

# The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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NO XXVII

## Communications.

### Foreign Correspondence

Vienna, Austria, June 18.

DEAR BRO. ANSTADT.

I commence this letter just where I left off writing the last. The great French city.—It cannot be doubted by those who travel, that the influence of Paris is felt all over Europe and if this influence were for the good and morals of the people, we could write with happy reflection. If she were sending out and disseminating streams of a pure and sanctified gospel it would indeed be a subject of gratitude, but the reverse is true. She is the acknowledged mistress of fashion all over the Continent, and the Atlantic ocean has not formed a boundary, our own country has caught the infections. From Paris to Strasbourg, the route distance being over 300 miles, passes through one of the finest agricultural districts of France. The farms are in a state of good cultivation. Every where as we passed along we saw the peasants, male and female, women doing the work of men and men doing the work of horses in the fields and the husbandmen pruning vines and preparing their lands. My arrival at Strasbourg was anticipated by friends; rest assured it was a hearty welcome, and to us an agreeable surprise, to find a room at the hotel *Zum Romischen Kaiser*, (To the Roman Emperor) decorated with the American flag. I really felt at home. The following Sabbath I was at a loss to know whether to attend the English Episcopal or the German church. The German I do not understand as perfectly as I could wish. I finally concluded to attend the latter, and chose the one located in the Park adjoining the Dukes Palace. The Duchess being a Lutheran and the daughter of the King of Prussia, I was surprised on entering to find the church a very plain one, more so than our own, with two galleries, one above the other. The seats are free, ladies are seated on the first floor and males on the gallery.—The top of the pulpit reaches to the first gallery, placed over it are three life size figures, representing faith, hope and charity. The Duchess came in unattended, had on a light colored small figured chine dress. Not a particle of Jewelry that could be seen adorned her person. The service commenced with a hymn the choir, and altogether as much like our own as one could possibly make it. The sermon only lasted 30 minutes and was preached extempore, from Luke 14: 16. "A certain man made a great supper and bid many."—The prayers were not over three minutes each. The singing was done by the congregation, you must hear the Germans sing to appreciate it. The sound of the organ, a good one too, was completely lost. They all sang. The tunes were all familiar to me. There was no Liturgy used or a book responded by the congregation, all carry the words with them, there is only one kind used by the Protestants in Germany. The clergy are paid by the government, therefore they are compelled to use a book that is uniform or universally used. To my surprise and sorrow I could find no Sabbath school. Out door amusements seem to be the order of the balance of the day. The public gardens are thronged with men and women, drinking beer, cirouses, operas and flying horses in full blast.

Before I left Baden I took the cars at Heidelberg and in less than two hours was at the city of Worms. You enter the city from the west, after walking about two squares. Some one of our company remarked, "Here it is," I looked, and at once saw the monument and the statue of the Monk of Wittenberg looming up, we involuntarily increased our pace towards the place where it stood, and found a woman ready to explain. There were others gathered around who had also come for the same purpose, were some from old United States. The monument stands inside of the city wall. Worms by the way, is a quiet old town, and if you can find your way out after getting into its narrow and zig-zag streets you will be more fortunate than your humble servant, unless you inquire for assistance. There is nothing particular to attract the strangers to Worms, but the monument and the Luther baum (Luther tree). Except the beautiful country around, dotted with villages, towns and church spires as far as the eye can reach, no where in Southern Germany or in the valley of the Rhine, can be seen as well cultivated and productive lands. While preambing through Worms and its very narrow streets, I was led to the gate where Luther passed out when leaving, guided by the hand of Providence and the noble Elektor of Saxony. I could not help but think I was standing and walking upon the same ground where that daring spirit stood who was always at home in strife or in danger, who but Luther could have said, "I have nothing to do with compromise," and on that sad journey, when friends crowded around him, warning with many tears of a certain death that awaited him, his answer was, "Eine feste Burg ist unser Gott," "A safe strong hold our God is still."

My letter is getting too long; I must hurry on my way. I halted one day at Augsburg. Your readers are doubtless familiar with the name, but have no idea of its magnitude, numerous old fortifications, and antiquity. Here Charles the Vth held his famous diet, and the reformed creed framed by Melancthon was delivered; we visited the Protestant church where Luther preached; also the Royal residence where the delivery of the confession took place. This ancient city was founded by the Romans 12 years before Christ

Some of the old buildings are in a wonderful state of preservation, and indicate by figures that they were built 900 years ago. The city has become quite modernized. Manufactures of wollen and cotton goods surround the town; also many other branches of business; population 50,000. I have been delighted with my journey so far. The habits of the people are so different in every kingdom, that one is at all times and in every place interested. I have no space to tell of Munich, the capital of Bavaria. Population, 170,000. Here I attended a Lutheran church on last Sabbath. The balance of this week I hope to spend here, and then speed our way to Italy.

J. R. E.

### For the American Lutheran. A Few Thoughts about Tobacco.

In your Sanctum conversation of May 19th, you call attention to a certain minister of the Lutheran church, who had given up the use of tobacco, because he thought it was wrong to continue it. Dear Bro. Anstadt, now I am careful how I tread upon disputed ground, for fear of giving unnecessary offence; but I have a few ideas in reference to the use of tobacco, that I wish to give to your readers.

A little more than a year ago, I attended a Synodical session in our church and the subject of benevolence was discussed at some length and means were proposed by which money could be procured. I said nothing, but thought much. As I looked over the number of ministers present, I saw Bro. A., whose tobacco bill cannot be less than \$40 per annum. Then there was Bro. B., who, judging by the time he holds his pipe in his mouth, pays nearly the same amount. Next comes Bro. C. whom I have seen preaching with his shirt bosom stained with fresh tobacco spittle. This brother pays not less than \$30 a year to gratify his perverted appetite. Now comes Bro. D., who is about to retire from the active ministry, because of feeble health, caused, to a great extent by an intemperate use of the weed. His bill for it cannot be less than \$50. Then comes Bros. E. F. G. H. and I, all of whom have corrupted their tastes for this vile stuff, and whose aggregate expense for it, cannot be less than \$75.00. We might continue this enumeration, but let it suffice to say, that half of the ministerial members of that Synod are fond of the thing. Now it costs the above named brethren more than \$200, a year for tobacco; or more, by considerable, than we are paying our beneficiaries that are upon our hands, while other young men, who would like to prepare for the ministry, are sent away for want of funds in the Education Board. Dear Brother Anstadt, is this waste of money approved by God?

Now I know, that there are persons who say "tobacco does not injure me, but does me good." Precisely the plea the rum drinker presents, when you preach temperance to him. These brethren are sincere, beyond doubt, but their sincerity does not make them right. If they wish to see the evils of their course upon their system, let them for a day or two give up the weed. What is the result? One brother says, "I can't stand it much longer." Another says, "No use trying to study." An other, "No new sermon this week unless I feel better." Another, "My vitals won't digest and my appetite is all gone." Another "I don't see what is the matter; everything goes wrong." And woe to the poor wife and children, who accidentally run against their liege lords or fathers; they are pretty apt to receive a not very clerical talking to. Now we might go through the whole catalogue of names and find that every one of them feels himself unfit for mental labor, and the great majority for manual also. The normal healthy condition of the whole system is gone and before they are fit for labor, they must do one of two things; subdue their corrupted taste and thus bring their systems back to their original conditions, which may require months (and many never will be able to do it); or stimulate to excitement by a return to the weed. The evil effects of tobacco must be acknowledged by every one who gives the subject a fair investigation. It is not strange at all, that the one who loves tobacco as the drunkard does his cups, cannot see the evils of it. His body and brain are so completely tobaccoized, that both are unable to state their condition or know their wants. Said a person to me a short time after he had given up its use, "I have had the tremors just as bad by using tobacco, as any person ever had by using liquor." The best of the medical profession, have raised their testimony against this practice, as being injurious to the health of both body and mind. But the evil effects rest not here. What a blessing it would be if they only did! This is one of those sins, the punishment of which is borne by the children from one generation to another. How can it be otherwise, than that the persons steeped and dyed in tobacco should transmit its evil effects to their descendants? How many a poor child takes to liquor, or tobacco, just as natural as to its mother's breast, because it inherited a nature that loved it? There are more than a few diseases that find congenial elements in the systems of those accustomed to the weed, and their children, whose fall of affecting, to any great extent, those who are free from this vile practice.

There is more money paid for tobacco, than is paid for the preaching of the gospel, and very much of this is paid by professing Christians. I simply ask, brethren is this right? I preach against tobacco as well as liquor, for I consider them twin sisters, the latter but little worse than the former. PASTOR.

## For the American Lutheran. Pennsylvania College.

Two of the students of the Missionary Institute visited Gettysburg to attend the Commencement of the College, and the dedication of the monument. One of them handed us the following communication on the subject.

"We have just returned from a pleasant visit to Gettysburg. We saw, heard, and enjoyed more than we have time to write, or than you have space to print. Our object in visiting G. was three-fold: first, to see a place famous in the Lutheran Church, for its creating of D. Ds., and renowned in the history of the rebellion as the place where the rebels were vanquished; secondly, to attend the Commencement of Penn'a College; and thirdly, to attend the dedication of the Soldiers' Monument.

We found Gettysburg a place of very great interest. The town, though old and cumbered with houses of ancient structure, is advancing with the times. The schools are in a prosperous condition, and seem to be moving on towards a higher standard of education.—Doctor Valentine seems to be enshrined in the hearts of his pupils. Prof. Straver is so genial that he requires but to be met, to be loved. Without further detail, all the faculty are well spoken of except the German Professor. Poor fellow! He might be excused, and sure enough his students did excuse him, and he departed. About one mile west from town there is a spring which is highly recommended for its medical properties, and will soon be accessible by street cars. For the accommodation of those who resort to this spring, a commodious house has been built at a cost of \$37,000. These springs in connection with the National Cemetery and the schools of learning, are fast making Gettysburg one of the most prominent places in the United States.

On Wednesday morning we attended the Senior Exhibition. The young men acquitted themselves well. Their productions were certainly the fruits of much thought and close application to study. System, which is the characteristic of a well disciplined mind, characterized the majority of the productions. The Latin salutatory, written in hexameter verse, was well delivered. Indeed we have but one fault to find. The majority of the gentlemen were too mechanical in their delivery, and evinced more attention to gesture making than to the thought to be expressed. In short, there was a want of "genuine and impassioned eloquence." The oratory of several of the gentlemen was good. Among these, without being further personal, were three formerly from the Missionary Institute. By the way, the Missionary Institute boys have been and are standing very closely about the head of their respective classes. Of the 16 who graduated, 12 purpose to study theology.

