not think ourselves in this work, since all who have passed this way before, are witnessing with anxious and sympathizing hearts, our daily efforts to run in the christian's path, toward a holier and happier life here, and a life which is eternal hereafter. Let their noble, self-sacrificing lives, be a just and timely admonisher to our faltering fearful hearts." Dear reader, I earnestly invite your attention to the following, as a theme deduce from the text, viz:

THE CHRISTIAN RACE.

No one, in contemplating the life and duty of a Christian, should willingly betray himself into the mistaken notion, that a follower of Christ, however much devoted to the cause of the Master, has always a smooth and undisturbed pathway stretching out before him. The world, the flesh, and the devil resist the christian's course, and are only overcome after a most strongly contested and well sustained conflict. No willing, or hasty retreat on the part of Satan, or his emissaries need be expected; and whoever is so foolish as to expect any such thing, will find perhaps when forever too late, that it was but a masterly stratagem of this most formidable foe.

That we may preserve the figure of the text—with which we hope to illustrate an important work in the life of a christian—let us notice the game to which reference is made in the passage. One of these ancient games was a foot-race. The race-ground was a straight, smooth track, having a starting post at one end, and an ending or crowning post at the other. The competitors were expected to begin the race at the starting point, and to run to the seat of the Judge, who held the crown, as the reward of merit which was to be conferred on the man, who running the most swiftly, should first reach the goal. On either side of the course, on seats prepared for the reception of spectators, and rising one above the other, sat a vast cloud or multitude to witness the success or failure of those who were anxious to obtain the crown.

Now, to be admitted, and to run with any degree of success, certain rules must be observed; and the breaking of any one of these rules must prove disastrous to the most flattering assurance of any one thus engaging for the prize. The rules were the following: 1. He must run the whole length of the course. 2. He must not run off the course. 3. He must not hinder his rival. 4. He must reach the crowning post first.

Now, to observe these rules, certain indispensable requisites were necessary. The runner must keep steadily before his mind the four important rules. He must not only start at the right time, but at the right place; then, inasmuch as others were to run, he found it necessary to guard against any mistake, by which he might lose or forfeit his crown, should he even reach the seat of the judge first; and above all, he must stretch every nerve, to reach the object of his search first. To fail in the last particular, was to lose all.

Great preparations were made for a successful contest on the part of the competitors. Prior to running for the prize, they bound heavy burdens on their limbs; they carried with them additional weights on their shoulders, and in their hands, and with these they were wont to exercise themselves, that they might give greater strength to their muscles, preparatory to the important day. In the multitude who were spectators, the combatants found friends and foes. While it was impossible to hinder any one is running by way of impediments thrown upon the track, yet by words and by gesture this might be and often was done.

See the competitors now approach the starting post; seconds disrobe them of their useless and now dangerous weights. The long gown-like overgarment with which the runner most reluctantly parts, must be laid aside; for of all things, nothing can so much hinder him from running successfully as this garment. Stripped for the race, they stand side by side, each feeling that in the person of his brother he has a rival; and yet, one law of that race-course is patience. In these games, however, those who in one sense were brothers, yet, by virtue of their relative position,

were rendered enemies: for the success of one became the positive shame of the other. And what if the crown be but a garland of flowers! It still brings with its possession much real, although momentary pleasure. Each one sees or hopes he sees himself the victor borne by the linked hands of *Princes* to his city or town, while an admiring crowd shouts his praise, as they follow the happy victor to his dwelling place.

Thus the Christian is running a race. His starting post is repentance. Here he is expected to renounce the world, the flesh and the devil, and prepare himself according to the command of God, to enter upon and run this heavenly race. Here our figure will not quite hold good. The Olympic games might disregard the rule, and enter the arena unprepared to contend successfully for the prize but this is impossible on the part of him who would run the christian's race. Repentance is a prerequisite; all who are unwilling to comply with this command, must forever disqualify themselves as runners at the other end of the course. Repentance is the plain voice of Scripture. U. G.

Milton, May 21st 1869.

For the American Lutheran.

Class Day at Pennsylvania College.

MR. EDITOR:—

When you resided in our quiet town we had no such day, and you and your classmates held no such celebration in these academic halls. May be some of your readers will not understand what *class day* means, for this is a new institution among us. The world moves, and to a new rail road, wonderful spring, to say nothing of the great battle, there has been added College Class day at Gettysburg. As it is a novelty here, attracting much attention, and was voted a success, I will give you a brief account.

Class day is the day celebrated by the Seniors in commemoration of their "happy issue out of all their troubles," as they suppose, having passed the final examination and a sheep-skin now in full view. The examination of the class was concluded on Thursday, the 20th. How they acquitted themselves those who were present can better tell, and whether they will get their degree I believe depends on the Board of Trustees. But with that "Charity that hopeth all things," these seniors doubtless expect in due time to be enrolled among the College Alumni. Saturday the 24th was observed as class day. The ceremony was somewhat as follows:

The class, with faculty, other students, and a crowd of old and young, embracing the beauty and intelligence of Gettysburg, marched to the spot designated in the College campus. A band of music enlivened the occasion. Gathered around the platform, after stirring music, Dr. Valentine offered appropriate and impressive prayer. Mr. Feitzhaus delivered the Salutatory—Mr. Clutz read the history of the class, and Mr. Hummerhouse, as seer, foretold the future career of his fellows. Without any disparagement to the others, Mr. Clutz's history was the *entertainment* of this part of the performance. Beginning with the entrance on College life, in a pleasing humorous style, he narrated their varied experience, and told of those who deserted their ranks, allured by the tender passion or other temptation. The joint and average age, height, etc., were given, not forgetting beards, moustaches, and those who had no covering for their faces. But, Mr. Editor, I had nearly forgotten the chief part. The planting of a class tree was to be the commemorative act; and this tree, an oak from the forest, planted, the class surrounded it, sang a beautiful ode. This tree in coming years is to be a bond of union, and to remind them of College days. The benediction was pronounced by Prof. Conrad, and the crowd dispersed to enjoy the promenade concert in the campus. The grounds and College building were finely illuminated, and presented a most attractive appearance. Never, we venture to say, did Pennsylvania College appear to better advantage, and never did everything give signs of more vigorous life.

One or two facts will interest your more sober readers. The historian mentioned that every member of their class was a professing christian. This speaks loudly for the religious character of Pennsylvania College. Of the sixteen about to graduate, eleven or two-thirds of the whole expect to preach the Gospel, and the most of these will soon enter the Summary of the General Synod at Gettysburg. The friends of the College have cause to rejoice in its continued and growing prosperity. All who were privileged to be present will remember the Class day of 1869, and many blessings will be supplicated on those who are just passing from College life to the wider spheres of action and duty. The united heart of the throng would have said, God bless Pennsylvania College and the class of 1869. OBSERVER.

A story is told of a soldier in the army whose only fault was that of drunkenness. His colonel remonstrated with him:

"Tom, you are a bold fellow and a good soldier, but you get drunk."

"Colonel," replied Tom, "how can you expect all the virtues of the human character combined for sixteen dollars a month?"

It is easy to say "know yourself," but who is to introduce you? Most people go through life without making the advantageous acquaintance in question. And if a friend should take the liberty of introducing you to yourself, you hate him forever.

Practical.

The Fulton Street Prayer-Meeting.

A brother said he had been in the army all through the late war and had witnessed an influence for good which had been caused by this meeting. "In the prayer-meetings which were held in camp, it was quite common to hear men declare that this meeting had been God's means for their awakening and conversion; and there was consolation and encouragement in the assurance that prayers were daily offered in this place in behalf of soldiers who had gone with their lives in constant peril, for the civil and religious liberty. And many a soldier with his dying breath, has prayed to God for his blessing upon this meeting and all connected with it." Let your prayers continually be offered for God's blessing upon the needy in soul and body, is the humble request of one who has the privilege of thus once meeting with you."

A request for prayer was made in behalf of one who is in distress of mind—a lady, who says that herself and husband and four children are all on the broad road to ruin, without God and without hope in the world. The brother who presented this case, said: "I have long well known this family: the wife was religiously educated, but had never made a confession of her faith in the Lord. The husband was an industrious man of business, devoting himself to the accumulation of property, and had been quite successful: their children, two sons and two daughters, are intelligent and well disposed, but all have been and are, except the wife, careless of eternal things: and she has been and recently awakened to a sense of the necessity of some thing better than this world can afford. It is at her request that I present this family as the subject of prayer, and hope it may be remembered by the united faith of every Christian now present."

A minister said: "I have often asked your prayers for the church of which I am pastor, and also for myself. My people are, a large majority of them, religiously educated, but they appear to be satisfied with a cold formality, and do not seem to appreciate the spiritual life which, being founded on God's word, gives comfort and hope to the saints of God. I am preaching the practical duty of all to seek a saving knowledge of the Lord, and praying that the Holy Spirit may descend upon us and baptize us afresh. I have urged the necessity of making some effort to get out of this cold and formal way, and a few are willing to help me; now, I desire that you will pray for us: ask help from the Lord, on whom alone we must all depend, and to whom we must all pray, if we would have the blessings which we all need."

Another said: "We are holding extra meetings, and are trying to make God's ways known to the people, and God is blessing us. We had struggled long without any tokens of God's favor in converting sinners, but now we are encouraged. Strong men are bowing, and suing for mercy, and some have acknowledged the mercy of God in the forgiveness of their sins. Continue to pray for us."

