

# The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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## For the American Lutheran. Editorial Correspondence. AMERICAN WOMEN.

Not long since I had the pleasure of taking tea at the house of a thrifty farmer. I was introduced to a black-eyed, sprightly looking, little boy. In conversation with the little fellow as to what he was going to do when he would become a man, the Father undertook to answer by saying, that he was not going to make a slave of his boy by hard work, as he was. He was going to educate him, so he could make a living without work.

This was a thoughtless remark of the father. Any man could see the effects of such sentiments upon the mind of the child. We can look into the years to come, and see, in all probability, a vaporing, useless, thriftless, member of society, and possibly a public nuisance and private pest. He was taught to be lieve that labor was menial.

Such teaching of our youth in the family circle, will inevitably result in unscrupulous and unreasonable ideas of human labor, false notions of real merit, and inadequate views of good breeding.

This kind of teaching, however, is more strictly applied to women in this country than men. Fathers are often made peck horses of Mammon. Mothers and Bridget, the drudges of domestic affairs to sustain a certain style for the daughters. An insensible clinging to the domestic condition of the old feudal times still exists among us. "All English literature of the world describes domestic service in the old feudal spirit and with the old feudal language, which regarded the master as belonging to a privileged class and the servant to an inferior one."

Such views are exhausting the energies of our country women and throwing them out on the surface of society as a class of imbeciles, intellectual and physical dwarfs. Intellectual culture is magnified into a certain species of aristocracy as an offset to wealth, and which emulates to demand the respect of men in the absence of culture. Both unite in feelings of contempt as to domestic labor. The poor girl, already rendered tentative by her poverty will shrink from honest toil in the kitchen or elsewhere, because degradation is appended to all who engage in it. As a result, the poor will imitate the rich. They will affect to rise above what is menial. In refined society the labors of domestic duties are given over to Bridget. She and the work of the house are on an equality, but cannot come into the family circle. The parlor and kitchen are two different grades in the same house, which have no connection with each other. Next, delicate white hands for the one; coarse and rough for the other. This self-invented comparison impels to self-conscious superiority in the one case, and degradation in the other.

But aspirations to respect swell the bosom of both equally alike. Bridget is a human being and is entitled to as much respect as any other being, if her character be as good as any other. The kind of labor, if it be necessary toil, if it be honest and useful, should not and really does not, degrade. The want of good character is a degradation; honest toiling is an elevation. Ennui and indolence degrade because, there is an utter want of merit. No kind of necessary toil, by which the interests of humanity are promoted, is menial. There is merit in toil, for it is the lot of humanity to earn its bread by the sweat of its face.

The sphere in which woman has been called to move, has been almost totally neglected. Domestic duties have been fearfully neglected and therefore receive but small compensation as a natural result. Refined and educated ladies therefore feel it to be beneath them to enter into such duties. As has been very truthfully said by an educated lady, in a book which has lately fallen under my notice, "To be the nurse of young children, a cook, or a house-maid, is regarded as the lowest and last resort of poverty, and one which no woman of culture and position can assume without loss of caste and respectability."—See "American Woman's Home," or "Principles of Domestic Science," by Cath. E. Beecher and H. B. Stowe.

Had I the power of doing it, I should be most happy in calling every family in these United States to a careful reading and thoughtful study of the above named volume. I feel an assurance that the practice of these "principles of domestic science," would not only promote the happiness of the families, but also their health and wealth, by knowing how to prevent disease, and promote economy.

## THE FAMILY

is an ordination of God, and cannot be neglected with impunity. "They too shall be one flesh." It is the most sacred of all human relations and should be entered into only in the Lord. It is honorable and carries with it many blessings. The family bond is natural and Scriptural. The only one that binds the human race together. Woman is the superior, and by right, ought to be the superior in the family home. Her duties embrace the physical and mental culture of the human being in the most critical and helpless condition of her life. At this very moment mothers are nursing and training the children, which are now, in their hands, the fathers and mothers of the future men and women. Mothers are instilling the principles that will govern the nation. They are the custodians of public and family morals. They have also charge of the domestics, and the management of the economies of the family. These duties are all as sacred and as

important as any that are allotted to men; and, yet no such advantages for preparation have been accorded to her. She has to qualify herself as best she can. A perverted idea of female education will award to her knowledge of the dead languages, the higher mathematics, &c., &c., and deprives her of any knowledge of the duties she may be called upon to perform in future life. Male education is more sensible. They are qualified for their future pursuits, and thus the pursuits of men are made honorable. The pursuits of women are degraded, made menial, and will therefore naturally desire to avoid them. Women possess native activities of mind as well as men, and are much more susceptible. She will therefore aspire to pursuits for which she finds herself fitted, that are respected, and that can be pursued without a sense of degradation, and no one will dare to impugn her motives for doing it. There is as much philosophy, science, and much more morality, in the domestic relations of our physical, intellectual, and moral being, as in the other economies of nature; and woman's sphere is to preside in this. Our domestic relations are our happiest relations, but the least understood, and therefore active minded women will aspire to that which is arbitrarily considered more noble, more praiseworthy than the reputed drudgery of the nursery and general house-keeping. If our popular Female Seminars would teach domestic duties, domestic economy, and such like, the percentage of domestic happiness would be four fold. May the day soon dawn when the kitchen will be as popular as the parlor!

C. L.

## The Worth of a Smile.

Reader, didst thou ever measure, count up, or calculate the value of a smile?

