

The American Lutheran.

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VOL V.

DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

AFTER 6 MONTHS \$2.50.
PRICE, \$2.00 IN ADVANCE.

NO XXXI

SELINGSGROVE, PA. SATURDAY, AUGUST 7 1869.

Communications.

South Acton, Mass.

DEAR AMERICAN LUTHERAN:—According to promise I send you some notes of travel. Left Kensington depot, 11 o'clock, July 27th, in the express train for Saratoga, via Boston and White Mountains. Soon after saying good bye in tears, I was riding over bridges, through valleys, passing villages and through a country—where vegetation was in sublime jubilation over being allowed a free course in prosperous development. The harvest bids fair to be the heaviest and largest for years; what exhibitions of Providential favors! and what impulses of gratitude should go up to the giver of every "good and perfect gift" from the hearts of humanity. New Brunswick was the prominent place between Phila. and New York to me. Skirted by the placid waters of the Raritan river, upon whose banks palaces, cottages set in magnificent beauty—both combine to give the city a lovely appearance. Ten church spires were counted basking in the heavens, and as we passed the brown stone and marble edifices of costly architecture met the eye, and stood as monumental expressions of the liberality, enlightenment, and Christianity of the citizens. Here a thunder and rain storm met us. We ran from a beautiful day into showers of welcome; this continued for an hour after we arrived in the American Paris, or the great metropolis of New York. But like our heavenly Master, we found that behind a frowning storm, Sol hid a smiling face, as the sun broke from among the clouds and decked the shipping, the river, yea, all things with gems of sparkling beauty. It was welcomed by me as I had neglected to bring an umbrella, which is as essential to the clerical fraternity, as the abominable band box is to the feminine gender. Women must have a bandbox as a traveling companion, and a minister ought to have, and if he has not an umbrella he must be willing to have a "Baptist Immersion." I care not whether he be of the Lutheran or Calvinistic school. (Excuse this rambling, as when I go to fields of recreation I leave books and the minister at home, and am only the citizen and the Christian man among men.)

At 5 o'clock I went aboard the Narragansett of the Stonington line to take passage for Boston. For 10 hours, 30 wheelers and 15 packers are engaged loading the immense steamer with freight. The boat is three stories high or has 3 decks. Magnificent promenades saloons and state rooms with rich costly furniture and long lace curtains, and costly Brussels carpets. Every home accommodation—a grand floating palace with terra firma fixtures. I mounted the upper deck for a view of the river; counted, playing upon the river, 15 ferry boats. I mention this that your readers may imagine the amount of travel that is done across a river, deeper than the one that flows by Selingsgrove, but perhaps no wider than the sparkling and rippling Susquehanna. In our front, Jersey City; to the right, Hoboken, and the Ellysian fields. Then as we make for East River, comes the Battery hugging the shore, then Governor's Island, like a giant Goliath as a defender of the Philistine city, then Brooklyn, the city of churches, with Beecher's in view; right across is the celebrated Harper Bros. buildings, with the name of the firm in view. Then Williamsburg, though part of Brooklyn proper, yet the people adhere to the old name. The interest concentrates on Blackwell's Island; this island is to New York, what our Kirkbrides and Moyamensing is to the city of Brotherly Love. Omitting description for a brief thought, we find that every stone in those huge buildings was quarried from the island, and that all the work, which is immense, was done by convicts! This certainly is an improvement on the original idea of Theology, relative to sin; for here sin has done wonders of good. Jones' Woods—the celebrated spot to all excursionists is opposite. Next is "Hurl Gate" or familiarly known as "Hell Gate." Here we were alarmed; it was dark and hazy, the steamer slackened her speed, and 5 men stood by the anchor. I sprang to the deck to inquire the cause, and was informed that they were there to drop anchor in case they struck a rock. It takes its name from the water boiling up, and the other name from its former destruction of shipping.

These are all the prominent objects of interest on going out from New York to the Sound. Fort Schuyler stands here as a gigantic custodian, and judging from the number of guns pointing at us, we should think she would be an ugly customer to handle—however bowing to her in respect for her silence upon this occasion, I took my seat and gazed at a beautiful sunset. We landed at Stonington or Fisher's Sound. Soon on the cars, we left Stonington for Boston; passed through Providence, when Divine Providence met us at Providence, R. I., with a beautiful rising sun. Boston—the Hub—was reached about 6 o'clock. We repaired to the American Hotel, thanked God for our safety, and placed ourselves in his arms of love for the future. We did not stay in Boston, but left at 10 o'clock for South Acton, Mass., on the Fitchburg Railroad, which runs to White Mountain stages.

Card playing is the entertainment that is allowed. What do you think of this? Card tables erected in the cars by the builders, and young men playing for pastime and for money, liable at any moment to death. This is

the legitimate effect of universalism and infidelity pervading this section. I spoke to two conspicuous players. I said after conversation was begun, "What is the most prominent religious belief of this country?" "Don't know, but I am a universalist!" Well, I am not, I am not exactly an infidel, but I am one of those who believe that there is a first cause somewhere, but we are not intelligent after death, and hence cannot be punished." What ever may be the causes producing this state of things, which is destructive to all sound moral and religious stability, yet such are the facts—that on all cars are card tables, thought fully arranged, so as to accommodate men with card playing. Oh, give me the old Penna. Railroad newsboy, with all his teasing to buy Frank Leslie's last, and some of his fine cream candy!

Well, I arrived in this place. Met one of my congregation who is to be my future traveling companion. Took a carriage ride in the evening and came to Centre Acton. Here is a monument, 100 feet high, resting on a granite base, in honor of three citizens who fell in the first battle of the Revolution. I got out, took off my hat in reverence of departed heroes who fell for my freedom from the tyrannical bonds of old England, and took down the inscription; here it is:

"The Commonwealth of Massachusetts and the Town of Acton, co-operating to perpetuate the fame of their glorious deeds of patriotism, have erected this monument in honor of Capt. Isaac Davis, and privates Abner Hosmer and James Hayward, citizen soldiers of Acton, and Provincial Minute Men, who fell in Concord fight, the 19th day of April, A. D. 1775. On the morning of that eventful day, the Provincial officers held a council of war near the old North Bridge in Concord; and as they separated, Davis exclaimed, 'I haven't a man that is afraid to go!' and immediately marched his company from the right to the left of the line, and led in the first organized attack upon the troops of George III., in that memorable war which, by the help of God, made the thirteen colonies independent of Great Britain, and gave political being to the United States of America."

Acton, April 19th, 1851.
Silence is the best commentary! Men's deeds like all of men's actions, need marble slabs to perpetuate their memory, but the memorial of the greatest hero needs no granite blocks, nor marble towers to tell posterity his death and gallant triumph; I say, greatest—not so much from his Divine nature, as because it was the most gigantic warfare ever waged, and it secured the highest achievement and bequeathed the most solid liberty; for he whom Christ makes free is free indeed.

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown him Lord of all."
Still on the wing. Yours in Jesus.

VERA.

For the American Lutheran.

What Came of it, or Life and its Struggles.

NO. IV.

Of his school-days, William can say little beyond the fact, that they were years of hard study. His parents were poor. This was a fact, early impressed upon the child's heart; so early indeed, as to have grown with the child's mind, so as, in after years, to have become a matter of much irritation to William, especially when he saw his schoolmates in the enjoyment of many opportunities, by them often wasted, simply because they had means, while he had none. How some young men can lobby through college, and pony themselves through a final examination, with the slightest prospect of success in their professional lives I know not.

It is a matter of no small wonder to William, even to this day, how he should have been able to get anything like a respectable education, under the circumstances. His father was a poor man, brought up by a comparatively rich, but very stingy farmer, who thought of little else than the money value of any and everything around him. I have oftentimes listened with mingled feelings of contempt and sorrow, to the truthful narrations of William's father's trials; listened till my blood boiled, and I felt my finger nails eating into my flesh. How rich men can take poor boys, from poor distressed and forsaken mothers, and then treat them more like beasts of burden than as human beings, God alone understands, and He alone is judge. When William's father became a man, he took the farm to work on, share, and to my certain knowledge no man ever worked more faithfully and honestly than he; and yet, in a space of eighteen years, he scarcely more than lived.

But when this father once conceived the idea of sending his son to school, that, to his natural endowments, he might add that of a thorough and classical education, then began the tug of war. The old gentleman had and still retains an uncontrollable hate toward an educated ministry. Of, as he calls them, "men made priests," he can say nothing bad enough. I have heard him declare, more than once, that, when a man had finished his education, he should by law pass from college to prison, and there serve an apprenticeship. All the wrongs extant, he, seemingly attributes to education. Under these circumstances, it will be seen at a glance that our young friend, would have no easy time; for, although the father was willing, he could do little more than give his hearty wish for his son's success; while this old sinner, not only assumed a threatening attitude, but with every power known to himself, tried to thwart the wish of

both parent and child. Indeed, "If ignorance be bliss, 't were folly to be wise."

There is no meaningless breath of the poet. How happy is not the man, whose glory is his folly; and how strange, even beyond the conception of the philosopher, is the fact, that they who enjoy no mean share of sound information, should, sometimes stand most persistently in the pathway of progress and education. The idea of any man being at one, and the same time an educated and great man, I suppose never found a moment's place in that old man's brain. To be a man of letters, was synonymous with being a rascal; while assumed ignorance and professed meekness, even took his heart by storm. The greatest deception could, at any time, have been practiced upon him, had only the perpetrator been a man of assumed piety in Quaker habit.

To this fact, William owes his considerations, for the first insight into the true spirit of the world; and it now, he sometimes seems to speak harshly of would be Christians who only need to be seen to be known, yes known as hypocrites, then his early, and in this respect, most disagreeable education, must plead an excuse. Did we but know how easy it is to be deceived: ah, how easy, even to be self-deceived!

