

# The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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## Communications.

For the American Lutheran.  
**The Jesuits, or the Regulars in the Army of Rome.**

The Jesuits are the disciples of Ignatius Loyola a Spanish fanatic, who founded this order in the 16th century. This Loyola was an ignorant, superstitious and vicious soldier. During a spell of sickness he made a vow to consecrate himself to the service of the Pope. As the plan for the order of the Jesuits was formed when Loyola was in Rome, it is commonly supposed that some of the Bishops or Cardinals of that city suggested the principal ideas to this ignorant Spanish nobleman. In 1540 Pope Paul gave his sanction to its formation. The church of Rome, amid the terrible convulsions of the Reformation, had lost nearly half her dominions in Europe; her orders of monks had lost their power and influence. By their indolence and vices they had become a stench in the nostrils of all decent people. It was therefore necessary to have another order of men devoted to the interests of the Pope. This order not only took the vows of poverty, chastity and obedience to the superior of the order, but also made a special vow of obedience to the Pope. They gave themselves soul and body to the Pope, to be used by him as he pleased. Hence they became missionaries, and at an early period carried (not the Gospel, for that they did not understand), but the ceremonies of Rome into many heathen lands. Before the end of the 16th century they numbered 10,500—and before the middle of the 17th they had 20,000 on the muster roll of what they called the Company of Jesus. This list contained the names of 20,000 of the worst men in Europe. They went out into all lands begging, teaching, preaching, rioting, intriguing and plotting for the advancement of Rome. They penetrated into every nook and corner of Europe, Asia, Africa and America, and everywhere made sad work of the morals of the people. Wherever they acquired power they established the inquisition as a part of their infernal machinery to convert the world to Popery. When Luther died in 1546, the Reformation had spread itself over all Europe. The church of Rome was crippled in every limb. The Pope trembled on his throne, and the whole catholic world was alarmed. The Council of Trent infused new life into the dead body of Romanism, and the Jesuits came to the rescue. They came into Germany where they found the Protestant Theologians engaged in angry controversy with each other, and where the Protestant preachers were trying to do the very things for which their fathers had come out from Rome. This state of things suited the Jesuits. They were mild, courteous and insinuating in their manners, destitute of all piety and principle, unselfish so far as they individually were concerned. They aimed at the conquest of the world to their Master, the Pope. Those wily hypocrites, "who lengthen the Creed and shorten the Decalogue," insinuated themselves into every court in Europe. They became the teachers of the common people, and the professors in the seminaries where the higher classes were taught. They controlled the consciences of Kings and Queens in the confessional. They even insinuated themselves into the households of Protestant princes. Under the influence of their blandishments and flattery, Christians, the eccentric daughter of Gustavus Adolphus the most renowned champion of Protestantism in Europe, became a convert to the errors of Romanism. Amid the bitter controversies that raged in Germany between the theologians of our church, Popery regained much of her lost territory even in the land of Luther. Such were the power and influence of the Jesuits in Europe, that the Catholic kingdoms were all in turn compelled to banish those wicked and ambitious minions of Popery. They acquired great influence in Japan, and there as was their custom, attempted to interfere with the government, and were banished, and severe laws were passed against the introduction of christianity. The Japanese were so disgusted with the conduct of the Jesuits, that they instituted an annual festival, called the "festival of trampling the Cross under foot," which has been observed for several centuries. They did this to show their abhorrence of the religion of the Jesuits. And we all know that in India, as soon as they had the power, they there introduced the inquisition. Who has not heard of the inquisition of Goa? Why, it was only abolished in 1812. The inquisitors were generally Jesuits, it was just the kind of work they gloried in, viz., to torment and burn heretics. The history of the last 350 years proves that the Jesuits have been a curse to every country in which they found a foothold. They have always meddled with governments that tolerated them, and such have been their presumption and villany that they have in turn been banished from every country in Europe. In 1604 they were expelled from England, in 1506 from Venice, in 1789 from Portugal, in 1764 from France, in 1707 from Spain, and in 1778 they were totally suppressed in all Catholic countries, by Pope Clement XIV. And in every case they were suppressed for endeavoring to subvert the several governments under which they lived. It was found dangerous to have such false, deceitful and unprincipled men even in Catholic countries. Yet these are the men, unchanged in their aims and principles, who are now figuring so conspicuously in our free Protestant country. These are the men that are now directing and

controlling several millions of ignorant Roman Catholics in our country. Not only this but they have established colleges and seminaries, male and female, all over the land, which are nothing more than recruiting stations, where our protestant children are brought into the Roman Catholic church. Our land is actually swarming with these wicked and deadly minions of the Pope. And as the Holy Father's power is wavering in Europe, all his energies are directed to this free country, where Popery will soon hold the balance of power at the polls. Even now in the Great Empire state of our Union, they do hold the balance of power. And quite recently they have succeeded in getting a division of the school-funds. This will of course be followed up in every other state in the union, and will in all probability be the means of abolishing our system of common schools. This is just what the Jesuits want. Destroy our common schools, and let the masses of our people grow up in ignorance, as in Mexico and South America, and in 20 years the Jesuits would have entire possession of this country. The history of the past ought to be a warning to us. Popery is one and the same in all countries, and in all ages—it is not satisfied with equal rights with other churches—it admits no rival, makes no compromise, allows no other church to differ from it, when it has the power to enforce its claims. The Roman church feels herself bound in conscience not only to establish herself where she can, but also to drive every other system of religion from the earth where she has the power. The infallibility of the church of Rome is the key-stone of the arch on which she rests. And to sustain this fiction is the work of the Jesuits. These gentlemen must be watched, or they will do mischief among us. The price of liberty is eternal vigilance. They may come here, and enjoy all the liberty we do, they may teach their false theology, and say as many masses for the dead as they please, they may denounce us as heretics from their pulpits, and pray to the Virgin and all the saints in the calendar, but they must keep their polluted hands away from our political Ark—the moment they touch that the wrath of 40 millions of freemen will be aroused, and the thunders of their indignation will drive them from the land that had warmed them into life. So let them be careful how they touch the palladium of our liberty. It is a precious thing, and we do not allow foreigners to meddle with it.

For the American Lutheran.  
**Foreign Correspondence.**

Bro. ANSTADT.  
Before speaking of Eisenach, the place from which this letter is dated, and which is so familiar to many of your readers, I must say a few words for Switzerland, the land of Calvin and Zwingli. Those great reformers denounced the errors of the church of Rome and enforced the doctrines of the gospel. This republic is situated in the very heart of the European continent, and so totally different in every respect to France, Italy and the other countries, that I dare say a blind man, on entering upon its borders, would know at once, and feel that he was breathing a different atmosphere. It is eminently a land of mountains and lakes, a land of valleys teeming with vegetation, a land of glaciers, torrents and waterfalls. The people especially in the Protestant cantons are cheerful and happy. They enjoy freedom of conscience and civil liberty, and where these prevail, grass grows and bread and wine is plenty. Rail roads are penetrating the mountains. Education is advancing, every thing gives promise of a glorious future for the land of Tell; fair would we have lingered longer. It certainly is a delightful place to sojourn. The hotel accommodations are actually better and more agreeable than they are with us. The traveler is surprised to find on the very top of the "Schoynig Platt, Pillatus, and Rigi mountains, hotels that will accommodate from two to four hundred persons each. These hotels are filled nearly every day during the summer months. It requires from three to four hours to ascend either on foot or upon a "Donkey," from the Rigi I have observed at one glance, a Panorama of 350 square miles, looking north you have seven lakes and the beautiful valleys of Switzerland before you, looking south, one is amazed at the innumerable number of mountains entirely covered with snow and ice, while at their base the shepherds are leading their sheep and cattle to feed on green pastures which grow so luxuriantly in these narrow valleys. Before the traveler leaves the Swiss Cantons he ought by all means to stop at Freyburg to hear the large organ played (the finest in Europe). Freyburg is right on your route to Strasburg, where I imagine you will certainly want to go, to see the wonderful clock and the remarkable spire, being the highest in the world. It is 25 feet higher than the Pyramids at Cairo. The organ is played every evening for the benefit of the visitors who go there for that purpose. The music combines every variety of notes and strains. Sometimes it was like a martial band, and again like the wild bugle blast, as we heard at early morn amid the snows of the Alps. Then again, soft strains like those that sweep over moonlit waters. I never before heard such music from any instrument. We must hurry on our journey to the place where we date this letter. We halted

at Stuttgart a beautiful and well built city, the Capital of Wurtemberg, also at the celebrated old town of Nuremberg, which in spite of all the change of centuries, remains almost unaltered. The churches, monuments and public edifices have escaped unharmed, the sieges, fires and storms of war, to which most all other cities of Europe have been subject. It is now principally noted for the manufacture of children's toys. Many of the churches formerly Roman Catholic are at present used by Lutheran congregations. Each of the above named towns contains a population of about 75000. The Protestants are largely in the ascendancy.