The smile is peculiar to the human face—true, other animals often do look pleased, and have various means of manifesting to our view when they experience the sensation of pleasure; but then they never smile! No, the faculty of smiling belongs only to humanity, and is possessed by them alone, among the many times multiplied varieties of the inhabitants of this "vale of tears." The lower orders of animal life have it not; therefore, it evidently is an endowment of superiority. This being the state of the case, should we not all—we of the human race—appreciate and use it more frequently than we generally do?

There are to be sure some faces who most occasionally whose features are habitually wreathed in heart-cheering smiles; but how much they are "like angels' visits, few and far between," we all know by our daily intercourse with our fellow-men.

The weary, burdened stranger, bowed down with many sorrows, in which other strangers cannot intermeddle, is sometimes cheered and comforted on his thorny pathway through life by accidently meeting with one of those smile-wreathed faces. But ah, could he but meet them oftener, his sorrow would seem so much lighter!

Even the wicked outcasts of society, we believe, would be more softened and easily reclaimed from their evil courses by smiles and kindness, than ever they will be by the frowns and harshness of their more upright fellow-citizens—but alas, do they ever receive them?

Young children—yes, even those who are yet in their nurses' arms, are mysteriously and most wonderfully influenced by brightly beaming smiles.

Old age is to a remarkable degree comforted by seeing the cheerful smiles of youth and infancy. So great a change will a smile throw over some countenances, that when adorned by it, they are scarcely recognized as the same which perhaps, a minute before, were deformed by hideous and love-forbidding frowns.

Then, dear reader, is it not always much better to smile than to frown? Can you not hereby learn how very much like a rich and inexhaustible treasure is the ever welcome smile on your face; when it chases into merited banishment the unsightly frown from your brow—answering contraction over the eyes which betrays trouble in the heart, and never fails to communicate the same in a more or less degree to every beholder?

See, then, "by these presents," some parts of the worth of a smile—to tell of them all time and space equally forbid.—*The Episcopalian.*

METHODIST BOOK CONCERN.—The whole Methodist Church was thrown into a ferment last week by an article in the N. Y. Times, headed "A Painful Revelation," which charged the late agent of the Book Concern with defalcation to the amount of several hundred thousand dollars. The *Christian Advocate* of this week denies the charge as utterly untrue, while it admits that the agent who had charge of the manufacturing department had not made his purchases with proper care, and that instead of buying paper and other materials of first hands, he bought through a commission merchant, thus paying higher prices than if he had bought directly of the manufacturers. The amount that might have been saved had he bought of manufacturers is very large. There is no other evidence of fraud. The whole matter is being thoroughly investigated. The Book Concern was never in a sounder condition than at present under the efficient management of Dr. Lanahan.—*Ch. Intel.*

## Practical.

From the Christian Intelligencer,

### The Fulton Street Prayer-Meeting.

TWELFTH ANNIVERSARY.

Twelve years ago was held the first of these meetings, which have been maintained thro' sunshine and storm on every day of the week without a single exception, save on Sabbath days, since the daily meeting was established. It has been a somewhat wonderful meeting.

A distinguished clergyman has said it was not so much that a sermon should be remembered, as that it should be felt, and the impression be carried into the future life. The Fulton Street Prayer-Meeting has produced an impression upon the world which may endure while centuries pass away. Its history has never been written. It never can be. The language of the heart is not the language of words. Who can write the feelings, desires, and emotions of the thousands of hearts which have "waited upon the Lord" in prayers which have had no utterances in these meetings, but to which God has lent a listening ear, and to which He has granted gracious answers. Who shall say what prayers have prevailed? or whose faith has brought down the blessing? Attempts have been made to gather the incidents of the meetings, and spread them out before the public in the columns of the religious press and in the pages of printed volumes. These have been read in many languages over the whole Christian world. They have stimulated the Christian spirit of prayer, and thousands who have never been within hundreds and thousands of miles of this place, have caught the influence of this meeting, and have found that God is ever and everywhere the same hearer and answerer of prayer.

This has been and is a wonderful meeting. It is not stereotyped, but each meeting is unique. It does not follow the pattern of the day before. It is like only itself. No man can tell what the meeting will be to-morrow from what it has been to-day. Yet the same Divine Spirit leads, guides and animates it every day. And not a day in these past 12 years in which it might not be said with great emphasis at the close of the meeting, "Surely, the Lord was in this place." In answer to prayers God sheds abroad the power of His grace upon the assembled multitudes, and the language of their hearts is, "It is good to be here."

The Fulton Street Prayer-Meeting has repeated in hundreds and perhaps thousands of cases over the world, and meetings, conducted on the same general plan, and with the same glorious results in the salvation of sinners, and the edification of saints, moves blessed communities and nations. No human mind can measure the good this humble meeting of believers has done. Certainly it is not too much to say that a new impulse has been given to the spirit of prayer. And thousands have been saved in answer to prayer. Thousands of Christians have given themselves up to the service of God with new and more earnest consecration, and have risen to a higher plane of holy living.

### THE PLACE—THE OLD CHURCH.

It is full to overflowing—audience-room, aisles, galleries—all filled, and not standing-room anywhere, not an inch to be had—a multitude going from the door after trying in vain to get in. Yet this is one of the largest churches in the city.

The missionary of the Reformed Collegiate Church, Rev. J. L. McNair, presides, and leads the meeting, and the congregation sing with great spirit the hymn, "My soul repeat His praise." The leader opens with a short address, in which he refers with humble exaltation and gratitude to the history of the meeting, and the vast amount of good which has been accomplished through its instrumentality. He takes a joyful view of the power for good which this Fulton Street Prayer-Meeting has become in this great city—one of the great commercial and money centres of the world. The key-note was found in the Psalm which he had read in the words, "I will take the cup of salvation and call upon the name of the Lord," in that word "salvation." In 1769 this church was dedicated, and now, in this year, 1869, it is one hundred years old! We are called to gratitude to God for the salvation that comes to perishing souls through the instrumentality of this meeting. Our highest praises should go out to God, for He has done great things for us, whereof we are glad. Here many a soul has found joy and peace.