A stranger said: "I have read in the *Christian Intelligencer* how the Lord has answered your prayers in reforming and converting those who were given up to the intoxicating cup, and I would desire an interest in your prayers for a young man who is now far gone in that way; so far, that his parents and friends despair of his ever being restored to sobriety and usefulness. It is a sad case. This young man would be an ornament to society but for this terrible habit. He is refined and well educated and gentlemanly, when free from liquor. He has the advantage of wealth, and the social position which wealth and refinement confer, and all the inducements which parental kindness and warm friendship can suggest, yet he seems bent upon ruin, present and eternal. God's grace alone can arrest him, and for his gracious interposition your sincere and faithful prayers are solicited."

Another requested prayers for a backsliding son. Two years ago he was indulging hope in the mercy of God, but he has since wandered far, far away, and is now surrounded by most unhallowed influences and temptations. "Pray, dear Christian friends, that he may be led to consider his ways, and turn back to the Lord from whom he has wandered. That the spirit of God may convert his soul, and that he may henceforth lead a truly christian life, and help to repair some of the injury he has done to the cause of Christ and truth."

Many ministers speak of the gracious influence of the Holy Spirit in their churches and congregations. One said: "In the church under my charge, we have reason for grateful acknowledgments. For months, God's grace has been made to appear, in feedings of people with the comforts and assurances of religion, and its effects have been witnessed in the congregation. Parents who had thought lightly of the ordinances of the church, had brought their children to be baptized, and parents have themselves been baptized with their children, and over twenty members of the congregation have been hopelessly converted. Our services are growing more and more interesting, and I feel personally very thankful to the Lord for the strength he has given me, and for the blessings which I feel."

We have many notes of thanksgiving come up before the meeting.

One writes: "The spirit of revival is still manifest with us; young men, business-men in the prime of manhood, and others are inquiring the way of life, and every week additions are made to our church of those who hope in the mercy of the Lord."

Another says: "Though late in the season of special efforts, the Lord is still with us in blessings, and our souls are made to rejoice in seeing the lately impenitent now penitently asking what they must do to be saved."

The general spirit of the remarks addressed to the meeting during all the week, have been of the highest interest, tending to inspire faith and hope, and devotion, and the realization of great blessings appear to have been the experience of many. —*Chr. Intell.*

BISHOP LITTLEJOHN ON RITUALISM.—Bishop Littlejohn, of Long Island, last Sabbath morning administered the right of confirmation in St. Paul's Episcopal Church, Brooklyn, E. D. This is a highly ritualistic church, and the rector had to post Littlejohn on the various rites. He beckoned the vestal to ascend the steps to the decorated altar, but the bishop left them untrod. After the Litany the people remained standing, as if waiting for extra ritualistic preliminary to the sermon, but bishop requested them to be seated, and he congratulated them upon the graceful lines with which their place of worship was measured; alluded to the stained glass windows admitting the light of heaven, so as to make it resemble the prismatic hues which so well illustrated the manifold goodness and mercy of God, and spoke of the lambs of the flock vested in white, as if to represent the spotless robes-on in glory, singing songs of praise and praise to Him who was made a sacrifice for all. All these things were beautiful, but there was a danger of their being turned to account as mere natural attractions, calculated to gratify fancy, and to prevent the proper object of divine worship. All these things, he said, were good enough; but he urged them to go farther, and not to forget to put on the spirit of godliness. They might kneel, and they might bow, and wear embroidered crosses on their breasts and on their backs, and go all through all their varied forms; but we must be assured that these things would amount to nothing if the spirit of true religion were wanting. He confessed he trembled for the welfare of the church when he saw mere forms carrying captive the hearts, without leading them to seek a saving knowledge of the Lord, and praying that the Holy Spirit may descend upon us and baptize us afresh. I have urged the necessity of making some effort to get out of this cold and formal way, and a few are willing to help me; now, I desire that you will pray for us: ask help from the Lord, on whom alone we must all depend, and to whom we must all pray, if we would have the blessings which we all need. —*Ch. In.*

I would like to ask in regard to the use of the past tense of the verbs, *sung, sink, sprung*, and the like. Is it right to say, as we so often hear the best educated people say, and even as we see it printed sometimes in the most carefully prepared books: "She *sung* that piece very finely, then *sunk* into a swoon at which event the bystanders *sprung* to her relief." I ask, is such a use of the verbs correct?

For one, if I were requested to conjugate them, I would do it thus:—*Sing, sang, sung; spring, sprang, sprung; sink, sank, sunk; and I would as soon think of saying, "I done it," as to say, "She sung beautifully," or, "He sprung into the water and sunk to rise no more!"*

Which of the two forms is right? Certainly, both cannot be.

G. H. G.

You are partly right and partly wrong. The old usage, as the common version of the Bible shows you, was to say *spring, sang, sank, &c.*

Rev. 5: 9—"They *sung* a new song." Acts 20: 9—"Eutychus *sunk* down with sleep." Matt. 13: 5—"They *sprung* up."

This is good old English. But modern favors the *sang, sank, sprang, &c.* You may use either term and be safe against criticism.

Cast a Line for Yourself.

A young man stood listlessly watching some anglers on a bridge. He was poor and dejected. At last approaching a basket filled with wholesome looking fish, he sighed:

"If, now, I had these, I would be happy. I could sell them at a fair price and buy me food and lodgings."

"I will give you just as many and just as good fish," said the owner, who chanced to overhear his words, "if you will do me a trifling favor."

"And what is that?" asked the other eagerly.

"Only to tend this line until I come back—I will be on a short errand."

The proposal was gladly accepted. The old fisherman was gone so long that the young man began to be impatient. Mean while the hungry fish snuggled greedily at the baited hook, and the young man lost all his depression in the excitement of pulling them in; and when the owner of the line returned he had caught a large number. Counting out from them as many as were in the basket, and presenting them to the young man, the old fisherman said:

"I fulfil my promise from the fish you have caught, to teach you, whenever you see others earning what you need, to waste no time in fruitless wishing, but to cast a line for yourself." —*Home Monthly.*

MISCELLANEOUS.

TRUE POLITENESS.

A very touching incident recently occurred in a Chicago horse car, going west on Randolph street. The car was crowded. Many were standing; among them an old man of perhaps seventy, whose appearance indicated great weariness. There were strong men sitting on either side: there were young men and boys; but no one offered the old man a seat. Presently a young and beautiful woman rose, and with a winning smile, offered him her seat. He seemed bewildered, and refused; but she insisted with so much earnestness, that he finally settled himself into her seat, while she took the place where he had stood.

This proceeding created such a sensation that the conductor pulled the bell and kindly inquired if anybody wanted to get out. A fat old gentleman, whose eyesight was rather dim, deliberately took out his spectacles, and having wiped them carefully, put them on his nose, and said: "Wonderful! wonderful! wonderful!" No less than four gentlemen sprang from their seats at the same moment, and offered them to the lady, but she politely declined.

After the lady had left the car, one gentleman remarked that he had never seen the like in his life, and that in all probability she was insane. The conductor was in terrogated as to whether she was a frequent passenger in the cars. He replied that she was not—that nothing of the kind had ever before occurred in the course of his experience as a conductor. A youthful dandy who had a seat next the lady, said, with a twirl of his moustache, that it was "an awkward position for a man to be placed in," but he has spent his time since the event in riding up and down in the same car, and has offered his seat to no less than fifty-four elderly gentlemen. He has likewise invoked the muses in a poetical effusion of seventy-two stanzas "to the beautiful young woman," which he proposes to publish. —*Chicago Paper.*

The Coming Christian.

Our Coming Christian Hero will not give three-fourths of his spare time, and of his money, to moral self insurance societies, and only one-fourth of those to the Church of Christ. He will give all his time and all his money to the church, and perform all his acts of mercy in the name of Christ, and not in the name of mere human organizations. He will proceed on the principle that within the wide scope of the Church there is room enough to prosecute every good work, and space enough in which to carry on every noble enterprise.

The Coming Christian will be greatly respected on account of his short and consistent prayers. He will not go through the whole encyclopedia of prayer in order to thank God for one blessing. He will thank God in a few words for the blessings he enjoys in the present, and not ask for those things he already possesses. He will avoid running in a rut, and instead of always passing in at the same point, he will vary his petitions according to the varying circumstances of life, and modify his language in harmony and feelings he expresses. His prayer will not be a mere humdrum; nor a lengthy drawing harangue, nor a lazy invocation. Nor will he reason with God in his prayer, and instruct the Lord in reference to what should be done. He will pray like a poor, humble, dependent man, and in very simple speech, and not rush in where angels fear to tread, as if about to storm the citadel of heaven.

As cleanliness is a cardinal virtue as well as godliness, the Coming Christian will be a clean man, in respect to bodily purification. He will not nauseate his associates by filthy habits. He will offer up his body, not a living, but a sweet smelling sacrifice. He will not only offer the sacrifice of a broken heart and a contrite spirit, but he will come before the Lord with a pure breath and a cleanly-washed body. He will use soap. Soap will become an essential ingredient of domestic felicity. He will not spit his foul expirations on the carpet, and press the matter down with his foot. When he goes on a visit to see his friends, it will not be necessary for the lady of the house to precede him with a spittoon, nor to succeed him with a mop. He will avoid the extremes of being a dandy or a sloven. He will not carry with him a cosmetic of grease and perfumery as a deodorizer. He will bear on his back a clean cuticle. He will ventilate his bed-room, at least once a year.