We rested a Sabbath at Coburg, beautifully situated on the declivity of a hill. The summit of which is crowned by the ancient castle of Coburg. It was formerly the residence of Saxon Dukes. The late Prince Albert who married Queen Victoria was born here, and what has made it more familiar, about the time of the Diet at Augsburg, Luther lived here. The room remains unchanged; we find excellent portraits of himself and wife, also of Melancthon and other eminent reformers. I enclose you in this letter a piece of cloth which was cut off of the mutilated chair upon which Luther sat when he composed the celebrated hymn "Eine feste Burg." These relics are difficult to obtain as the guides are strictly forbidden to allow any person to cut or carry away. A young man at my elbow, suggested a little flattery and an additional fee—this had the desired effect, and the pretty Dame handed us a piece of the chair and bedstead. We attended different Lutheran churches the day we remained at Coburg; found large assemblies in the morning, the sermons were delivered in a very earnest manner. The prayers were short and the singing excellent. In a word they seem to enter into their mode of worship with all the earnestness that is within them. They have singular customs in many of these German cities, for instance at 12 o'clock on Sunday a band of music (without their drums) ascend to the belfry of a church steeple or spire, and play several tunes of sacred music. It sounded strange to me, yet I was pleased, because they played the same tunes we heard our fathers sing more than two score years ago. Another custom prevails to some extent; the watchman who goes the rounds of the city, every hour at the corners of the streets blows a horn, then stings a verse composed particularly to suit the hour, permit me to give you the substance of one or two as near as I can remember, for example, "Our clock has struck eleven, eleven of the apostles remained true, let us be true to God and our fellowmen." "The clock has struck two, two ways are appointed for man, Lord help us to walk in the right way." These customs certainly do no harm and perhaps much good.

Eisenach was anxious to see. It was formerly one of the most flourishing towns between Leipzig and Frankfurt. On the top of a hill overlooking the city is the celebrated castle of Wartburg. Some of your readers may not know what has made it so famous. I will explain very briefly; when Luther was returning to his home from the Diet of Worms his party was attacked by a body of armed knights, he alone was made prisoner, and conducted to this castle, he soon discovered that the whole affair was managed by his friend the Elector of Saxony. Although Charles the V. had given Luther assurance that he should return in safety, a decree for his arrest was sent after him and his sentence of death decided on. The Elector's hand reached him before the warrant of arrest, and he was carried in secret to Wartburg where he remained ten months. We were shown the chamber which Luther occupied. It contains a clothes-press, table, chair and bedstead, his portrait and that of his father and mother. This room was the scene of his conflict with Satan. The hole in the wall, made by the inkstand, we were informed has become much larger owing to the many visitors having a curiosity to touch and handle. There are many legends and curious stories are told to the visitors. One of them I will crowd into this letter, if you have not room left off. In another part of the castle is the picture of St. Elizabeth formerly a resident of Wartburg whose husband was as hard hearted as she was kind and charitable to the poor. She is represented in these pictures as carrying food to the sick and attending to the wants of the needy; on one occasion when she had her apron filled with food which she was about to bestow on the hungry, her husband caught her in the act and demanded what she had in her apron. She replied, "flowers," when thinking to detect her in a falsehood, he tore open her apron, when lo and behold! the bread and cheese turned into roses and lilies, she stands in this picture as if trembling for fear they will change again. So goes the story.

The house was shown us where Luther lived when he went around the streets singing from door to door, also the church where he often preached. I felt sad when I heard that Rev. W. Gotwald was dead, only a few days before I left we accidentally met. With his usual smile and plaintive voice, he bid me a hearty farewell, and the last words I ever heard him speak, was, "God bless you, with a pleasant journey, and safely return to your family again." Loving hands and warm hearts will visit his tomb, perhaps like many of old, at early morn, to place wreaths or plant evergreens upon his grave, while doing this, let them remember that even over the gloomy portals of the grave,

they can write, "Blessed are the dead, because the lamb that is in the midst of the throne, shall feed them, and lead them to living fountains of water." J. R. E.

## The Pulpit.

For the American Lutheran.  
**Theological Education.**

EXTRACTS FROM THE SYNODICAL SERMON OF REV. A. R. HOWERT, DELIVERED BEFORE THE WITTENBERG SYNOD AT ITS RECENT CONVENTION AT VAN WERT, OHIO.

The text was, "Preach the Word," and after an appropriate introduction and in the progress of the discussion, the speaker proceeded to say:

3.—A minister to be eminently successful in his work, must have a thorough Theological education and training.

I will not say a word to disparage an Academic course of education. But whilst I most earnestly advocate a thorough Collegiate course as preparatory, I do assert that to a minister of the gospel a thorough theological course is of paramount and overwhelming importance.

And I do wish to contribute my influence effectually to remove the impression that I fear prevails in some sections of the church that a thorough collegiate education supercedes the necessity of a theological course, or at least that a mere scattering of theology is sufficient where the full collegiate education has been enjoyed. I repeat, let it not for one moment be supposed that a literary and scientific education is of little importance to the Gospel ministry. It is doubtless a great help to the securing of a theological education. It certainly is a great advantage for a preacher to have access to God's great store-house, and to know just how to unlock and use the materials out of every part of the great store-house of nature for illustration and argument.

(a). Whilst all this is true, yet we claim that theological science is the chief science.

All other sciences are inferior to it and secondary in their nature. The fact that this is so, will not be disputed by any, when we consider that it holds the same relation to the sciences in the world that the sun sustains to the solar system. This fact is attested by the science itself.

It is the science of God himself, and all other sciences are either based upon or draw their facts and inspiration from it.

(b). (Here the speaker referred to the voluntary testimony and confessions of many eminent men bearing upon the truth of the proposition), and said, "If the study of theology was valued so highly by such learned and good men, surely those whose business it is to teach it, ought to regard it as a most important science. Just as medicine is the chief science to the physician, and law to the jurist, so theological science should be the chief science to the minister of reconciliation. Theological science in its range of truth, is by far the widest, by far the most profound, immeasurably the loftiest and incalculably the richest of all sciences."

(c). The object of theological truth makes it the most important science to the preacher. The work of the christian minister is the noblest in its character, the highest in its object and the most momentous in its results. Well may he inquire with deepest emotion, "Who is sufficient for these things?"

The earthly physician's office is regarded as important, but he cares only for the health of the body, while the minister is to labor for the health of the soul—the eternal salvation of men. He must know how to apply the truth successfully.

(d). The age in which we live demands thoroughly educated theologians. This is emphatically an age of gigantic enterprise and improvement. In every department of industrial pursuits the progressive spirit of the times is manifest.

But shall there be no corresponding improvement in the sublime science of theology? This dare not lag behind.

Christianity has arrayed against her at this very hour such a host of giant foes, under various names both old and new, as was never marshalled at her gates before.

Even the mere shadow of geological science (or mere hypothesis) is still used with great skill against the Mosaic account of the creation. "Men drill and bore the solid earth, and from the strata there extract a register from which they learn that he who made it and revealed its data to Moses, was mistaken in its age." So by assuming a false data, the cosmogony of the Bible is made to contradict the age of the world as assumed by geological science; and with the ostensible plea to reconcile the teachings of the Bible with geological science, these ephemeral philosophers tell us that the creation, the fall of man, the flood, and even the atonement are all mere allegories. Infidelity is not dead. Never were more vigorous efforts made than now to plant the moral Upar tree of Infidelity in American soil, whose poisonous leaf and deadly fruit, like the nightshade and the hemlock, wither every flower that blooms within its reach, exhaling a vapor ruinous as death and chilling as the grave. These enemies to the cross spare no toil, and no expense to accomplish their nefarious purposes. They would blot out the great luminary of the moral firmament, and blow out every star, and hang the

heavens in drapery of pagan night and roll a volume of desolation through the scathed and blighted earth.

Now let the minister who is set for the defense of the truth be ignorant of what the Bible and science really teach on these subjects, and then let the infidel have his assumed data which is mere hypothesis, and then under the mask of superior learning he will triumph, and the minister of the Gospel, unable to detect sophistry so skillfully used, will be put to shame.

(d). This is also an age of religious heresy.

Religious errors were never so rife and multifarious as now. In our country, men of all religious views have the widest range to think and teach, and write, and publish what they please. Hence the prolific growth of error on our soil. Therefore the preacher should be more than a mere novice—rooted and grounded in the truth—a wise master builder who need not be ashamed, rightly dividing the word of truth.

The theological education of the prophets under the old dispensation was most thorough, and they were most carefully and critically instructed in Biblical literature. Theological Schools were established at Jericho, at Beth-el, at Gilgal, and at Naioth.

(e). But it seems to me that the example of Christ is the highest and best evidence in favor of a thorough theological training that we can possibly present.

As soon as he was ordained a teacher and priest in Israel by John the Baptist, he selected twelve men from among his friends; these men were his theological students and not chosen as his mere attendants. They were with Christ that he might thoroughly instruct them and that they might pattern after him. His ability, his resource, the embodiment of wisdom itself made him a superior Teacher.

The relation of Teacher and students existed for the space of three years, except a very short vacation of a few weeks.

They understood the language in which the Scriptures were originally written. Furthermore, they were familiar with Jewish antiquities, without a knowledge of which it is impossible for us to understand many things in the Bible. They were well acquainted with church history, Bible criticism, and had the admirable advantage of daily expository exegetical lectures.