Rev. Dr. De Witt addressed the meeting, and said he would have preferred to say nothing, and give the time to others. A few months ago this church celebrated its one hundredth anniversary. This church was founded to open to the Dutch Church preaching in the English language, which had not before been attempted. He held in his hand a printed copy of that first sermon. It was from the text, "Knowing the terrors of the Lord we persuaded men." The first pastor was a godly, able, and eloquent preacher of the gospel. At that time this part of the city was thinly populated. The Middle Dutch Church—now the Post-office—was crowded. The congregations here were not so large at first, but soon became great assemblies. All the old buildings around are gone, and so are here in the midst of the din and hurry of business.

We have reason to bless God that it is so. We need to pray. We are encouraged to

prayer. We have glorious answers to prayer. Sometimes a sort of superstitious feeling has seemed to prevail, that this meeting has something peculiar about it as a favored place above all others. It is not so. God hears prayer in every place. But one thing may perhaps be said. Here is a spirit of concord in prayer which you will find nowhere else. We come here from all denominations of Christians, and find no distinction, but all are animated by the same blessed spirit of Heavenly grace. So it might be said, and will be, where there is "praying always."

Rev. Dr. Anderson said: "God grant that another event may mark the remaining days of the last speaker, as remarkably, this Fulton Street Prayer-meeting, which has cheered his heart for the past twelve years. This meeting has its own glory. It has fulfilled its purpose in the salvation of a great multitude of souls. The great necessity of this meeting is seen in its continuance right on. We are not benefited by talking of praying, but by praying. Elijah prayed and with mighty power; but we find him weak and under the juniper tree a little after. He needed not to pray again and again, as we all do. Right here, in this din of business, this busy New York, we meet for prayer. Many a young tempted man here finds his great power to stand. Prayer is fitted for all—is best for all. Fathers and mothers come here to pray, or send here requests for prayer. The whole world feels the power of this meeting."

Rev. Dr. Prime said he had lately been travelling in foreign countries, and he had been nowhere to which the fame of this meeting had not gone before him. In England, Ireland, Germany, France, India, Southern Africa, the facts of this prayer-meeting have been spread abroad, and thousands of souls in these countries have been converted. Thousands whom we have never heard of have found peace in believing, and thousands have been the prayer-meetings that have sprung up all over the world, conducted as this. They have become central suns, shedding their light all around over the regions of darkness. Not one in hundreds, not one in thousands, converted by the instrumentality of this meeting, is known. No house in this city could contain them. They are a great multitude, beyond the capacity of even the largest of our churches to contain them. But they are coming—coming into one great assembly. They will come from near and far all over the city; and they come from all classes. Why, at the time of one anniversary there was marching along William st. a man with murder in his heart, and a knife in his hand to commit a dreadful crime. He came into the meeting, was convicted and converted, and has since led a Christian life."

Rev. Dr. Schenck made the last address. He said: "This is a consecrated place—by no ordinance of man—but consecrated by a common Christianity and mighty prayer. Men of all creeds from all countries have given voice to prayer. It is almost appalling to stand in the presence of the facts of this meeting. He had been in a meeting of 3000, where the story of these gatherings was told, and he was called upon by the electrified audience to lead in praying the Lord's Prayer, and he never heard the like before or since."

At the close of his address the whole congregation rose and prayed in the wonderful language of this wonderful prayer. He was followed by George H. Stuart, Esq., of Philadelphia, and the meeting was concluded with the benediction by the venerable Dr. De Witt.

### German Household Economy.

A correspondent of the London *Daily News* who describes himself as having long been a resident in Germany, remarks upon the domestic condition of the wives of cultivated middle-class householders in that country. She says:

"The cooking in an ordinary German gentleman's house is all over by one or two o'clock, which is the general dinner-hour, and the afternoon is as much at the disposal of the ladies for visiting, coffee parties (exactly the counterparts of our afternoon teas), music or reading, as it is in England. A German professor wishing to marry on what would be a hopelessly small income in England, does not 'marry a cook,' in the sense of a woman who knows nothing but cooking, but a young lady who, in the most ordinary cases, has had a very sound groundwork of education, on which subsequent intellectual culture may be based, according to her mental tastes and powers, far more securely than is generally the case in England. When she left school, however, at about seventeen, she did not drop down into an idle life at home, or take to schools and hospitals to work off her superfluous energies; she took her share of the household duties. I do not mean that she scrubbed floors or cleaned bed-rooms, but she went with her mother occasionally to market. She first saw and then took part in the cooking, and was very soon able to do the smaller part herself—cakes, puddings, and help in preserves; experience only can teach the superintendence of roasting, baking, boiling—times and quantities—but it is experience easily gained. Nor is it only cooking the ladies help in—the light work of the housemaid, dusting the ornaments, washing the best china and glass, falls to their part, and thus the upper housemaids' 'occupation's gone,' and when the mistress has duly gained her experience in the kitchen the first-rate cook is not required. There is a household less, and a cook at half wages is needed—a distinct and direct economy."

## "I Cling to Jesus."

It is common to remark upon the variety of endearing names, borrowed from human relationships, which are used in the Scriptures to denote what Christ is to his people. I do not remember that any one has called our attention to the number of verbs, each with its own special significance, we feel warranted in using, to express our dependence on him.