The Coming Christian will not flatter his fellow man with the idea that he is his special friend, and then, after having served a selfish purpose with this special friend, throw him aside, as he would a worn-out boot.

In making the foregoing strictures, all present company are excepted. —*American Christian Review.*

"I will tell you sir," said Mr. Parson, to an unfledged poet, "what I think of your poetical works. They will be read when Milton's and Shakespeare's are forgotten"—every eye was here turned upon the speaker —"but not till then!"

Somebody says the Mississippi has raised one foot. When it raises the other it will probably run.

Better Look it Up.

Mr. Beecher says, "Never forget what a man has said to you when he was angry. If he has charged you with anything, you had better look it up."

A person has often been startled from a pleasant dream of self-deception by the words of an angry acquaintance. The angry man may wish his words unsaid the next hour, but they are past recall. The wisest course is to take home this lesson with meekness to our own souls.

It was a saying of Socrates, that every man had need of a faithful friend and a bitter enemy; the one to advise him, the other to show him his faults.

When Plato was told that one whom he highly esteemed had spoken ill of him, he mildly replied, "I am sure he would not have done so, if there had not been reason for it."

But angry words should be remembered only for the good that can be got out of them: not with feelings of resentment toward those who utter them. Usually these words are the hardest for us to forgive which have the most truth in them. Life long variances arise from just such hasty words, and bring dishonor on Christ's name. We should reflect that he who "numbers even the hairs of our heads" appoints even the smallest circumstances of our every day life, and that if we use them aright, all things shall work together for our good. That even the wrath of man shall be made to praise him. —*L. L. in S. S. Times.*

Epitaphs.

A writer in the London *Scotsman* has gathered a crop of epitaphs, several of which are quite fresh.

Here is one on a person named Chest:

"Here lies at rest, I do protest,
One Chest within another;
The one of them is very good,
Who says so of the other?"

On a very old man;

"He lived to 105 because he was strong,
100 to 5 you would not live as long."

On Martha Shiell:

"Poor Martha Shiell has gone away,
Her would if she could, but her couldn't stay,
Her had 2 bad legs, and a baddish cough,
It was her 2 bad legs that carried her off."

Mr. Proctor's antipathy to medical men did not save him from the common fate of humanity:

"Here lies John Proctor,
Who lived and died without a doctor."

On Professor Walker, who wrote a treatise on English Particles:

"Here lies Walker's Particle."

On Dr. Fuller:

"Here lies Fuller's earth."

On a dustman:

"Cease to lament his change, ye just,
He's only gone from dust to dust."

Dr. Chard's medical practice seems to have been large, if not particularly successful:

"Here lies Dr. Chard,
Who filled the half of this churchyard."

The following is a quaint mixture of specific information and sentiment:

"Here lies two babes as dead as nits,
Who died of agonizing fits;
They were too good to live with we,
So God took them to live with He."

On another babe:

"Since I was so quickly done for,
I wonder what I was begun for."

The maker of the following epitaph is clearly of opinion that Mr. Jones ruling passion will be strong after death. Its profanity spoils it:

"Here lies the bones of Joseph Jones,
Who ate while he was able;
But once o'er dead, he dropped down dead,
And fell beneath the table.
When from the tomb to meet his doom
He'll rise with other sinners,
Since he must dwell in heaven or hell,
He'll choose where he'll get the best dinners."

On a woodman:

"In Kent so good I was lopping wood,
And down fell from a tree;
I met with a cheek and broke my neck,
And so death lopped off me."

There is no evidence that Johnathon Pound was an Irishman, but his epitaph contains an unmistakable allusion:

"Here lies the body of Johnathon Pound,
Who was lost at sea, and never was found."

ONE JOURNEY.

When I was a young man, there lived in our neighborhood a farmer who was usually reported to be a very liberal man and uncommonly upright in his dealings. When he had any produce of his farm to dispose of, he made it an invariable rule to give good measure—rather more than could be required of him. One of his friends, observing him frequently doing so, questioned him why he did it—he told him he gave too much; and said it would be to his disadvantage. Now mark the answer of this excellent man: "God Almighty has permitted me but one journey through the world; and when I am gone, I cannot return to rectify mistakes." Think of this! But one journey through the world!

A Paris paper gives a conversation between a father and his little daughter. "What have you done with your doll?" "I have put it away to keep for my children, when I grow up." "But if you should not have any?" "Ah! well! then it will do for my grandchildren."

Editorial Items.

PENNSYLVANIA COLLEGE.—The readers will find an interesting article on the first page of this paper under the title of "Class Day at Pennsylvania College." We thank the writer for this contribution and would suggest to the friends of our institutions both East and West to send us frequent notices of their wants, conditions and prospects. One great means of promoting the prosperity of our institutions is, to keep them constantly before the people. The concluding paragraph will be read with joy by every lover of our Zion and we repeat it here for fear it might be overlooked:

"One or two facts will interest your sober readers. The historian mentioned that every member of their class was a professing Christian. This speaks loudly for the religious character of Pennsylvania College. Of the sixteen about to graduate, eleven or two-thirds of the whole expect to preach the Gospel, and the most of these will enter the Seminary of the General Synod at Gettysburg. The friends of the College have cause to rejoice in its continued and growing prosperity."

THE SUSQUEHANNA SYNOD meets at Bloomsburg, on Thursday the 3d of June. We hope to be there from Saturday to Monday and request all who are indebted for subscriptions in the bounds of this Synod to send the amount to us by their pastors or delegates.

THE SYNOD OF CENTRAL PENN'A. meets at Liverpool, Perry Co., Pa., on Tuesday the 3d of June. We expect to be in attendance on the sessions of this Synod, and would request persons in its bounds who are in arrears to send their subscriptions to us by their pastors or delegates.

A GOOD PROPOSITION.—We direct the attention of the readers to a proposition by Dr. Ziegler to raise \$1000, by one hundred annual \$10, subscriptions for education purposes at the Missionary Institute. The Dr. has published his intention of receiving all worthy applicants who wish to prepare themselves for the gospel ministry, and solicits contributions for their support. The proposition meets with favor and seventeen names have already been enrolled on this list of annual \$10, subscribers. Others will no doubt come in from different parts of the church. The plan needs only to be known to commend itself to the approbation and liberal support of the church.

THE GENERAL SYNOD.—In addition to what was stated last week we have simply room this week to remark that its sessions throughout were very harmonious. By a resolution of Synod collections are to be taken up in all the churches of the Gen. Synod for the benefit of the Memorial church at Washington on the Sunday before or after the 1st of July.

Synod adjourned on Thursday evening to meet in Dayton, Ohio, on the first Thursday after Trinity Sunday, 1871.

The Synod of Pennsylvania

is in session during the past week at Reading, Pa. A synopsis of its proceedings has been published in the daily papers. Two or three items of this synopsis require some correction at our hands and we will at once proceed to the performance of this duty.

The President, Dr. C. W. Schaeffer, in complaining of the trustees of Penn'a College in rejecting their nominees for the German and Franklin professorship, asserts that "the Synod of Pa. had contributed every dollar to the endowment of the German professorship, and had, by its influence, secured for the College the funds of the Franklin professorship." Dr. Schaeffer is very much mistaken in this statement. Rev. B. Keller who collected the funds for the German professorship in Penn'a College, did not confine himself to the congregations of the Synod of Penn'a, but also collected money for this professorship from churches in the Synod of East and West Penn'a, and also in the Maryland Synod. It is strange that Dr. S. was not better informed on this subject or that he had so soon forgotten these facts.

As regards the Franklin professorship the facts are as follows. Franklin College at Lancaster was the joint property of the Lutherans, German Reformed and Moravians. It never flourished under this triple ownership. The institution was then offered to the German Reformed. The Moravians relinquished their claim, but the Lutherans were offered one or two professorships if they would endow them. Dr. Schmucker, however, succeeded in having one third of the funds, about \$17,000, paid over to the Lutheran church, to found the Franklin professorship in Penn'a College. It was therefore Dr. Schmucker's influence, and not that of the Penn'a Synod that secured for the College the fund of the Franklin professorship.

Another item that needs correction is the following: "Rev. Dr. D. F. Bittle, of Roanoke College, was requested to make a statement in relation to the condition of the church in the South. He said that the Southern General Synod had six Synods in connection with it, in North and South Carolina, Georgia, Tennessee and Virginia. They had been driven out of the Old General Synod, and had formed separate organizations. They had prepared a church hymn book, which was similar in its main features to that prepared by this Synod. The poverty of the people was very great. At the close of the rebellion there was no grain to sow, and no implements of husbandry suitable."

How Dr. Bittle could assert that the Southern brethren had been driven out of the Gen.

Synod, and how the Synod of Pennsylvania could acquiesce in that assertion, it is difficult to conceive. So far from "driving" them out there was an earnest effort made to keep them in.