It is also worthy of remark that the twelve disciples passed through the entire three year course without making a single request for an interim license in the face of the Saviour's frequent references to the multitude as "sheep without a shepherd." There is nothing lost, but very much gained by well sharpened tools in the hands of the mechanic; so the gain is great by the acquisition of a thorough theological education.

No one is born a theologian, nor is theology taught by inspiration.

In conclusion the speaker said, Such qualifications we must have in the ministry, and the number of ministers must be greatly increased if the world that is now the receptacle of moral pollution, of misery and death is to be redeemed and become "the habitation of holiness." If the standard of the Redeemer is to be planted in every clime—if the banner of the cross is to be seen floating upon every breeze under the whole heavens—if the melodies of Zion's songs are to be wafted upon every wind—if the demon of ignorance, bigotry and superstition is to be dethroned, and the long and fearful spell of diabolical enchantment is to be broken—if Africa is to be redeemed, and the chains of her debased slavery broken—if Asia is to be disenthralled and emancipated from her manacles of idolatry—if Europe is to be made to resound with the high praises of God—if America is to become the moral Goshen of the world, and the isles of the sea shall wait for the day of salvation—then a ministry possessing the qualifications above referred to, in multiplied numbers must go forth and possess the land."

## "I Will Give Nothing."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24.

A minister solicited aid toward his chapel, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?" One said, "I will give all my pocket will furnish;" another observed, "I will give half of that I have in my purse;" the third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket money was in comfortable circumstances; but the third who had indignantly refused to assist, and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article. And there are plenty of parallel texts and facts.

## Practical.

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

A stranger said: "It is difficult to understand all the experiences to which we listen and the state of mind which some of them indicate. I noticed one in particular in which the writer seems to know what he ought to do and to feel his necessities—but says 'he does not enjoy the benefits and privileges of the religion of Jesus'—and this is not wonderful, having only a dead faith, how can he expect to enjoy the blessings which flow only from a living faith in Christ. Let him come to Christ, just as he is, and pray for the inspiration of a living faith in Christ, for it is to such faith that the promises of the gospel are intended to confirm the hopes of the regenerate soul."

A gentleman remarked: "I am a stranger in this place, and comply with the invitation to strangers, by making a request. I read with interest the reports of this meeting published in the *Intelligencer*, and with grateful acknowledgements to God, I have noticed the gracious answers He so freely gives you, and I can say with truth and thankfulness to God that my faith in the religion of Jesus—sometimes inclined to waver—has been confirmed and strengthened by reading these reports, and I have become acquainted with some instances where blessings are believed to have been conferred in answer to your prayers.—One was a man who had sunk to the lowest depths of human depravity, from a high social position, carrying with him to poverty and distress, an interesting and respected family. This man was restored, as he says, by means of this meeting. Years ago he was induced to come here—when he was, as he thought, utterly forsaken of God and man, and was in despair. He had some vague idea that somehow, he could not tell how, something good to him might come by his coming to this meeting, and he came. An entire stranger, while here he soon felt there was sympathy for him. His case seemed to be well understood by those who were present, and especially by those who led in prayer. He thought some knew and had told the brethren who and what he was, so appropriate were their prayers to his peculiar case. The Lord was asked to have mercy upon him, as if he were the only poor and needy one in the room, and he felt their influence and power. That man was thoroughly reformed—commencing from that hour. He was restored to respectability and usefulness in the world, and is now a living example of devotedness to God in His Church. I have heard of other cases as striking as this, but time will not let me repeat them now. My request is that you will pray for a man whose circumstances are similar to the one I have referred to. He is not present, but your prayers for him may reach the throne of grace and mercy. I do not know that God has inspired within him a desire for the prayers of his people, but he is very much in need of the mercy of God. He has a respected family; let them also be remembered in your prayers."

A letter from Nebraska says: "I believe God answers the prayers of His people. I have read in the religious papers how gracious He is to you, and feel constrained even at this great distance to entreat your prayers in my own behalf. I am a sinner, a great sinner, and am lost forever, unless the Lord interpose to save me. My parents were Christians and prayed for me, but they have gone long since, and I have broken the promise I made them, that I would, by God's help, meet them in heaven. I have none to pray for me now, and I have transgressed so long and so largely, that I have no confidence to pray. I hope you will pray that God may have mercy on me—greater sin as I am—and give me grace to repent and forsake all sin, and find pardon and peace in believing in the Lord Jesus Christ."

An aged brother requested prayer for his son. He said: "I believe that God answers the prayers of his children when made in faith, in the Lord Jesus Christ. I am anxious for the conversion of my son, and have asked you to pray for him before, and as he shows some signs of thoughtfulness, I feel anxious that he should be remembered to-day. I am the more urgent because my own faith is weak but am encouraged by noticing these signs of thoughtfulness in him. I hope you will pray for me that I may have more faith."

Another said: "About a year ago I requested your prayers for my family, composed of my wife and three children, and I am encouraged to hope that your prayers were answered. They have all professed to embrace Christ by uniting with his church."

Another said: "I ask you to pray for my son, a young man, who once thought he was a Christian, but while he has been in college he seems to have been tempted to neglect secret prayer and his Bible, and now feels that it is of no use to pray."

Others spoke with mingled feelings of sadness and thanksgiving at the anticipated change and it was evident that these meetings had taken strong hold of the hearts of the people of God as one of his own blessed means of promoting His own glory in doing good to men and in bringing them to Christ.

The first meeting in the church this season was held on the 14th instant, at noon, the usual hour, where it is expected they will be continued at the same hour, of 12 M., until further notice, each laboring day.

## How to Teach.

Our teaching, too, often has a general air of unchristianity. It is not expected that the children will know God, but what is about Him, and there is a general presumption that it is impossible that they should; while in fact children can best appreciate Him. The child Samuel could hear the call which Eli could not. Tell the child of the presence of God and he can better understand and appreciate it than can adults. These children can take in more of God, and understand his thoughts far better than we.

No man can teach Jesus without knowing Him, and he can not learn Him from a book. He can not know Him or teach Him aright without becoming a Jesus in some very important respects. It is a great source of failure in our teachers and preachers that there is no constancy or unity in their action. They go dodging around, from expedient to expedient, full of activity and vigor, and equally full of nothingness. Our power is best shown in what we are, and not what we do. Some will be wanting to stop too often to build tabernacles, where neither Moses and Elias will care to occupy them with them. Others want to be popular with their classes. Others want to do overmuch in the way of personal talk when, if they were more full of Christ, they could accomplish so much more without hammering out the patience of their class.

Is there no way of teaching, which will aim to lead the pupil to know God, instead to know about Him. I believe there is a way of doing just this. The Moravians do a great part of their work by singing of hymns which centre in Christ and fill the breasts of the children with Christ. Thus we may have our children sing Christ into their hearts. With these may be biblical lessons, which shall most appreciate God and the precious thought of God, and these, rehearsed respectively or all together, will be received into the deepest lodgements of their souls. We shall not have a small trained choir of singing boys, for the entertainment of grown-up people, but a large choir of boys and girls, singing their own hosannas, and worshipping God for themselves.

## Rich for a Moment.

The British ship Britannia was wrecked off the coast of Brazil, and had on board a large consignment of Spanish dollars. In the hope of saving some of them, a number of barrels were brought on deck, but the vessel went to pieces so fast that the only hope for his life was in taking at once to the boats. The last boat was about to push off, when a young midshipman went back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was now heaping up about him.

"What are you doing there?" shouted the youth. "Don't you know the ship is fast going to pieces?"

"The ship may go," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

His remonstrances were answered only by another flourish of the hatchet, and he was left to his fate.

We should count such a person a madman, but he has too many imitators. Men seem determined to die rich, at all hazards. Least of all risks do they count the chance of losing the soul in the struggle, at any moment at all. And yet the only riches we can hug to our bosom with joy, in our dying hour, are the riches of grace through Jesus Christ, which we must make ours before the dark hours come. Oh! how rich have many died in their garrets and huts, while kings and princes have entered on the other life more destitute than beggars. Who would not rather choose to be rich for eternity, than rich for the fleeting moment in which the ship is sinking into the dark waters?—*Sunday S. Times.*

At a church where there was a call for a minister, two candidates appeared whose names were Adam and Low. The latter preached an excellent discourse from the text:

"Adam, where art thou?"  
In the afternoon Adam preached from these words:

"Lo, here am I!"

If you are a wise man you will treat the world as the moon treats it. Show it only one side of yourself, seldom show yourself too much at a time, and let what you show be calm, cool and polished. But look at every side of the world.

A DILEMMA.—A gentleman asked a clergyman the use of his pulpit for a young divine, a relation of his. "I really do not know," said the clergyman, "how to refuse you; but if the young man can preach better than I can, my congregation would be dissatisfied with me afterwards; and if he should preach worse, I don't think he's fit to preach at all."