On this (Wednesday) morning five Sophomores were declared expelled for having written a shameful burlesque on the Faculty. The class, with three exceptions (all honor to those three!), rallied to the support of the five found guilty brethren, and declared that if the five should be expelled, they, as a class, would leave. We have since learned that the matter has been satisfactorily arranged. Query:—How can a young man be consistent with his christian profession and write shameful and slanderous things of his fellow? Two things, Burlesque Writing and College Frauds, should not be tolerated in our institutions of learning. Their fruits are evil.

Early on Thursday morning the people began to gather together about the Soldiers' monument by hundreds, and before 10 o'clock thousands were assembled on the grounds. The services began with music by the Germania Band of Philadelphia. Henry Ward Beecher delivered the opening prayer; Gen. Meade unveiled the Monument with appropriate remarks; Bayard Taylor delivered an original poem; Dr. Schmucker, the closing prayer. Each of these was alternated with music by the Germania Band, or by the Singing Association which was present from Baltimore. Thus was a Monument, magnificent and beautiful, dedicated to the memory of the heroes who fell fighting for the Union and Liberty. At an elevation of 15 or 20 feet are placed four statues, representing respectively the Soldier, the Historian, Peace and Prosperity. In the midst of these is a column of beautiful granite, upon which, at height of 70 feet, stands the genius of Liberty. These are of Italian marble, superbly wrought. May they remain as a kind memorial of a nation's gratitude to her patriotic and noble dead, until the

"Earth, unbalanced, from her orbit fly;  
Planets and suns run lawless through the sky."  
SUSQUEHANNA.

### Length of Sermons.

The question is asked, How long ought a sermon to be? Well, that depends on its thickness. We have heard some sermons so thick through with solid thought that the preacher ought not to stop under two hours. We have heard others so thin that if the preacher had ceased talking at the end of fifteen minutes it would have been of proportion; so well proportioned, indeed, that it would not have been remembered otherwise than as a very good sermon. The general run of sermons should be out off at the end of about thirty minutes. If a man takes an hour, or an hour and a half, he ought to be sure he has got a thick sermon.

## For the American Lutheran. Salem Charge, Pa.

EDITOR AMERICAN LUTHERAN.—DEAR BRO. It may interest your readers to hear of Church matters in the Salem charge, Clarion County, Pa. It is now a little more than seven months since I commenced my ministerial labors in my present charge. The Lord is with us and has greatly blessed our labors, for which we bless His Holy name.

During the winter we held a series of meetings in each of our four congregations.—About 150 persons made a public profession of faith in Christ in the Salem charge. During these protracted efforts, I commenced catechetical instruction in each congregation, and had the pleasure of receiving 130 persons as members of my catechetical classes. (Some were members of the church.)

I have now taken them through a course of instruction, and on the 13th of June we closed our spring communions, which were largely attended both by hearers and communicants. These were refreshing seasons to the churches comprising my charge.

We had the pleasure of adding 102 persons as members of the church in my present charge, within seven months from the time I commenced my labors in it. Thus we see by experience, that protracted meetings and catechetical lectures combined, work admirably. Not to us, but to God be all the praise.

I also say with pleasure, that whilst we were laboring for our people in spiritual things, they were not unmindful of the temporal necessities of their Pastor and his family. They have made us donations in greenbacks and provisions (in seven months) amounting to about \$150, of which the Shippenville congregation donated about \$80, or more than one-half of the whole amount donated.

Brethren and Sisters, please accept our sincere thanks for these temporal blessings, and we pray that God's richest spiritual blessings may rest upon you in return.

J. F. DIETTERICH,  
Pastor.

Salem, July 1st 1869.

## Practical.

From the Christian Intelligencer.

### The Fulton Street Prayer-Meeting.

A stranger said: "I feel assured that God answers your prayers, and I beg you will pray for my only son. He is passing through great trials. Pray that they may be the means of bringing him to Jesus."

Another said: "I desire your prayers. Long ago I professed to love Christ, and long have I been a stranger to the peace which I once enjoyed and those have who fully trust in the Lord. I want peace. I want the consciousness again that Jesus loves me."

A brother, alluding to the requests for prayer which had been presented by the leader, remarked "that numbers come with burdened hearts to seek the sympathy and prayers of their brethren in religious faith, and their cases call forth our sincere sympathy; but none more than those who are resting their hopes of eternal life upon their own morality and blameless lives. There is one of whom it is said, he is nearing the end of his earthly pilgrimage, and appears not to realize the necessity of a Saviour. He seems to feel that inasmuch as he has always endeavored to do right—the best he could—he may trust in the mercy of God, and may enter the eternal world with safety without any recognition of the Saviour who has died for him, and is ready and willing to save him. Here is a case which demands—and all this class of cases demand our earnest prayers that God will enlighten them and show them their need of a Saviour. They seem to verify God's word which declares, "He was in the world, and the world was made by him, and the world knew him not. He came to his own, and his own received him not." Let us pray that he may be received with joy by all to whom He comes.

A minister said: "I have just been to the land of my nativity beyond the Alleghany mountains, where I was first licensed to preach the gospel, and from whence I went a missionary to the Mississippi and beyond, then a wilderness, now a civilized, Christianized region of people, showing what wonders God has wrought in a period of thirty years. The recollections of my early mission labors, when I crossed the big river on the ice with my sled-bags on my arm, and travelled fourteen miles on foot to my station, and contrast the then aspect of affairs with what I have just witnessed in travelling over the same region of country, I could but wish to give thanks to God, and bless his holy name for that which He has accomplished. Though much has been done there to promote religion, and there are many active and devoted Christians all through that vast region of country, much yet remains to be accomplished there, lying as it does midway between the two oceans. And while I devoutly thank the Lord for what has been done, I would ask your united prayers that the work of grace may go on and increase and overcome the influx of superstition from China, and infidelity from Europe, which threatens to deluge the land. Great efforts are being made, and much prayer ascends to God for his blessing upon all that region by the inhabitants thereof, and we who are located as it were in the gateway of all this infidelity, should pray with united faith,

constantly and earnestly, that the labors and prayers of our brethren there may not cease until all is subdued to Christ."

Another minister, who had just returned from Europe, said: "All over that country this meeting was well known and had the sympathy of a vast multitude of Christians in every country. In London they had a daily prayer-meeting—where he had presided at special request the day before he sailed for America—which was well attended, and where prayer was offered for the Christians of this country. He said he had heard Richard Weaver preach to three thousand people, and related a fact to illustrate the power of faith. On a former occasion, after preaching, Weaver had retired to rest, when he heard a knock at his door, and on opening it, saw a little girl of some ten years, holding her little brother, who asked, 'Are you the man who preached last night, and said that Jesus could save even the worst of men?' 'Yes.' Then I wish you would come to my father. I want him saved. He is wicked, and has beat me—her mother—unto death.' They went to the dark place where the little girl pointed as the residence of her parents. There lay the mother, bruised and wounded, and the father, mad with drink, came at Weaver with a knife, and as Weaver was remonstrating with him, the little girl cried out: 'I don't want you to talk to him; I want you to talk to Jesus, and ask him to save my father.'—The mad man was hushed at the child's request, for in years gone by he had felt the influence of the love of Jesus. And Weaver, admonished by the child, knelt down. They knelt in prayer, and there they prayed till the blessing came, and Christ proved his power to save to the uttermost in the conversion of that family. This happened two years ago and all that time this man has shown the most conclusive evidence of a genuine work of grace in his heart, and recently died a triumphant death. That child had faith in Jesus, that He could save to the uttermost."

A missionary from Hayti made a statement in regard to that mission which elicited deep sympathy and earnest prayer, that God would bless the labors of his servants, the missionaries, and manifest his love and power in saving the people.

A minister from Missouri was moved, he said, by the statements to which he had listened, to offer thanks to the Lord, who had visited in mercy the church of which he was pastor, and all the region round about. It was wonderful, he said, to see the great changes which had been effected, in families and in individual cases, as well as in the churches and congregations of the people.

Towards the close of the meeting, a young brother said: "Please pray for my sister, that she may be converted to God. She has been seeking some time, and she has been pointed to the Lamb of God as her only hope. Pray that her eyes may be opened that she may see Him whom her soul desires to love."

Another said: "Jesus sought me when a stranger. Jesus sought me when a stranger. Wandering from the fold of God. Yes, he did, and so it is with every sinner when he comes to know the power and love of Jesus. He will confess that Jesus sought him, and graciously impressed upon his heart the words of his own truth, 'not by might, nor by power, but by my Spirit.'"

"It is wonderful," said a brother at the close, "how these meetings are kept up. The same good Spirit which was with them at the first, is as manifest to-day as it was then."

### A Numerous Family.

A pious gentleman, some years ago, was engaged in a certain branch of business by which he was rapidly increasing in wealth.—When he had made about fifty thousand dollars, a minister, one day asked him if he had not accumulated property enough for his family, and if he had not now better give up that kind of business.

"Oh!" said he, "I have not yet made a enough to give each of my children a single loaf of the catechism."

"Why," inquired the clergyman, "how large is your family?"

"About six millions," was his reply. He looked on the family, and labored for the salvation of them all. And why should not all feel and labor thus?

### Prayer for a Child.

O God, my heavenly Father, wilt thou teach me how to pray? Thou hast said, "Those that seek me early shall find me." I would seek thee now, while I am young.—Wilt thou make me thine own child? I pray thee, forgive all my sins, for Jesus sake, who died that sinners might be forgiven. Create in me a clean heart, O God! and help me to do good as long as I shall live. Bless me when I read and study thy holy Word; and help me to improve all my privileges, so that like the blessed Jesus when a child, I may be growing in wisdom and in favor with God and man. Help me to obey my parents and teachers, and be kind to my brothers and sisters and schoolmates, and wilt thou bless all these dear friends, so that they may love thee and be happy? Keep me this day from sin, and every evil; and, when I die, take me to thyself in heaven, for Christ's sake. Amen.

They that do nothing are on the way to do what is worse than nothing.

He who never gives advice and he who never takes it are alike unworthy of friendship.

### A Question of Duty.

Whenever a minister is debating the matter of the locality in which he shall live and labor, every thoughtful person takes it for granted that he ought to make it a question of duty, to be decided by far other and higher considerations than regard to his own or his family's worldly advantage. This is right. If he is a good man he will not let selfishness govern him in this respect. He will seek to go where he is needed. If he does not do so most people will not hesitate to say he is unfaithful to the obligations which he has assumed. If he talks of quitting the work of the ministry, partly or wholly, in order to make more money, he is universally condemned. It may be that he has no estate and that his salary is such that he can barely live on it but all the church will cry out on him if he seeks another occupation to enable him to lay out something. People say he is a conscientious man, and ought to trust Providence. We do not find fault with this. We think public opinion is right on this point.