The meeting of the Gen. Synod was postponed a whole year, because on account of the war communications with the South were cut off and it was hoped that the war would end soon and enable our Southern brethren to come to the meeting of the Gen. Synod. If they considered themselves driven out by the General Synod at Lancaster in reference to the war then being waged between the North and the South, then the Pennsylvania Synod participated in it, for it was at that time an integral part of the Gen. Synod and its delegates voted as heartily for those resolutions as those of any other Synod now in connection with the Gen. Synod.

How utterly baseless and void of all foundation in truth is the declaration of Dr. Bittle made on the floor of the Synod of Pa., that the church in the South was compelled to form a General Synod of their own, because they were driven out of the Old General Synod!

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John—Here I see something in the *Luth. & Miss.* which must be regarded as a gross violation of editorial etiquette.

Peter—What is that?

John—The editors of that paper have quoted a great part of the article of our correspondent "Vera," in regard to the relation of Drs. Conrad and Hutter to the re-union movement, without giving us the usual credit for it. This I consider neither just nor honorable.

James—This is not the first instance of men claiming to represent the very pink of honor and practicing the least of it themselves.

John—A correspondent of the *Luth. & Miss.*, writing from Philadelphia, also alludes to the re-union movement. Let me read to you what he says about our paper in this communication. (Reads.) "The AMERICAN LUTHERAN was thrown into pig; it was a dead bolt through the roof; it set each particular hair on the heads of Ruben and Peter straight on end. 'Overtures to the symbolists—out with the ink-bottles.' Dr. Brown is thunder struck, indignant. How dare they without consulting—were are the torpedoes? Dr. Stork 'ain't dead yet," but who can say how long he can survive under the terrible fire from the batteries up the river?"

James—That correspondent seems to be an ignorant rascal; his words are an unintelligible jargon. The nomenclature sounds very much like that used at cock fights or rat pits.

John—Well, every man according to his taste and breeding, but if he is to be the regular correspondent of that Southern paper, I fear he will not edify the readers much, if he frequently gives them such stuff.

James—I observe another interesting item in this *Luth. & Visitor*. The editor expresses much indignation with the *Luth. & Visitor* for saying that it (the *Luth. & Visitor*) advocated the union of the Southern General Synod with one of the several ecclesiastical bodies in the North. This assertion was based on the following quotation from the *Luth. & Visitor* of the 25th of March: "Should our necessities compel us to unite with one or other of the bodies in the North, the majority of the ministers, and nearly all the laity, would return to the Old General Synod."

Now editor Rude says that the *Luth. & Visitor* has never advocated the union of the Southern General Synod with one of the ecclesiastical bodies of the North, but that the above quotation is from a correspondent in South Western Virginia.

Peter—Editor Rude should moderate his indignation. For if he publishes the article of his correspondent without a disclaimer, then he in effect endorses it. Besides, this correspondent may be as well informed in reference to the views and feelings of the church in the South, as Mr. Rude is. Moreover, I believe he expresses the truth. The great body of the ministry and laity in the Lutheran church South is in favor of revivals of religion, and no minister in the Gen. Council can have a revival in his congregation without being persecuted and arraigned before an ecclesiastical tribunal, as is the case with Rev. W. Minnig of Allentown at the present time. I am not disposed to coax our Southern brethren to unite with us, but I have no hesitation in saying that doctrinally and practically they are more at home in the General Synod than in the General Council.

John—I saw a minister to-day who had been at Reading and attended a few sessions of the Pennsylvania Synod which was then in session there. He said on Friday and Saturday they held what they called a conference to discuss doctrinal question, in imitation of the Missourians. They discussed the question of the ministerial office, for which our Tuetonic Friend C. P. K., had prepared 95 theses: He thought the discussion, however, was rather a dull affair. On Saturday evening they held their preparatory exercises for the Lord's Supper. On this occasion they went through their ritualistic services and made quite a display of silk. He counted no less than six preachers, within the railings around the altar arrayed in black silk robes and white bibbs.

John—That must have been a magnificent sight. Six gowned preachers with white bibbs all standing in a row chanting together from the *De Profundis* up to the *Gloria in excelsis*! Don't you think the Lord must have been delighted with those magnificent gowns that were displayed in His name, and if there were any invisible angels hovering around, they must have been in ecstasies at the sight of this ecclesiastical pomp.

James—For my part I believe these things are gotten up more as a show to attract women and children than to please God and angels; but if I want to see a dress show I will go to a Roman Catholic church or to the Opera House, where they have all these things in greater perfection than our symbolical brethren have yet been able to bring them.

Peter.—James, you are entirely too radical and free spoken in the expression of your opinion. You got me into trouble by your radicalism. I should not be at all surprised if the next number of the *Luth. & Miss.* would accuse us of ridiculing sacred things. I have no doubt those ministers really think they are doing God service with their gowns and bibbs, and after all they are mere innocent gewgaws, why should we not permit them to enjoy themselves to their hearts content with their gowns.

James—I am not so sure of the innocence of this kind of amusement. For, how can those ministers have the face to preach against the folly and extravagance of the present fashionable female dress, such as grecian bead and long trails, while they themselves wear those tremendous silk gowns which sometimes cost from \$75 to \$100 a piece, and can be of no manner of use to them in preaching? And what did the Saviour mean when he spoke of the Pharisees who made broad their phylacteries?

Peter—Well, we will not discuss the gown question any farther this evening, but would like to hear something more about the Old Synod.

John—Well, here I see in the Philadelphia Press that a resolution was passed, requesting all Lutheran ministers present generally, in harmony with the Synod, to hand their names to the Secretary, and I observe that Rev. Dr. Bittle, of Roanoke College, was invited to seat, and Rev. Dr. Morris of Baltimore, was cordially welcomed as a delegate from the Maryland Synod. Now I would like to know whether Maryland Synod commissioned him to go as a delegate to the Synod of Pa., and whether he harmonizes with that symbolical Synod?

Peter—Whether the Maryland Synod commissioned him or not I cannot tell, but that he harmonizes with the Penn'a Synod and the General Council I think there can be little doubt. But the position is a little inconsistent as he is also a member of the General Synod and the most prominent correspondent of the *Luth. Obs.* He is "Patapsco" the writer of the garret letters.

James—Well as there are some animals de nominated amphibious, who can live in the water as well as on the dry land, so I suppose there are some Drs. who can harmonize with the General Synod and the General Council.

John—I see farther on in the proceedings that Prof. Muhlenberg of Allentown proposed to take the money of the German Professorship at Gettysburg and devote it to the endowment of the Muhlenberg College at Allentown, but the President of Synod, Dr. Schaeffer, declared that this was not practicable for them to do.

James—That was a very stupid proposition from Prof. Muhlenberg, and a very sensible remark by President Schaeffer.

John—The Synod of North Carolina also had a meeting recently as I see from the *Even. Luth.*, and they did a sensible thing too. It seems that some of the leading minds got up a new doctrinal basis for their Synod which was pretty strongly symbolical but when it came up for adoption at the Synod it elicited considerable discussion during which it became apparent that several members were not prepared to vote for it; whereupon the consideration was postponed to some future time in order to give the members of Synod an opportunity to examine the Symbolical Books.

Peter—Well now that is refreshingly sensible. I venture to say the majority of the members of the Synod of North Carolina have never owned a copy of the Symbolical Books. To adopt them therefore without having read them would be going into it blindly. But this would be worse than signing a note or obligation without understanding its contents. Commend me therefore to the good sense of the brethren in North Carolina.

Attention! Attention!!
NO WORTHY APPLICANT TO BE REJECTED!!!

Since making the announcement, that no worthy applicant shall hereafter be rejected, for want of funds, I have had many words of approbation and encouragement. It is the impression of many that this is the right way—receive all worthy applicants: trust God for the means of support; and force the responsibility of failure, if failure must come, on the churches.

On my way to the late convention of our Gen. Synod, a ministerial brother handed me \$5.00, for this object, and added, "Can you procure one hundred names for \$10, each annually, so as to raise you \$1000. a year for the education of such men? Put my name down as the first, and write an article on the subject for our church-papers. There ought to be no difficulty in getting one hundred names." I replied that I would make the effort. Not waiting, however, to see what such an article would accomplish, the proposal of that brother was occasionally mentioned to others whilst in attendance at the sessions of the Gen. Synod, and the result summed up seventeen (17) names before our adjournment. There was no begging—it was in each case, a hearty, spontaneous offering. Some are ministers, some are laymen. One of the latter came to me, and introduced the subject by saying that he wanted to encourage me to go forward in my determination to reject no worthy applicants. He gave me his name as one of the annual ten-dollar contributors, and the next day he brought me another layman who followed his example.

Besides these 17 names, I received also the following sums for the same object—Mrs J. Reamer, Pittsburg, \$10; Daniel Culler, Jefferson, Maryland, \$10; Isaac Loucks, Hanover, Pa., \$10. Also on my return home, I found amongst my letters, one from Grantsville, Md., containing \$40.

It shall afford me great pleasure to add 83 more names to my list of 17, so as to be able to report the full number of 100. Send on your names; and let every one who gives his name, exert himself to procure others until the number is filled up. It needs only a few earnest workers, and the thing will be done.

The subscriptions are to commence May 1, '69; and to be paid each year, if convenient, before the first of September.

Any person desiring to discontinue his contribution, should inform me promptly.

By request of the proposer, the names of the annual contributors will not be reported—the initials of each one's family name and post-office address only will be given, accompanied by his number on my list. Thus, John Blood, Decatur, Ill., would stand B. D.