Delirium tremens is generally supposed to be confined exclusively to excessive consumers of ardent spirits. Cases are not wanting, however, to show that light wines and tobacco, when used immoderately, will occasion the disease. In St. Louis, Michael Wigand, aged 33, died of apoplexy, after suffering from all usual symptoms of delirium tremens, and it is supposed to have been the direct cause of his death.

# THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR  
REV. R. WEISER, CORRESPONDING EDITOR  
Sellinggrove Pa., September 4, 1869.

## Editorial Items.

MR. HOLLY SPRINGS.—Rev. C. Lepley has taken charge of a mission field in and around the above named place. It is not very far from Carlisle, Pa. His address is Mt. Holly Springs, Cumberland Co. Pa.

DOES THE END JUSTIFY THE MEANS?—One of our correspondents in this week's paper expresses himself as follows: "Now my conviction is, and I so told the doctor, that we may engage in anything in which the end justifies the means." Our convictions are just the contrary, namely that the end does not justify the means, and the inspired Apostle seems to have had the same convictions, for he forbids the doing of evil that good may come.

WHAT THE PAPERS THINK.—A warm friend of our paper writes as follows: "I am once more safe at home and sit down to write you this private letter, that I may tell you what the people think of the AMERICAN LUTHERAN. That our little paper, as some call the A. L. is very cordially hated, you need not doubt, but that most people who give expression to this feeling are the haugers on of would be great men, I will do myself the pleasure of telling you. Your friends like the AM. LUTHERAN and wish it success. I heard this expression more than once: "Give us a clear paper, with well selected and well written original matter, and the AM. LUTHERAN is a success beyond a doubt."

We publish in another column the Time-Table of the Cumberland Valley Rail Road an accommodation we are sure to a large number of our readers who may have occasion to travel through the beautiful Cumberland Valley.

Although the C. V. R. R. is probably the shortest line connecting at Harrisburg with the great Pennsylvania Central, it is not the least prosperous. As we have noticed frequently that all its trains arrive and depart heavily laden Col. O. N. Lull the efficient and popular Superintendent has removed the prejudices that existed against the road in years gone by, and by the liberal manner in which he has conducted its affairs, as well as his disposition to accommodate the public at all times, has made the Cumberland Valley the safest and most favorite line for all who desire a safe pleasure excursion, or have business through a section of country unsurpassed for grandeur or sublimity of scenery. And our friends will find in John Pickel, Esq., the popular ticket agent at Harrisburg a gentleman in every sense of the word, affable, polite and always ready to accommodate the traveling public.

## What Shall we do With the Old Men?

"What will be done with our old men in the ministry? is becoming a problem. The church is in a sickly state on this subject. I do not blame the young men, they wish to do the best they can, but the churches manifest an ill spirit in calling ministers to their charges?"

So writes a beloved brother who has done good service to the church in his young days, is not very far advanced in age, still vigorous and active, but who finds that his advancing age is already a hindrance to his getting a call to the best vacant charges. There is a manifest disposition among the churches to call young men in the ministry for their pastors in preference to old men. A remarkable instance of the kind occurs to us whilst we write these lines. One of our ablest ministers, now a D. D., preached a trial sermon in a vacant charge. His preaching gave satisfaction and he seemed to be just the man for the place. He had also been uniformly successful in building up the charges where he had formerly labored. But a few gray hairs began to make their appearance upon his head, and this was an objection against him. The young people wanted a younger man.

This is certainly wrong. As our correspondent remarks, we cannot blame the young ministers for accepting of the best charges in the church and coveting fields of the most extensive usefulness, but it is wrong to reject a man merely on account of his age, provided he is still able to preach efficiently and attend to his pastoral duties. An old man may have lost some of the fire and impetuosity of his youth, but in the place of that he now has more experience, and knowledge and prudence, and will be more apt to build a congregation up safely and permanently than in his younger days. Even our young ministers themselves should discourage this ungrateful disposition in the church, for they also expect to be old some day, and then they would not like to be turned away like an old worn out horse. "Whatsoever you would that men should do unto you, do ye even so unto them."

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

JOHN.—(Reading the *Evan. Luth.* of the 28 of Aug. with a benignant smile.)  
PETER.—What do you find in that Southern paper that interests you so much?  
JOHN.—It is an article from the pen of editor Aldrich in which he calls upon Peter, James and John, to hasten to the rescue of the *Luth. Obs.*, which he says has fallen into a pitfall.  
JAMES.—That editor must be a funny kind of a man, why don't he go himself and help him out? Why if an ox or an ass were to fall into a pit it would be his duty to run and pull him out, much more so when a fellow man falls in. But let us hear what bro. Aldrich says in his *Evan. Luth.*

JOHN.—(Reads.)

"PITFALLS."

Call aloud for Peter, James and John! We hereby give notice to the brethren named above, that if it does not interfere with their grave and responsible duties in the sanctum of the AM. LUTH. to report forthwith for important service at the *Luth. Observer's* office in Philadelphia. It is said by the *Church Union*, that our most respected contemporaries of the *Luth. Obs.* fell into one of those pitfalls which are so apt to lie across the path of 'Anti-symbolic' Editors and Preachers. It seems that some of his Correspondents wrote a Poem, called a 'Voice from Heaven,' for the *Luth. Obs.* Of course the impression was made, that the Editor alone and his friend heard the voice, at least, that it was especially designed for them or, in other words, that it was an original communication of the correspondent. It is, indeed, a beautiful production. But these lines first appeared in the *Religious Herald*, December 18th, 1844. (Twenty-five years ago!) and were written by Mr. Ray, the Editor of that paper. Did you not say brother John, that the writers of by-gone days, are far inferior to the savans of the present day? Let me ask a favor of you, for the *Observer's* accident claims your sympathy. As you and Peter and James have some idea of the carpenter's business, for you assisted in erecting Dr. Sprecher's notorious General Synod Platform, we would earnestly suggest to you, to put planks or a bridge across the Editor's pitfalls, to protect your friends North and South, from the danger of discovery."

James—I regard this as a piece of impudence on the part of editor Aldrich requiring a few moral reflections, and I hope Peter will make them forthwith.

Peter—Brother Aldrich seems to exult over a little piece of deception that was played off on the editor of the *Luth. Obs.* Now it is not at all magnanimous to exult over the misfortunes of our neighbors, be they friends or foes, much less so if it is a christian brother. But as christians, we should sympathize with the unfortunate and try to help them out of their difficulties, rather than ridicule them. When he says that these "pitfalls" are apt to lie across the path of Anti-symbolic editors and preachers," he evidently does not reflect on what he says, for symbolic editors and preachers are just as much exposed to them as any other mortals. I suppose brother Aldrich considers himself a Symbolic editor, but how easily might he himself be led into such a pitfall, if somebody would copy an article out of an old book or paper, which he had never seen, and send it in to him for publication as an original article. Those who live in glass houses should not throw stones at their neighbors.

James—It strikes me that these are very just and sensible moral reflections, and I have no doubt editor Aldrich will appreciate them and Dr. Conrad will thank you for them.—But what does he mean when he says that we understand the carpenter's business and assisted in erecting Dr. Sprecher's notorious General Synod Platform?

Peter—I cannot inform you what he means. I do not know that Dr. Sprecher was particularly active in preparing the present doctrinal platform of the General Synod, nor do I see why he should call it "notorious." Certain it is that we did not help him nor any body else in getting up the platform of the General Synod.

John—Perhaps he means the "Definite Platform," in the preparation of which I understand Dr. Sprecher took a part.

Peter—Dr. Schmucker prepared that important document, and Dr. Sprecher only approved of it after it was prepared, and we ourselves knew nothing of it until it appeared in print, and consequently could give no assistance in preparing it. I presume brother Aldrich is a little befuddled on the subject of Platforms; he does not appear to be properly informed on the subject of which he is writing.

John—How ludicrous a man makes himself when he tries to be wise above what is written. Here bro. Aldrich is making himself merry over a "pitfall," into which he has seen the editor of the *Observer* falling, while he has tumbled into another kind of a "pitfall" himself.

For the American Lutheran.

## Editorial Correspondence.

BOILING SPRINGS, AUG. 23, '69.

DEAR BRO. ANSTADT:

When the poor and needy seek water, and there is none, and their tongue faileth for thirst. \* I will open rivers in high places, and fountains in the midst of the valleys. \* I will give waters in the wilderness, and rivers in the desert to give drink to my people, my chosen.—ISAIAH.

The Boiling Springs of Comb'd Co. Pa. are a real curiosity. They do not boil from heat, but from the pressure of a subterranean reservoir. The water is cold, clear and beautiful. There are about 18 or 20 apertures from which the water issues from its secret hiding place. In one place the water boils up to the distance of about 10 feet from the opening in the rock below. It wells up in grand columns, as though it issued from a large barrel or hoghead.

These Springs are located about 4 miles east of Mt. Holly Springs and 5 south east from Carlisle. They are surrounded by a most beautiful country,—the land the richest order of limestone, and judging from the appearance of the well cultivated farms large dwelling houses and Bank Barns, there must be a great amount of wealth. This Cumberland Valley is at once the most beautiful and the richest in the State of Pennsylvania or perhaps in any other State. How the intelligence and refinement of those people will compare with other sections of our country I am not able to say, as I am a stranger here as yet.