But it spite of all opposition William was enabled to obtain a respectable education, but never permitted to take a course of study in systematic theology. His theology, therefore is the result of his own investigations, and not, the too often, crude notions of some old dried up Professor, who like some over-fed horse, himself loathes the very food he gives to others. Nay, if indeed I must lose one course of study, by all means let it be the theological; for, with a good classical education the literary world is like the un-covered and fully developed mind; and such a man has sought to do, but to lay hold of the materials, which lay, spread out before him, and make them his own. I would give very little for a man's theological training who has had so little taste for this work as to make it a necessity to push him through his studies. By what I have said, I hope my readers will not think me to be an opponent of theological schools, by any manner of means. Never be content with one if you can have both, but sacrifice the latter sooner than the former.

At the age of thirteen and a half years, William again made a public profession of religion. The reader will remember, that we told him, that only the fear of man, ever drove our young friend from a public announcement of his faith in Jesus. For five and a half years, the following text sounded, almost without cessation in his ear, viz: "He that is ashamed of me, of him will I be ashamed before my father and the holy angels." A little circumstance occurred about this time which helped William amazingly.

A younger brother, sometime in the winter of 1855, while alone at home became awakened, and sought and found the Saviour. William's parents had been to church, and on their return, stopped at the school house, and took him with them home. On reaching home Grandmother, who had narrowly watched the exercises of the brother's mind, as on that afternoon he pleaded with God, for Christ's sake to give him a clean heart, simply told the story in the presence of William. It was the last blow needed to rivet conviction on heart and soul. William turned quickly away and like Peter "went out and wept bitterly." While attending to his evening work, although the weather was bitterly cold, he felt it not, the great gusting tears, sprang from eyes dimmed with weeping, and prayer on prayer ascended to a throne of grace for forgiveness. O how he remembered, how much harm he had done the cause of Christ by foolishly turning his back on the dear Redeemer. The great depth of his depraved heart was now broken up; he knew that if justice was to claim the forfeiture at his own hand, all was over. He could see no reason why the justice of Almighty God, should not destroy the unfaithful, root and branch.

Evening came; his father took the good book and read a chapter, then knelt in prayer, pouring out his whole heart, prayed for his children, and for a revival of religion in the vicinity. William could with difficulty suppress his heart breaking sobs, and when prayer was ended, rose, left the room, and at once sought his bedchamber; here joined by his younger brother, who, seeing the workings of his mind, threw his arms around his neck and with tears of joy besought him to give his heart to God. At the request of William, this brother, although a mere child arose, knelt at the bedside and offered up audible prayer for the conversion of his elder brother. That night William resolved to acknowledge his backslidings.

IOA.

STRANGE PHENOMENA.—We have, from an exchange, quite an interesting item of facts elicited by a recent balloon ascension at the city of Memphis: The highest altitude attained was 16,670 feet, at which elevation the temperature was fifty degrees Fahrenheit. The balloon in ascending always assumes a whirling motion from right to left, while in descending it turned from left to right. Four good English lever watches were taken up, two of which stopped at the height of two miles. A very delicate pocket compass was completely depolarized, and though it has since been gradually gaining its polarity, it is still worthless. The aeronaut was a confirmed dyspeptic before he began ballooning, but several voyages have effected a radical cure.

For the American Lutheran. Lock Haven Lutheran Mission.

The progress of the kingdom of Christ, the prosperity of Zion, as well as the opportunity to contribute a little to this object, should fill every Christian heart with praise and thanks giving. Impressed with this idea, I concluded to present to the readers of the AMERICAN LUTHERAN a brief account of the present condition and future prospects of our English Mission at this place.

Lock Haven is one of the most beautiful and thriving towns in Central Pennsylvania. It now claims a population of over 7000, and from its favorable location and business facilities, it is destined to grow still more rapidly in the future than in the past.

In 1860 your correspondent located at this place and organized the first Ev. Lutheran congregation in town. Now there are two—German and English. The former has now a membership of 200, has been self-sustaining for a number of years, and has a large and beautiful church all paid for. This congregation is now served by Rev. E. Grothe, to whose faithful labors, under God, its prosperity must be ascribed. The latter was formed out of the original organization, and now claims about forty active, and a number of nominal members, who seem to be mere lookers on, waiting to see whether the enterprise will live or die. From the fact that they were frequently vacant, they have not yet secured a house of worship, but are now making vigorous efforts to obtain one. The ladies of the congregation have bought a lot, and paid over half the purchase money, and have the balance nearly all secured. They paid \$2,000 for the lot, but by the rise of property it is now worth at least \$6000. In addition to this they have all the necessary brick on the lot, paid for and ready for use. Besides this they have now a subscription of \$3000 towards the erection of their church. This amount has been obtained, with one or two exceptions, among the members themselves. One young lady alone subscribed \$1,000—and in addition, has given weeks of hard labor to this cause. I would like to give her name, but fear it might not be agreeable, and yet I must say that I wish the church had thousands more like her. In addition, this little band, whose combined wealth does not exceed \$50,000, has sustained the mission at an expense for pastor's salary, hall rent, &c., or \$700 annually, averaging \$17.50 per member. Where is a mission or self-sustaining charge, which, under similar circumstances, has done better? Common mechanics pay from twenty-five to thirty dollars annually to defray these expenses, and have subscribed \$100 each towards building their house of worship. Yet with all their large hearted liberality, they cannot build their church alone. They must appeal for aid to the church abroad, and especially to the churches of the Synod of Central Penna. There is no mission in the bounds of this Synod more worthy of assistance than this. They are making noble efforts to help themselves, but are too weak and poor. Rev. R. H. Fletcher, the missionary, is now engaged in soliciting funds to aid them in putting their church under roof this fall, and I hope and pray that no congregation or individual member will turn him away empty. I can assure all that the mission is a worthy one, and that no contributions will be misapplied. Should Bro. Fletcher not be able to visit all who desire to give, just let such enclose the \$5, 10's, 20's &c., in a letter, and address it to Rev. R. H. Fletcher, or Mr. Harp, Treas., Lock Haven, Pa., and it will be most thankfully received.

Come, ye friends of Christ and the church, gladden and cheer the hearts of your struggling brethren in the faith, by a hearty and liberal response.

But, lest I might be regarded as partial, I must also refer to the equally important mission of Bellefonte. Here the brethren are also making vigorous efforts to obtain a suitable house of worship. They have purchased, and are now repairing a church and parsonage. These brethren may be able to pay for the property among themselves, but must depend on outside help for repairing. The missionary, Rev. J. A. Hackenberg, is now also engaged in collecting greenbacks for his mission. I hope and pray that Lutherans everywhere will encourage him in his work, filling his heart with gladness and his pockets with greenbacks.

All that is necessary to make both these missions self-sustaining is, a house of worship. It will be a saving of money to assist them liberally now, in this the time of their need. May the Lord open the hearts and hands of his people towards their poor brethren,

STGMA.

For the American Lutheran. Susquehanna Female College.

BRO. ANSTADT.

Prof. Noetling's Advertisement and announcement in your paper, prompts me to send you this brief paper. I take great pleasure in calling special attention to this Institution, "now under the control of Prof. N. Having known him for years, and especially as a thorough and successful teacher, I feel that he merits a strong endorsement; and therefore bespeak for him the favor of the community and the church in the bestowment of a generous patronage. The citizens of Selingsgrove whith whom he has been in association in the past, will not need any reminder from me; they know him, and will, I doubt not, appreciate his permanent location in their midst, and sustain him in the way of local patronage. As this School is,

moreover, Lutheran in its relations, and the only Lutheran Seminary in the Susquehanna region, our Lutheran friends will do well by regarding its claims, and considering its merits before sending their daughters elsewhere. They will find it to their advantage to patronize this Institution. The location of the Institution is a very pleasant one; and Selingsgrove as a town is one of the most delightful places on the river. A more desirable place of resort for students it would be hard to find in the State; and hence I offer this gratuitously, but unqualified advice to parents and guardians, if you have sons to be educated, send them to the Missionary Institute; if daughters, send them to Susquehanna Female College.

Very Truly Yours,
DOMER.

Reading, July 30 '69.

The Pulpit.

Sketch of a Sermon.

BY REV. WM. BUTLER, D. D.

Text: I know that my Redeemer liveth. Job xix: 25.

The sermon, of which the following is a sketch, was preached by Dr. Butler, at the Round Lake National Camp-Meeting. Dr. Butler was late chief missionary of the M. E. Church to India, which will give force to some allusions made in his sermon:

Job in the midst of loss and sufferings such as no human heart ever before or since encountered, gave vent to this grandest utterance of human faith on record.

I. Define the nature and office of "the Redeemer." This most valuable title of the Saviour is best understood in the patriarchal and Jewish use of it. And from this we derive the key to Christ's office as Redeemer, and to evangelical interpretation.

1. Its foundation was in its relationship—consequently giving the legal right to redeem—because a near kinsman.

The duties of this office were, 1. Vindication of life. All the plans were under his care, etc., as with the man-slayer. 2. To restore lost property. If his kinsman had become poor and sold himself, not only did the day of jubilee and release come twice a century, but he could appeal to his kinsman for relief. 3. To restore alienated property. 4. To preserve the name in Israel, by a provision for its inheritance after the decease of one in the line.

2. Apply this to Christ, as—1st, our Vindicator; 2nd, our Liberator; 3rd, our Restorer; 4th, the Saviour of our souls, "who gave himself for us that he might present us to himself a holy," etc. Hence the Church is called the Bride of Christ. The Saviour is the brother of mankind, and "he is not ashamed to call us brethren." To redeem them under the law he became incarnate that he might have a right to redeem his relatives. Hence from this brotherhood issues the possibility of universal salvation. The claim of every man to salvation is based upon man's humanity, and thus his relationship to Christ.