Below are the seventeen names already on subscription.

1 R. M. 2 Me. B. 3 S. P. G. M. 4 S. S. 5 Z. S. 6 W. M. 7 S. A. 8 B. S. C. 9 Be. Y. 10 Ba. Y. 11 R. H. 12 H. T. 13 Mc. T. 14 K. H. 15 G. W. 16 A. L. 17 B. W.

Whenever paid, the acknowledgments will be to these numbers and initials.

The Church will be kept informed of the number of students on these funds, as also, of the condition of the treasury.

The contributions for Students' Houses made at the Gen. Synod, will be acknowledged in my next report on that subject.

H. ZIEGLER.

Sellinggrove, May 26, 1869.

Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, Editor of S. S. Column, HARRISBURG, Pa.

Answer.

If "a reader" will send us his real name, with the name of the school, and name of the superintendent he speaks of, we will try to give his question an answer, but we can take no notice of anonymous communications, come from whatever source they may. R.

For the American Lutheran.

Conversion of Children.

Many persons look upon the conversion of children as possible, but they have a strong suspicion of their piety. As if "God so loved the world" for adults and not for children. As if when Christ said "Suffer little children to come unto me and forbid them not," he only meant to conciliate, and win over the mothers by a pretended affection for the children. "O faithless generation," you would compel the little ones to stand outside the gate, hardening in the storm, stiffening into wrathful men, ripening for hell until they have gone so far in sin, that nothing but an earthquake or avalanche of God's truth will move them. Surely this cannot be the ministry of love. No, blessed be God, it is not Christianity. Children are not too insignificant for her thoughts. The Bible does not teach that the piety of children must be treated with such incredulity as to discourage them. On the contrary it teaches us to cherish the bud with petals opening to the dawning light of a new day, and bathed in the precious dew drops of the morning of endless joy.

The gospel message is sent in such plain terms, "that he may run that readeth it." The elements of christian faith are as nourishing for the "little ones" as for adults.—Therefore it is unchristian to deprive the lambs of the food which God has provided for their souls; because the same food also nourishes those who have arrived at the "perfect stature of men and women."

There are many instances on record of conversions among the young. The daughter of President Edwards, gave unequivocal evidence of piety at the age of four years.—A well known Divine states that "In an interesting revival with which I was acquainted one of the most interesting converts was an intelligent young person of eight years, who has lately finished her course with joy." Many who are now "pillars" in the christian church, felt their sweet embrace of the Comforter in childhood.

Sunday School teacher—immortal souls are placed under your care to be fashioned and moulded for eternity. Make direct, personal effort for the conversion of your scholars.—Strive to check the desire to waste the manly vigor and youthful energy of life in sin, and after the Devil has the best part give the worst part to God. You communicate the highest kind of knowledge—Divine truths. Teach that truth nothing doubting but that there shall come a return.

Christian parent, would you have your children bear good fruit to the world and to God? Attend to their religious training now; watch for the first signs of the new life; seek to aid them in its development;—teach them to consecrate their youthful energies as a sacred offering in the temple of virtue and truth.

FRATERS.

Work of Classes.

The Sunday school is not a preaching service. Its very strength as an agency for good lies in its class organization, which brings together a few persons of like tastes and attainments, for familiar Bible study, and enables the teacher to speak personally to each individual scholar. Here is its advantage over other religious gatherings. Henry Ward Beecher once remarked, that the longer he lived, the more he valued those sermons preached where one man was the minister, and one man the congregation, where the sermon was from eye to eye, from heart to heart, and there could be no question as to who was intended by the appeal.—Such preaching the Sunday-school secures. Or, as Dr. Duryea puts it, the sick man needs not a lecture on medicine, but a prescription. His pulse must be felt, his symptoms considered, and the remedy for his particular disorder directed. In the Sabbath-school the sick soul can be thus cured. For it is wrong, then, to set medical students, or even old professors, lecturing at the desk, when every minute is needed by the home physician for the examination and counsel of his cases in the domestic class-circle.—The Congregationalist.

For the American Lutheran

Love in the Sunday School Teacher.

DEAR BRO. REBMAN:

I met with the following instructive incident which I send you for the encouragement of pious Sunday school teachers, and hope many of your readers will go and do likewise. Yours &c, R. W.

The celebrated Dr. Hamilton of London says in one of his papers, "That he knew a young lady who had charge of a Bible class of 14 girls. She thought she was faithful to their souls, but all her efforts seemed to be in vain, not one of her class seemed to feel any interest on the subject of religion. This was a source of deep distress to the teacher for she felt a deep interest in the salvation of her scholars. During these dark days, the teacher was called to the bed side of a dear friend, that friend was soon released by death, and had a happy issue into the world of blessedness. This teacher spent several weeks in the family from which her friend was taken.—Having stood so near the entrance of Heaven, her own mind was much exercised, and drawn by the Holy Spirit from its hold on earthly things. She had come near to Jesus, and her heart was filled with his love! When she returned to her class she came with such love to Jesus, and such love for the souls of the dear children, as she had never felt before. Never before had she felt such a desire to glorify as then. The scholars noticed her deep interest, and were drawn to her by new and tender ties. Scholars soon see when the teacher's heart is full of Jesus! She gave out a hymn, and such was the earnestness and deep pathos of her manner, and the tenderness that trembled on her lips, that it made a deep impression on all, and one of the scholars was so wrought upon that she cried out in the bitterness and anguish of her soul,—'What shall I do to be saved?'

The lesson for the next Sabbath was the richness and freeness of the Gospel of Christ. When they assembled the next Sabbath, every heart was so full for utterance, the whole class sat silent, and deeply bowed in the presence of God. As the result of this awakening eleven of the fourteen gave their hearts to Jesus."

What an instructive lesson to Sabbath school teachers! Their own hearts must be filled with the love of Jesus, then they can impart the right kind of knowledge to their scholars. R. W.

Temperance.

For the American Lutheran.
Proceedings of the North'd Dist. Convention of Good Templars.

Espy, May 12, 1869.

Convention assembled in the Hall of Esby Lodge, No 382, evening of 12th inst. with W. C. T., M. L. Wagenseller in the chair. Absentees noted and protem appointments were made for the vacant offices.

Bros. W. I. Biddleman, G. R. Rasm, and Sister F. Traugh were appointed a Committee on Credentials.

Bros. I. S. Sterner, J. F. Ockerman, Uriel Graves and Sisters Annie Wolfe and C. C. Creveling were appointed a Committee to draft resolutions and prepare business.

On motion, Bros. Graves pleasantly entertained the Convention while the first named Committee were preparing to report.

Delegates from the following Lodges were represented:

"Sparkling Water," Milton; "Perseverance," Sellinggrove; "Jackson," Buckhorn; "Pleasant Retreat," North'd; "Anchor," Lewisburg; "Crystal Spring," New Berlin; "Aurora," Millville, and Sunbury, Bloomsburg, Catawissa, Berwick, Esby and Shamokin lodges.

A vote of thanks was tendered editors for publishing at different times the proceedings of the Convention.

THURSDAY.—Convention opened at 9 A. M., with Bro. Wagenseller in the chair.

The following officers were elected—W. C. T., Wm. Roberts; W. V. C., Annie Wolf; W. S., R. Kate Slifer; W. A. S., G. B. Rasm; W. T., Mollie J. Shannon; W. C., J. F. Ockerman; W. M. A., C. A. Wallader; W. E. M., Mary Appelman; W. L. G., Mary Bittler; W. O. G., Thos. Crozier; W. R. S., A. M. Ditty; W. L. S., S. M. Fisher.

The Committee on Resolutions reported as follows:

WHEREAS, In the opinion of this Convention the traffic in alcoholic preparations, as a beverage, is a sin against God; an open violation of every principle of right, truth and justice; an outlaw in the sight of heaven, and of all true lovers of humanity; the bane of society; the cause of the widow's tears, and orphan's rags; and the Devil's mightiest agent of evil; Therefore, be it

Resolved, 1st. That "The Good Templar's Platform," adopted at the Right Worthy Grand Lodge, in 1859, be the hearty expression of this Convention, to wit:

1. Total abstinence from all intoxicating liquors as a beverage.
2. No licence in any form or under any circumstances, for the sale of liquor to be used as a beverage.
3. The absolute prohibition of the manufacture and sale of, or intoxicating liquors for such purposes—prohibition by the will of the people expressed in one form of law, with the penalties deserved for a crime of such enormity.
4. The creation of a healthy public opinion upon the subject, by the active dissemination of truth in all the modes known to an enlightened philanthropy.
5. The election of good, honest men, to administer the law.
6. Persistence in efforts to save individuals and communities from self destruction against any forms of opposition and difficulty, until our success is complete and universal.

Resolved, 2nd. That we conceive the Quarterly Convention of Delegates, from the several Lodges of the District of paramount importance to the success of the temperance cause throughout the land.

3. That woman, by virtue of her position in society, as well as her natural instincts, is and ever should be, the sworn enemy of the intoxicating bowl.