But I have said these springs are a real curiosity. Where does this large body of water come from. These springs never cease to flow. They are persistent. They flow on perennially. In this hot dry season, the sparkling water gushes out as fully as any

other period. Just below these bubbling fountains there is a flour Mill of 4 Burrs.—One Forge, and a Furnace, all of which are mainly kept in operation by these springs.

The village surrounding these never failing fountains contains about three or four hundred inhabitants. There are three churches in the place and vicinity. I had the privilege of preaching last evening in a church close by these living fountains of water. No man could fail to trace the foot-steps of our Divine Master to similar fountains in the hill country of Judaea. Some of the most forcible illustrations of divine truth, were drawn from living waters flowing from the earth.—As we drank of these "many springs," we would "thirst again," but Jesus could say, that "Whosoever drinketh of the waters that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into eternal life." And the same voice does also come down now from the high hills of immortality, saying to all who have come up through much tribulation and washed their robes and made them white in the blood of the Lamb, that he would lead them to living fountains of water, and God would wipe away all tears from their eyes. Such are the healthful lessons we learn from nature, the Bible and the God of both.

This place is the residence of Dr. H. Mowbray, whose acquaintance I made some years since in the city of Washington, during the trying scenes of the war. It was very pleasant to have a reunion once, and on my part especially to enjoy his hospitalities in his own home;

There is no Lutheran congregation here, but there ought to be one. The material I am told is quite sufficient and wealth enough to sustain one, and there would be life and action enough if properly cultivated.

In my next I may give you some account of Mt. Holly Springs and its surroundings. I often wonder that capitalists have not been found to erect the right kind of buildings at both these places. For romantic scenery and beauty and salubrity of atmosphere there are but few places that can excel Mt. Holly.

Yours Truly.

C. L.

For the American Lutheran

## EDITORIAL CORRESPONDENCE.

BR. ANSTADT!—The Chapel and the Doctor are so intimately connected, as to make it impossible to look upon the one without thinking of the other. One of the first sayings which fell from his lips in my presence, was, "I have been fighting the Devil and sin for almost forty years." Some of my readers will say, after what I have already said of the Doctor's way of doing things, "He has a very strange way of fighting sin." But let the Doctor speak for himself and then we shall understand him better. "We have," says he, "all kinds of people here, from the most religious to the most immoral, and from the most learned to the most unlettered. Our servants, many of them are from the first families of the country, who altho' well brought up, and perhaps finely educated, come here and engage themselves as servants, that they may learn our manner of living, for home adoption. How many of our boarders (patients) come from families where servants have no household liberties beyond their duty; these persons consequently come to us filled with prejudice toward those who serve. Now, as a part of our mission is to destroy such feeling and dignity labor, we must have some other means for bringing these supposed two classes together. Now as our household work is done by 5, o'clock, p. m. all have ample time to enjoy recreation. The servants, rubbed in a dress peculiar to the institution, freely mix with the patrons. Once a week, at 5.30 p. m., they congregate in their chapel, and there amuse themselves in dancing.—Now this may seem strange to christian ears, when they feel the awaking prejudices of a life long education. The Doctor himself has written a pamphlet on dancing, its evils and its benefits." The dance lasts from 5.30 p. m. until 8 p. m. when it invariably closes. Now, my conviction is, and I so told the Doctor, that we may engage in any thing, in which the end justifies the means, this question resolves itself therefore into simply this, does dancing, by its physical and mental spiritual influence accomplish an end, in the surest, truest and shortest way, not well attained in any other less objectionable course in the light of long accustomed usage?

With me tis a question. "This I will say, if dancing ever was, or is justifiable, then, the way of doing it at the "Home on the Hill," side must be conceded as the most christian way of engaging in a work of doubtful propriety.

The regularity with which every thing is done at this Hygienic cure commences itself to every man of business. In the summer they rise at 5, A. M. and retire at 9 p. m.; in the winter they rise at 6, A. M. and retire at 8.15 p. m. They Breakfast at 8, A. M. and dine at 3 p. m., as they have but two meals per day they of course have no supper.—Bath hours are from 10, A. M. to 12 p. m. and have what they call rest-hour, beginning at 11.30 p. m. lasting one hour.

They have pure soft spring water in abundance, breaking forth from the hillside 4, or 500 feet above the home. In company with a friend I made the ascent, and there saw gushing from the mountain side, a blessed pure stream. Above the spot in its praise a verse, nearly painted on a board; and as the sentiment is a beautiful one I will give it as I then took it down while standing on the spot.

"Whoe'er thou art, who seek'st to guff the stream that here from caverns dim Arise to fill thy cup, and laugh In sparkling beads above its brim; In all thy thoughts and words be pure As these sweet waters may'st thought be, To all thy friends as firm and sure, As prompt in all thy charity."

After all I saw and upon mature reflection, I unhesitatingly say to all who are sick, if you wish to get well of such diseases as are chronic, then go to "OUR HOME on the Hill," situated in Livingston Co., Dansville, N. Y. and of which J. C. Jackson M. D. is Physician-in-Chief. I can not leave this subject without one criticism. It does appear to

me, as if the doctrine taught, in practice at least, had a leaning to the side of man's inherent power to resist, unaided by Divine Grace, all evil and sin; and by such resistance bring about a perfect state of health, both physically and morally. If this our conviction be well founded, and we know no good reason to think otherwise, then do I, just here take a most decided exception, and that too from my understanding of Peter's saying, "For there is none other name under heaven given among men, whereby we must be saved," (Hebs. 4, 12) and this our Christ is not an ideal, but a real and the only Saviour of men. And now allow me to leave this subject by saying, that as a home for the sick, no place it has ever been my good fortune to visit, would I sooner recommend the sick, than the Hygienic Water cure of Dansville, N. Y.

After lingering in this rural district of country round about, for more than a week, I next turned my foot steps toward the place of my nativity. At this writing just after having luxuriated in the old hay-mow, I am seated in my sleeping apartment just where more than twenty years ago, I used to forget my daily trials under the sweet restorer of nature's weakness "balm sleep." Oh, how home like it is, to wander over the footpaths of your boyhood days? Inanimate nature, becomes vocal with tongues of flame, as it were. As I came in the twilight of the evening into the neighborhood, my very muscles seemed to wind up with a most powerful tension, my nerves, as if on fire, seemed like the keys of some quick speaking instrument, under the touch of some skillful performer, and my heart could only speak its joy by sending the blood bounding through the veins with ever increasing speed. Will the kind reader allow me to linger a little around the old home-stand. This one may have no attraction for him, yet he too may have a similar spot which memory holds dear, and our reflections may bring back to mind and heart some previous thought now lying dormant in the heart. What thrills, have not gone through my soul, as from spot to spot, I have roamed the old farm over? She to whose side we tottered in our childhood days, and knew as Grandma now lies sleeping, in the family burying ground, and Grandpa, under the weight of forebore and six years (86) still waits the Boatman to carry him to the other side.—Leaning upon the somewhat dilapidated fence I looked over the fields where I used to roam, "wild and free." The very rocks seemed to recognize me, at least I did them. The tiny finny tribe of the old crooked creek, looked as of yore. As, on one object after the other we looked, we could not help thinking of Dr. Harbaugh's poem

"Das alt School Hous on der krik." On Sabbath morning, I preached for Br. VanAlstine, the weather being unpropitious the people did not turn out, so we had a few people and a good many empty benches to preach to. I wonder if people think it costs their preacher less labor to get up a sermon for a rainy day, than when the weather is fine. When will professed christians show the same zeal for the worship of Almighty God which they so fully evince in the affairs of this life? The evidence of a great backsliding in my old town gave me no little pain and we do pray "O Lord revive thy work." The Lutheran Church, as a denomination in this state is but weak, owing without doubt, to a very great extent, to her own indifference in the Master's cause. The Lord strengthen the things which are ready to die. My next letter will come to you from Albany, N. Y.

U. G.

## Tribute of Respect.

At a meeting of the Church Council of the Evan. Luth. Church of Sellinggrove, Pa., the following preamble and resolutions were passed:

WHEREAS, Mr. Benj. Schoch, a brother in Christ and an efficient member of this Board has been removed by death, therefore,

Resolved, That whilst we feel it to be our duty to give expression to our regret at this solemn dispensation of Providence; and whilst his presence and efficiency will be missed in our Councils, yet we bow in humble submission to Him whose right it is, when it seemeth good in His sight, to remove any of His creatures from time into eternity, and hereby do declare our firm belief in the promises of the gospel, and the assurances we have that our loss will be His eternal gain.

Resolved, That we do not claim for him infallibility, but whatever may have been his faults, let them be buried with his remains, and his active service in the cause of Christ, his honest devotion and zeal in every good work—his benevolence and love, and his professed reverence for his Master be regarded as worthy of our most hearty approval and imitation.

Resolved, That we present to the family and friends our most heartfelt sympathy and condolence, and exhort them to take comfort in the fact that although he is removed from the labors of the church militant, he will engage in the duties and employments of the church triumphant, and in their sorrow and tears to look to Him who never withholds His grace, but, who, in the abundance of His goodness gives His Spirit to comfort in the darkest hour.