II. The attribute of immortal life in our Redeemer; "He liveth." 1st, was then living; 2d, is now living; 3d, while the founders of all other religions are dead, Christ the Redeemer lives. The preacher had stood at the shrines of pagan founders of systems of human faith and asked their followers where were the authors of their religion, and they have pointed to their tombs, saying they were dead. But this earth does not contain the grave of Jesus Christ. Mary, and John in Patmos were witnesses of this truth. But Jesus has not only a legal claim upon us, but a claim based upon the relation of love. This point most touchingly illustrated by the historical incident of Tigranes before Cyrus. So "we shall see his face" who ransomed us by his own life.

III. The consciousness of this truth to those to whom the Son of God is a living Redeemer. "I know that my Redeemer liveth." 1st, None but God can give this knowledge; 2nd, The medium of this communication is the Spirit who searches all things—1 Cor. ii: 10—13 3d, This is the intercourse between our living Redeemer in us, and of the doctrine of the "witness of the Spirit;" 5th, Hindoos and Romanists can be saved by this truth if presented and faithfully commended to them. Telling experience to Brahmins will lead them to Christ when no reasoning will. The sense of sin is universal, but the sense of salvation is particular.

A correspondent says: The verdict of the most scholarly and thoughtful men who heard Dr. Butler is that, in manner and manner, his discourse was a masterly production, presenting no one department of the Gospel plan of salvation, but in its entirety. It was a luxury to walk out on the broad Gospel ground, as the preacher led us with a steady hand and firm step, convincing us that he had passed that way before and knew the way.

A red petticoat, waved on an umbrella, stopped a railroad train in Vermont, the other day, and the ingenious wearer got aboard in triumph.

One of the emigrant agents of the State of Minnesota reports that he has succeeded in inducing 17,000 Swedes to come to that State this year.

Plain Speaking.

There is a strong tendency in modern preaching to cover up the meaning, especially if the idea to be conveyed is not a very pleasant one. The following, from Blackwood's Magazine, on this point, we give our readers:

Plain speaking is desirable as a matter of good taste, as well as of edification, in the pulpit. There, of all places, affectation raises a sneer of angry disgust; whereas, an honest homeliness will at the worst call forth a harmless smile. A Welsh Calvinistic minister, well known in his days as "Sammy Brezee," was called upon to preach among others at one of those periodical gatherings popular among the Welsh, which are, as it were, feasts of sermons—two, three, or even four preachers succeeding each other in the pulpit—perhaps in Welsh and English alternately. The young man who immediately preceded Sammy had taken as his text, "He that believeth not shall be damned;" but "begged pardon" of his audience for the strong language he was using. Sammy got up after him and read the same text. "Brethren," said he, in his Welsh-English, "our young friend has been very fine, to-night and very polite. I am not very fine, and am not polite; but I will preach a little bit of gospel to you—He that believeth not shall be tanned,—and I begs no pardons."

Practical.

From the Christian Intelligencer, The Fulton Street Prayer-Meeting.

"I have been a professor of religion and a member of the Church for many years," said a stranger, "and I have endeavored to do my duty as a man and a Christian, but I am not satisfied, and do not feel right. I am not enjoying the privileges of a believer, and it seems to me that I cannot have the faith which will satisfy my soul's desire. I wish to be a true-hearted Christian, one whom Jesus will love to own and bless. I hope you will pray for me, that the Lord will aid me both to believe in Him, and to do the things that will be pleasing to Him." It was remarked by a minister who was present, that "many Christians could sympathize with the brother who had just told his experience. He had heard similar statements from others, and had himself felt something of the state of mind to which he alluded. On one occasion, many years ago," said he, "while under the influence of such feelings, I went to a dear minister of Jesus to get his advice, and on stating to him the state of my mind, he told me that I must watch and pray, that I must believe what Christ said in the Bible. I must believe in his atonement for my sins, and in his perfect obedience to the divine law; that I must believe in Christ, not as a doctrine or principle merely, but as a fact. That I must engage heartily and sincerely in the work of the Lord, combat sin whenever found in me or about me, and give no consent to the temptations of the adversary, for," said he, "it is by looking upon little deviations with allowance, and neglecting prayer, and being off our watch, that our adversary takes advantage of and brings upon us darkness and doubt. I took his advice. I set a watch over all my thoughts and actions. I prayed for the teaching and help of the Holy Spirit, and soon I almost forgot myself and my personal necessities in the work, in which I engaged with fervor, and was greatly blessed in my labors. Nearly forty years have passed away since that interview with God's devoted and now sainted minister. During all that time it has been a means of encouragement and a constant blessing to me, and all who are now present may see that if we would have peace of mind, and joy in the Holy Spirit, and hope in believing, we must do the things which the Lord has told us are pleasing to him. We must watch and pray and believe, and devote ourselves to Him. And now, at near the close of a ministry which the Lord has blessed to me, and I hope to others—eternally will disclose how many, if any—now when my lengthened shadow reminds me that my sun is nearly set, I have a bright and clear hope, an assurance of Christ's love and power, and willingness to save to the uttermost."

Another said: "I have an only son who is an enemy to God and all holiness, and I ask you to pray for him."

Prayers were also requested for a young man, a lawyer, now on his way to Europe, in impaired health, that he may be spared to return to his family and friends with improved health and renewed devotion to the cause of the Redeemer in which he has been engaged several years.

Prayers were requested for one in temporal and spiritual trouble and perplexity, that the Lord would have mercy, and grant the needed deliverance.

A brother said: "Our Lord is gracious to those who fear him and call upon his holy name."

Earnest prayer was requested for two young men in a neighboring city, and that the church which they attend may have a revival of the Spirit's work. For more than a year none have joined it on profession.

The Newark delegation requested prayers this week for the International Convention of the Young Men's Christian Association at Portland, saying, "Pray for us earnestly, that every young man may be imbued with the

Spirit of the dear Lord, and that everything said and done by the Convention may be to the honor and glory of his name." Others made like requests, and the Convention was remembered in prayer every day of its session, that the Lord would make it a blessing to those who meet, and to the world.

The leader said he was desired to ask prayers in behalf of two sisters, that they may become friends and followers of Christ. One of these once believed, but now declares that there is no mercy for her. She belongs to a Christian family, and is a child of the covenant, a child of parents who piously gave her to Christ in baptism. They have passed away but sincere desires and prayers to God are requested that she may be saved.

Another said: "I have been a Sunday-school teacher many years, and I have not had a conversion in my class; pray God to let my heart rejoice by letting me have just one, for Jesus sake."

Another said: "I wish you would remember in your prayers to-day a father, who is an old man, and his mind is clouded with error. God is able and willing, I believe, to change his heart."

The leader said: "I request an interest in your prayers for seven aged men, and also for seven young persons, who all need your sympathy and your prayers."

The leader said: "A child sends the following; 'My brother and sister do not love Jesus. I have prayed for them long. Ask God to grant my request now and convert them.'"

Prayers were also requested for a "dear old father, a brother and sister, by another child, and another child requested prayers that the Holy Spirit may touch our hearts, that we may know the peace of believing." Though the heat is intense, just at the mid day hour of meeting, the attendance is large, and the exercises highly spiritual.

Christ in the Family.

A family that is living without a Christ in it is destitute of the great essential to comfort, happiness and peace. Nowhere is there so much distress and misery to be found as in those families destitute of a Christ. It is not only the discordant feelings which are created and re-generated by the absence of a Christ, but here the foundation of a character and principles are formed for families unborn, who are destined to make up society in the future. How necessary, then, that there be a Christ in the house of every family, that there may be peace, happiness and joy in the Holy Ghost; for where Christ is, these are found; that is, where Christ has come into full possession this result is realized.

But are there not many families, the heads of which, and perhaps some or all of the children, are the professed followers of Christ, in which these glorious results are not realized? Yea, verily! And are there not many who are anxiously inquiring the cause, and longing to embrace the remedy, so that they may have peace? We believe there are.

Christ is the remedy, that is, Christ in the family as sole Governor. For as a heart that is entirely consecrated to God, in which Christ is sole Governor, is in perfect peace, so a family entirely consecrated to God, in which Christ reigns supremely, is in perfect peace.

O that every family in the Evangelical Associations may soon learn to consecrate their all to God, and embrace Christ as their sole Governor. What a change this would make! What a power would come down upon our little Kingdom for Christ to reign in and all these little Kingdoms joined together, under one King (Christ) to batter down the powerful opposition which the enemy has set up in the world, against the cause of God—Lord bless our Zion with knowledge and understanding upon the subject of entire consecration.—*Ev. Messenger, a Saint edw and co*

The Wickedest Man.

For some time past not much has been heard in the newspapers about the "Wickedest man in New York." It is probable that not much of him will be heard in the future, but the work began in his dance house has not ceased, and a further forward movement is now in contemplation. *The Independent* referring to the mission, says:

Thus far sixty-nine women have been received from the dance-houses, many of whom are domestics in private families. Fifty men in absolute want, many of them sunk in the lowest degradation from intemperance and kindred vices, have been aided and helped to situations. Three of the dance houses have been closed, as the result of efforts there, and two daily meetings have been kept up. A local temperance society has administered the pledged to three hundred and fifty-six men and women. This work has been carried on in a rickety old dance-house; and now its friends ask for aid to put up a substantial building at a cost of 15,000. They have been obliged to close now for two months, to repair, or, if possible, to build.

Boston has not yet recovered from the effects of the Grand Peace Jubilee. The Coliseum is now daily open to visitors, and every countryman who visits the city lays down his quarter at the door for the privilege, a Boston paper says, "of becoming thoroughly familiar with the structure wherein the greatest musical triumph of the world was held."