4. That we may only look for permanent success in the temperance movement when woman will fearlessly declare her matter of grievance, in the most public way, and by putting herself in position to do and to dare against the uncompromising force of temperance.
5. That we deplore the fact that so many good citizens, and even church members, stand aloof and neglect, or refuse to assist us in this work of saving the rising generation from this monster evil, which is destroying its victims by thousands all over the land.
6. That we believe it to be the duty of every Christian to be a total abstainer from intoxicating beverages, and to unite with all lovers of humanity in our effort, to put away this terrible evil from among us.
7. That while we believe that every church ought to be strictly a temperance organization, and do all they can in that capacity, yet the magnitude and urgency of the work demand that every Christian should also work with the temperance orders, and thus help to use every means to restore the fallen and rescue those in danger.
8. That any conveying, at, or conspiring with the whiskey rings, in whatever form, on the part of members of churches, is a blot on the character, and a libel on Christianity.
9. That whenever a community is prepared for a prohibitory law, we wait not for the passage of a general, but move at once for a special law in that place.
10. That anew we pledge ourselves, as a Convention, to do all within our power to cripple, break down and overwhelmingly destroy the flaunting, foul-mouthed agent of hell.

Afternoon Session.—The foregoing resolutions were, on motion, adopted. Shamokin was selected as the place for holding the next regular Convention.

A vote of thanks was tendered the good people of Esby for their kind hospitality. The following resolution was unanimously adopted:

Resolved, That we tender our heartfelt thanks to Bro. Chase, G. W. C. T., for his presence and valuable counsel.

Adjourned to meet in Shamokin second Wednesday in August, 1869.

Interesting lectures on temperance were delivered in the evening by Rev. U. Graves and S. B. Chase.

R. KATE SLIFER, W. S.

Literary Notices.

THE SUNDAY-SCHOOL SENIOR CLASS, Pictorial Teaching and Bible Illustrations; The Instruments and What to Teach," are the titles of three of the best little books upon the subjects named that we have read for a long time. No Sunday-school worker could read either of these books without being largely benefited, containing as they do, so many useful hints to the skillful or unskillful.

Published and for sale by Perkenpine & Higgins, No. 56 North Fourth Street, Philadelphia.

PACKARD'S MONTHLY for June has among other articles one from Mr. Oliver Dyer giving the result of the revival in Water street last year, which may be summed up as follows: Since the opening of the mission one hundred and three girls have sought refuge there. Of these, twelve have relapsed into drunkenness and vice; thirty-eight have been sent to other institutions; fifty three are now in situations as domestics, and doing well, and twenty-eight of the latter have become Christian women. Thirty-eight applications were made for assistance by girls whose efforts at reform were of such short duration as to be considered unimportant. Five of those in situations as domestics have been in service six months; eight, five months; six, four months; and eight, three months; and their employers testify that, except in a few cases, they are obedient and faithful, while in some cases they exhibit traits of unusual excellence as domestics.

THE NATIONAL SUNDAY-SCHOOL TEACHER for June, published at Chicago by Adams, Blackmer & Lyke, is promptly on our table. It contains a fine portrait of George H. Stuart, the President of the recent National Sunday-school Convention, engraved for this magazine by Harley, one of the best artists of New York, and a sketch of the convention by the editor. Also, an elevation and plan of the First Congregational church, Springfield, Ill.—a model church and Sunday-school room combined. Among the articles of this splendid number are "The Great Gateway of the Palace," "A Sabbath-school Concert in Washington," "Dusty Sam," "My Boys," &c. The "Treasury of Illustrations," is very rich and full. This department alone is worth many times the cost of this magazine. These, with the "Monthly Record," "Infant Class Room," "Black board Outlines," "Superintendent's Desk," "Editor's Table," &c., make this the best number ever issued. It has a very large and rapidly increasing circulation; but it is a wonder to us that every one of the 500,000 teachers in our country is not a subscriber. Price \$1.50.

MANUFACTURER AND BUILDER.—A large Quarto Monthly, published by Western & Co of New York, fills its ample pages with most interesting matter to artisans, and suggestive matter to men of science. Its illustrations, which form part of its valuable instruction, are superior to ordinary periodical illustrations.

Such a magazine must meet with encouragement in all sections of the workingman's great country.

"SUNDAY-SCHOOL TIMES." We publish in our list of advertisements the prospectus of the *Sunday School Times*. Every Sunday school worker would be benefited by subscribing for and getting regularly this excellent paper. Read prospectus in another column. We will send the AMERICAN LUTHERAN and *Sunday School Times* to any address for one year for \$3.

FRIDAY LOWE.—By Mas. C. E. K. Davis Phila.: J. C. Garrigues & Co. Pp 336.

A neatly gotten up book, containing an interesting story; with some good hits, and

Church News.

KANSAS CITY.—We have learned from a private letter, that Rev. Wagenhals has resigned the charge of the mission at Kansas City, Mo.

WILLIAMSPORT, PA.—Rev. A. R. Horne, pastor of the English Lutheran Church, has been appointed superintendent of the common schools, with a salary of \$700.

LEWISBURG, PA.—The Lutheran Sabbath-school had an exhibition on Wednesday evening the 19th inst. We take the following from the *Lewisburg Chronicle*:

"The exercises consisted of Dialogues, Recitations, Representations, Singing, &c., interspersed with excellent music by the String Band. The representations by the different classes were truly commendable each of which having a motto or moral, among which were 'The Star of Bethlehem,' 'Cross and Crown,' 'The Blacksmiths,' 'We will help Provide,' 'Simply to the Cross I Cling,' 'Miniature Monument to the Memory of their deceased pastor and teacher—Rev. J. Evans,' &c.—Revs. Graves, Beckner and Berkholter, in appropriate remarks, expounded on the lessons taught by each of these representations. When the last mentioned was being represented—the Monument—Mr. Graves pronounced a short and affecting eulogy on the memory of the deceased which caused many a sigh of regret for the loss sustained and many a tear of sorrow to flow."

SHARPSBURG, Md.—A new Lutheran church was dedicated at this place on Sunday the 23rd inst.

HAGERSTOWN, Md.—Rev. W. F. Eyster of Greenacrest, has accepted the Principalship of the Hagerstown Female Seminary. Dr. Martin, the present Principal, we understand, intends to commence a school somewhere in the west.

DAYTON, OHIO.—Rev. M. C. Horine, pastor of the Lutheran church in Smithsburg, Md., has received a call to the second Lutheran church in Dayton, Ohio. This is the congregation organized by Rev. D. Steck

CHAMBERSBURG, Pa.—Rev. W. V. Gottwald has been called to the pastorate of the English Lutheran church in Chambersburg, lately served by Rev. J. Magee, now of Dayton, Ohio.

Laying of a Corner Stone.—The cornerstone of a new Evangelical Lutheran Church was laid on Whit Monday, May 17, at Millers town, Lehigh Co., Pa., in the charge of Rev. A. D. Croll. The services of the occasion were conducted by the Revs. G. J. Martz and J. M. Ditzler, the former preaching in the morning and the latter in the afternoon, after which the corner-stone was laid with appropriate services. The attendance was large numbering about 1500 persons, and the occasion was a very pleasant one to all present.—*Haz. Telegraph.*

For the American Lutheran

Franken Synod.</

Children's Department.

Take A Smoke.

"Here, Carlo, will you take a smoke?"
 Asked little Tommy Carr,
 As in Sir Doggy's mouth he put
 The end of a cigar.

"Bow, wow!" cried Carlo. "Master dear,
 You surely mean a joke;
 I never knew a dog so lost
 To shame that he would smoke."

"Then I will give it to the pig,"
 Said little Tommy Carr;
 And at the sty he offered her
 The end of the cigar.

The dignity of Mrs. Pig
 Was sorely wounded now:
 "Ugh! Ugh! my little man," she cried,
 "No dog nor pig nor cow,"

"How hungry they may be,
 The dirty weed will touch:
 How folks with reason smoke or chew
 I wonder very much."

"I'll run and wash my hands cried Tom,
 "And never, never more
 Touch a cigar, though uncle drop
 A dozen on the floor."

Little Dog Nip.

Little Nip was by no means a pleasant dog.
 He had a very disagreeable way of snapping
 and snarling at every one that came his way.
 I don't see how his owner ever could like
 him. However well disposed the child might
 be who came near him, he would begin to
 bark as furiously as if he would like to
 tear him to pieces. The result was that Nip
 was by no means a popular dog. Mothers got
 tired of mending rents in little frocks and
 trousers, and by his sharp teeth, and the
 children were exulted to give him a wide
 berth. It was very tiresome to people who
 lived next neighbors to his owner's, to hear
 his perpetual howl, howl, in the sharpest, finest
 canine key.

Nobody is so disliked in the community as
 these little waspish people who are perpetu-
 ally fretting and snapping at others. It is hard
 to follow them always with good wishes. I
 am sure few people wish poor Nip well.

But I must tell you what happened to him
 one morning. When the eleven o'clock
 train came thundering down, with its long
 line of passenger cars, little Nip took it into
 his head to bark at the engine. He would
 not turn off the track for the old smoker, no
 matter how much he puffed and blowed. Lo-
 comotive might turn out himself if he had a
 mind to, but Nip wouldn't. On and on came
 the great giant, seemingly very slowly, but
 O! with what a terrible power!