The idea of believing in him is of course fundamental to them all. The truth is, the others are used mainly to give liveliness to our views of the profound but simple doctrine of faith. One word or phrase, for a time a favorite with us, loses its freshness, and consequently its power. Then we invite or adopt another that seems for the time more forcible in setting forth simplicity of the exercises of believing, and the security we ought to feel in committing all, absolutely all to Jesus.

We love to think of leaning upon the arm of our beloved when we are specially impressed with the solemnity of the responsibilities of life. It is a relief to us at such times as when the question, Who is sufficient for these things? is uppermost in our thoughts. But after all there is something passive in the idea of leaning. It will not answer for the critical emergencies of life. We must have a word expressive of energy; one that pictures forth a soul in awful earnest in taking hold of the outstretched arm of Omnipotence.

Such a word I have caught from the lips of one who was dying—"I cling to Jesus!" You know how hard it is to unlock the grasp of a dying man. Beware of the embrace of a man in his last struggles with the waves. Is there not a like muscular power, if I may so name it, in the last efforts of the soul when she is on the edge of the abyss of eternity?

I cling to Jesus! How much can this mighty arm lift and sustain! and what a good hold, too, faith can take of it! There all the consistencies of a lifetime, all conceivable aggravations of guilt, all the natural misgivings of a soul profoundly impressed with its own immortality, all these pull against it, yet what a steady grasp it is!

Clinging to Jesus. So he died; so we shall remember him. Did Jesus ever shake off a poor dying sinner that clung to him?—How it would sound to suggest such a thing in heaven! a soul missing there that died with Jesus' own hand in its grasp! They would count the very hint an apostasy, and look with horror upon whoever might offer it. No; we need not, we must not deaden the longings of our souls for those who have died thus. Death has separated them from us, but it has not relaxed their grasp upon Christ's undying faithfulness and love. They are where we shall soon overtake them, if we have the same resource for the last hour.

And if this faith that clings, that will not let go, can do such wonders in a dying man, what might it not do if we should but prove it in the full vigor of our powers!—*The Evangelist.*

### The Humboldt Celebration.

New York not only, but all Germany in America, has enjoyed a sensation in the celebration of the grand Humboldt centenary festival. That this tribute to the memory of a scientific man is just, we are not disposed to dispute, although we could have been better prepared to sympathize with the celebration, if there had been more sense and less beer in the demonstration. So far as the Germans in America are concerned, we venture to say that not one in a hundred, probably not one in a thousand, outside of scientific circles, has ever heard of the name of the author of *Cosmos*, until the preparations for this grand outburst of enthusiasm had fired the German heart. The opportunity was offered for a glorious parade, and for an extraordinary outpouring of the various styles of beer; and it was improved. The artless inquiry of one of the committee of arrangements at Dubuque, Iowa, whether "After all this fuss, this man, Humboldt, would really take to their town?" is a sample of one hundred similar inquiries. In Newark, the name was confounded with Helmholtz of Buzhu notoriety; and men asked, as the parade passed in review, "Where is the fellow?" and an honest, practical man in Hoboken was entirely satisfied when informed, upon inquiring what all this bother about Humboldt meant, that "Baron von Humboldt had invented a sewing-machine!"

Not even in Germany was Humboldt's name ever a household word. In Berlin he was generally known, because he was a member of the king's household, and dined at the royal table; but his name was never popular. Besides all this, he was a free-thinker, and is generally understood to have been an enemy of revealed religion. That he had amassed an immense amount of information on subjects pertaining to natural science is true, but he was never a man of the people, and never troubled himself about them.

We are led to these remarks, because in this entire cis-Atlantic celebration there was an evident desire to improve the occasion for a grand procession, which should end in a bibulous demonstration of extraordinary vigor, and we belong to that class in the community who believe that the multiplication of these occasions or festivals have a demoralizing effect upon all concerned. They involve

immense expense, not only in the extravagant preparations, but in the loss of time, which is so much subtracted from the productive industry of the country, besides the money spent in dissipation, and the demoralizing effect upon the masses who engage in them.—In this view of the case, the whole affair makes a painful impression. An occasional holiday is well enough, but these people are in no danger of suffering for the want of opportunities of recreation in this country.—They are fast rendering all Sunday laws a dead letter.—*Christian Intel.*

### Relics of the Mound-Builders in Ohio.

G. F. Adye writes to the Cincinnati *Gazette* from Newtonville, Spencer county, Ohio, that that region is rich in American antiquities. Indian arrows, wedges, stone hatchets, pestles, and mounds are plenty. One of the most prominent mounds can be seen on Corn Island near Troy. It is half a mile above the coal landing; has a large two-story frame house on it. A cellar and a cistern have been dug in it. The mound covers about three acres, and is about twenty feet above the general level. About twelve inches below the surface is a layer of flat stone, under which human bones of large size are found in abundance. Skulls larger than the whole head of a man are found. The lower jawbone can be placed over the jaw and flesh of a large man's face. The whole skeleton is very large. An excavation near by shows where the dirt was obtained. Inclosed I send you two teeth, taken from the upper and lower jaw of a human head, which was obtained twenty-one feet below the surface. They are large and sharp, and show the carnivorous habits of a larger race of men than the present. Half a mile from this mound is another of less proportions, but every way similar. Also twenty or thirty other small mounds are not far off, all containing bones etc. In one was obtained a wedge of pure copper, that weighed over a pound. The mounds are full of bones from top to bottom, showing that large numbers were buried there.