Resolved, That a copy of the foregoing be transmitted to the family of the deceased, and that they be published in the AMERICAN LUTHERAN and *Lutheran Observer*.

H. C. Eyer,  
J. G. L. Shindel,  
John App,  
Jacob Ott,  
Jacob Musselman,  
W. F. Wagenseller,  
Samuel Allenar,  
W. F. Eekert,  
Michael Schroyer,  
John Cooper,  
Committee.

August 26, 1869.

(*Lutheran Observer please copy.*)

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine.

## Tribute of Respect.

At a meeting of the teachers of the Sunday School of the Evangelical Lutheran Church, of Sellinggrove, Pa., the following preamble and resolutions were unanimously adopted:

WHEREAS, It has pleased Almighty God to remove from our midst, by death, our respected and faithful teacher, Benjamin Schoch, therefore,

Resolved, That by this dispensation of Providence the Sunday School has lost one of its most faithful and conscientious teachers.

Resolved, That whilst we lament the loss of him whose place we know not how to fill, we bow submissively to God; and pray that the mantle of our departed brother may fall upon some other, who may be equally as punctual in the discharge of Christian duty.

Resolved, That we extend to the bereaved family and friends our heartfelt sympathy; and point them to Him who doeth all things well.

The above were directed to be published in the AMERICAN LUTHERAN and *Lutheran Observer*.

H. C. Haithecox,  
M. L. Shindel,  
S. A. Miller,  
Com.

## Tribute of Respect.

At a meeting of the Philosophical Society of the Missionary Institute, Sellinggrove, Pa., the following preambles and resolution on the death of brother C. P. Kistner, were unanimously adopted:

WHEREAS, It has pleased the Arbiter of the Universe, in His inscrutable wisdom, to remove from his terrestrial to his celestial home, our friend and brother, C. P. Kistner, therefore,

Resolved, That in this dispensation of Divine Wisdom, we have lost one of our active and promising members—one whose prospects for usefulness in the Gospel Ministry were bright, and whose Christian integrity won for him the esteem of the pious and the respect of all.

Resolved, That we bow in humble submission beneath the chastisements of a just and merciful God, and in the midst of our bereavements, we earnestly invoke His assistance to bear the cross placed upon us, and pray that He may sanctify it unto our eternal good.

Resolved, That to the bereaved family and friends, we extend our sincere Christian sympathy, and pray that the Lord may sustain and comfort them, keep them faithful through life, and in death save them with an everlasting salvation.

Resolved, That we, as a Literary Society, wear a badge of mourning for thirty days.

Resolved, That a copy of these resolutions be communicated to the family of our deceased brother, and be published in the AMERICAN LUTHERAN, *Lutheran Observer*, and *Snyder County Tribune*.

H. Clay Haithecox,  
E. B. Killinger,  
E. Hutter Leisenring,  
Com.

## OBITUARY.

DIED at the home of his parents in Sellinggrove, August 30, 1869, Mr. Cyrus P. Kistner, aged 25 years, 5m. 28 days.

This brother has passed into eternity comparatively young. He was just budding into full manhood. His faculties and powers were just developing and strengthening. He was rapidly equipping himself for the active duties of the Ministerial office. To this was the energy of body and mind devoted, his noble purpose and high aim. The duties of that office seemed to be the delight of his heart ever looking forward with pleasure to what hoped to be a life of usefulness in the master's service. He saw the grandeur of cooperating with Christ and being a fellow laborer with him. His aspirations were high, heavenly divine. Just here however, the summons comes and he is called to more sacred duties, and to higher employments. He has gone to holier climes. He moves with angels in the spirit land, and flies, at the command of God on the errand of mercy and love. In his life he was kind, courteous and affable, consistent and exemplary, zealous and devoted, and above all, faithful in the service of his Lord and Master. As he lived, so he died. His departure was, soft, silent and peaceful, like the setting of a summer sun, or the gently dropping of a flower. At each approach of the destroyer he is met with smiles, and the utmost composure. He gave no signs of alarm, but at each stroke of the enemies irresistible arm, he became more hopeful and confident of his ultimate triumph in Christ. One of his last utterances will give an idea of his hopes and prospects. When prayer had closed, a countenance radiant with love, clasping his hands and in full emphasis he exclaimed "Glory! Glory! come Lord Jesus, and take me home! oh come quickly! What a blessed hope cheered his heart."

On the day that he was laid in his grave he was to take his departure from Wittenberg College. How different his journey. He journeys to the skies. He now meets heavenly associates, joins a new society, he is brought into the presence of the Great Teacher, and all his surroundings are sublime and glorious. "Blessed are the dead who die in the Lord."

DIED at his residence near Sellinggrove August 16, 1869, Mr. Leonard App, aged 78 years, 7 months, 2 days.

The deceased was an aged and respectable citizen of Snyder County. He was humble and unassuming in his demeanor. Having lived to a good old age he went down to the grave leaving a large circle of relatives and friends to mourn his departure.

M. L. S.

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.

## Sunday-School.

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

## Our Blackboard.

We give below the skeleton out-lines of our lesson on a recent Sabbath morning, upon the text "I am the great Shepherd." Describe to the children how a flock of sheep follow their leader, and explain all about the ancient shepherds, their customs, food, habits, weapons, also the routine of their duties, and how they cared for their flocks, and then by questions which will easily suggest themselves draw out of the children the leading points thus, the

SHEPHERD { Leads } HIS FLOCK.  
                  { Feeds }  
                  { Keeps }  
                  { Loves }

Ask the question, What does the shepherd do, and explain how he leads, feeds, keeps and loves his flock. Again ask who is meant by the word I in the text; the answer will come, JESUS; erase the word Shepherd, and write instead JESUS; ask what Jesus calls little children in the Bible, and the answer is given, LAMBS; rub out the words His flock, and write "HIS LAMBL." Another series of questions and answers make our board appear thus,  
JESUS. GOOD SHEPHERD LEADS US  
IN GREEN PASTURES. FEEDS US  
FOLD PROTECTS. KEEPS US,  
LEADS US, KEEPS US, FEEDS US,  
LOVES US.

While we are still talking to the school after the board presents the above appearance, we rub out a few words, putting others in their place and then have our lesson thus, which we sing as our prayer to Jesus,

Jesus, thou good Shepherd lead us,  
And in pastures green us feed;  
In thy fold protect and keep us;  
Lead us, feed us and us love.

## 50th Anniversary.

The fiftieth anniversary of the First Lutheran Sunday-school of Harrisburg, Pa., will be held in the church, Sunday, October 3d 1869.

As it is desired to mark this period in the history of the school with more than usual interest, a cordial invitation is extended to all persons who may have ever been in any way connected with the school, as well as the friends of Sunday-schools generally to meet with us upon that occasion. It being the intention to publish an historical sketch of the school for the past fifty years, old pastors, superintendents, teachers or others who may be in possession of any interesting incidents or valuable facts, are kindly requested to send them to either of the undersigned, or bring them with them at the time mentioned above.

John J. Rebman.  
Aug. Lochman.  
Alex. W. Bergstresser.

Committee

## "What Is A Pic-Nic."

There are some over-scrupulous and conscientious persons who are prejudiced against the term "Pic-Nic" and hence object to Sabbath School excursions into the woods being called by that name. They seem to take it for granted that a pic-nic is a terribly profane wicked and drunken affair, because they do, at times, assume that shape; but they are marvellously mistaken in their apprehensions. A picnic is simply a festival at which every person present contributes his or her share of the feast. It may be held in town or country, inside of a house or out in the wood; and may be religious, social, political, wicked or profane, just as the parties concerned see proper to make it. There can be no rational objection to a picnic as a picnic, but there may be to the manner and form in which it is conducted. A Sabbath School picnic held in the woods or elsewhere, accompanied by the clergyman and other responsible officers of the church; teachers, parents and guardians, is not only perfectly rational, consistent and proper in a moral and religious sense, but often results in the accomplishment of much good. The innocent amusements of the children, associated as they uniformly are, on such occasions, with varied religious exercises—singing, speaking and prayer, have often touched a tender chord in the heart of some one present and resulted in the conversion of souls. We are more than surprised to hear persons urge objections against Sabbath School pic-nics, and refuse their presence at them simply because there are pic-nics of another class held, at times, which result in evil. This is sheer ignorance, and persons who thus argue are ten centuries behind the age in which they live. What would we think of the man, or set of men, who would contend that because the infidels sometimes hold their conventions, at which plans are concocted to destroy the Christian religion, that there should be no religious conferences? What sane man would say that because the wicked and the ungodly have their places of meeting, where they regularly receive instruction in vice and profligacy, there should be no prayer meeting held, no churches built to worship God in and no Sabbath school organized to teach children the way to heaven? Opinions of this kind expressed would render him or her that spoke them, liable to the benefits of a straight jacket, and yet they are scarcely a whit worse, or more insane than the other objections which have been noted. For the credit of our people it may be said that those who oppose Sabbath School pic-nics are "few and far between."