One little tap, and poor Nip lay on the track, his body
 on one side, and his poor foolish head a foot
 away. Oh, it was such a ghastly sight. But
 mother let the children go down to see it, and
 told them how easily it might have been one
 of them. A little blue-eyed boy had dis-
 obeyed her only the day before, by running
 down to put pins on the track, to see them
 flattened into seissors. They looked on very
 soberly while a man dug a hole on the gravelly
 bank, and buried poor Nip out of sight. I
 think they will not wish to play on the track
 again soon.

The cross little dog had no one to mourn
 for him, as a noble house dog had, which a
 young friend buried with many tears, in his
 father's garden. He bought a smooth block
 of marble, and chiseled with great labor, his
 name and epitaph in Latin, then placed it for
 brave Hector's headstone.

The gentle, and loving, and true, are sorely
 missed when they pass away from our
 home circle; but when some people are gone,
 it is a relief to all who knew them.—Presby-
 terian.

"Not Now."

James Watson sat in his father's office
 reading an interesting paper. His father sat
 at a desk opposite, busily engaged in writing.
 In a few moments he looked up and said,
 "My son, I want you to go down to the post-
 office for me." "O father! not now. I am
 busy reading." His father made no reply,
 then, but in a few moments, when his mother
 and sister came in the carriage to the door,
 as James was about to step in after his father,
 the latter replied, "Not now, my son, you
 may finish your reading."

This little incident brought to my remem-
 brance, a picture which I had seen in my
 early childhood, which made a lasting im-
 pression on my mind. The artist represented an
 old man climbing on a chair, and endeavor-
 ing to reach a book from a high shelf. But
 before the desired object is attained the old
 man sinks down overcome with the exertion.
 His history has often been written. In his
 youth, kind friends and the voice of con-
 science urged him to read the Bible, but his
 answer was, "Not now." At last, old age and
 disease overtook him, poverty and affliction
 visited him and his former numerous friends
 deserted him. And now when all else has
 failed, he remembers his long neglected Bi-
 ble, and goes to look for it, to see if it will
 not afford any comfort. He climbs to get it,
 and as he has a hand almost upon it, he hears
 a voice, the awful voice of Death, saying,
 "Not Now."

"How often would I have gathered thy
 children together, as a hen gathers her brood
 under her wings and ye would not."—Matt. 23:37.

THE SPIRIT'S TEACHING.—The Bible is
 like a wide and beautiful landscape, seen afar
 off, dim and confused; but a good telescope
 will bring it near, and spread out all its rocks
 and trees and flowers, and verdant fields, and
 winding rivers, at one's very feet. That
 telescope is the Spirit's teaching.—Chalmers.

SURE KNOWLEDGE.—That we have ap-
 prehended in faith must be thought through,
 and lived through, by each one in his own
 way. Thus we become strong.—Fricke.

Agricultural.

Farm Proverbs.

Do not keep more live stock on your farm
 than you can keep well.
 House all things as much as possible—ani-
 mals, utensils, and crops.
 Sell when you can get a fair price, and do
 not store for rats and speculators.
 The more comfortable you can keep your
 animals, the more they will thrive.
 A good cow is a valuable machine—the
 more food she properly digests, the greater
 the profit.
 A few roots daily to all the stock are as
 welcome as apples to boys and girls.
 Iron shoes on sleds last a lifetime. They
 are really cheaper in the end than wooden
 ones.
 Replace all the bars where you pass often
 by strong gates, and then wonder that you
 didn't do so before.
 Although, in draining land thoroughly
 your purse may be drained, yet the full crops
 that follow will soon fill it again.
 Always give the soil the first meal. If it
 is fed well with manure, it will feed all else—
 plants, animals and men.
 A borrowed tool, if broken, should be re-
 placed by a new one. A nice sense of honor
 in such matters is much to be commended.
 It seems strange that housekeepers don't
 buy pails and tubs with brass hoops and
 trimmings. They cost a little more at first, but
 last wonderfully.

Oh! The Orange Groves!

J. A. McDonald, of Mellenville, Fla., is
 responsible for the following:
 "I respectfully call your attention to the
 following dialogue, which we heard lately, be-
 tween a Yankee and a Floridian. I am ready
 to vouch for the truthfulness of the asser-
 tions:
 "Floridian—Where did Aladdin find the
 wonderful lamp?
 "Yankee—In a garden, where trees bore
 golden fruit; but I can't believe it. Who
 ever saw such a garden?
 "Floridian—Well, sir, that garden is in
 South Florida. On William N. Woodruff's
 plantation there are forty-five trees that bore
 three thousand dollars' worth of fruit this
 year. They occupy half an acre, and could
 not be bought for forty thousand or eighty
 thousand per acre.
 "Yankee—How can I get the privilege of
 picking in such a garden?
 "Floridian—My friend need not envy this
 modern Aladdin, for you can buy ten acres
 of this pine barren for ten dollars; a quart
 of orange-seed for fifty cents; fence your land
 for forty dollars, and plant your seeds in a
 box. They need very little care. In two
 years plant one thousand trees, in five years
 they bear, or at seven years old. In ten
 years you are worth half a million.
 "Yankee—Humbug! Why don't every-
 body do it?
 "Floridian—Why don't you?"—N. York
 Tribune.

Gleanings.

Apple Water.—Roast three or four good
 apples, carefully preserving all the juice.—
 Put them in a pitcher and pour on a quart of
 boiling water. Drink when cold.

Mush Flannel Cakes.—Mix a pint of corn
 meal with two of wheat flour, a spoonful of
 butter or lard, two eggs, and half a teaspoon
 of yeast. Make it in a batter with water or
 milk, and bake like buckwheat cakes.

The first piano sent from this country to
 Japan has just been shipped by a New Haven
 manufacturer.

The sprouts of potato contain an alkaloid
 termed by chemists solanine, which is very
 poisonous if taken into the system. This
 does not exist in the tubers, unless they are
 exposed to the light and air, which some-
 times occurs from the accident of removal
 of the earth in cultivation. A potato that shows
 a blackish green tint on one side should never
 be cooked for the table or be fed to stock.

Reports from the Southern part of Illinois
 say that the wheat crop is more promising
 than ever before known, and the fruit crop
 of all varieties, promises abundance.

A new kind of sponge has been invented,
 made from India rubber. The imitation is
 said to be perfect in appearance, but softer
 than real sponge, and its power of absorption
 greater.

The farmers in the vicinity of Camden,
 New Jersey, estimate that 6,000,000 bushels
 will be required for the tomato trade
 during the coming season. There are four
 canning establishments in four of the lower
 counties of the State, and the State, and the
 demand will be large, apart from the market
 supply.

To find the area of a square or oblong piece
 of land, measure the length and breadth in
 rods (16 1/2 ft.) multiply the two together and
 divide the product by 160, which will give
 the number of acres in the lot. In measur-
 ing irregular fields, divide the space into tri-
 angles, ascertain the area of each, and the
 sum of the whole will give the total area.

Clover plowed in has three uses. It gives
 vegetable mold. The roots bring to the soil
 plant-food out of the subsoil; and the acid
 produced when the decay is going on, aids in
 dissolving the mineral parts of the soil. In
 granite lands, this last is of as much impor-
 tance as either of the others.

Prof. Horsford claims that the best flour
 can only be made from thoroughly ripened
 grain, and that more is lost by cutting grain
 early than would be by the shelling of the
 grain fully ripe when harvesting.

A Californian is building a house with rub-
 ber springs under it, and says it may earth-
 quake all it wants to as soon as he moves
 in.

The first invoice of Japan teas by the Pa-
 cific Railroad was shipped for St. Louis on
 the 11th inst., inaugurating the overland
 trade with China and Japan.

New Advertisements.

SYSTEMATIC! PERSISTENT! JUDICIOUS!

EVANS' ADVERTISING AGENCY,
 106 Washington street, Boston.
 Is conducted on the principle of recommending
 its patrons such papers as will repay their invest-
 ment. Having special arrangements with all the
 leading Religious, Agricultural and Literary Pa-
 pers in the country, we are enabled to offer SUPER-
 RIOR 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 RESTORER AND DRESSING
 Combined in One Bottle.

MRS. S. A. ALLEN'S
 HAIR RESTORER
 Will Restore Gray Hair to its
 Natural Color, and Color and Beauty.

It is the most delightful Hair Dressing.
 It will promote luxuriant growth.
 FALLING HAIR is immediately checked.

MRS. S. A. ALLEN'S EXCELLENT AND
 PREPARATION FOR THE HAIR, clear and transparent,
 without admixture of any kind, and produces
 wonderful results. It is a great beauty and economy
 as a Hair Dressing, and is sold in every country.

It is sold by all Druggists. Sold by all Druggists.
 Proprietors, S. R. Van Dine & Co., Wholesale Druggists,
 25 Barclay St., and 40 Park Place, New York.

For valuable information on
 BROTHERS, Boston, Mass. Agents wanted.
 may 15, 4c.

'For Bituminous or Anthracite Coal.'
 ESTABLISHED 1851.

J. Reynolds & Son,
 N. W. Cor. 13th & Filbert Streets.
 PHILADELPHIA, PA.
 Sole Manufacturers of the Celebrated
 WROUGHT-IRON, AIR-TIGHT,
 Gas-Consuming Heater

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

These Heaters are made of Heavy Wrought-
 Iron, well riveted together, the only sure preven-
 tion against the escape of Gas or Dust. They are
 easily managed, and require no dampers. The Pat-
 ent Radiator avoids the use of any dangerous
 drums, and is permanently attached to the heater.
 This is the most durable, simple, economical, and
 popular Heating Apparatus ever offered for sale.
 They are all guaranteed.