In this connection I will speak of a very large mound near Petersburg, Pike county, Indiana. It covers about four acres at the base; is one acre on top, and about seventy feet high. Here also an excavation shows where the dirt was obtained. Human bones of immense size, hatchets, arrows, etc., here also mark the habits of a warlike race of giants.

The timber and soil of these mounds and excavations are the same size, kind, depth and general appearance as the surrounding country, showing great antiquity of the mounds and builders.

### Father Hyacinthe and the Pope.

The Atlantic telegraph of last week transmitted two items which were of unusual interest in their bearings upon the issue between Rome and the Protestant Church. One will be hailed with devout thankfulness. It is to the effect that Father Hyacinthe, the most popular preacher in Paris, whose sermons have been characterized by an earnestness altogether unusual in the Romish pulpit, has addressed a letter to the General of the Order to which he belongs, abandoning his convent and ceasing to preach in the Church of Notre Dame in Paris, assigning as a reason that he cannot obey the orders of the Roman See. He protests before the Pope and Council, against the doctrines and practices of the Church of Rome, as contrary to the principles of Christianity. We hope, he will not only find friends ready and able to afford him all the sympathy and protection which he needs and deserves, but that he will be sustained by a large measure of divine grace.—The next item concerns Dr. Cumming, whom the "Holy Father" has snubbed. The Pope must have become aware of the contents of Dr. Cumming's letter, before its arrival, and informs the doctor, that if he had considered the claims of the Church, he would have seen that there could be no room in the Council for him. Thus all the humble appeals and the genuflections and prostrations before "His Holiness," have earned the gracious reply, that *Dr. Cumming ought to have known better*; for this we take to be the plain English of the case; and for once, we agree with the Pope.—*Chr. Intel.*

A correspondent of the *Advance* writes: "Said a Roman Catholic priest lately to a Protestant minister of our acquaintance. 'We must conquer this mighty republic with her powerful England, and that man is very blind indeed who does not see that these two mighty nations will belong to the Church of Rome before long. Through them we will conquer the world. Look at our innumerable nunneries and colleges. You do not ignore that they are filled with the daughters and sons of the most influential Protestant families of this republic.'"

A LOVING REBUKE.—John Howe once observed two men in a violent passion. Their mutual enmities shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice: "I pray God to bless you both!" This prayer so impressed the quarrelsome men that they ceased their strife, and thanked Mr. Howe for his supplication.

SELF-LOVE.—Self-love is the greatest of all flatterers.—*Rockefoucault.*

## How to Read the Bible.

1. Read it every day.
2. Read, sometimes, one verse at a time.
3. Read, sometimes, a paragraph at a time.
4. Read, sometimes, a whole chapter; at other times, a whole book.
5. Sometimes, read by subjects: e. g., the parables, by themselves, one after another, &c.
6. Take one "Character" and trace it through the Old and the New Testaments; thus: 1, direct history or biography; 2, illustrative comment on, either in the way of enforcing as an example or exhibiting as a warning; 3, by contrast with others of different type.
7. Hunt up a doctrine through both Testaments. For example, God's watchcare over his people—God's sovereignty—Election—Predestination—The law of the Sabbath.
8. Find out the contrasts between the Old and New Testaments; between one saint and another; between some zealous Christian and some zealous persecutor; between Jew and Samaritan.
9. Take a verse, sometimes, to pieces, word by word; and find when the potential words are used elsewhere, and in what verses.
10. Use all the helps you can get—if you haven't a Commentary, put by the difficult passages to ask your minister the meaning of.
11. Above all, endeavor to make your reading of God's word improve you in the article of self-examination and growth in grace.—*Religious Herald.*

## MISCELLANEOUS

Not long since a little Presbyterian boy attended in the afternoon with his grandmother, who is a Catholic, the exhibitions of her church. At the testable, the artless little fellow delivered himself as follows: "Mama, I loves grandmother's church better than I do yours, because, at her church, they do so circus like."

NARROW-MINDED men, who have not a thought beyond the sphere of their own outlook, remind one of the Hindoo maxim: "the mail sees nothing but its own shell; and thinks it the grandest palace in the universe."

ADVERSITY exasperates fools, dejects cowards, draws out the faculties of the wise and intelligent, puts the median as the majority of trying their skill, awes the opulent, and makes the idle industrious. Much may be said in favor of adversity; but the worst of it is, it has no friends.

Damas was once interrogated about the darkness of his skin, and asked if he had not negro blood. The irate Frenchman said, "Yes, my father was a quadroon." "But," persisted the inquirer, "what was your grandfather?" "A mulatto." "your great grandfather?" "A negro." "Do you know what his father was?" "An ape sir, an ape; my pedigree begins where yours ends."

"Brother Brown," said Mr. Smith to the doctor "I see they have given you a D.D. well it is all well enough. But it is given so frequently now, and promiscuously, that it does not amount to much. It would hardly do to infer that a man was a great theologian, just because he had a D.D. these days?" "Why, brother Smith," said Dr. Brown, musingly and in the very best imaginable humor, "that is—so. I was very sorry—very sorry indeed, that they gave it to me. As you say, it is—it is so common. Yes sir, the fact is, it has become so common that a man—a man that hasn't got it isn't anybody at all."

Dr. Payson once, when travelling, having occasion to call on a lady when she and some of her friends were sitting down to tea, she would have him stay, and treated him very hospitably. When he left, he said, "Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you a question before we part. How do you treat my Master?" This led ultimately to the conversion of the lady and her household.