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR
REV. R. WEISER, CORRESPONDING EDITOR
Sellinggrove Pa., August 7, 1869.

Editorial Items.

CLASSICAL OR THEOLOGICAL EDUCATION:—The article of our correspondent "Iota," on the first page of this week's paper, contains the following sentence, "If indeed I must lose one course of study, by all means let it be the theological." He will find many to disagree with him on this subject. It should be remarked in the first place that Theology cannot be studied without some preparatory classical studies. But to the question. If I am compelled to abridge my course would it be better for me to take a full course in college and omit my theological course entirely, or shorten my college course and study theology the remaining time, we would say, By all means study theology, you will get as much, if not more mental culture, as you would during that time in college, and at the same time you will gain instruction in the science and duties which are to constitute your great business through life. We think every man who enters the ministry in our church, should study theology in one of our theological institutions, especially as all our theological professors are not "old dried up men, who like over-fed horses, loathe the very food they eat." But they are all comparatively young men who love their profession enthusiastically, and strive to infuse the same love of their studies into the minds of their pupils.

The Perplexities of Church Papers.

Few persons who have had no personal experience in the work of publishing church papers, have any idea of the troubles and perplexities of such undertakings. Most readers of church papers, and also some projectors of new enterprises of this kind think they can solve the problem of expense and profit by a simple arithmetical calculation. Thus, for example: We can raise a list of 4,000 subscribers. This at \$2.50 will make \$10,000 a year. The advertisements will bring in \$4,000 more, making a total income of \$14,000. The cost of paper, composition, and presswork for such an edition will be, according to the calculation of a practical printer, about \$6,000. We can then afford to give a first rate editor a salary of \$2,000 a year and still have a clear profit of \$9,000 to divide as dividends among the stockholders.

This calculation looks very beautiful and inviting on paper, but when it comes to be reduced to practice it fails, most distressingly. First, the 4,000 subscribers have not been secured yet, and they come in very slowly at the subscription price, or they come in at reduced prices on club rates, or on large premiums which in many cases take half of the subscription price away; secondly, the advertisements, do not come in of themselves, nor produce the amount expected, for in the beginning the paper has necessarily but a limited circulation, and advertisers pay according to the extent of the edition; thirdly, a large number of papers must go as "dead heads" in the shape of exchanges, and to agents, reading associations and Young Men's Christian Associations; and fourthly, a large amount of the subscription and advertising money is lost, through the poverty or rascality of subscribers and advertisers.

On no point do the people need more enlightenment, and the consciences of church members sharpening up than that of honesty in paying for their church papers. A man is usually found willing to pay his pastor's salary, and all his honest debts. If a professor of religion refuses to contribute to the support of his pastor, or desirably defrauds his creditors, he makes himself liable to discipline and expulsion from the church. But he may take his church paper for years without paying for it, and when pressed for payment refuse on some frivolous excuse or no excuse at all, and yet his standing in the church will not be considered impaired either by his pastor or his brethren. One should think that people who take an interest in reading religious papers would have honesty enough to pay for them, but this is lamentably not the case with all. There is evidently something wrong in the moral character of these persons, who conscientiously pay all their other debts, and would regard it as a sin and disgrace to cheat any of their creditors, but who think it a matter of no consequence to cheat the editor of their church paper. This subject calls loudly for reform, and should be preached upon and made a matter of church discipline just like any other sin. In an experience of over seventeen years in the publication of church papers, we have found the delinquencies of dishonest subscribers the greatest drawback upon our efforts. But we are not alone in this experience; we find the complaint is universal among all denominational papers. Some are kept in a crippled condition, others are compelled to unite two or three papers into one, and occasionally one is compelled to stop all together. We give the following specimens from an exchange in illustration:

"A short time ago, the 'Free Commonwealth,' of Louisville, Ky., was united with the 'Christian Observer,' published at Richmond, Va. The united publication is now issued simultaneously at Richmond and Louisville. A still more recent union is that of the 'North Western Presbyterian,' of Chicago, Ills., with the 'Presbyterian' of Philadelphia. After an eventful existence of twelve years, during which it absorbed the 'Presbyterian Standard,' first published in Philadelphia and subsequently removed, it now itself succumbs to the force of circumstances, and returns the remains of its labor to Philadelphia.

The 'North Western Presbyterian' was a vigorous paper, whose weekly visits we hailed with pleasure. The editors speak of its transfer to the 'Presbyterian' as a necessity, occasioned, not because there was any falling off in the subscription list, which is repre-

sented as having steadily increased from the beginning, but because the capital set apart for the establishment of the paper had become exhausted, and such was the expense of publication since its enlargement and such the tardiness of subscribers in paying their subscriptions, that the paper had to be sold, or a severe debt incurred. After various utterances upon several topics, the Editors further say:

"The chief cause of the failure of the 'North Western Presbyterian' has been a lack of earnest, practical co-operation upon the part of many of its professed friends, and especially of many brethren in the ministry, and a withholding of subscriptions all ready due."

We are by no means strangers to a similar experience running through many years. It has not, however, in our case, reached the same disastrous end. Still it has involved us in a continued series of difficulties, under which most persons would have given up in despair. We have struggled through them all safely thus far, and are willing to encounter any unavoidable difficulty in the future. The friends of our enterprise, however, should profit by the experience of our retiring contemporary, and exert themselves not only to insure the continued existence of our publications; but also to extend their circulation and increase their usefulness. Especially do we hope, that all, who are in arrears for subscription, will withhold them from us no longer. Our expenses are heavy and must be promptly met. To do this we need the many small sums due us from various quarters."

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John.—I see from the papers that there is to be a total eclipse of the sun on next Saturday, that will be visible from our sanctum. It will begin about 5 o'clock in the evening and end about 7. I notice also that there is a great stir among astronomers and extensive preparations are being made to take observations of the eclipse. Prof. Morton of Phila. has organized a corps of scientific gentlemen, including astronomers and photographers for the purpose of visiting Burlington, Iowa, there to take observations of the eclipse. Two large telescopes will be used, one belonging to the High School of Phila., and the other to the Pennsylvania College at Gettysburg. These instruments are represented as among the best in the country, and have been loaned to the party with a view to secure correct date in the observations. Prof. Croll of Penna. College I understand goes along with his telescope, as one of the party.

James.—Why do you go so far, could they not make the same observations at Gettysburg?

Peter.—It will not be a total eclipse in Pa., and they wish to make their observations at such a point where the eclipse is total. If you take a map of the world and draw a line along the following points, you will see the path of the eclipse. It will begin near Lake Baikal in Southern Siberia, and sweep up in a curve to the Northeast, crossing into America near Behring's Strait, then bending gradually to the south east it will pass near Des Moines in Iowa, Springfield, Ills., and about 25 miles south of Lexington Kentucky Raleigh, North Carolina, ending in the Atlantic about 70 miles east of Charleston, S. C. For about 70 miles on each side of this line, making a belt of 140 miles, the sun will be totally eclipsed. Although not quite total here, yet it will be the most extraordinary eclipse of the sun, that has been seen in this part of the world for a long time. The last total eclipse visible in the U. S. was 35 years ago; the next will be in the year 1900. If you wish to see it you must take your chance while it is on exhibition; there will be no postponement on account of the weather.

James.—Will it appear as dark as mid night where the eclipse is total?

Peter.—No, it will be about like night when the moon is full. Nature will appear to wear a general gloom. When it approaches, an awful dark shadow will appear to be drawing near; the stars will become visible, beasts will come to their shelter, and birds to their roosts, as if it were night; this will last from one to two hours, when the awful shadow will appear to be majestically moving away and the bright sun shine out clear and beautiful as before. Eclipses used to be objects of great terror to the ignorant and superstitious, but since the science of Astronomy has shown us the natural cause to be merely the Moon coming between the Earth and the Sun they are now only objects of curiosity and not of fear.

John.—I would like to ask your opinion about the darkness that occurred at the crucifixion of our Saviour, was that an eclipse or was it miraculous.

Peter.—It could not have been a natural eclipse, for it occurred just before Easter, and Easter is always at full moon, and no eclipse of the sun can occur at full moon. This was therefore a miraculous, preternatural darkness. It was the hand of the Almighty interposed before the face of the sun, to avert its light from the agony of Christ's sufferings on the cross.

All Equal Here.

It is related of the Duke of Wellington, that once when he remained to take the sacrament at his parish church, a very poor old man had gone up the opposite aisle, and reaching the communion-table, knelt down by the side of the duke. Some one—a pew-owner probably—came and touched the poor man on the shoulder, and whispered to him to move further away, or rise and wait until the Duke had received the bread and wine. But the eagle eye and quick ear of the great commander caught the meaning of that touch and that whisper. He clasped the old man's hand and held him to prevent his rising, and in a reverential undertone, but most distinctly, said: "Do not move—we are all equal here."

Lafayette College in Pennsylvania has been made the recipient of a gift of \$25,000 from Daniel Beaver, Esq., of Danville, Pa.

For the American Lutheran. Editorial Correspondence.

BRO. ANSTADT.

What an institution is not a vacation? What would we poor ministers do were it not for the relaxation of our vacations? Well, whatever you may think or say to the contrary, I believe myself the honored Pastor of one of the kindest, dearest congregations in the world. They have given me a vacation stretching itself over some seven weeks. The work for the completion of our church edifice now goes rapidly on, and we confidently expect, the Lord willing, to dedicate the same to the service of Almighty God before many months shall have passed away.