But public opinion does not go far enough. Members of churches rarely feel that the same rule applies to them, even to a small extent. One is an elder in a weak church. He and his family are most important to it. They withdraw their contributions from the minister's salary, and perhaps it can no longer be made up. Their social influence is very important to sustain the scanty prestige of the congregation. Their help in the prayer-meeting is essential to its interest. But he is not making money. His family lives well, and they save a little each year; but they are not getting rich. He begins to say, I can't do anything here. I am making nothing. I must go further West; or I must go to a larger town; and, in spite of all that can be said to him, he goes. Tell him that his departure will be a severe blow to the church; and he says he is sorry, but must go to where he can do better. Probably he does for a moment admit the question to his mind: "What can I do most for Christ? If you force the question upon him he treats it as if he need not consider it. He goes!

And where does he go to? As likely as anything, he goes and buys a farm five, seven or fifteen miles from any Lutheran church; and then professes to regret the deprivation of gospel privileges, and talks about his lot being cast so far from any church—as if he had no sinful agency in so casting his lot!—If he saw a minister showing a twentieth part of such selfish and worldly disregard of the interests of the church he would be down on him with severe condemnation.

Private members of the church sometimes think an elder ought not to take such a course; but they may! So we see them scattered all over the West; isolated, when they might just as easily have been associated; far from churches when it would have been just as easy to be near them.

There is a great wrong in this thing. All members of the church are just as really consecrated to the service of the church and the Lord as ministers are; and in pursuing the course indicated, they wrong not only the church, but their families and themselves.

What marvel that ministers are sometimes demoralized when they see such prevalent want of conscience as to duty in this respect?—Chr. World.

### The Peace Jubilee.

The National Festival of song and music, which has called to the Athens of America a half a million of visitors, has a significance and importance not easily mistaken. Without occupying space in the narration of architectural details or description of the people and the music, there are a few thoughts suggested by what I have seen that may be not wholly unprofitable to record.

The first emotion elicited was that of profound gratitude to God, who led forth our armies, covered them in the day of battle, and brought them home crowned with victory.

Most fitting, then, came that sublime choral of Luther, *Ein feste Burg ist unser Gott*, "God is a castle and defense." It is impossible for me to paint the scene when, before that expectant multitude, simultaneously arose ten thousand singers and lifted up this "most massive and sublime of chorals," followed by Handel's "Gloria to God in the Highest," and that exquisite composition from Eljah, "Watching Over Israel," forming a noble prelude to our song of gratitude and thanksgiving.

We were also renewedly impressed with the incomparable excellence of oratorio music as adapted to the expression of the highest, noblest feeling. As the English poet has it,

"Compared with these, Italian trills are tame." We trust that one effect of this festival will be to popularize this style of music, unpeopledly superior as it is to that of theaters, ball-rooms and puppet-shows. Again, what a vivid contrast has been presented in the scenes of this Coliseum to those in the ancient building that gave it its name. When Titus dedicated the latter, he slaughtered 5,000 beasts. Human life, also, was cheap. Four score thousand Romans feasted on the bloody spectacles of the amphitheater, where Christian martyrs were torn by tiger or gored by bull. But here gathered fifty thousand Christian citizens to offer prayer and praise to God; and to answer the call of the 150th Psalm, to worship him with the sound of trumpet, timbral and dance, with loud cymbals, stringed instruments and organs. Paganism never saw such a scene, never could. Men of all

nationalities, conditions and complexions were there; but no cringing slave trembled at the beck of power, and no dying captive saw before his swimming eye the exulting throng that gloated over his last agony.

This has been a festival of peace; a peace not of a prison or a grave-yard, of despotism or death. It is the resultant not of the overthrow, but of the establishment of law. We have our warrant for rejoicing here that the influence of righteousness has so far preponderated in our councils that truth and justice are measurably established in our land.

Finally a convocation, so vast in magnitude and so jubilant in its character, naturally suggests the triumphs of the heavenly world, where are "the singers on instruments, not for a five days' festival, but 'forever with the Lord,' aduited at no costly rate, but without money or price, the poor and the ignorant, the untitled and unknown, as well as the great and wise and wealthy. Yet as no singer here was admitted without examination as to qualifications, and only after months of patient practice of the music to be sung, so no man can learn the song of the Redeemed save those who learned it here below, and made their earthly life a long rehearsal for the everlasting anthem.—Chr. World.

"RITUALISM A FORM OF JESUITICAL CRAFT."—Rev. Dr. Montgomery, rector of the Church of Incarnation in this city, preached an able sermon, last Sunday, in the Episcopal Church in 31st street. His theme was the present phase of the Ritualistic movement.

Its tendency, he said, was toward the Romish Church. Thirty years ago a similar movement prevailed in the Episcopal communion, and its goal was the Church of Rome. The ritual and doctrines of the Roman Church he declared to be identical with those avowed by modern Ritualists. Dr. Pusey has already sent a peace offering to the Pope, and Bishop Cox is severely criticised for his just rebuke of that letter. So dangerous is this element to the parity of the Protestant Church, that Archbishop Cummings himself has avowed that the Ritualists in the Protestant Church have relieved the Catholic priesthood of the labor of proselytism. The clergy or laymen who begin those innovations will not stop short of the blasphemous doctrines of Transubstantiation and the Consecration. The question is now agitated whether these Ritualists do not violate the laws of the Church, and if the provisions in this respect are not sufficiently clear, suitable laws should be enacted therefor hereafter.

In conclusion, the preacher urged his hearers not to be "corrupted from the simplicity that is in Christ," to that doctrine of sensuous form which makes of the spiritual remembrance of the Saviour's sacrifice a cannibal and blasphemous repast, or that other and not less dangerous doctrinal which enforces the demoralizing slavery of the Romish confessional.

### A New Religious Journal.

Somebody publishes the following prospectus of a journal not yet started, but which might perhaps become a success like some others:

I propose to start a religious paper on the gift enterprise plan. It will be devoted to sanctity and sewing machines, politics and patent medicines.

Subscribers for one copy of the *Church Cancer* will be presented with a box of petroleum blacking. This is a very superior article; it will black boots or stoves, and may be used as a hair dye.

Subscribers for ten copies will be presented with a pair of iron-clad spectacles, with glass eyes, guaranteed to suit any age as well as any other.

Subscribers for twenty-five copies will receive a hoop skirt, and a marble bureau with a mahogany top.

Subscribers for five hundred copies will receive a nomination for Congress, with a library, consisting of a bottle of whisky and a pack of cards.

Subscribers for a thousand copies will be presented with a farm in New Jersey, fenced in and mortgaged.

Clergymen acting as agents for the *Dancer* will be presented with one pair brass knuckles, and an acre of court-plaster.

### Cheerful People.

Good bless the cheerful person!—man, woman, or child, old or young, illiterate or educated, handsome or homely. Over and above every other social trait stands cheerfulness.—What the sun is to nature, what God is to the stricken heart which knows how to lean upon him, are cheerful persons in the house and by the way-side. They go unobtrusively, unconsciously, about their silent mission, and brightening up society around them with the happiness beaming from their faces. We love to sit near them; we love the glance of their eyes, the tone of their voice. Little children find them out, oh! so quickly, amid the densest crowd, and, passing by the knotted brow and compressed lip, glide near, and, laying a confiding little hand on their knee, let their clear young eyes to those loving faces.

Air is a meal of which we are constantly partaking—hence it should always be pure.

More than 4,000,000 of Germans reside in the United States.



## Editorial Items.

We clip the following from the *Hagerstown Mail*.

ST. JOSEPH'S YOUNG LADIES INSTITUTE.

—We have before us a copy of a circular of this Institute, just established at St. Joseph, Mo., by the Rev. Charles Martin, M. D. lately of the flourishing Lutheran Female Seminary of this place. We consider Dr. Martin just the man to be at the head of an institution of this kind, and are satisfied that he will in a short time convince the western people that none can guide or direct the St. Joseph's Young Ladies Institute to prosperity and popularity better than he. Dr. M. is peculiarly fitted for the task of building up an excellent institution of the kind. He is a gentleman, a Christian and a scholar. The success of the Hagerstown Female Seminary is due to his talents and labor, and our people better than any other know how to appreciate the noble work the Dr. has left behind him, and wish him every success in his western home.

"What will the American Lutheran say?"

This question is asked by the editor of the *Lutheran and Visitor* in reference to the so-called "Church Book," to be published under the auspices of the Gen. Synod. We say what we always have said, that we disapprove of lengthy liturgical services, no matter by whom they are used. We regret the action taken on this subject by the Gen. Synod, and if we had been a delegate we should certainly have voted against it. We have heard the same opinion expressed on the subject by intelligent laymen. It is a kind of apeing after the Gen. Council. Because, forsooth, the Gen. Council has a church book the Gen. Synod must have a church book too. We suppose the resolution was adopted in compliance with the wishes of those who are desirous of introducing a more extended liturgical service into their congregations, but we feel assured that it will never be extensively adopted by the American Lutheran congregations, and if the book is to be published at the expense of the Gen. Synod it will be a heavy draft on her treasury without much prospect of reimbursement. The following is the article from the *Lutheran and Visitor*:

"WILL WONDERS NEVER CEASE.—Saul was once among the Prophets, the Lutheran Observer is among the advocates of liturgical services, and urges in an excellent editorial the adoption of the church book, which the General Synod is about to prepare. What will the American Lutheran say. We are looking for a strong blast against the measure from the Sanctum. To us it is a pleasing evidence of the great fact, that our Church is becoming everywhere more true to herself, sounder in doctrine and practice. We augur well from it for the harmony, oneness, and consequent union of the church at some future day. We feel assured that it is the Lord's doing. The Lord's battle has to be fought with Anti-Christ, and the Lutheran army has to be foremost in the fight. But the Church must first become true to herself, she must purify her sanctuary, she must become as she was when the Lord made her anew through the Reformation; she must have the faith and good works of her first love. She must be ready to fight another thirty year's war if required.

We give the *Observer's* article on the first page, and hope all will read it. We think however, that the Gen. Synod's Committee might save itself a great deal of labor, if it would adopt our *Book of Worship*.

The table of contents of this projected Book, the *Observer* significantly calls it "a Church Book," and "this Book or Worship," are the contents of our Book, which we think cannot be improved."

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

James.—The business of editing and publishing a paper, is not as pleasant and profitable a thing as most people imagine. It is a never-ending toil; as soon as one paper is done, we must begin the next one. And we must rack our brains and search through all literary creation for matter to make the paper interesting and edifying.