Two Irishmen stopping at the Island House Toledo, lit their gas, and, with windows open, sat down to enjoy a chat. The hungriest of Toledo mosquitoes soon flocked in, and drove them desperate. The clerk, who was summoned to devise some defense against them, told them to close the windows and put out the gas. They acted on the suggestion, and placed themselves between the sheets. Just as they began to doze, a lightning-bug, which had strayed into the room, caught the eye of one of the travellers. He roused his companion with a punch. "Jamie, Jamie, it's no use! Here's one of the craters sarchin' for us wid a lantern!"

A boy was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for, if your father should find out that you have taken them, he is so kind, he would not hurt you."

"That is the very reason," replied the boy, "why I would not touch them. It is true my father would not touch me; yet my disobedience, I know, would hurt my father, and that would be worse to me than anything else."



Sellinggrove Pa., October 9, 1869.

## Editorial Items.

To Subscribers and Agents in Arrears  
ONCE MORE!!

We are now sending out our bills for the last time this year to all those who are in arrears for their subscription to the AMERICAN LUTHERAN. There is a very large amount due this office from subscribers, and we most urgently request a prompt remittance of the amount due from each, as we need the money, and desire that these matters be settled before the close of this year in order that we may enter upon the next year with clean subscription-books. Our plan as is well known to our readers, is to forward the paper until a written order to discontinue is received, and all arrears paid as required by the U. S. Postal Laws. We place full confidence in each and every subscriber by this arrangement, and hope none will keep us waiting for the amount due us.

Now, friends, don't forget or neglect this, to you little matter, but to us important, seeing we have many hundreds of dollars due us, divided up in small amounts all over the country. The same request will apply to those of our agents who are indebted to this office on account of subscriptions collected by them, and for which returns have not yet been made. We prefer remittances to be made in draft, check, registered letter, or Post-Office money-order. The latter we consider an excellent way of sending small amounts, and every way safe. Send to

P. ANSTADT,  
Sellinggrove,  
Snyder County, Pa.

ARTICLES DEFERRED.—Several articles intended for this week's paper are deferred until next week. They arrived during our absence at the East Pa. Synod. The outside of the paper was already set up at our return, and there was no more room for them on the inside. The following are the articles: "Two letters from Europe by J. R. E., "Life and its Struggles," and "The Faith once delivered to the Saints."

THE EAST PA. SYNOD.—A considerable space is taken up in our paper this week by an abstract of the proceedings of the East Pa. Synod, which will no doubt be interesting to our readers. We spent Saturday, Sunday and Monday, in Lebanon during the sessions of Synod. Although it rained incessantly on Sunday, yet we had an interesting visit. We met quite a number of our old friends at this Synod, heard some good preaching, especially on Sunday morning by our old friend and classmate, Rev. D. Steck, and enjoyed the Sunday-school celebration on Sunday afternoon and Monday evening. The brethren, so far as we can learn, were all highly gratified with the kindness and hospitality of the Lutherans of Lebanon. But we feel sure that none of them enjoyed a kinder and more generous hospitality than we did at the hands of Col. Gohin and his estimable lady. We shall long remember the three days spent in Lebanon, during the sessions of the East Pa. Synod.

## CONVERSATION IN THE SYNOD

BETWEEN PETER, JAMES AND JOHN.

John.—What is the world coming to when even professed ministers of the Gospel are openly espousing the cause of the devil.

Peter.—What in the world has broken loose now?

John.—Here I am reading in the Independent, that Dr. Junkin of Newcastle, Pa., announced a few Sabbaths ago, that he would preach from the words of the Devil at his next service.

James.—That Dr. Junkin must be either a universalist or a spiritualist that he prefers the words of the Devil to the Word of God to preach from—wonder what kind of a congregation that must be that is willing to listen to such preaching.

Peter.—Dr. Junkin is neither a Universalist nor a Spiritualist, but he is a Presbyterian of the real old blue stocking school, and although he preached from the words of the Devil, yet he no doubt took his text from the Bible.

John.—Where do you find any words of the Devil in the Bible?

Peter.—In the third chapter of Genesis, where the Devil in the form of a serpent is represented as saying to Eve, "Ye shall not surely die." And I have no doubt those words constituted Dr. Junkin's text on the above occasion.

James.—And I have no doubt the announcement drew a large crowd of people, who were attracted by curiosity to hear a sermon from such a novel subject as "the words of the Devil."

John.—Do you think it is right for ministers to resort to such means to attract hearers to their churches.

Peter.—I do not see that there is anything morally wrong in the practice, although it is very seriously condemned by some of our over-prudent ministers and people.—It is practiced by some of our own most successful preachers in the cities. For instance, I see our friend, Rev. N. M. Price, of Philadelphia announces the subjects of his discourses for the following Sabbath in the Saturday evening papers. The same thing is also done by Rev. Dr. Hutter, of St. Mathew's church. This of course would not be necessary for the members of the congregation, who are expected to come to the church at all times, but it is done to attract strangers and people of the world. The Savior commanded his ministers to be wise as serpents and harmless as doves. Thousands of cases might be cited where people have been induced to go to church merely from motives of curiosity who were awakened and converted by the preach-

ing of the Word. A remarkable instance occurs to me just now. Many years ago Dr. Morris had a revival of religion in his church the First English Lutheran of Baltimore. A careless, worldly-minded young man passing by the church one evening was induced by curiosity to enter. He was immediately wrought upon by the Holy Spirit, that he came forward to the anxious bench as a penitent sinner, and found peace. That man has ever since continued to be a most earnest and laborious Christian, who has been instrumental in the conversion of hundreds of souls.