As this is the time when many of our professional men are traveling, there will be no lack of editorial correspondence. As to the subject matter of such correspondence, in my humble opinion, it makes every difference what a man looks for, as touching what he may see; and as tastes vary, so matters of interest will appear differently to such persons, were they all travelling the same way. A Christian cannot travel to day, without being made painfully conscious of the growing immorality of society as a whole. Yes sir, your humble contributor believes he knows whereof he affirms, when he recapitulates with emphasis, society as a whole is degenerating morally. Government Officials swear, Railroad Officials, Ticket Agents, Baggage Masters, Conductors, Breaksmen nearly all swear. Travelers swear, gentlemen looking mean, sober looking men, dandies and fools, among them all, they swear, swear, swear! It has seemed to your correspondent as if one half, or near that number of those you meet on public thoroughfares drink alcohol in some shape, from the best Old Rye, down to tobacco steeped, white leaded, black destroying, soul damning Ale and Lager Beer. Such Mr. Editor, are my impressions as I onward go, in what otherwise, to me would be a most delightful trip. It is not my intention to make this chat with your many subscribers a lecture on morals and religion; but what the eyes see and the heart feels, it is hard to pass over in silence, for I assure you I often feel like one who has received commission to cry in the wilderness, "Repent ye, for the kingdom of heaven is at hand." I verily believe that this generation will not pass before God will claim the kingdom for his own. What will become of many who call themselves by the name of the Lord, when righteousness is laid to the line? Verily, many like one of old will find their loins loosening and their knees smiting together, for fear of the Lord, and the glory of his power.

My first work in vacation was to take a trip to Hughesville, Lycoming Co., Pa., and deliver my third lecture of a course on temperance, from the following subject: "Woman, her relation to, and influence in the temperance movement." Hughesville is a small, quiet, inland town, of some 1200 inhabitants. They have of churches and drinking houses, about an equal division. The latter seem the more prosperous at the present time. We were threatened with a pounding the second time we spoke there, by a young man, whose dastardly conduct gave publicity to his drunkenness, because we had the hardihood to mention his case as an evidence of the evils of temperance. On the whole we think it helped to wake up the sober men of the place, and I hope they will give the Rumies a warm time.

The Lutheran Church, at the present time is without a pastor. Br. Sharretts, their former Pastor left them early in the spring, since which time they have been without the stated means of grace. This is not as it should be, and I am happy to know that the brethren feel it so. They have called, and rather elected Br. Hughes, but in consequence of some disagreement between the two churches forming the charge, they are unable to fully consummate the call, at least such was the case when I last saw them. The brethren of the Muncy charge do not need more money, but more grace, and I pray God to give it them.

My next place of visitation was Williamsport, but as my stay was very brief, I cannot say much of this new and rapidly growing city. Religion, judging from what I have seen is about the least in demand; everything else being on the increase, while it alone seems almost at a stand still. O when will the church at large see her duty and do it?

I next visited Lancaster, the third city in size, I believe, in Pennsylvania. The stranger is somewhat peculiarly struck with the appearance of this city upon his first entrance. At the depot, the throng, the hurry and bustle, tell you at once you are in a town of no ordinary size. The train passes on and the crowd at once disperses, and but for the massive buildings and the quantity of merchandise, who would believe himself in a town of 45 or perhaps 60,000 inhabitants? We were received by our friend, Prof. John Hart and taken to his pleasant home to be most cordially greeted by his kind, dear family. The Professor is one of the finest elocutionists this country has. Well, there is one other thing which strikes the stranger. Among the many very fine Public Buildings and private residences, there are vast numbers of small, one-story houses. This is the explanation; many of these houses are occupied by persons who have built and who own them. These men, of small means have built accordingly, and therefore this singular appearance. Coming up one of the main streets, the first time it was my privilege to be in Lancaster, my attention was directed to an old log house, with the following inscription as near as I can recollect: "Erbauet von mit Gottes Hilfe im Jahr unsers Herren, 1789." There it stands, that simple declaration to preach Christ to a world who, every year are forgetting, more and more, what miserable creature we are without God, the power of our father's early trust. But as I have much more to say of Lancaster, I will close for this time and resume my subject in my next. Wish- ing the AMERICAN LUTHERAN, success, and all its readers happiness and plenty.

U. G

"Religion is the best armor and the worst cloak."

Sunday-School.

All communications intended for this Department should be addressed to

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

Answer to Question in the Am. Luth. of last week.

Question:—What constitutes a first class Sunday School?

Answer:—1st. A superintendent who is humble; wholly consecrated to the Lord; intelligent and familiar with the Holy Scriptures; and is a workman that needeth not to be ashamed of his work. He outlines the lesson in his hymns, his prayer and remarks.—He understands his relation to his teachers; and casts on them a proper responsibility.

2d. A body of teachers who come to their work brimful of interest; and are inexhaustible in material; masters of the subject to be handled; conscious of the truth—logical in their method; preserving unity of thought in the lesson, with deep sympathy for Jesus in his travail for the new birth of humanity.

3d. A body of pupils conscious of acquiring each Sabbath new ideas, or a clearer understanding of the truth.

4th. A good library, so managed as not to interfere with the teaching of the Word; and consisting of such books as illustrate the Truth.

We need no money and organ, or clap traps; but consciousness on the part of all engaged in the work, that they are, with Jesus, laboring to carry forward his new creation, getting Him into union with all the life and light of men.

The above answers will help to answer the remainder of the questions propounded.

The best mode of bringing a noisy school to order? Interest the scholars in the truth—in the exercises. How to render unruly scholars obedient and docile? Let truth be so clear in the consciousness of the teacher, that like money coined at the mint, it comes from the teacher with distinct impression, so that the scholars perceive the image and superscription; and see in the teacher no vanity, nor thirst for human applause; no legal spirit of the Pharisee—but feel the warmth of Christ's spirit of deep sympathy for them. This also will answer the last question, how to keep some of the scholars from talking while the teacher is trying to interest some of his class. Interest them all at once.

THEO.

We commend to all the readers of our column the above excellent answers, and suggestions of THEO. We thank him most cordially for bringing forward the truth in so plain and practical a manner, and what gives additional force to the ideas expressed is that the writer has for many years been a teacher and superintendent, and therefore knows from experience just what things are needed.—Thanking the writer for the above article we invite him earnestly to write again.

The Way to Get and Give the Sense of Scripture.

To Sunday School Teachers.

BY REV. H. M. SCUDDER, D. D.

STUDY THE SENTENCE.—You must rise from the individual words to the sentence as a whole. Examine the sentence as it is in itself. God speaks to us in human language, and under grammatical rule. You can afford to parse what the great Grammarian has put together. Strive to discover the precise meaning of the verse in itself.

Next examine the sentence as to its position. See what goes before, what comes after. Let your mind swing with the context. Look beneath the surface for the writers aim. Notice how your verse helps on his general design. Mark the character of the entire passage, whether it be historical, poetical, or prophetic—whether it be rhetorical, logical, or theological—whether it be parabolic, allegorical, or proverbial. Catch the spirit of the theme. It has an atmosphere of its own, with its special exhilaration. Observe the continuity. It is an unbroken stream.—Launch your boat on it. Float with it. It is a tide of music.

Once more, examine the sentence with reference to the rest of the Bible. This is not what I just recommended above. There I advised you to study the habits of words; that is done by aid of Concordance. What I here commend is altogether another thing.—Take the thought of your sentence and find out all its kindred thoughts in the Bible.—This is done by looking up what is called the parallel passages. This can be accomplished, in rare cases, by memory. I know a lady who will not look at a reference, but has trained her memory into a Concordance. But we, who have not such tenacious, disciplined memories, must depend on Bibles that have the parallel passages noted in the margin.—The most comprehensive help, however, you can find, is a small volume published by Baxter, of London, called "The Treasury of Scripture Knowledge," which contains 500,000 references. If you will thus search the Scripture for the relatives of your verse, you will, in each case, find the scattered members of a great family; you will find them in the Old Testament and in the New, just as a household may be distributed through the Orient and through the Occident. You will find them in separate books that are divided by gulfs of years, even as members of a family may be dispersed in continents that are divided by oceans. You shall find a sentence in Revelation, just on the borders of the coming eternity, whose ancient brother lived far back of the deluge in grand old Genesis, near the point where eternity first broke into time. Look them up, a father here, a sister there, a twin brother yonder. Bring together this many brotherhood of thoughts, and sweet sisterhood of emotion, and dagger-recite the celestial group upon your soul.

In this manner, study the verse in its textual, contextual and Scriptural status, and while you are studying it thus, write down every thought, and similitude, and application, that may flash across your mind, and when you are through, you will find that a mass of obedient, plastic material has accumulated under your hands, and your central verse will begin to frame a firmament for itself, wherein it shall shine as a sun with a planetary host of thoughts and feelings revolving about it. Yes, you will find that you have gathered more than you can carry. You have been walking through God's land, and the clusters of thought that you have plucked are clusters of Eschol. You will wish that you had some one to help you carry them.

Let us see how far you have advanced:—You have taken your verse or passage apart; you have viewed the words individually, and also learned their habits; then you have put them together again, and have ascertained the sense of the sentence in itself and in its context; and, lastly, you have collected around the thought of your verse, its numerous kindred from all parts of the Bible. Have you got the sense? Not yet. There is one thing more. To know:

THAT YOU MUST BE IN SYMPATHY WITH THE AUTHOR.—The carnal mind does not understand Scripture, because it is not in sympathy with the Author. Neither does dead orthodoxy comprehend Scripture. Carnality is a leaky ship that goes to the bottom. Dead orthodoxy is a ship complete in every timber and spar, but the man at the helm is frozen to his post, and the crew are stiff and dead, swinging in icy hammocks, and the ship drifts and is wrecked upon a lee shore. He alone attains to the true sense of Scripture who has sympathy with Him who gave it, and exactly in proportion to the measure of that sympathy. You understand a picture just so far as you can sympathize with the artist.