John.—All this I would most cheerfully do, if the majority of the readers only appreciated our labors and felt disposed to encourage us. But it seems to me most readers never take thought how much labor and study it requires every week to write editorials, correct communications, select instructive reading matter, set up the type, read the proof, press off the paper and mail it. The least imperfection or error, however, is magnified. Then if they would only pay their subscriptions promptly, they might grumble as much as they please. But some of them have not paid us a cent since the paper was begun, many of them are back with the pay for one, two, or three years; if I send them the bills, they either pay no attention to them at all, or else get angry and stop the paper. Sometimes I am tempted to give up the business in disgust, and get at something else to make an honest living.

Peter.—There is no business or calling in this world that has not its trials and vexations. If the avocation of an editor brings with it more vexations and labors than any other, then it also exerts a wider influence and sways a greater power in the world than any other calling. Let me read you an extract from Rev. H. W. Beecher's address at the funeral of Henry J. Raymond, Editor of the *N. Y. Times*. (Reads.)

"He stood in the widest pulpit that is known to modern society. The lawyer has

his narrow sphere of the forum; the representative of the close walks of the legislature; the minister has his parish and the walls of his church; and scarcely speaks beyond. But there is in this day a pulpit which has no limit. It is that of the Press. It is literally the voice of one that speaks, that is crying in the wilderness. For all creeds, and for all the populace of the land throughout the nation's territories, from the Atlantic to the Pacific Ocean, the papers speak; and there is not in modern civilization a power which can compare with this."

Here you see what is the opinion of this distinguished man in reference to the influence of the press. The press is now acknowledged to be the most powerful agency in the world. "The pen is mightier than the sword." Let us endeavor patiently to use this power for good, even if we have to endure some privations and vexations. I believe the great body of our readers are pious, Christian people, who do not intend to wrong us out of a penny. We must live in hopes of a better time coming.

James.—According to the above extract the editor of the AMERICAN LUTHERAN also occupies a wide pulpit and had a large congregation; he preaches to thousands every week, all the year round, in rain or shine, summer and winter, heat or cold. I wonder if the readers generally feel as much interest in the editors of their church papers as they do in their pastors. Do you suppose they ever remember them in their private or family prayers?

Peter.—I should think it quite likely that some of them do.

For the American Lutheran.  
Church Extension.

At the recent meeting of the General Synod, in Washington city, the Church Extension Society was dissolved, and the Synod itself acting under its revised Constitution, assumed control of Church Extension interests and operations, and appointed a Board to control these operations till the next meeting of the Synod. This Board is composed of Revs. W. M. Baum, D. D., A. H. Loehman, D. D., A. W. Lilly, J. H. Menges, M. Officer, E. G. Smyser, Esq., D. Healer, Esq. It has held two meetings at York, Pa.—has organized by the election of Rev. Dr. Baum President, Rev. M. Officer Secretary, and E. G. Smyser, Esq. Treasurer.—has adopted rules for its government, under the authority of the General Synod, and has taken charge of the books, papers and funds transmitted by the officers of the former Church Extension Society.

One of the rules adopted, is not to grant aid to any church unless it is incorporated, and is either already connected with a Synod in the General S. nod, or has made provision in its constitution for such connection. Another is, to grant aid in the form of little loans and donations; but the funds designed by the contributors for loans shall be loaned, and those designed for donations shall be donated. Under this rule, the funds transmitted from the Church Extension Society, will not be donated but loaned.

The amount of money transmitted by the Treasurer of that Society—J. Gebhart, Esq.—is \$2,240.79, and the amount of the notes held against churches, to which loans have been granted, is \$9,749.00. About one half of this amount is now due; and the Treasurer has been instructed to collect the claims due, as fast as possible, in order that the money may again be loaned to other missions and feeble churches.

So numerous are the applications already made for loans, that their aggregate is equal to three times the amount of the funds on hand, for that purpose. The Board has, therefore, felt the necessity of carefully selecting out of this number the most important and urgent; and is now endeavoring to obtain such information as may enable it to make the most worthy selections. When this information is gained, all the money on hand will be promptly appropriated.

Some small contributions, and also some reliable pledges of funds for donations have been received by the Board, and have been applied according to the wishes of donors; but there are now on hand no funds for donations—while a number of important mission churches are greatly in need, and are pleading for aid in that form. Nothing in this way can be done till the churches supply the treasury with additional funds.

All contributions to Church Extension should be sent to E. G. Smyser, Esq., York, Pa., and those making remittances should state whether the contributions are for loans or donations.

M. OFFICER, Sec.

July 5th '69.

For the American Lutheran.  
Church Dedication.

It was my privilege and pleasure to assist in the dedication of a new church in Union Township, Bedford Co., Pa., on the 4th of July.

This is a union church built by the Lutherans and Reformed. The writer of this brief notice preached the dedicatory sermon and read the dedicatory service.

The respective pastors, Jacob Peter of the Lutheran church, and C. M. Heilman of the Reformed church performed their respective parts.

This new church edifice is 35 by 50 feet without vestibule, finished neatly, and well suited to the people of the neighborhood in which it is erected. The building cost about \$2000. There remained a debt of \$750.00, which, however, was provided for before the formalities of the dedication were attended to. At five o'clock in the evening a union communion was held. These meetings were numerously attended, and all seemed much pleased and greatly gratified at the results.

Bro. Peter is the right man in the right place. Zealous and faithful in his labors, beloved by his people and the work of the Lord is prospering in his hands. May the great head of the church preserve his health and life, that he and his dear people may still do greater things for God.

HENRY BAKER.

For the American Lutheran.  
Editorial Correspondence.  
Gettysburg—Commencement. College, &c.

BRO. ANSTADT.

After parting with you at Newport, Bro. Shaeffer and myself hastened on towards Gettysburg, but did not arrive there until the next day at 2 o'clock.

Some of the exercises of the Institution had already expired, which will no doubt, be duly reported, so you will not expect more from me than simply what I saw myself.

There is much sameness in all College exercises. Music, Prayer and Speaking are the prominent features of such occasions. Of the address of Dr. Valentine I heard much that was commendable. It will of course, be published.

The graduating class of '69, sixteen acquitted themselves very well. As to merit in the preparation of their discourses, I should say they were good, better and best. None were indifferent. As to elocution I am perfectly safe in saying, all were good, some excellent. All these young gentlemen gave evidence of much training on that very difficult subject. One thing was very apparent, and which suited a sober mind like my own, and that was the grave and dignified manner in which all the subjects were treated. I did not hear one silly or trifling sentence uttered. The composition and manner of the young gentlemen were many, showing, at once, much cultivation and good taste.

In the general confusion and hurry incident to a vast multitude assembled to witness the dedication of the National Monument in the Cemetery, I cannot give you either as accurate, or as full an account of the exercises as I should like to do.

The degree of D. D. was conferred upon Rev. P. Sahm, of Annapolis, Pa., and Rev. O. McLean of Lewistown, Pa., and Benj. B. Hamlin, by the Board of Directors, of Pa. College.

Rev. H. E. Jacobs, son of Dr. Jacobs of Gettysburg, had been proposed to the Board as a suitable incumbent of the Franklin and Marshall Professorial Chair. After a due consideration, as I have been informed, the proposal was not sustained. As one unacquainted with the proceedings of the Board, I do not pretend to give the animus of this decision; but exercising my own judgment, I should suppose that the relations of this young brother must not have been as friendly to the Institutions at Gettysburg, as could have been desirable, to justify his identification with them. The friendly relations of the two Institutions are most desirable, and therefore, the introduction of any disturbing element in either would be most reprehensible.

The prosperity of the church demands unity in our Institutions of learning. Unity in Theological tenets, doctrines, liturgical forms &c., and therefore the introduction of disturbing elements, would only renew or rather continue agitations, from which the church seeks most ardently to be released. In this direction a step has been taken which, I trust, will be practicable and successful. Two of the teachers of Pa. College have been elected to give instructions in the Theological Seminary, and I was happy to be informed that the faculty of both Institutions are on the most friendly terms personally, and harmonious in their Theological views. All this tends to consolidation.

In my humble judgment the days of these seats of learning are becoming more hopeful than ever. They are becoming a power not only in the Lutheran church, but also in the whole country. The great battle of the Rebellion was fought at Gettysburg. This fact has made Gettysburg and her Institutions famous. The world is reading an account of this battle, and all that is connected with it, and now that the National Monument has been erected in the midst of the graves of the brave who fell on that bloody field, the sun of Gettysburg and her institutions of learning will never set whilst the world stands.

## THE MONUMENT.

I paused before that splendid prodigy. I thought, I felt. I did not weep. My heart wept. They are marble blocks, still a thing of life. The base of which is a large foundation upon which was laid a large four square block of American marble. Upon two of these corners of this square, there are deposited two statues. One representing "War," the other "History." For the other two corners there are two more on the way from Italy one entitled "Peace," the other, "Plenty." In the midst of these statues, a large heavy shaft arises to the height of perhaps 80 or 35 feet, on the side of which, about midway, is carved the American Eagle. Some distance above, surrounding the column, is carved stars to the number of the states whose sons fell on this bloody field of battle, and whose remains lie at the base. Surmounting this column, is the Genius of Liberty, or as it is called by some the goddess of Victory. She stands majestically on a half globe, with a wreath in her right hand and a shield in the left. Her peerless eyes and penetrating look, meet you at every point.

Locate a great mind in that statue equal to its own physical proportions. Let her then look out over those vast plains where the great battle was fought, and the victory won. Let her lift her eyes above the surrounding mountains, and cast her thoughts over the great states, the territories and the vast people. Let her thoughts run through the vista of centuries. Let them mature and ripen into expression, and she will say that the principles of universal liberty and suffrage had their culmination at her feet on Cemetery Hill, Gettysburg, Pa.

C. L.

N. B. The whole monument is 65 feet high.

Mt. Holly Springs, July 3, '69.

A mission Sunday-school, St. Mary's street Philadelphia, is in the midst of a very poor population, and the children are irregular, late, and often hungry. So the managers opened a refectory in the rear room of the chapel half an hour before the Sunday-school meeting, where the scholars are provided with hot rolls and coffee. On the first Sabbath over 100 boys and girls were provided with breakfast, and were in school in good season.

For the American Lutheran.  
The Christian Convert.

MY DEAR BROTHER:—I have now been writing to you for some time, about various things, and on different subjects; and for a long time, I have felt like saying something to you about the ministry. I have been strongly impressed with the idea that you were called of God, to preach the gospel. I will state, as briefly, as I can, what I conceive to be the evidences of your call to the ministry.