COOKING RANGES, for Hotels and Families.
 PORTABLE HEATERS,
 LATHING HEATERS,
 LOW JOINT GRATES,
 SLATE MANTELS,
 REGISTERS,
 AND
 ALL KINDS OF VENTILATORS.

We are also manufacturing a
 NEW FLAT-TOP HERING RANGE.
 Send for our Illustrated Pamphlet.
 April 17 '69, 1y.

DO YOUR OWN PRINTING.
 CHEAPEST & BEST PORTABLE PRESSES.
 Men and Boys Make up Money.
 Price of Presses, \$8, \$12, \$16, \$20, \$25, \$30.
 Send for a Circular to LOWE PRESS
 CO., 20 Water Street, Boston, Mass. m75, 8c

CHICKERING AND SONS,
 Manufacturers of
 GRAND SQUARE AND UPRIGHT PIANOS.
 Received the First Grand Gold Medal, and the
 still higher recognition
 THE CROSS OF THE LEGION OF HONOR
 UNIVERSAL EXPOSITION, PARIS, 1867.
 These were the highest awards of the Expi-
 sition, and the house of Chickering & Sons was the
 only one so honored.
 In the United States we have been awarded 60
 First Premiums in direct competition with the
 leading manufacturers of the country, and at the
 Great Exhibition in London we received the high-
 est award given to any manufacturer in the United
 States. Total, Twenty-one First Premiums,
 and the most flattering testimonials from the lead-
 ing artists of the world.
 No. 111 East Fourteenth St., New York.
 Between Broadway and Fifth Avenue. m4, 3m

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 SEW
 FIFTY STITCHES TO THE INCH
 Finer than any other Machine.
 HEAVIER AND THICKER GOODS
 THAN ANY OTHER MACHINE.
 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.,
 94 Bowery, 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 Ag-
 ricultural Implements. The light elastic steel hay
 fork, steel hoops and sheaves have entirely super-
 seded the heavy and clumsy wrought iron ones,
 which no farmer would now think of using; so, a
 superior built of appropriate materials and the fin-
 ish, 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 steel was
 available iron ought only to have been used. In
 the CLIPPER MACHINES iron has been largely sub-
 stituted by a superior steel, and the cost is not in-
 creased for work over all kinds of ground, and in every
 variety of grass. Confident of this, we invite those
 in want of Machines to examine for themselves
 and be convinced. Send for descriptive
 circular. Address, THE CLIPPER MOWER AND
 REAPER CO., 12 CHURCH ST., N. Y. mar. 25, 3m.

For the Poultry
 Friend, or Chicken Powder. For sale by
 SHINDEL & WAGENSELLER

MUSIC STORE.

SALEM AND STEININGER.

PIANOS

The undersigned, having opened a Music Store
 in Selinsgrove, are sole agents for the celebrated
 Haines Brothers' Pianos of New York, and can se-
 cure 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. H. Wagenseiler, M. D., George Schure, Pres.
 First National Bank, Selinsgrove, Pa., S. P. Wol-
 verter, Esq., S. B. Boyer, Esq., Miss J. J. Duvall,
 Music Teacher, Sunbury, Pa., J. C. McKee, Wat-
 erstown, Pa., James Sands, Cashier First National
 Bank, Millburg, Pa.
 PELOUBETS ORGANS AND MELODEONS.

We warrant these celebrated Organs and Me-
 lodeons for five years, and if they should get out of
 order we are always here to repair or to replace 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 vi-
 olins; prices varying from \$25 to \$250. We also have
 the best French Accordions, Bass Violins, Flutes,
 Flageoles, Flutes, Guitars, Banjos, Clarinets, the
 best violin strings, violin bows, violin boxes, pegs,
 and 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 instru-
 ments 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 67c

W. F. WAGENSELLER. M. L. WAGENSELLER
 NEW BUILDING,
 NEW FIRM,
 NEW GOODS.

At the Old Wagenseiler Store at the
 Canal.

We are pleased to inform our friends that we
 have well selected stock of Dry Goods, Groceries,
 Notions, &c., &c., at reasonable prices.
 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 assort-
 ment of DRY GOODS, consisting in part of:
 Cloths, Cassimers, Dress Skirts,
 Jeans, Satinets, French and
 English Merinos, Alpaccas,
 Lustres, Delaines, Poplins,
 P. nts, Muslins, Drillinges,
 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, Rib-
 bons, Fancy Goods, and all the
 NOTIONS generally.
 —ALSO—
 Manufacturers of Brushes, Looking Glasses, and
 Dealers in Oil, Cloth, Groceries, Twines,
 Yarns, &c.
 PETER ARMBRUSTER, J. G. ARMBRUSTER.
 Jan. 7, '69—1y.

JOHN I. SLATE,
 Manufacturer and Wholesale Dealer in
 BOOTS AND SHOES,
 No. 215 & 217
 NORTH THIRD STREET,
 PHILADELPHIA.
 Jan. 7, 1869, 1y.

Groceries, Flour and Provisions.

The undersigned would announce to the citi-
 zens of Selinsgrove and vicinity that he has again
 received a fresh supply of fine family groceries
 consisting in part of:
 Sugar, Coffee, Syrup,
 Molasses, Tea, Cocoa,
 pure spices of all kinds,
 Baking and soap sodas,
 Saponifiers, soaps, &c.
 Also, Glass, Stoneware, Queensware,
 Lamps and Coal Oil,
 Dried fruit of all kinds,
 Crackers and Cheese,
 A large supply 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 ex-
 changed for produce. Whilst I am thankful for past
 favors, I would respectfully solicit a continuance of
 the same.

I am Agent for THE First class Insurance Com-
 panies. Applications respectfully solicited and prompt
 ly attended to.
 April 6 68 1y H. E. MILLER

MARVIN'S
 CHROME IRON
 Spherical Burglar
 SAFES.

Will Resist all Purgings Implements for any
 Length of time.

Please send for Catalogue of Fire and Burglar
 Proof Safes.

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

Rail Roads.

Pennsylvania Central Rail Road.

SPRING TIME TABLE.

EIGHT TRAINS DAILY TO AND FROM
 ADELPHI AND PITTSBURG, AND
 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 Harris-
 burg, and arrive at Philadelphia and Pittsburg as
 follows:

EASTWARD.

PHILADELPHIA EXPRESS leaves Harrisburg
 daily (except Monday) at 2:25 a. m., and arrives at
 West Philadelphia at 4:40 a. m.

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

MAIL TRAIN, with connection from Hollis-
 daysburg at 11:45 a. m., and arrives at Harrisburg
 at 3:00 p. m., and arrives at Harrisburg at
 9:10 p. m.

DAY EXPRESS leaves Harrisburg daily (except
 Sundays) at 11:45 a. m., and arrives at West Phila-
 delphia at 4:10 p. m. Dinner at Harrisburg.

CINCINNATI EXPRESS leaves Harrisburg daily
 at 10:40 p. m., and arrives at West Philadelphia at
 3:00 a. m.

HARRISBURG ACCOMMODATION leaves Al-
 toona daily (Sundays excepted) at 5:55 a. m., and
 arrives at Harrisburg at 11:45 a. m., leaves Harris-
 burg at 3:30 p. m., and arrives at Phila. at 9:30 p. m.

SOUTHERN EXPRESS, (with through) con-
 nections from N. Y. to Boston, via Manassas
 and Washington, leaves Harrisburg daily (except
 Sundays) at 2:45 p. m., and arrives at West Phila-
 delphia at 6:30 p. m.

LANCASTER TRAIN, via Mt. Joy, leaves Har-
 risburg daily (except Sunday) at 7:30 a. m., and
 arrives at West Philadelphia at 12:20 p. m.

DILLERVILLE ACCOMMODATION, via Mt. Joy,
 leaves Harrisburg daily (except Sunday) at 8:00 a. m.,
 and arrives at Lancaster at 10:20 a. m., connect-
 ing with Lancaster Train east.

WESTWARD.

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

CINCINNATI EXPRESS leaves Harrisburg daily
 (except Monday) at 12:10 a. m., arrives at Al-
 toona, 4:45 a. m., and arrives at Pittsburg at 9:20
 a. m.

PITTSBURG EXPRESS leaves Harrisburg daily
 (except Sunday) at 3:05 a. m., arrives at Altoona
 at 8:10 a. m., takes breakfast and arrives at Pitts-
 burg at 1:40 p. m.

PHILADELPHIA EXPRESS leaves Harrisburg
 daily at 4:15 a. m., arrives at Altoona at 8:55 a. m.,
 for breakfast and arrives at Pittsburg 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 Pittsburg at 1:55
 a. m.

MAIL TRAIN leaves Harrisburg daily (except
 Sundays) at 11:15 p. m., and arrives at Altoona at
 1:35 a. m., takes supper, and arrives at Pittsburg at
 5:15 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 Pittsburg at 10:30
 p. m.

DILLERVILLE ACCOMMODATION, west leaves
 Dillerville daily (except Sundays) at 2:40 p. m.,
 leaves Mount Joy at 3:50 p. m., and arrives at Har-
 risburg at 6:25 p. m.

SAMUEL A. BLACK,<