Lo, here you stand and gaze upon a picture, a painted landscape, into which the artist has poured his intellect and heart, concentrating therein years of unutterable communion with nature now first upon this canvas struggling for adequate utterance. You behold in the foreground of the picture a lake, in whose crystal depths, the sunbeams slumber side by side with the long tree-shadows, both rocked as in a liquid cradle by the lucid waters. Beneath, on the lake's bottom, are golden sands. A round are the emerald shores, ribbed by the ripple-marks which gracefully blend with the stopping verdure. Your eye crosses this lake, and beyond there open to your view wide plains which gradually narrow into vine-clad valleys, and those valleys run far on between hills that rise and swell in ever-increasing height and grandeur; and still further on and deeper in the picture, are fruitful uplands, which are but the fringes of lofty mountains, whose dusky ranges rise one above and beyond the other, on and still on, deeper and deeper into the remote distance; and yet beyond and above all these, still inward and upward, appear clouds, many clouds. You gaze entranced upon their vast and shadowy shapes, which address, in a language of their own, your inmost soul, and speak to you solemnly and awfully of eternities of time and endlessness of space that lie hidden behind in the great aerial abysses over which those clouds hang as veils of beauty and secrecy. Tell me, as you look upon such a picture, how far you can understand it. Just so far as you are in sympathy with the mind that is revealed there. God's texts are such pictures.—The Bible is one of his galleries. You shall comprehend his paintings just so far as you are intellectually and emotionally in fellowship with him.

Remember, also, that getting the sense of Scripture is ever a relative thing. Never think that you have it all. You have only dipped up one handful of water from the stream which flows from God's throne. You are a voyager upon a shoreless sea. Below you are unfathomable volumes. Therefore be in sympathy with the exhaustlessness and the mysterious depth of Scripture. Catch that profound reverential awe which has come to you sometimes by starlight as you floated upon the bosom of the great deep, and that of all that lay below you, and all that stretched above you.

From the Sunday School Times.

Commend Them.

Some parents and teachers are so fearful of fostering vanity and self-conceit in children, they deem it hazardous to utter words of praise. There may be two cases where caution is not amiss. Where a child shows too much confidence, and a little commendation lifts it above any reasonable level, it is well not to be profuse in praise. Parents who see this defect in their children, and are conscious that it is hereditary, are excusable if they are slow to commend. Again, where the thing done, however good or desirable in itself, involves no self-mastery, no toilsome effort, no exercise of moral virtue, there is little necessity or propriety in multiplied praises. Where a boy can very easily learn his lesson, he deserves no great reward for doing it decently well. Where a boy's wants are lavishly supplied, and even his fancied wants provided for, he can give to others from his abundance and deserves little praise for a liberality which costs him nothing.

But when to do right costs an effort, and involves genuine self-mastery, success should be recognized as something of true value. The child to whom study is a task, but who resolutely shuts out everything else till patient toil has conquered the lesson, deserves commendation. The child who is generous in sharing his little store of nuts with a playmate, where every one given away is missed, ought to be commended. In a word, every good, moral quality recognized in the conduct of a child, should be appreciated, and have its present reward in the commendatory words of the guardians of the young.

Observation teaches that the praise of the good is desired and desirable among the old and the young. The commendations of such are not the honor that cometh from men. They, indeed, who have lived long in the world, know how conduct is estimated, and do not need multiplied or emphatic utterances in ordinary cases. But children are inexperienced. They wait to hear the words of those older than themselves. If they find that their faults are commented on at great length, and every little defect is visited with a full measure of censure, and yet no notice is taken of their best and strongest efforts to please, it is natural that they should be discouraged, and feel that they are engaged in a hard service.

Paul had no scruple, about giving others all due credit for the good that was in them. He calls Tychicus a "beloved brother and faithful minister." He speaks of Paphlagonians as one "beloved in the Lord," and of Apelles as "approved in Christ."

Even in the case of children, may not our slowness to commend be due to a sort of incipient envy? There is no branch of good works to which men apply themselves with so much zeal as to the cultivation of humility in other people.

Church News.

Installation at Boonsboro', Md.

On the 25th of July Rev. G. H. Beckley was duly installed pastor of the churches embraced in the Boonsboro' pastorate, consisting of Boonsboro', Sharpsburg and Locust Grove. On Saturday evening Rev. M. W. Fair preached an excellent sermon from Isaiah lxxv. 5. On the Sabbath morning Rev. G. H. Beckley preached from 1 Thes. v. 25:—"Brethren, pray for us," who presented the relations of pastor and people, urging the members, among other duties, to pray for their pastor. Brother B. elicited the earnest attention of his audience. The liturgical services were then performed by Rev. W. C. Wire, of the Burkittsville Female Seminary. In the afternoon the Sabbath school was addressed by the same brethren, and in the evening Rev. Wire preached to a large and attentive audience.

Brother Beckley is highly esteemed by his people, and has a very promising field before him. The Boonsboro' church is a very old one, and is the joint property of the Lutheran and German Reformed. Brother Beckley has already infused new life and energy into the people, and they have determined to build a church of their own, of a larger and more modern style. Four members propose to head the subscription with \$1000 each, and several others will follow with \$500 each. I learn, also, that a very aged member has bequeathed to the Boonsboro' church \$8,000, and to that at Funks-town, \$1500. Would that more of our wealthy members would remember the Church in their bequests. The church has afforded them the means of grace, and directed them in the path to happiness and glory, and it is, hence, but reasonable, that they remember the church, by bestowing upon it a portion of their earthly goods, that will render it prosperous and efficient, when they are no more.

Burkittsville, Md., July 27, 1869.

Letter From Camden, Del.

We have no church of our choice here, nor is there a Lutheran church in the State, to our knowledge. This ought not so to be. We felt the necessity of one a year ago. We are here a colony of friends, all belonging either to the Lutheran or German Reformed church, in about equal numbers. We have made efforts to do something; have written to brother Ziegler, who has handed the matter over to the Board of Missions.—Brother Officer has communicated with me, and the matter has been postponed, we fear, indefinitely.

Since we are here, we have had but one Lutheran minister visit and preach for us, brother S. Damer, of Sellinggrove, now of Reading, whilst the Reformed have had five or six visits from their ministers. Several weeks ago Dr. Fisher was here and organized a congregation with nineteen members, and the result will be, that the Reformed church will soon have a foothold in this garden-spot of the world—and the Lutheran church will stand still and look on, until the golden opportunity is lost. We are few in number and not wealthy, and cannot move, unless we have help. We have begged, prayed for it, but have not received it—whilst the Reformed have simply asked and have received. May God, in his mercy, not forsake us, but send us assistance in his own good time.

L. STERNER.

Camden, Del., July 29, 1869.

Alleghany Synod.

The twenty-eighth annual convention of Alleghany Evan. Luth. Synod of Pa., will assemble in Bedford, Pa., on the third Wednesday 15th day of September next at 9 o'clock A. M. Brethren coming by R. R. will come to Huntingdon—thence at 8.40 A. M. or 8.50 P. M. on Broad Top R. R. to Mount Dallas—thence 5 miles by coach on pike to Bedford.

CHAS. L. STREAMER.

West Branch Conference.

The West Branch Conference of the Susquehanna Synod will meet on Monday evening, August 16th, 1869, at Watonsontown, Pa. J. HILLTOP, Sec.

Logan Station, Pa. Aug. 2nd, 1869.

DEDICATION.—The Trinity Evangelical Lutheran church at Mt.ville, Michigan, Rev. J. N. Barnett, pastor, will be dedicated on Sunday, August 22, 1869. Services, also, on Saturday, the 21st.

Synod of Iowa.

The XVth Annual Convention of the Synod of Iowa, will meet in Marysville, Marion county, Iowa, (Ely P. O.) Wednesday, August 18, 1869.

Brethren coming by Railroad, will be met in Eddyville, at noon of said day, provided they inform the Secretary by letter, that suitable provision may be made for their conveyance to the place of meeting.

J. W. KIRCH, Sec.
Marysville, Iowa, June, 1869.

THE NORTH BRANCH CONFERENCE of the Susquehanna Synod will meet at Zion Church, Plum Creek Charge, at 2 o'clock P. M. on the 21 Monday (9th) of August, 1869. Brethren coming by rail will leave the cars at Sunbury.

The question for discussion is, "How can the members of our church be educated up to the true standard of benevolence?"

B. F. ALLEMAN,
SECRETARY.

Wittenberg College, Ohio.

The winter Session of this Institution will open on Thursday, September 2, 1869. For Catalogues, or further information, address S. Sprecher, D. D., President.
Springfield, Ohio, July 23, 1869.

Miami Synod.

The twenty-sixth annual convention of the Synod of Miami, Ohio, will meet on Tuesday evening, preceding the first Thursday in September, at Osborn, Ohio.

J. J. WELCH, Sec.

Tippencanoe City, Ohio, July 23, 1869.

Synod of Maryland.

The next annual convention of the Synod of Maryland, will meet at Williamsport, Md., in the pastorate of Rev. M. L. Culler, on the second Thursday (14th) of October, 1869. P. Bergtresser, Sec.
Taneytown, Md., July 30, 1869.

Wittenberg Synod.

The XXIIIrd Annual Convention of Wittenberg Synod, (Ohio) will convene in Van Wert, Ohio, on Wednesday evening, August 18th, 1869. H. L. Wiles, Sec.

The address of Rev. H. L. Dax, is now, Gasport, Niagara County, New York.

OBITUARY.

DIED at his residence in Selin's Grove, Pa. July 26, 1869, Mr. Benjamin Schoch, aged 50 years, 6 months and 26 days.