In the first place, your general bearing, i. e., your phenological and physiological appearance indicate this. But, here, I must not speak too freely what I mean by the above statement, lest I offend beyond measure, some, who think themselves called to preach; I will therefore, state my meaning by analogy. Who would expect a man, weighing three or four hundred pounds, whose height was less than six feet to present himself as a competitor for a prize, when the competition was to be a foot race? Who would expect a Jean man, whose weight did not exceed one hundred and fifty pounds, to present himself, with the idea of obtaining the prize, when he knew it to be offered for the heaviest man in the country? So too, have ministers both phenological and physiological distinctions, indicative of their calling. God makes no mistakes in the selection of His servants!—Your ability to speak, my young friend, it seems to me, indicates your calling to the ministry. I am a firm believer in the doctrine, that God gives unmistakable intimation of a call to the ministry, when He bestows unusual power to communicate, readily and clearly, thought in speech. Some one may object by saying, did not God call Moses to be a leader of Israel's host, when He knew him to be slow of speech! Yes; but Moses was not called to be the preacher, but the leader of the Lord's army; and, even then he permitted him to take his brother Aaron to speak for him. There are cases where God has set aside this rule, and on the otherwise stammering tongue, made the truth burn with a brighter glow; but, this in no way overturns the general rule. I take it for granted that, where God bestows unusual speaking power, the presumption is, that He calls to the ministry. I have never heard a skillful pleader at the "Bar," when my heart did not suggest, "Is not that man out of his true calling?"

Man's natural talents are indicative of God's will in his life. By natural talents, I refer to those characteristics which distinguish him from others. As a minister, the first idiosyncrasy, I would name, is his intuitive knowledge of human nature. You must see at a glance what advantage this gives him over the mind and heart of his fellow-men. Inaptitude in this distinction, I should feel to be reason for some doubt as to the genuineness of his call to the ministry. Look at the life developments of any one of the more prominent apostles, and this trait of character will, most fully exhibit itself. The daring Paul could see at a glance his position in the minds and hearts of those who surrounded him, and not only once, but many times, saved even his life by wisely crying out, "Men and brethren, I am a Pharisee, the son of a Pharisee, of the hope and resurrection of the dead, I am called in question," or in some other equally ingenious expression, did he divide his enemies and save his own life. Possessing largely this natural peculiarity you would be quick to perceive your advantage over mind and heart, and thus render you efficient in the Master's work. Another peculiarity of temperament is a higher sense of moral right and wrong. This idiosyncrasy gives a man moral stamina. Possessing, as you do, these peculiar talents, I am led to believe you are called of God to preach.

Piety eminently enters into the composition of a Christian's life, and especially, that of one, who should preach the gospel. No man can preach Christ's gospel who is not pious; he may declare the theory, he may endeavor to live by its dogmas and he may grow eloquent over its morals, but he cannot preach until his heart feels what his tongue speaks. I am happy to feel, that to all the other and necessary natural requisitions you do add that of deep soul piety. Now, my young friend, I very well know that you have been saying in your heart, "not me Lord;" but, pray remember, when God calls, that call is peremptory, and nothing can be substituted for it. You are young now and time and opportunity are afforded you for the development of your natural abilities, that you may become a man of God, mighty in deed and truth, "a workman that needeth not to be ashamed," rightly dividing the word of the Lord, and giving both to saint and sinner, each his portion "in due season." By this time I have so fully aroused your mind to this tremendous subject as to leave you asking in amazement, How shall I get myself into the ministry? I could not resist of preaching without education, and I am not able to educate myself? True, all true; but the Synod of which your church is a part, has promised to do this work for you, by paying all your expenses, which you yourself are unable to bear. Yes, but I have already applied for aid, and am told the treasury is empty. Ah indeed! here is a dilemma sure enough. How much has your church paid for beneficiary education within the last year?

Why twenty-five dollars. What, twenty-five dollars? They are worth from 7 to 800,000 dollars, and have given the enormous sum of \$25,000 for the education of young men for the ministry! Such a church should have a wooden minister, or no minister at all. Tell them for me, that they have the littlest souls, it ever has been my pleasure to hear tell of. They are considered good, substantial members of the church. Good substantial members of the church! Why if they do not repent of their stinginess, the devil will get every one of them, and I don't care if you let them read this letter in their prayer meeting. What good will it do to pray if we do not practice what we profess? Satan cares nothing about our professions if we do nothing more.

But my brother, God having called you to the holy ministry, will help you to prepare yourself for it, if you will ask him aright, and then set about the work in good earnest, and do what you can to bring about the end. Let nothing stop you then from accomplishing the end of your being. Remember if called of God to preach, whatever else you may do, you every moment endanger your soul's salvation. Let your heart say with one of old "Lord here am I, send me." IOTA.

## Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, EDITOR, OF S. S. COLUMN  
HARRISBURG, PA.

## Letter From Dillsburg.

DILLSBURG, June 14th, 1869.

Mr. Editor:—How charming is music!—How delightful are its sweet strains as they gently fall upon the ear! It elevates the soul, quickens the affections, and causes man almost unconsciously to commune with his God! Such in substance, were my thoughts on last Sabbath while listening to the clear, ringing voices of many children who were singing the sweet songs of Zion. It was "anniversary day" of the Lutheran Sabbath school, in this place, and all who were present on that occasion will testify that I do not exaggerate when I say, the exercises were of the most grand and imposing character. Talk about your Sunday schools in the city, but this we know, the little boys and girls of Dillsburg, are as capable of "doing things up brown," as they are anywhere else. If you doubt it, we would say to you, like Philip said to Nathaniel, when the latter person expressed his unbelief in Christ, "Come and See." It was a pleasant day for the anniversary, and the church was crowded long before the entertainment commenced. The exercises were opened by the school, singing "blessed are the people," and prayer by the Rev. Mr. Fleck. A charming little piece, entitled, "What shall I do with Jesus?" was next sung by the school. The music to this piece was enrapturing. The words were especially beautiful and should find an echo in every heart. We succeeded in remembering the following chorus to it:

"What shall I do with Jesus—  
I'll give my heart to Jesus,  
Upon the tree on calvary  
He gave his life for me."

The Superintendent then announced singing by the infant class, when we were surprised to see, stepping out on the platform, about a dozen little boys and girls, some of them so small that we questioned whether they had learned to talk yet; but imagine how much more we were surprised when we actually heard them sing, and say the words plain and distinct. The manner in which they performed their part reflected credit upon the school, and showed that no pains were spared to instruct them.

Rev. Bricker, pastor of the Church, now delivered his address to the Sunday school.—His remarks were mainly directed to the parents, and was full of interest and instruction.

A song called "Little Things," was sung by Miss Julia Lau. Miss Julia is naturally a timid girl, but she went out determined, and came off victorious. An interesting dialogue entitled, "Too big to go to Sunday school," was engaged in by several bright little boys. Master Oliver, one of the performers in this dialogue, is a bold boy, and he consequently executed his part in a masterly style. After the singing of several pieces, the Rev. Mr. Fleck of Kingston, who had been requested to be present on the occasion, took the floor and amused the little boys and girls for about half an hour with a neat and pointed address, after which a sweet little song entitled, "My Saviour's Voice" was sung by the School.—The Superintendent then read the report of the Sunday school, which showed how it increased within the last few years. The school was commenced with a small number and it has been steadily increasing until at present. It numbers one hundred and thirty scholars and officers, including the increase, being thirty-four over last year. The scholars then showed numbering over one hundred which selves how the children are being gathered into this institution, where they can be kept from all evil communications upon the Sabbath, and taught the ways of God to man.

There was one grand feature in the entertainment which we must not fail to notice, and which was admired by every one present. Two pillars were erected representing and having inscribed upon them, the different attributes of God and the Christian. One boy laid the great foundation, which was knowledge, as the first attribute of God, when a little girl laid a corresponding foundation, "Faith," as the first attribute of the Christian. The other parts were all laid up in a similar manner, until two pillars were built up containing all the attributes of God and the Christian, mentioned in the Scriptures. Attributes of God: knowledge, wisdom, goodness, mercy, truth, justice, power. Attributes of the Christian, faith, virtue, temperance, patience, godliness, brotherly kindness, charity. Right above this was placed a beautiful arch upon which was written in large letters, "God is Love." All formed such a harmonious whole that every one was delighted beyond measure.

Mr. Rebman, of Harrisburg, an active worker in Sabbath schools, soon after addressed the school. Mr. Rebman, is one of the few who can address children effectually. We never saw a more attentive and appreciative audience while he was speaking. Miss Adelia Berkeheimer, next sang a few pieces. She has fine musical talents, and sings well for one so young. Indeed, we know of no one in our midst that surpasses her in fineness or quality of voice.

But Mr. Editor, perhaps I am becoming tedious, but have a little patience and I shall soon be done. Of course the programme would not have been complete without the name of Mr. Eslinger. He is known as a fluent speaker and an ardent friend of Sabbath schools, and dissatisfaction would have pre-

vailed should he have been neglected. The managers know their interest in securing his services, and he accordingly entered upon one of his eloquent addresses which never fail to interest an audience.

Too much praise cannot be bestowed upon Mrs. Shearer, for her valuable services to the school. Although she dislikes extremely to be praised, especially before the public, we think it due to her to say that it is mainly to her energy and perseverance that the Lutheran Sunday school owes its extraordinary success. The musical department, of which she has charge, has advanced more than four hundred per cent while under her care.

Excuse me, Mr. Editor, for being so lengthy. I have not exaggerated in the least, and all who were present at the entertainment will say that I have come far short of doing it justice.

Yours Truly,  
J. A. M.

## The Best Word.

"Him that cometh unto me I will in no wise cast out."

Bishop Butler upon his death-bed sank into despondency under a sense of his sinfulness. "My lord," said his chaplain, "you forget that Jesus Christ is a Saviour."—"True," replied the bishop, "but how shall I know that he is a Saviour for me?" "My Lord it is written, 'Him that cometh to me I will in no wise cast out.'"—"True," said the bishop, "and I have read that Scripture a thousand times, but I never felt its full value till this moment; stop there! for now I die happy."

"For all I have preached or written," said Mr. James Durham, "there is but one Scripture I can remember or dare grip to. Tell me, if I dare lay the weight of my salvation upon it, 'Him that cometh to me I will in no wise cast out.'" His friends replied, "You may indeed depend upon it, though you had a thousand salvations at hazard." A glance of joy lighted up the soul of the dying saint, under the radiance of which he was ushered into the glory and brightness of eternity.

The following incident is another example of one who, in his low estate, grasped this cord let down to reach the lowest, grasped it with feeble, dying hands, and was drawn forth by means of it into life and light and full salvation.

It was a sorrowful company to whom I was introduced, composed of old and young. A wasted figure in the chimney corner fixed my attention. He was crouched on a low stool with his head buried in his hands, and leaning on the great wooden coal box, which served as a sofa for the feeble patients. His life was evidently drawing near to the grave, and he seemed scarcely able to support himself on his seat. But he suffered more in bed, he said, and so he sat up as much as possible. In the course of conversation I repeated to him the gracious offers and invitations of "Him with whom we have to do," ending with these words: "And him that cometh to me I will in no wise cast out." In feeble, faltering accents he repeated them after me, adding, "I think that is the best word in all the Bible."