G. F. STELLING, Pres.

## Junata Conference.

The Junata Conference of the Synod of Central Penna., will meet on Monday evening Sept. 20th, '69 in the Lutheran Church at Middletown, pastor Rev. J. B. Anthony.—Questions for discussion: Baptism, Rev. H. C. Shindle, Essayist; The Atonement, Rev. S. A. Hedges, Essayist.

H. C. SHINDEL, Sec.

## Synod of Northern Indiana.

This Synod will hold its Fifteenth Annual meeting, commencing Tuesday evening, September 28th, 1869, at Monroeville, Indiana, situated on the Pittsburg, Fort Wayne and Chicago R. R., about sixteen miles East of Fort Wayne.

A. J. CROMER, Sec.

Members and visitors will report themselves at the parsonage. All intending to bring their wives are requested to inform the undersigned. It is expected that return R. R. passes will be procured to all who pay full fare coming. We will take pleasure in procuring comfortable lodgings for all who attend.

E. W. ERICK, Pastor loci.

## Synod of Southern Illinois.

The XIIth annual meeting of the Evangelical Lutheran Synod of Southern Illinois, will be held at Shofar's church, Bedford county, Tennessee, commencing the Thursday evening before the 1st Sabbath of September next. Persons coming by rail-road, will please stop at Normandy Station, on the Nashville and Chattanooga Road. Arrangements will be made with the Rail-roads, so that members and visitors will pass at half fare.

WM. JENKINS, Pres.

## Northern Conference.

The Northern Conference of the Synod of Central Penna. will meet on Thursday evening, September 16th '69, in the Lutheran church at Bardsburg, Centre Co., Pa., Rev. J. T. Williams pastor. Brethren, be in

## Special Notices.

Pursuant to resolution the West Branch Conference of the Synodical Convention of the American Lutheran Church, held at Watonsville, Pa., on Monday evening, August 16th 1899. The opening sermon was preached from Ezekiel 33: 7-9, by J. Hilpert.

Tuesday morning the regular business session opened by singing Hymn 899, prayer by the President.

The roll being called the following brethren responded to their names:

Clerical—Ge. Eichelholz, J. G. Griffith, A. R. Hone, J. Hilpert, A. W. Lentz, U. Myers, I. P. Neff, H. B. Winton.

Lay Delegates—Joseph Heilmann, John Stever, John Kling.

On motion the following brethren were received as visitors:

J. F. Wampler, Synod of Penn'a, J. A. Brown, D. D., H. C. Grossman, West Pa. Synod, G. V. Hemperly, G. M. Rhodes, North Branch Conference, G. Hill, J. C. Burkholder, East Pa. Synod, Rev. Rancan, Presbytery of Montour, Rev. Berry, Methodist Protestant.

The vacant charges at Watonsville, Muncy, Nippenose Valley reported, having elected pastors, who will soon move into these charges.

An important mission field in the Eastern part of the city of Williamsport was reported vacant.

At half past ten o'clock a sermon was preached from Exodus 32: 18. "Show me thy glory," by Rev. H. C. Grossman.

Tuesday afternoon the regular order of business was suspended in order to hear remarks from Dr. Brown in reference to the Gettysburg Theological Seminary.

On motion the following resolution was adopted:

WHEREAS, We have heard with interest the representation, given us by Dr. Brown of the Theological Seminary at Gettysburg, therefore,  
Resolved, That we promise the Gettysburg Seminary our hearty co-operation, that we will labor for its prosperity, giving it our material support.

In the evening Dr. Brown, delivered a discourse from Luke 10: 2 "The harvest is great," &c. Wednesday morning the brethren with a few exceptions reported the state of their congregations in a prosperous condition.

At half past ten o'clock a sermon was preached by Rev. J. G. Griffith.

On Wednesday afternoon the question for colloquium was discussed. Question: "The best way to make our missionary fields self-sustaining."

Rev. J. G. Griffith, the Essayist failed to have a written essay, but opened the discussion by an extempore discourse, followed by Revs. Hilpert, Lentz, Neff, Myers, Winton, and John Stever.

Conference adjourned to meet in Montoursville on Monday evening, Nov. 15th, 1899.

J. HILPERT, Sec.

## NOTICE.

All persons knowing themselves indebted either by bond, note, subscription or otherwise to the endowment fund of the Missionary Institute at Selingsgrove, will please bear in mind that the interest is due and should be paid. Remember the contract was that the interest should be paid Semi-Annually—Come friends, pay up, we need the money body, you will feel better after having paid it, knowing that you have done your duty, at least in this direction.

J. G. L. Shindel, Treasurer.

Selingsgrove, August, 1899.

—Eyre & Landell, Fourth and Arch, Philadelphia. We see this old-established House still adhere to the Better Class of Dry Goods only. We advise our friends to call. Read adv. in this issue.

The trial of one bottle of Hall's Vegetable Sicilian Hair Renewer will show most beneficial effect upon the hair and scalp.

It will be seen upon reference to our columns that the next exhibition of the Pennsylvania State Agricultural Society is to be held in Harrisburg, opening on Tuesday, the 28th of September, and continuing until the 1st of October. The premium lists is more than usually liberal, amounting to about \$10,000. As the society is about to hold consecutive exhibition at a fixed locality, its officers have had leisure to perfect conveniences which add much to the comfort of both exhibitors and visitors. A new feature in agricultural exhibitions is introduced into the regulations of this year, indeed it is but an experiment which we hope will prove a successful one. It is the admission of all articles and animals free of charge upon compliance with the requirements of the society relative to entries. Other details relative to the fair can be obtained by addressing the Secretary at Harrisburg.

Delirium tremens is generally supposed to be confined exclusively to excessive consumers of ardent spirits. Cases are not wanting, however, to show that light wines and tobacco, when used immoderately, will occasion the disease. In St. Louis, Michael Wigan, aged 33, died of apoplexy, after suffering from the usual symptoms of delirium tremens, and is supposed to have been the direct cause of his death.

Actions are said to speak louder than words, but it is certain they don't make so much noise. Quiet people, therefore, prefer them.

To THE WEAK, THE WORN, AND THE WEARY, the Editor of the Boston Recorder says, "We can most unhesitatingly recommend the Peruvian Syrup, a protected solution of the protoxide of iron, to all the weak, and the weary, having richly experienced its benefits. It possesses all the qualities claimed for it by its proprietor.

## The People's Friend.

GREAT MEDICINE OF THE WORLD.

Perry Davis & Son's "Pain Killer," may justly be styled the great medicine of the world, for there is no region of the globe into which it has not found its way, and none where it is not long been highly used and highly prized. Moreover, there is no claim to it which it has not proved to be well adapted for the cure of a considerable variety of diseases; it is equally and safely used by families and individuals, bruises, wounds and various other injuries, as well as for dysentery, diarrhoea, and bowel complaints generally, it is admirably suited for every case of pain on the high seas or the globe.

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

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

Sold by all Druggists.

WISTAR'S BALSAM OF WILD CHERRY.

For the cure of Coughs, Colds, Hoarseness, Asthma, Influenza, Croup, Whooping Cough, Bronchitis, Etc., disposition to Consumption, etc.

This great remedy is to well known and is performing too much good to make it necessary to go into an elaborate discussion of its merits. Suffice it to say that it still maintains its supremacy in curing the most distressing of the most obstinate character, and that all who suffer from the above complaints, after having tested it's remedy, seldom have occasion to resort to other appliances to insure a perfect restoration to health.

Testimony of Mr. PETER SHAW.

West Winfield, N. Y., Dec. 10, 1890.

Messrs. S. W. FOWLE & SON, Boston.  
Gentlemen—During the winter of 1898 I was very much afflicted with a severe Cough, Pain in the side and Lungs, and a general depression of health to such an extent as greatly to alarm myself and friends as to the result. During this time I used several highly recommended remedies, with little or no good result, and had concluded to try the effect of a Southern climate upon my health; but, before carrying this resolution into effect, I was induced by the most ardent solicitation of your agent, Mr. H. H. Winton, to give Dr. Wistar's Balsam of Wild Cherry a trial. I did so, and to my great joy found immediate and permanent relief by the use of only one bottle, and I am now in as good health as ever. I believe your Balsam one of the best remedies for Coughs, Colds and Lung Diseases, now in use, and conscientiously recommend it as such.

Yours truly,  
PETER SHAW.

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

GRACE'S CELEBRATED SALVE

We are constantly hearing favorable reports from those who have tried this remedy. Any Anthony, wife of Mark Anthony, residing at 111 and 113, and living at No. 60 Locust Street, afflicted with a felon on her finger, was recently induced to make a trial of the salve. Almost instantly she experienced relief from the pain, and in a few days the felon on her finger was removed, and she was cured. Every other remedy but this proved unsatisfactory. Those who have tried it once are satisfied of its merits, and nothing will induce them to be without a supply.—[Hill River News.]

PATENT INDIGO BLUEING BAG

THE MOST Economical, Cleanly and Complete Article ever used.

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

Price 20 cts. Half size 10 cts.

This Blue contains no acid, and will not injure the finest fabrics. One Twenty cent bag will outlast eight two ounce vials of Liquid Blue, besides giving a softer color and saving the labor and annoyance of broken or unworked bottles. Inquire for it at any Respectable Grocery.