The deceased had, during the past five or six years several severe attacks of derangement of the stomach and liver; and some two weeks prior to his death, was again seized with a most violent attack, and notwithstanding the most skillful medical treatment and effort to prevent, the disease gradually reached the lungs, softening the tubercles which had been, for years, forming there, prostrating him in death.

He was for thirty years an active and devoted member of the Ev. Luth. Church, and an exemplary and useful citizen; and whatever may have been his faults, above them stood out his christian character—sterling integrity—honesty of purpose—devotion to the work of the Master, and an untiring zeal and steadfastness in the work of benevolence and love. He was conscientious in all his dealings, strict to the letter, and would not knowingly wrong another.

But he is gone, fallen asleep in Jesus.—Having lived by faith on Him he died triumphantly in Him. Blessed thought! we would not recall him from that peaceful rest, to weep as we are weeping and all our pain, temptations, conflicts to endure again. Let the body sleep; sleep on till the great Easter morning light the skies, when all God's people in His image shall come forth, bright and glorious in His radiance; and with His beauty fair, fully commissioned to share His glory and bliss forever.

Oh precious hope! the hope of the christian! Let it be the hope of the family and friends. Look through sorrow's night and see the morning star, and being guided by its beams, calmly lay your sleeping ones to rest to wait that day of happy meeting—a meeting beyond life's toil and bereavements—a meeting eternal, full and undisturbed.

Children's Department.

I SHALL BE A MAN.

I shall be a man! oh! oh!
Do you not see how fast I grow?
My limbs are getting so tall and strong,
I shall not carry this satchel long.

I shall be a man! a few years more
And my schoolboy larks will all be o'er;
Free as the wild bird then shall I be
In this broad world that lies before me.

I shall be a man! but stay, let me see
What sort of a man I may choose to be;
I will not follow the idle throng,
And live without aim all my life long!

I shall be a man! but 'tis not size
Can make me good, and free, and wise;
My mind, too, must grow, e'er I can
claim

A right to bear a true manly name.

I shall be a man! then let me try
Each moment to improve as it passes by;
Faithfully now the seed I must sow,
Watching ever lest tares with it grow

Wide-Awake Minds.

If you desire to accomplish anything of importance in the world, children, you must have wide-awake minds. Many are mentally in a doze all their waking hours. Things pass before their minds and awaken no more thought and feeling than do the pictures of a dream. But it is these little every day matters turned to their best account by thoughtful minds, that have given rise to the greatest inventions and discoveries.

When one of the lamps of the Cathedral of Pisa had been filled with oil, it was left swinging by its brazen chains. Probably hundreds of listless worshippers had watched similar movements of the cathedral lamps; but Galileo was the first to notice that those movements were in equal times. And then the thought flashed through his busy brain, that this principle might be made of use in measuring time. It took him fifty years to perfect his invention of a pendulum, but it is one of the greatest services to us, and of untold importance in astronomical science.

So when Sir Samuel Brown was studying over the subject of a cheap bridge across the Thames. He got an idea in his morning walk through his garden, that led to the greatest results. And who do you suppose his teacher was? A tiny spider which had thrown a dew-spangled net across his path.

"Why not construct a bridge of chains or iron ropes," he thought, "to span the river," and so the wonderful suspension bridge was invented.

The little ship-worm gave the first lesson to the great engineer, Brunel, about the construction of the Thames tunnel; and a lobster-shell suggested to James Watt the plan of an iron tube to carry water along the uneven bed of the river Clyde.

We should not despise lessons of wisdom from even the humblest of God's creatures. Remember who it was that said, "go to the ant, thou sluggard, consider her ways and be wise." You must shake off sloth and indifference, and have your mind wide-awake, if you would find "books in the running brooks, sermons in stones, and good in everything."

J. E. M'C.

A Noble Boy.

A crippled beggar was striving to pick up some old clothes that had been thrown from the window, when a crowd of rude boys gathered around him, mimicking his awkward movements, and hooting at his helplessness and rage. Presently a noble little fellow came up, and pushing his way through the crowd, he helped the crippled man to pick up his gifts, and placed them in a bundle. Then slipping a piece of silver in his hand, he was running away, when a voice far above him said "Little boy with a straw hat, look up!" A lady leaning from an upper window, said earnestly, "God bless you my little fellow—God bless you for that!" As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's look, of the lady's smile, and her approval; and last and better than all, he could almost hear his heavenly Father whispering: "Blessed are the merciful for they shall obtain mercy." Little reader, when you have opportunity of doing good, and feel tempted to neglect it, remember the "little boy with the straw hat."

The Hornet's Nest.

Some time ago, a farmer, finding a hornet's nest under the eaves of his barn, determined to destroy it. So he took some matches, tied them to a pole, and with them set fire to the nest, and totally destroyed it; unfortunately, however the barn was also burned, together with grain to the value of fifteen hundred dollars, on which there was no insurance.

"What a fool!" some one says. Not so great a fool as thousands are proving themselves to be.

This man burned down a house to get rid of a hornet's nest. What else is a man doing who drinks rum to cure disease? "It may save life," the wise doctor says. Yes, but it is apt to destroy it after a while. I know many a man who, in trying to burn out a pain in his breast by firing his stomach with brandy, has set his whole house on fire, both body and soul were destroyed.

Take care children, that you do not set fire to your house for the sake of destroying a hornet's nest. Never mind what friends and others may say about it.

A GOOD SIGN.—"Mother, I am sure that James is a better boy now."
"Why do you think so?"
"Because, when the school-boys did not know where he was the other day, I found him by a tree praying."

Agricultural.

The Old Notion Combated.

Families suffer in health, and dwellings are injured, by the foolish practice of evaporating water in connection with stoves and furnaces. No family should allow several pails of water to be changed into vapor every week, to hang in the atmosphere of rooms, and impinge upon furniture and walls. A pailful of water makes seventeen hundred and twenty-eight pailfuls of steam. What an atmosphere this must produce for human beings to live in! Is it natural? Is it pleasant? Is it healthful? No. We have always found the most cases of croup, influenza, rheumatism, coughs, etc., in families who entertain the erroneous and vulgar idea that much moisture is essential to health. A better system of ventilation, a more careful adjustment of temperature is what is wanted in our dwellings—not an abnormal steam-impregnated atmosphere.—Dr. E. C. Morrey, *Journal of Chemistry.*

Washing Linen.

A writer in the *Rural New-Yorker* says: "New linen I never boil. Cuffs, collars, handkerchiefs, napkins, etc., can be washed clean, and only need be scalded, at most—Boiling yellows them. I very rarely boil fine shirts. When I make up new linen, I soak it over night in cold, soft rainwater, and in the morning wash it in strong suds. Laces, edging, and the like, never should be ironed, simply starched a little, and when nearly dry, shook out or picked out smoothly with the fingers."

Cut This Out and Keep It.

Mr. Franklin Dyre, a highly respectable and intelligent farmer of Galena, Kent county, Md., gives the following as a sure cure for the bite of a mad dog. As will be seen, he has tested it with the most gratifying results: "Elecampane is a plant well known to most persons, and is to be found in many of our gardens. Immediately after being bitten take one and a half ounce of the root of the plant—the green root is perhaps preferable—but the dried will answer, and may be found in our drug-stores, and was used by me—slice or bruise, put it into a pint of fresh milk, boil down to a half pint, strain, and when cold drink it, fasting at least six hours afterward. The next morning, fasting, repeat the dose, prepared as the last, and this will be sufficient. It is recommended that after each dose nothing be eaten for at least six hours.

"I have a son who was bitten by a mad dog eighteen years ago, and four other children in the neighborhood were also bitten; they took the above dose, and were alive and well to this day. And I have known a number of others who were bitten, and applied the same remedy.

"It is supposed that the root contains a principle which, being taken up by the blood in its circulation, counteracts or neutralizes the deadly effects of the virus of hydrophobia.

"I feel so much confidence in this simple remedy that I am willing you should give my name in connection with this statement."

J. E. M'C.

A Noble Boy.

The late Captain G—, of Vermont, was always satisfied. He was one of the early and most successful breeders of merino sheep in his part of the State. The Captain had a large native coeset that he valued highly—His son came in one morning and told him that the old coeset had twins. The Captain said "was glad; she would bring up two as well as one." Soon after the son reported one of the twins died. He then said, "the one left would be worth more in the fall than both." In the afternoon the boy told his father that the other lamb was dead. "I am glad," said he; "I can now fatten the old sheep." The next morning the son reported the old coeset dead. "That is just what I wanted; now I have got rid of the breed."

To Keep the Bugs Away

Protect your melons, squash and cucumber vines thus:—Take sticks four inches long and one half inch in diameter—pine is best. Wrap one inch of one end in a piece of cotton or linen. Dip this in turpentine and stick one or two in each hill, leaving only the wrapper part above ground. The odor of the turpentine does the business. "I have done this for our years, says a correspondent of an exchange paper, "with uniform success."

To Raise Turnips Cheap.

By sowing the Purple Top turnip seed at the last dressing of the corn, and covering with a light harrow, a couple of hundred bushels of the best turnips can be raised with very little trouble. The early sowing will be compensated for by the shade afforded by the growing corn. The crop will take the place of weeds and will not be in the way of harvesting the corn, as it will do the turnips little harm, treat them as though you did not know the crop was there. There will be enough left uninjured to pay all the expense a dozen times over.

GLAZED POTS.—All florists reject glazed flower pots as worthless. The glaze of the pot is essential to the well-being of most plants. A sickly plant in an old or over-baked pot, which has its pores filled up, will often recover if put into a new and porous one.