## Children's Opinion.

Weary and tired of my day's journey, I rode alone, thinking of loved ones far away, and of my Sunday school class. While thus holding communion with my thoughts, a shadow stole between me and the setting sun.—Upon coming up, I saw two very small children looking towards me on the dusty road. When we met, I spoke a few words as I usually do when I meet children. They passed along with smiling faces, and I heard the smallest say, "A'n't dat a dood man, Carrie?" My heart was cheered by these words and a silent prayer went up to God that I might be as the little one had said, "a dood man."

Since then, wherever I go, the echo rings through my soul and cheers and incites me to duty.

Can any one afford to despise the good opinion of the little ones? Should we not rather seek to deserve it? Can we do them good as pastors, as teachers, without it?—S. S. Times.

## A Terrible Record.

No deed of darkness can be so carefully concealed but there is a record left which may be exposed to the gaze of mortals, and which one day will be visible to the assembled world. Recent improvement in the city of Madrid made it necessary to cut through a public square in order to reduce the surface to a level with the surrounding streets. This work exposed the silent and long buried evidences of the intolerance of the inquisition. Burning men and women for heresy is so revolting to the spirit of the present age that Catholicism often seeks to deny the testimony of history, and asserts that the record of the martyrs' death is a falsehood, prompted by the malice of their foes. It was not Protestant malignity that brought to light those dark scenes in the soil, where fires had been kindled, and the charred bones, shreds of singed human hair, bits of burned clothing, scattered through the calcined earth and ashes, tell the terrible tale of priestly intolerance, and the cruel suffering of their victims.

No wonder, all Madrid went to look at that spot. Traditions carefully transmitted in many families told of some of their ancestry who had mysteriously disappeared, and it was whispered, for they only dared to whisper the dread suspicion, that they had fallen under the ban of the church, and others had heard how some of their name, male and female, had suffered in other days, amid the flames of the auto da fe. As they gazed on this silent memorial of the days of horror, no wonder they reverently gathered those curls of half burnt hair and charred bones, and brought together, as something sacred, the ashes from that spot, carried them to their homes and laid them away as precious

## Literary Notices.

HYMNS OF THE CHURCH WITH TUNES.—A. T. Barnes & Co.

This is an exceedingly elegant book, containing tunes, and hymns, and chants, for use in church service. Its musical character is highly commended by a large number of organists and professed musicians, and we have no doubt will prove a very acceptable book in the churches.

OUR SCHOOLDAY VISITOR. We notice the effort of our friends, the editor and publisher, to make this a wise and pleasant visitor to the young. We think they are succeeding well, and deserve the circulation they are getting for their magazine.

MISS ALCOCK'S MAGAZINE, Merry's Museum, for July, contains the following attractive table of contents, illustrated with numerous engravings:—"An Old-Fashioned Girl." Chapter I. Polly Arrives. *Louisa M. Alcott.* How Johnny Became a Newboy. *F. Chesboro.* Hollywood. Star-Gazing. *Mary N. Prescott.* The Eve of St. Bartholomew. *C. A. Baker.* My Fourth of July. *Louisa M. Alcott.* The True Story of Maggie Murphy. *Wirt Sikes.* Music: The Jolly Old Crow. *D. W. Lathrop.* Aunt Sue's Scrap-Book. Aunt Sue's Puzzle Drawer. Merry's Monthly Chat with his Friends.

Terms, \$1.50 a year. Specimen numbers, post paid, six cents.

Honoree B. Fuller, Publisher.  
14, Bromfield Street, Boston.

THE SUNDAY-SCHOOL TEACHER. A glance at the contents of the July number shows that this is a live periodical, and ardently devoted to the Sunday-school work. It discusses fresh topics in a practical and profitable way. Ralph Wells on Eye-teaching is worth the price of a year's subscription, (\$1.50.)

## MARRIED.

At the residence of the bride's parents, near Shippenville, May 25th, 1869, by Rev. J. P. Dieterich, Mr. Francis O. McCanna, to Miss Clara A. Groce, both of Clarion Co., Pa.

At the Lutheran parsonage near Salem, June 13th, by the same, Mr. Emanuel Slingsenhup, to Miss Susannah Kline, both of Salem township, Clarion County, Pa.

At the residence of the bride's parents (Stone House) June 22nd, by the same, Mr. Ebenezer G. Crawford, of Venango Co. Pa., to Miss Maria Baum, of Clarion Co., Pa.

At the Lutheran parsonage near Salem, July 1st, by the same, Mr. Thomas W. Updegraff, to Miss Mary M. Atts, both of Elk township, Clarion Co., Pa.

## OBITUARY.

DIED.—At Lossessville, N. Y. Mrs. Elizabeth, wife of Josiah Cristman, aged 61 years.

For 37 years our devoted sister was an honor to the marriage relation. The mother of two sons, over the early death of the elder her sensitive nature sorrowed for many years. Devotedly domestic in her attachments and interests, her loss in the family will be deeply felt. Yet as a friend of the poor and as a neighbor, few were more highly esteemed.—For 12 years she was a worthy member of the Lutheran church of Lossessville, in which the vacancy caused by her death will not soon be filled. Her sickness was brief and patiently endured. Her death was peaceful, as her preparation seemed complete. The last words caught by the anxious ear of friends were, "Come dear Lord, take me," and the last counsel to them, "pray more." "Blessed are the dead which die in the Lord." H. L. D.

SPECIAL MEETING OF THE BOARD OF TRUSTEES OF THE TRESSLER ORPHAN'S HOME.—A special meeting of the above named Board will be held at Newport, Perry Co., Pa., on



## Local Items

### Grat Discovery.

**DR. J. L. WINNER, M. E.**  
Beggars leave to announce to the citizens of Selinsgrove and vicinity, that he has taken rooms at the Keystone Hotel for a short time to treat the diseased by the application of Electricity. Those who wish to avail themselves of the opportunity, should not fail to come. No charge for consultation. No shocks given in any case.  
DR. J. L. WINNER.

On Saturday a week, Rev. Philip Moyer, a Lutheran minister, living near Orwigsburg, Schuylkill county, was robbed by two men, named Isaac Kline and Michael Dowley. It appears that the men went to his house and asked for a drink of water. The old gentleman, who is eighty years of age, being outside at the time, directed them into the house and told them where they might get it. Remaining rather long, Mr. Moyer followed to see what they were about. No sooner had he entered the house, than they presented revolvers at his head and demanded his money. They had searched the house and failing to find anything of value they resorted to this means of making a raise. Unable to offer any resistance, Mr. Moyer handed over some twenty dollars and a silver watch, and the robbers departed. A huckster passing the house soon after, from the direction which the robbers had taken, Mr. Moyer hailed him and inquired whether he had seen the men, describing them. He replied that he had met them and knew them. A warrant was accordingly taken out, and on Sunday last Isaac Kline and Michael Dowley, living in the neighborhood of Middleport, were arrested and held to answer. Fortunately for Mr. Moyer, he had deposited \$1,000 in the bank the day before.—*Har. Tel.*

**PAIN KILLER.**—We call particular attention to this old and well tried remedy, which has stood the test of a quarter of a century. It is sufficient evidence of its virtues to know that it is now used in all parts of the world, and has become a standard medicine in nearly all households. No curative agent has had so general sale, and but few give so general satisfaction. But our readers in the city and country towns are too well acquainted with its valuable properties to need any recommendation from us. It is sold everywhere. Always keep a supply in your family.

That Iron is valuable as a Medicine has long been known, but it is only since its preparation in the particular form of Peruvian Syrup, that its full power over disease has been brought to light. Its effect in cases of dyspepsia and debility is most salutary.

Those who wish a reliable preparation for the hair should adopt Hall's Vegetable Sicilian Hair Renewer.

A HARD REGION.—If any one supposes that United Brethren preachers never get into hard regions, let him dismiss the delusion at once. We fully believe that between the north and south poles not such another place could be found.

"This is a terribly hard country in which to minister. There are some scores of United Brethren backsliders here, and among them some half a dozen who were once preachers, and they are all against us, and although I do all I can, it seems impossible to obtain subscribers for the *Telescope*. For instance, there are three local preachers here on this mission, and not one of them will take the paper. Yet, thank God, there have been about a dozen converted and joined the Church, and we feel to give glory to God.

(Friend *Telescope*, you must not believe that your ministers are the only favored journeymen in hard regions. We know, we rejoice and are sincerely grateful that our knowledge is not based upon personal acquaintance and experience, three or four Lutheran ministers who do not take any church-papers. There was a fifth, but he died some years ago and was buried outside the church. The remaining three or four have churches, and of course the proverb, as priest so the people, holds good; not a paper is circulated among them, and they are, as regards the church, perfect know nothings. The ministers though, are punished severely; their people starve them. By the way, we remember a sixth minister, who does not take a church-paper; his people also refused to support him, and he has resigned. The way of transgressors is hard.—*Luth. & Vis.*

## A Rogish Beggar.

A beggar, in the habit of sitting on one of the bridges, accompanied by a dog with a placard, inscribed 'Blind' attached to his neck, was fortunate enough to awaken the charitable sympathies of a gentleman, who, every morning when he passed the mendicant, dropped a penny into his hat. One day the usual donation was omitted, and the supposed blind man ran after his benefactor, and boldly asked why the usual penny had not been forthcoming.

"Why," said the man of charity, amazed, "I thought you were blind."

"No, sir, it is not I," replied the beggar, "it is the dog."

What a scamp that beggar was! We hope he treated his blind dog well, but think it rather doubtful; for a man who would play so vile a trick on men would not be apt to be kind to a dog.

A California paper says of the Chinese as a railroad builder, that his labor is cheap, his temper is good, his disposition is docile, his industry is undragging, his strength and endurance are wonderful, and his mechanical skill is remarkable.

Air is a meal of which we are constantly partaking—hence it should always be pure.

## Special Notices.

**DEAFNESS, BLINDNESS, and CATARRH** treated with the utmost success, by J. ISAACS, M.D., and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12, Twenty-fifth Street, (corner of Lehigh, Holland, &c. 805 Arch Street, Philadelphia). Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no success in his practice. Artificial eyes inserted without pain. No charge for examination. Feb. 26, 1y.

**NEXT OF KIN WANTED.**—I have about 20,000 names of parties who have left property in Great Britain, and the next of kin to them are wanted. Search fee for any name \$1. by mail. Address, Rev. J. F. HILLERBY, Bridgeport, Ind. ju12-1m.