Patented Dec. 24, 1897, and for sale by Plymouth Color Co., C. T. RAYMOND & Co. A10, 6m.

106 & 108 Fulton street, New York.

PIMPLES.

The undersigned will cheerfully mail (FREE) to all who will send him the Receipt and full directions for preparing and using a simple and Beautiful VEGETABLE BALM, that will immediately remove TAN, FRECKLES, PIMPLES, BLOTCHES, and all eruptions and impurities of the skin, leaving the same soft, clear, smooth, and beautiful.

He will also send (FREE) instructions for producing by very simple means, a Luxuriant Growth of the hair, and a soft and smooth face in less than thirty days from first application.

The above can be obtained by return mail by addressing THOS. F. CHAPMAN, Chemist, P. O. Box 5128, 195 Broadway, New York, Aug 19/99 15 yrs

SUSQUEHANNA FEMALE COLLEGE, SELINGSROVE, PA.

Fall Session Opens August 19th, 1899.

A first class School for ladies, delightfully situated on the Susquehanna River and Northern Central Railroad, 50 miles north of Harrisburg. Three well arranged and thorough Courses of study, a Preparatory, an Academic, and a Collegiate. The Collegiate of the same grades that of our best colleges for males.

Most reasonable and natural methods of instruction pursued. Neither cramming of memory nor "parrot like" recitation required or permitted. None but well qualified and skillful teachers employed.

Expenses for Board, Light, Fuel, Use of furnished Room and Tuition \$200 per year.

N. B. All having young ladies to educate, and desirous of having them thoroughly taught, are respectfully invited to give this school a trial.

For circular giving particulars, address: WM. NOETLING, A. J., PRINCIPAL, Waynesboro, Franklin Co., Pa., until July 20th, after that date Selingsgrove. j65-

SCHOOL FURNITURE

of the latest and best styles; Superior Philosophical Instruments and a great variety of

COMMON SCHOOL APPARATUS, for the complete equipment of Academies, schools and Colleges. Best quality and at low rates.

Send for our Educational Catalogue and Price List.

AMERICAN SCHOOL APPARATUS CO. mar. 11, '99.—Ly 10 Murray st. New York.

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

## New Advertisements.

S. M. PETTENHILL & CO., 87 Park Row, New York, and 10 State St., Boston.

Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

HEARTH AND HOME.

Thirty persons who remit us \$1 before the first of Oct. or next, we will send HEARTH AND HOME for three months, and post-paid, P. T. Quinn's new book, "Pear Culture for Profit," just published by the New York Tribune Association. The volume is handsomely bound in cloth, and is at \$1.

PETTENHILL, BATES & CO., Sept. 4, 4w 37 Park Row, New York.

Pain Pain still stands between the living and the dead.

A Rack on which to lean, When hope and strength are fled.

A Light-house that shows the way, Saves human ships from wreck, Leads health and strength restore To every man on deck.

'Tis Water to the faint, To cool the parching tongue, The blessing of 'Pain Pain' A million men have sung.

Pain Pain is like the Sun Gives life and vigor new, To every nation run, Refreshing as the dew.

'Tis Freedom to the slave, 'Tis Victory to the last, The Prize and golden end, To those by Justice tossed.

A Friend as true as steel, A Friend as true as steel, Pain Pain will banish woe, 'Tis Mead instead of bones.

A Horse to weary legs, 'Tis Money in the till, Or Wine instead of Drugs; Pain Pain is better still.

What Physicians Say.

I have not lost a single patient in sixteen months past, since using Dr. Wagoner's Pain Pain and Anesthetizer in my practice.

The cause of the most obstinate character, and that all who suffer from the above complaints, after having tested it's remedy, seldom have occasion to resort to other appliances to insure a perfect restoration to health.

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NEW SCALE PIANOS.

With Iron Frame, Overstrung Bass and Acroft Bridge. Melodians and CABINET ORGANS.

The best Manufactured! Warranted for six years.

Fifty Pianos, Melodians and Organs of six first class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly Installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Ware rooms, 481 Broadway, New York. March 25, 1y.

SAN FRANCISCO.

The Bank of California,

CAPITAL, \$5,000,000, Gold SURPLUS, 1,200,000, do.

Agencies,

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A GENERAL BANKING AND EXCHANGE BUSINESS TRANSACTED BY THE BANK AND AGENCIES.

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LEES & WALLER, Bankers,

And Agents for the BANK OF CALIFORNIA, NEW YORK.

A VALUABLE GIFT.—80 pages, Dr. S. S. FITCH'S "Domestic Family Physician," describes all Diseases and their Remedies. Sent by mail, free. Address DR. S. S. FITCH, mar. 4, 9mos. 14 Broadway, New York.

CONRAD MEYER, INVENTOR AND MANUFACTURER OF THE

Celebrated Iron Frame Pianos, WAREHOUSES, No. 722 Arch Street, Phila.

Has received the Prize Medal of the World's Fair exhibition, London, Eng. The highest prizes awarded when and wherever exhibited.

ESTABLISHED 1823.

ISAAC K. STAUFFER, Watches & Jewellery,

No. 148 NORTH SECOND ST., cor. of Quarry, PHILADELPHIA.

An assortment of Watches, Jewellery, Silver and plated Ware constantly on hand.

Repairing all Watches and Jewellery promptly and to order.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world; and the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no redness; no itching; no loss of hair; no effect of bad Dyes; tints; restores the hair soft and beautiful; migrates and leaves the hair soft and beautiful; black or brown. Sold by Druggists and Perfumers; and properly applied at Bachelor's Wig Factory, No. 16 Bond St. N. Y. July 17-ly.

WANTED.—Agents for our great American Household Book, "The Lives of the Presidents of the United States," complete in one volume and splendidly illustrated. Exclusive territory and liberal terms to Agents. B. W. Russell, Boston, Mass. July 17-ly.

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MR. R. M. HEMPERLY

Having leased and fitted up the upper Room in John App's Building is now prepared to take Photographs in superior style. Special attention taken with Photographs of children.

Ceremany's Photographs taken at 20 per cent. off of the regular price.

Selingsgrove, June 12, 1899.

AUTUMN, 1899.

Rochester Commercial Nurseries,

Established 1830.

The new Catalogue of Prices is just published, and will be sent free to all applicants. Also FINE COLORED PLATES of the "Mount Vernon" Pear, and "Marche N°1" Rose.

Description Catalogue, 80 pages, 10 cents. Address, WM. S. LITTLE, Commercial Nurseries, ROCHESTER, N. Y. sept. 4, 4w

COMFORT AND BLISS, OR PAIN AND AGONY.

DR. TOBIAS' CELEBRATED VENETIAN LINIMENT, whose wonderful cures, sure and instantaneous action, in cases of Chronic Rheumatism, Headache, Toothache, Croup, Cuts, Burns, Colic, Cramps, Dysentery, etc., have astonished the civilized world, is now a new catch-penny, but an article that has stood the test of twenty-two years.

The enormous sale and rapidly increasing demand is at once the surest evidence of its usefulness and popularity. No family should be without a bottle in the house. Hundreds of dollars and many hours of suffering may be saved by its timely use.

Colic, Cramp, and Dysentery yield at once to its pain-curative properties. It is perfectly innocent, and can be given to the oldest person or youngest child, and if you have no confidence in Patent Medicines—try this, and you will be sure to buy again, and recommend to your friends. Hundreds of Physicians recommend it in their practice.

Sold by the Druggists and Stockporters. Price Fifty Cents and One Dollar. Depot, 10 Park Place, New York. sept. 4, 5w

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Very respectfully and cordially invited to view Seventeen specimen Pictures and Catalogue sent for 20 cts., twice as many, 30 cts. MANSION LANG, 84 Columbia St., New York City. s. 4, 4w

EW CLARK & CO. BANKERS, & CO.

No. 35 SOUTH THIRD STREET PHILADELPHIA.

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

The NATIONAL LIFE INSURANCE COMPANY is a corporation chartered by Special Act of Congress, approved July 2, 1868, with

CASH CAPITAL, \$1,000,000, FULL PAID.

Policyholders are offered Agents and Solicitors, who are invited to apply to our office.

For circulars giving particulars, address: B. S. RUSSELL, Manager, C. B. B. Russell, Agent, 204 CHURCH ST. No. 35 South Third St. Philadelphia, Penna. sept. 4, 4w

GOVERNOR'S CAMPAIGN CAPS, CAPES, AND Campaigner's Torch.

Price of Torch, \$25, \$28, \$30, \$35 and \$40 per hundred. Send for price-list and engraving of Caps and Capes.

PHILIP HILL, Manufacturer, 204 CHURCH ST.

Bet. 2d and 3d, at Market.

Military Companies' Uniforms made to order. Sept. 4th, 1899.—4-ly.

JOHN I. SLATE, Manufacturer and Wholesale Dealer in

BOOTS AND SHOES,

No. 215 & 217 NORTH THIRD STREET, PHILADELPHIA.

Jan. 7, 1899, 1y.

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