James.—Is Dr. Morris a revivalist?

Peter.—He was at that time.

John.—I think the case of John the Baptist might also be cited as an example. He was a most singular and powerful revival preacher. Clothed in camel's hair with a leathern girdle around his loins, living on locusts and wild honey. Drawn by curiosity he went out to him Jerusalem and all Judea, and all the region round about Jordan. They repented of their sins and were baptized by John.

James.—I think we may even refer to the day of Pentecost as an example. The multitude were attracted to the place by the sound of the rushing mighty wind and the cloven tongues of fire. Nothing but curiosity brought them there, but this gave Peter an opportunity to preach one of the most powerful revival sermons to them that ever proceeded from human lips. And the result was that three thousand of the great crowd who had been attracted merely by curiosity were converted and converted on the spot, and baptized and admitted to church membership the same day.

Peter.—There can be no doubt at all that thousands of people have been converted who were drawn to the place merely by curiosity, and therefore it seems to me, it is not only proper, but also the duty of the minister to use all lawful means to draw the impudent to his church in order that they may be brought under the influence of the preached gospel.

## The Synod of East Pa.

convened in the New Lutheran Church of Lebanon, Pa. Rev. M. Rhodes, Pastor, on the 30th Sept.

The following officers were elected:

Rev. P. Rizer, President.  
S. A. Hollman, Secretary.  
P. Raby, Treasurer.

The church was handsomely decorated, and in the pulpit recited the words composed of evergreen, could conspicuously be seen, "Welcome to the East Penna. Synod." The attendance of ministers and lay delegates as also of visiting brethren was very large. Rev. G. F. Stelling the retiring president preached the Synodical Sermon from Math. 23: 23-26, in which he illustrated the two methods for effecting the salvation of men.—That of the world which is by external rites, and ceremonies—the other, that of Christ, through the regeneration of the heart and life by His cleansing and justifying blood.

Nine new members were admitted into the Synod, namely: Rev. D. Steck, M. Shalleg, S. Cartis, Edward Daron, S. Domes, H. F. Watkins, J. H. Barclay, D. D., J. R. Foelt, Jacob Kempler, Chas. P. Dick,inger.

The following delegates from other Synods were received: Rev. S. Barnitz from the Pittsburgh Synod, Rev. J. Kistler from the Synod of Central Penna., Rev. W. P. Eyster from the Synod of West Penna., Rev. W. Lake from the Synod of New Jersey.

Two of the ministerial members of this Synod have died since its last session, namely, Rev. J. D. Sheek, and Rev. W. V. Gottwald.

Rev. S. Sentman, for the directors of the Theological Seminary at Gettysburg, submitted their annual report.

The report shows that between fifteen and twenty students were in attendance during the year; a large number of volumes had been added to the library during the year, including the library of the late Rev. Dr. Krauth, purchased for 1,050. The finances of the institution are reported in a healthy condition, the endowment fund all being safely invested as far as received, and made to yield the largest amount of revenue consistent with safety. The contingent fund greatly needs replenishing, though it is in a better condition than a year ago. The propriety and necessity of an enlarged appropriation to this fund was suggested.

The First Evangelical Lutheran Church of Easton, at their request, was dismissed from this Synod by a unanimous vote. The Home Mission report sets forth a great revival and strengthening in this department included in the report is the Fisherville field, Dauphin County—Rev. Daron, missionary. It has been without a pastor for the space of one year. Rev. Daron has labored there for the last six months, with encouraging prospects. The congregations, four in number, are in rural districts, and the work is reported to have been "a night of toil." The beginning was small, and the progress slow; but the increase proved permanent. The prospects now are that this charge may not need the fostering aid of the society any longer than the present year.

Included in the "Home Missionary work" is the Sunday school of the First English Lutheran church of Harrisburg, who have erected a beautiful Mission chapel in East Harrisburg, in which a flourishing Sabbath school has been established. "This chapel, in connection with several other points in the vicinity, should be speedily supplied with a missionary."

Rev. Barnitz, of Wheeling, West Virginia, submitted an encouraging missionary report in relation to that place. The report of the "Orphan's Home" was quite interesting. This institution is located at Loysville, Pa. Although aided by the church throughout, it came more fully under its care on the 1st of June last. The report says "we began with 84 soldiers" and 22 church orphans. Our first quarter ended on the 1st of September. After making an estimate of our expenses for employees, food,

clothing, tuition, books, stationary, &c., on the one hand, and our income from the State on the other, we find ourselves in a prosperous condition." The necessary expenses, however, were over and above receipts, and although frequent appeals had been made to the church, we have thus far met with a tardy response. A large number of donations are acknowledged.

The 27 acres of land purchased is only about one-half paid for; the balance is on interest. Of the sums paid in from the bounds of this Synod on the purchase of the land, the following from Harrisburg and vicinity are acknowledged: Lutheran Sunday school, Lebanon (Rev. M. Rhodes), \$100; Lutheran Sunday school, Hummelstown (Rev. P. Rizer), \$100; 1st Lutheran Sunday school, Harrisburg, (Rev. G. F. Stelling), \$100; Lutheran Sunday school, Columbia, (Rev. Wm. H. Steck), \$60. Total received, \$550 35. The donations for the support of orphans, and the expenses of the Home in General amount to \$261 61. \$270 80 is now due on the purchase of buildings, besides the interest from the time of its maturity. Number of orphans now under care, 23—2 from the bounds of the West Penna. Synod; 3 from the Allegheny Synod; 5 from the Central, 4 from the Susquehanna Synod; 3 from the Pittsburgh Synod, and 7 from the East Penna. Synod. Of the number 16 are boys and 7 are girls. Their ages range from 4 to 13 years. 30 other applicants during the year could not be admitted for want of means for their support.