### The People's Friend.

**THE GREAT MEDICINE OF THE WORLD.**  
Perry Davis' "Pain Killer," may justly be styled the great medicine of the world, for there is no region of the globe into which it has not found its way, and most where it has not long been largely used and highly prized. Moreover, there is no time to which it has not proved to be well adapted for the cure of a considerable variety of diseases; it is speedily and successfully resorted to in cuts, bruises, wounds and various other injuries, as well as for dysentery, diarrhoea, and bowel complaints generally. It is admirably suited for every race of man on the face of the globe.

It is a very significant fact, that notwithstanding the long period of years that the "Pain Killer" has been before the world, it has never lost one whit of its popularity, or shown the least signs of becoming unpopular; but on the contrary, the call for it has steadily increased from its first discovery by that excellent and honored man, Perry Davis, and at no time has it been so great, as it is at this time.

Another significant fact is, that no where has the "Pain Killer" ever been in higher repute, or been more generally used by families and individuals, than it has been here at home where it was first discovered and introduced, and where its proprietors, Messrs. Perry Davis & Son, have ever been held in the highest esteem. That the "Pain Killer" will continue to be what we have styled it, the great medicine of the world, there cannot be the shadow of a doubt.

Sold by all Druggists.

Among the many restoratives which nature has supplied to relieve the afflictions of humanity, there is no more favorite one for a certain class of diseases than the "medicinal gum" of the Wild Cherry Tree; but however valuable it is, its power to heal, to soothe, to relieve and to cure, is enhanced tenfold by scientific and judicious combination with other ingredients, in themselves of equal worth. This happy mingling exists to a remarkable degree in

**Dr. Wister's Balsam of Wild Cherry.** whose value in curing Coughs, Colds, Bronchitis, Whooping Cough, Croup, Asthma, Pulmonary Affections, and Incipient Consumption is inestimable.

**STROG'S TESTIMONY.**  
From BENJAMIN WISTER ESQ., Depot Master of South Royalton, Mass.  
"In the spring of 1858 I was most severely afflicted with a hard dry cough, with its usual accompaniments of night sweats, completely prostrating my nervous system, and producing such a debilitated state of health that, after trying medical aid to no purpose, I had given up all hopes of ever recovering, as had also my friends. At this stage of matters I was prevailed upon through the influence of a neighbor to try Wister's Balsam of Wild Cherry, and before using two bottles, the effect was magical. My cough entirely left me, the night sweats deserted me, hope once more elated my depressed spirit, and soon had I attained my wonted strength and vigor. Thus has this Balsam, as has often been remarked by persons conversant with the above facts, literally snatched me from the yawning grave. You are at liberty to use this for the benefit of others."

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

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

**Price 20 cts. Half size 10 cts.**  
This Blue contains no acid, and will not injure the finest fabrics. It is made of the best indigo, and gives a soft color and avoiding the danger and annoyance of broken or uncolored bottles.

Inquire for it at any Respectable Grocery.

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## SCHOOL FURNITURE

of the latest and best styles; Superior Philosophical Instruments and a great variety of COMMON SCHOOL APPARATUS, for the complete equipment of Academies, schools and Colleges. Best quality and at low rates. Send for our Educational Catalogue and Price List.

**AMERICAN SCHOOL APPARATUS CO.** mar. 11, '69.—ly 19 Murray St., New York.

One Forward and two Backward Arched, insured great strength, well-balanced elasticity, firmness of point, and smoothness of execution. Sold by all Stationers. One gross in twelve cartons. A Scientific Gold Pen. One dozen steel pens (assorted) points and Patent Ink-retaining Penholder, mailed on receipt of 50 cents.

A. S. BARNES & CO., 111 & 113 William St., New York. mar. 11 '69-ly

## New Advertisements.

**S. M. PETTINGILL & CO.**  
37 Park Row, New York, and 10 State St., Boston. Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

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A. S. BARNES & CO., 111 & 113 William St., New York. mar. 11 '69-ly

## SOMEBODY TELLS LIES.

Who is it? Dr. Wolcott or the old school? Wolcott reasons well. He shows the old school to be a mere collection of insinuations. He shows the old school to be a mere collection of insinuations. He shows the old school to be a mere collection of insinuations.

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**THE MAGIC COMB.**—Teeth are coated with solid dye. You wet your hair and use the comb, and it produces a permanent black or brown. One Comb sent by mail for \$1.25. Address ap8, 13t. Wm. PATTON, Springfield, Mass.

**A VALUABLE GIFT.**—80 pages. Dr. S. FITCH'S "Domestic Family Physician," describes all Diseases and their Remedies. Sent by mail, free. Address DR. S. S. FITCH, mar. 4, 3mos. 14 Broadway, New York.

**E. W. CLARK & CO. BANKERS, & CO.**  
No. 35 SOUTH THIRD STREET PHILADELPHIA.

**GENERAL AGENTS, FOR PENNSYLVANIA AND SOUTHERN NEW JERSEY, OF THE NATIONAL LIFE INSURANCE CO. OF THE UNITED STATES OF AMERICA.**

**CASH CAPITAL, \$1,000,000, FULL PAID.**  
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## Children's Department.

### Eddie and the Stolen Cake.

Eddie's mamma expected company, and had gone to the kitchen to make some cake. When the cakes were taken from the oven, Eddie asked his mother if he could not have one little cake. But Eddie was not well that day, so his mother said, "No my son, not today; to-morrow if you are well enough I will give you some cake." When the cake had been put in the closet, Eddie's mother went to see a poor sick woman. Before she went out, she told her little boy that he must not open the closet door while she was gone.

When Eddie was alone, he wandered about a little while, wondering what he should do to amuse himself. Presently he thought of the cakes, and said to himself, "I will just open the closet door and look at them." He opened the closet door, and as he stood there, he felt that he never seen cakes look so nice. Then he thought again, "What harm will it do if I take one small one? There will be enough left, if I take only one cake. It will never be missed."

Eddie took the cake, and ate it in great haste, lest he should be discovered. Eddie did not enjoy his cake very much, and after he had eaten it, he felt that he would be willing to do without cake for a long while, if he could only be as happy as he was before he disobeyed his mother. Eddie did not run to meet his mother as usual when she came home, for he felt so guilty that he did not like to look into her face. The little boy was very unhappy but he was willing to go to his mother and confess his fault. In the afternoon he grew quite sick. His kind mother undressed him and put him to rest in his own little bed. Then she sat down beside him and said she would tell him a story of the prophet who was killed by a lion because he had eaten a little bread and drunk a little water, when God commanded him not to do so.

Eddie listened while his mother talked, but he could not help thinking of his own sin; and when his mother was done, he said: "Mother, I have been very wicked to-day. I ate some of the cake while you were gone, and I am very sorry for it. Do you think God will forgive me?"

His mother was grieved that her little son had been so disobedient, but was glad that he was willing to confess his fault, and she told him that if he was sorry for what he had done, because it was sin, God would forgive him.

Eddie did not forget this lesson.—*Child's World.*

### The Three "Tentions."

I was some time since at a railway station, waiting for a train. On the platform, seated on a form, were an old gentleman and two children. I could not help hearing the remarks he was making to them, which were spoken in a pleasant and loving manner.

"Be sure," said he, "you do not forget the three Tentions: Intention, Attention, and Retention."

We might apply these 'entions' with much instruction in a variety of ways; but children at school in particular, may profit much by remembering them. Let us take 'Intention' first. If a boy has a sum to work out, or a lesson to learn by heart he will not be likely to succeed unless he goes at it with a will, or unless he 'intends' to do it.

Secondly, 'Attention.' If he is to succeed, a boy must withdraw his thoughts from toys, balls, kites, and such like; he must not chatter with his school-fellows, but he must for the time, give his whole mind, or 'attend' to the lesson before him.

Thirdly, 'Retention.' It is of little use to learn anything unless we remember it, or 'retain' it in the mind.

So boys and girls, try to remember the old gentleman's advice, "Be sure you do not forget the 'Tentions'—Intention, Attention, and Retention."

### Helping Mother.

"How I love to help mother!" said little Sophie Foster, as, with a sigh of satisfaction, she rose from rocking the cradle. Baby was fast asleep; the gray cat lay winking and blinking before the fire; the sunshine poured in bright and golden, and played with the leaves of the ivy that had been trained over the window. Sophie took a story-book and sat down to read.

Presently mother came in. She was a sweet looking lady, with soft brown eyes and a merry smile; and she came right up to Sophie and kissed her before she knew it. "So baby is asleep. You have been a great comfort to me, dear. My headache is all gone; and now you may put on your red riding-hood and boots and water-proof cloak, and go out to play."

Sophie's face was very bright as she skipped over the sidewalk that afternoon. She had denied herself a visit to a little cousin that she might help mother; and she had her reward. An approving conscience is a better thing to have than great possessions.

Do you love to help your mother, little reader? She has done a great deal for you. She has lain awake nights, and worked and planned for days, all for you. Try if you cannot help her ever so much this week.—*Child at Home.*

LITTLE MARY'S FIRST MISSIONARY OFFERING.—A little girl, between five and six years old, hearing that a missionary just from the heathen was to speak to the children of the Sabbath school, about those people who have no Bible, and know nothing about the true God, ran to her father and exclaimed, "Pa, pa, I must give all the money I have saved this year in my missionary box to the good man to buy Bibles for the poor heathens. I must give it now, that it may begin quick to do good."

He who foresees calamities, suffers them twice over.

## Agricultural.

### To Raise a Good Corn Crop.

Manure in the hill always gives the young plants a good start.

Plaster thus applied is nearly always a benefit; ashes often so; superphosphate on many soils eminently so; guano is more universally beneficial, whether home-made from poultry droppings or purchased in market. A handful of fine compost dropped in each hill has a uniform and excellent effect.

When manure cannot be spread in autumn it is quite important that it be thoroughly pulverized and well intermixed by previous harrowing. It left in lumps and masses, it can do but little good.

The second great requisite in raising corn is to obviate the necessity of hand work.—Hence the importance of a clean farm, kept so by such a rotation as shall serve to extricate all foul stuff. Land may be made clean by hand-hoeing and hand-weeding, but it is too laborious and costly.

Stirring the soil is preeminently important for a good crop of corn; but this stirring is performed economically only by horses. It is cheaper to employ a man and two-horse team, with a good two-horse cultivator, at five dollars a day, than a man with a hand-hoe at twenty-five cents a day.

Taking out weeds by a hand-work is therefore only a costly necessity. It is better to do it than to allow them to go to seed.—But there are three better ways to accomplish this end:

1. To keep the farm clean by good previous rotation and management. Or, if not clean,
2. To summer fallow;
3. To plant the corn in perfectly straight rows both ways, so that a double cultivator may be run closely to the rows and cultivation be kept up weekly as long as the corn will allow.