A correspondent states that for some seven years his chickens have been kept free from lice by sowing small branches or sprays of cedar about the henery. Previus to the use of this simple remedy they were badly infested. No whitewashing or other means to exterminate vermin have been used.

New Advertisements.

SYSTEMATIC! PERSISTENT! JUDICIOUS!

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

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

New Style, Important Change.
A REAL HAIR 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 ZYTOBALANUM, another preparation of the same kind, is also a most wonderful remedy. It is very simple and often produces wonderful results. It is not a hair restorer, but a hair restorer, and is acknowledged by all to be the best in the world. It is sold by all Druggists, and is also sold by the author, Mrs. S. A. Allen, 40 Barclay St., New York.

For Bituminous or Anthracite Coal.

ESTABLISHED 1851.
J. Reynolds & Son,
N. W. Cor. 13th & Filbert Streets.
PHILADELPHIA, PA.
Sole Manufacturers of the Celebrated
WROUGHT-IRON, AIR-TIGHT,
Gas-Consuming Heater

WITH PATENT DUST SCREEN,
GRATE BAR RESTS,
AND
WROUGHT-IRON RADIATOR.
These Heaters are made of Heavy Wrought-iron, well riveted together, the only sure prevention against the escape of gas or dust. They are easily managed, without any dampers. The Patent Radiator avoids the use and annoyance of drums, and is permanently attached to the heater. This is the most durable, simple, economical, and popular Heating Apparatus ever offered for sale. They are all guaranteed.

COOKING RANGES, for Hotels and Families.
PORTABLE HEATERS,
LATHROP HEATERS,
LOW DOWN GRATES,
SLATE MANTELS,
REGISTERED
AND
VENTILATORS.
We are also manufacturing a
NEW FLAT-TOP HEATING RANGE.
Send for our Illustrated Pamphlet.
April 17 '69, ly.

CLIPPER MOWERS AND REAPERS
Are the only Mowers built which come up to the advanced state of improvement found in all other agricultural Implements. The light elastic steel fork, steel hoes and sheaves have entirely superseded the heavy and clumsy wrought iron ones, which no farmer would think of using; so, a Mower built of appropriate materials and like finish, will supersede the present clumsy machines made mostly of wood and cast iron.

Builders of other Mowers have too much influenced by a desire to lessen their cost and have employed wood and cast iron where wrought iron ought only to have been used. In the CLIPPER Mower iron has been largely substituted for wood, malleable iron for cast iron, and set in place of malleable or wrought iron.

An examination of the Clippers will convince any one of their superior merits over all other kinds of strength, durability, ease of draft, and reliability for work over all kinds of ground, and in every variety of grass. Confident of this, we invite those in want of Machines to examine the same before purchasing elsewhere. Send for descriptive circular. Address, THE CLIPPER MOWER AND REAPER CO., 1212 Chest, N. Y. Mar. 25, '69.

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

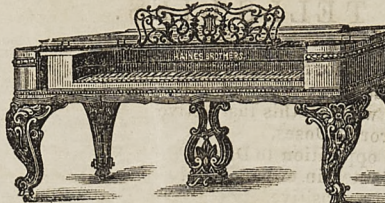
HEAR THE NEWS.—Rev. Uriah Graves, will deliver either of his highly interesting lectures, "Matrimony," "Let your Light Shine," "Woman's Influence," "The Power of Society," or for the benefit of any worthy enterprise, connected with a Church, or any other Independent Association, or he will also deliver one or more of his famous Temperance Lectures at \$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.

WARRANTED FREE FROM ADULTERATION.
This manure contains all the elements to produce large crops of all kinds, and is highly recommended by all who used it, also by distinguished chemists who have, by analysis, tested its qualities.
Packed in Bags of 200 lbs. each.
DIXON SHARPLESS & CO.
AGENTS,
39 South Water 44 South Delaware Avenue,
PHILADELPHIA.
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.

LISTEN to the Mocking Bird.—The Prairie Whistle and Animal Imitation 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, Charles White, and all the minstrels and warblers. Virtuosity can be learned in three days by its aid. Sent anywhere upon receipt of 25 Cts: three 50 Cts: \$1.25 per dozen.
W. T. Valentine, Jersey City, New Jersey. ju5-3

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

MUSIC STORE



SALEM AND STEININGER.

PIANOS

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

First National Bank, Selinsgrove, Pa. S. P. Walcott, Esq., B. Boyer, Esq., Miss Marion Durall, Music Teacher, Sunbury, Pa., M. C. McKee, Watson, Pa., James Sands, Cashier First National Bank, Millburg, Pa.

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

VIOLINS, SHEET MUSIC, &c.
We always keep on hand, different styles of violins; prices varying from \$5 to \$20. We also have the best French Accordeons, Bass violins, Fifes, Flageolts, Flutes, Guitars, Banjos, Clarinets, the best violin strings, violin bows, violin boxes, pegs, tail pieces, bridges, rosin, &c., at reasonable prices. Sheet music and music books—can be had at our store. Teachers of music supplied at the usual discount. Music sent post-paid on receipt of retail price.

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

SALEM & STEININGER, Jr.

Selinsgrove, Snyder County, Pa.

July 4th

W. F. WAGENSELLER. M. L. WAGENSELLER

NEW BUILDING,

NEW FIRM,

NEW GOODS.

At the Old Wagenseller Store at the Canal.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, Notions, &c., &c.
Also, Coal, Salt, Plaster and Fish, all of which will be sold for Cash or exchanged for country produce. Please give us a call.

WAGENSELLER & SON

GREAT EXCITEMENT!

WALL OPENING!!

A GREAT CRASH

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

W. F. ECKBERT.

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

His stock has been selected with great care and at greatly reduced prices, so that he is prepared to sell his Goods a little cheaper than the cheapest. His stock consists of a large and varied assortment of DRY GOODS, consisting in part of
Cloths, Cassimers, Dress Skirts,
Jacks, Satinets, French and
English Merinos, Alpacaes,
Lustres, Delains, Poplins,
P. mts, Muslins, Drillings,
Cambrics, Sheetings, &c.
A large Assortment of
Notions, Trimmings,
Buttons, &c. &c.
Hardware, Groceries, Queensware,
Carpets, Oilcloths, Hats & Caps,
Furs, Boots & Shoes, Leather,
Shoe Findings, Wall Papers
in endless Variety.

The public are respectfully invited to call and examine his stock before purchasing elsewhere. Selinsgrove, Nov. 7, 1867. W. F. ECKBERT.

Country produce taken in exchange for goods.

ESTABLISHED 1814

ARMBRUSTER AND BROTHER,

NO. 306 N. Third St. above Vine,

PHILADELPHIA

IMPORTERS AND JOBBERS.

Hosiery, Gloves, Shirts and Drawers, Suspenders, Hoop Skirts, Umbrellas, Traveling Bags, White Goods, Handkerchiefs, Ribbons, &c. &c. and all the latest fashions and NOTIONS generally.

—ALSO—

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

PETER ARMBRUSTER, J. G. ARMBRUSTER.

Jan. 7, '69—ly.

JOHN I. SLATE,

Manufacturer and Wholesale Dealer in

BOOTS AND SHOES,

No. 215 & 217

NORTH THIRD STREET,

PHILADELPHIA.

Jan. 7, 1869, ly.

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WILLIAM REYNOLDS

Rail Roads.

Pennsylvania Central Rail-Road.

SPRING TIME TABLE.

EIGHT TRAINS DAILY TO AND FROM PHILADELPHIA AND PITTSBURGH, AND TWO TRAIN DAILY TO AND FROM ERIE.
(SUNDAYS EXCEPTED.)
ON AND AFTER
MONDAY, July 26, 1869.

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

EASTWARD.
PHILADELPHIA EXPRESS leaves Harrisburg daily (except Monday) at 2:25 a. m., and arrives at Philadelphia at 6:40 a. m.

FAST LINE leaves Harrisburg daily (except Monday) at 3:10 a. m., and arrives at West Philadelphia at 9:25 a. m.

M. L. TRAIN, with connection from Hollidaysburg only, leaves Altoona daily, (except Sundays) at 5:00 p. m., and arrives at Harrisburg at 9:10 p. m.

DAY EXPRESS leaves Harrisburg daily (except Sundays) at 12:15 p. m., and arrives at West Philadelphia at 1:10 p. m. Dinner at Harrisburg.

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

HARRISBURG ACCOMMODATION leaves Altoona daily (Sundays excepted) at 5:45 a. m., and arrives at Harrisburg at 11:45 a. m., leaves Harrisburg at 3:50 p. m., and arr. at Phila. at 9:30 p. m.

SOBRIER EXPRESS, (with through connection from New Orleans to Boston, via Atlanta—Peun'a railroad) leaves Harrisburg daily (except Monday) at 2:40 p. m., and arrives at West Philadelphia at 3:30 p. m.

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

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

WESTWARD.

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

CINCINNATI EXPRESS leaves Harrisburg daily (except Monday) at 12:10 a. m., arrives at Altoona at 4:45 a. m., and arrives at Pittsburgh at 8:20 a. m.

PITTSBURGH EXPRESS leaves Harrisburg daily, (except Sunday) at 3:05 a. m., arrives at Altoona at 8:10 a. m., takes breakfast and arrives at Pittsburgh at 14:10 p. m.

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

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

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

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

DILLERVILLE ACCOMMODATION, west leaves Harrisburg daily (except Sundays) at 2:45 p. m., leaves Mount Joy at 3:50 p. m., and arrives at Harrisburg at 6:25 p. m.

SAMUEL A. BLACK, Sup't Middle Div. Penn'a R. R. Harrisburg, Pa. ap27-dtf

NORTHERN CENTRAL RAIL ROAD.

On and after April 25, 1869, trains will leave Selinsgrove as follows:

EASTWARD.