Experiments performed both at the East and West agree with much uniformity in assigning at least twenty-five per cent more per acre to corn raised in drills, than in hills rowing both ways. This is the result of our own repeated experiments, whether the drill can till a foot apart, or single plants at uniform distances.

To COOK VEGETABLES.—A German professor says that if one portion of a vegetable be boiled in pure distilled or rain water in which a little salt has been added, a decided difference is perceptible in the tenderness of the two. Vegetables boiled in pure water are vastly inferior in flavor. This inferiority may go so far, in the case of onions, that they are almost entirely destitute of either odor or flavor when cooked in salt water, in addition to the pleasant salt taste is a peculiar sweetness and a strong aroma. They also contain more soluble matter than when cooked in pure water. Water which contains one twentieth of its weight in salt is far better for cooking vegetables than pure water, because the salt hinders the solution and evaporation of the soluble and flavoring principles of the vegetables.

To CLEANSE WATER.—If a lump of alum as large as the thumb joint is thrown into four or five gallons of boiling soap-suds, the suds run over and leaves the water clean and soft, and useful for washing. We have often, in ancient times, "settled" a glass of Mississippi water, and made it look as "clear as a bell" in a few seconds by tying a bit of alum to a string and twirling it around under the surface of the water in the glass.—*Hall's Jour. of Health.*

FISH AS FOOD.—Professor Agassiz says that fish is a kind of food that refreshes the system, especially after intellectual fatigue.—Is no other article that supplies the waste of the head so thoroughly as fish diet; and the evidence of it is in the fact that all the inhabitants of the seashores the world over are the brighter population of the country. Fish contain phosphorus to a large extent, a chemical element which the brain requires for growth and health.

PREPARING TOMATOES.—It is stated that gardeners in France cut off the stem of the tomato plants down to the first cluster of flowers which appears on them, thus impelling the sap into the buds below the cluster, which pushes up vigorously, producing another cluster of flowers. When these are visible, the branch to which they belong is also topped down to their level; and this is done five times successively. By this means the plants become stout dwarf bushes, not over eighteen inches high. In order to prevent them from falling over, sticks or strings are stretched horizontally along the rows, so as to keep the plants erect. In addition to this, all the laterals that have no flowers whatsoever are nipped off. In this way the ripe sap is directed into the fruit, which acquires beauty, size and excellence unattainable by other means.

TOAST-WATER.—Two slices of stale bread (toasted a nice brown); pour over a pint of water and a few spoonfuls of good vinegar.—Add sugar and nutmeg, if liked.

BEER TEA.—Cut a piece of lean, juicy beef in small pieces, put them into a wide-mouthed bottle, and cork tight. Set the bottle into a kettle of cold water, and boil it one hour and a half. Season with salt.

BARLEY WATER.—Wash two tablespoonfuls of pearl barley, and add a quart of water and a little salt. Simmer slowly for an hour. Half a cup of raisins make it richer. When cool, put in lemon juice and sugar.—Very good.

Our gardens generally do not contain as good a variety of herbs as they should for even the use of the family. This would seem strange when they are so convenient for the culinary department, and are so easily raised from the slip, but it must be from this year's growth. It is not too late yet if attended to.

## New Advertisements.

### SYSTEMATIC! PERSISTENT! JUDICIOUS!

EVANS' ADVERTISING AGENCY,

106 Washington street, Boston. Is conducted on the principle of recommending to its patrons such papers as will repay their investment. Having special arrangements with all the leading Religious, Agricultural and Literary Papers in the country, we are enabled to offer SUPERIOR INDUCEMENTS to advertisers to give 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 Life, Color and Beauty. It is a most delightful Hair Dressing. It will promote luxuriant growth. FALLING HAIR is immediately checked.

MRS. S. A. ALLEN'S ZYTOBOLISAMUM, *capitulum preparation for the hair; cleans, restores, and beautifies. It is very simple and gives products wonderful results. It is not inferior to any other hair dressing, and is the only one that can be used by all who wish to improve their hair. It is sold by all Druggists. Prepared by Mrs. S. A. Allen, 35 Barclay St. and 40 Park Place, New York.*

For Bituminous or anthracite Coal.

ESTABLISHED 1851.

J. Reynolds & Son,

N. W. Cor. 13th & Filbert Streets.

PHILADELPHIA, PA.

Sole Manufacturers of the Celebrated

WROUGHT-IRON, AIR-TIGHT,

Gas-Consuming Heater

WITH PATENT DUST SCREEN,

GRATE BAR RESTS, AND

WROUGHT-IRON RADIATOR.

These Heaters are made of Heavy Wrought-Iron, riveted together, the only sure prevention against the escape of Gas or Dust. They are easily managed, without any dampers. The Patent Radiator avoids the use and annoyance of drums, and is permanently attached to the heater. This is the most durable, simple, economical, and popular Heating Apparatus ever offered for sale. They are all guaranteed.

COOKING RANGES, for Hotels and Families.

PORTABLE HEATERS.

LATROBE HEATERS.

LOW DOWN GRATES, SLATE MANTELS, REGISTERS, AND VENTILATORS.

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

Send for our Illustrated Pamphlet. April 17 '69, ly.

CLIPPER MOWERS AND REAPERS

Are the only Mowers built which come up to the advance stage of improvement found in other Agricultural Implements. The light, elastic steel fork, steel hoofs and sheaves have entirely superseded the heavy and clumsy wrought iron ones, which are so liable to break and are so difficult to move. The new machine is so light and easy to handle, and so well adapted to the soil, that it will supersede the present clumsy machines made mostly of wood and cast iron.

Buildings of other Mowers have been too much influenced by a desire to lessen their cost and have employed wood and cast iron where wrought and malleable iron ought only to have been used. In the CLIPPER MOWERS iron has been largely substituted for wood, malleable iron for cast iron, and steel in place of malleable or wrought iron. An examination of the Clippers will convince any one of their superior merits over all other mowers, strength, durability, ease of draft, and ability to 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 before purchasing elsewhere. Send for descriptive circular. Address THE CLIPPER MOWER and REAPER CO., 12 CHEST ST., N. Y. Mar. 25, '69.

IMPORTANT DISCOVERY.—The Poultice Friend, or Chicken Powder. For sale by SHINDEL & WAGENSELLER.

HEAR THE NEWS.—Rev. Uriel Graves, will deliver either of his highly interesting lectures, "Matrimony," "Let your Light Shine," "Woman and Her Rights," before any Society, or for the benefit of any worthy enterprise, connected with a Church, or any other Independent Association, or he will also deliver one of his more famous Temperance Lectures, or \$10 per Lecture, and expenses. He promises to give in every case entire satisfaction to the parties engaging him, or else no pay. Dec. 3, 1868.

JOHN I. SLATE, Manufacturer and Wholesale Dealer in

BOOTS AND SHOES, No. 215 & 217 NORTH THIRD STREET, PHILADELPHIA.

Jan. 7, 1869, ly.

BOWER'S Complete Manure,

MANUFACTURED BY HENRY BOWER Chemist PHILADELPHIA.

MADE FROM Super-Phosphate of Lime, Ammonia and Potash.

WARRANTED FREE FROM ADULTERATION.

This manure contains all the elements to produce large crops of all kinds, and is highly recommended by all who use it, also, by distinguished chemists who have, by analysis, tested its qualities.

Packed in Bags of 200 lbs. each. DIXON SHARPLESS & CO. AGENTS.

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FOR SALE BY WILLIAM REYNOLDS

79 South Street, Baltimore, Md.

And by dealers generally throughout the country. For information, address Henry Bower, Phila., Feb. 11, '69, ly.

\$1000 to \$2000 PER YEAR. And no risk. No capital required. No experience necessary. No time lost. No trouble. No expense. No risk. No capital required. No experience necessary. No time lost. No trouble. No expense. No risk.

LISTEN to the Mocking Bird.—The Prairie Whistle and Animal Imitator can be used by a child. It is made to imitate the songs of every bird, the neigh of a horse, the bray of an ass, the grunt of a hog; birds, beasts, and snakes are enchanted and entranced by it. It is used by Dan Bryant, Charley White, and all the minstrels and vaudeville. Ventriloquism can be learned in three days at its price; sent anywhere upon receipt of 25 cents; for 50 cents; \$1.25 per dozen. W. T. Valentine, Jersey City, New Jersey. Jan. 6, '69.

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

Mrs. S. A. ALLEN, M.D. George Church, Pres. First National Bank, 111-113 Pa. P. Wolcott, Esq., B. Boyer, Esq., Miss Marion Duvall, Music Teacher, Sunbury, Pa., M. O. McKee, Watonsville, Pa., James Sands, Cashier First National Bank, Millinburg, Pa., PELOUBETS ORGANS AND MELODEONS.

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

VIOLINS, SHEET MUSIC, &c.

We always keep on hand, different styles of violins; prices varying from \$5 to \$20. We also have the best French Accordions, Bass violins, Pianos, Flutes, Guitars, Banjos, Clarinets, the best violin strings, violin bows, pipes, pipes, pipes, 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 all Organs and Melodions. Second hand instruments taken in exchange for new ones. Call at our music store when you come to town. We keep open every Wednesday and Saturday.

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Selinsgrove, Snyder County, Pa.

July 4, 67

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

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

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GREAT EXCITEMENT.

FALL OPENING!!

A GREAT CRASH

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

His stock has been selected with great care and at greatly reduced prices, so that he is prepared to sell his Goods a little cheaper than the cheapest. His stock consists of a large and varied assortment of DRY GOODS, consisting in part of

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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.

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ARMBRUSTER and BROTHER,

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IMPORTERS AND JOBBERS.

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

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Manufacturer and Wholesale Dealer in

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No. 215 & 217

NORTH THIRD STREET,

PHILADELPHIA.

Jan. 7, 1869, ly.

MARVIN'S CHROME IRON Spherical Burglar SAFES.

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

Please send for Catalogue of Fire and Burglar Proof Safes.

MARVIN & CO.,

255 Broadway, New York; 721 Chestnut Street Philadelphia; 108 Bank St., Cleveland, O.

Missionary Institute.

Located at Selinsgrove, Snyder Co., Pa.

The scholastic year of this school is divided into two sessions of 12 weeks each.

The Fall session, both in the Classical and Theological Departments, commences August 19, 1869. The Winter session, November 17, and the Spring session, March 22, 1870. There will be a vacation of two weeks at the Christmas holidays. Students are admitted at any time, but they will find it to their advantage to enter at the beginning of the session.

For particulars and Catalogue address

REV. P. BORN, Principal of Classical Department.

June 22, '69.

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

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