Rev. Sheeleigh offered a resolution on "Publication Society," which was adopted after a lengthy discussion, as follows:

Resolved, That the Synod hereby instructs its Secretary and Treasurer to open an additional column in the table of Parochial Reports, headed "Publication Society," and that pastors and churches be earnestly recommended to remember that important institution of our church in making the distribution of their funds collected for synodical purposes.

## HOME MISSIONARY SOCIETY.

The resolution was passed, approving of the action of the General Synod in dissolving the Home Missionary Society, and the constitution of a board of managers appointed by itself, to which all home missionary operations are to be referred.

## CHURCH EXTENSION FUND.

The following by Rev. Dr. Hay was passed: Resolved, That a column be opened in Parochial Reports for contribution to Church Extension Fund, and that collections, be taken in all our churches for this object on the Sunday nearest to the 31st of October annually, in connection with the Reformation Discourse, as recommended by the General Synod.

## LUTHERAN INSTITUTIONS OF LEARNING.

Rev. S. Domes presented the following: WHEREAS, The prosperity and success of the various institutions and agencies of our church can never be otherwise than gratifying to all lovers of Zion;

And Whereas, We have indirectly learned through Prof. Born that the Missionary Institute in both departments is in a more flourishing condition at this time than at any former period in its history, the theological department having thirteen students in attendance, and the classical one hundred, with a prospect of still further augmentation during the current year; therefore,

1. Resolved, That we rejoice in the evidences of prosperity thus reported to us, and pray that the Divine blessing may continue to attend the labors of our brethren in this institution.

2. Resolved, That as the classical department has become largely auxiliary, and helpful to our colleges in preparing young men for their advanced classes, we commend this institution to the favor of those who have sons whom they wish to be prepared for college, or for business pursuits in the Susquehanna region.

3. Resolved, That we are also pleased to call the attention to the Susquehanna Female College, now under the care of Prof. Wm. Netting, as one of the female seminaries under the auspices of our church, meeting their favorable consideration in choosing a school to which to send their daughters.

The paper was adopted.

## DELEGATES TO SISTER SYNODS:

To New York, Rev. Dr. Hutter; Maryland, Rev. P. Willard; Susquehanna, Rev. Domes; West Penna., Rev. Dr. Albert; Central, Rev. G. F. Stelling; Allegheny, Rev. P. Rizer; New Jersey, Rev. D. P. Rosenmiller; Pittsburgh, Rev. M. Fensler.

A motion was made which was carried, that the members of the synod, who have no charge, be designated by their employment, when they are employed.

## NEXT MEETING OF SYNOD.

The question on the place of next meeting being taken up, Reading, Harrisburg, and Germantown were mentioned. A ballot was had with the following result: Harrisburg 27; Reading 9, and Germantown 4. Whereupon Harrisburg was declared the place for next meeting.

The fourth Wednesday in September was then selected as the time for meeting.

## SUNDAY-SCHOOL ANNIVERSARY.

On Monday evening the anniversary of the Sunday-school was celebrated. The church was densely crowded with a deeply interested audience. The singing by the school was very fine, and the designs of the different classes very beautiful. The pastor, Rev. M. Rhodes, and Rev. Barnitz of Wheeling made appropriate remarks after every design. The amount contributed by the school exceeded the most sanguine expectations of all concerned, for it was something over one thousand dollars.

## ST. ANDREW'S CHURCH.

Rev. Dr. Albert, chairman of committee reported the following resolution:

Whereas the St. Andrew's Lutheran church of Philadelphia has reached a crisis which demands our prompt and substantial assistance; and Whereas it is of the utmost importance to our interests in Philadelphia that

this enterprise be carried to a successful issue therefore

Resolved That for the encouragement of the people of St. Andrew's, we invite their pastor, Rev. Dr. Stork, or whoever may be appointed, to visit wherever practicable, the congregations composing this synod, for the purpose of securing substantial aid towards the erection of their church edifice, and invoke especially the sympathies and hearty co-operations of the wealthier members of our churches to crown his efforts with success.—To this an amendment was subsequently added that a committee of five be appointed to co-operate in this enterprise.

The following gentlemen were appointed on this committee:

Daniel Eply, J. B. Heyle, A. G. Stine, J. Roedel and Henry Weyl.

This subject elicited an animated discussion in which Rev. N. M. Price, pastor of the Lutheran church of Philadelphia, led off with an eloquent address warmly advocating the adoption of the resolutions, and suggesting a plan by which the object may be accomplished. He was followed by Dr. Conrad in his usual style, also advocating strongly the importance of aiding St. Andrew's.

## STATE OF RELIGION.

Rev. Dr. T. Stork submitted a report on the state of religion. The parochial reports show somewhat larger accessions, whilst the contributions have fallen short of the amount given last year. This is readily accounted for, from special efforts having been made a year ago as the "jubilee" year, and from local objects diverting contributions from the usual benevolent objects. Increased attention is given to catechetical instruction.

Many pastors report a low condition of spiritual life. The committee recommended personal efforts for the salvation of souls as a remedy for this low spiritual condition. Increased attention has been given to the Sabbath schools, and an increase of candidates for the ministry is recorded. In the report appeared the following cheering sentence: "From all that we can glean from the reports of the brethren, and the spirit which breathes in their utterance, we detect an earnest faith and zeal pervading our ministry and churches and discover aspirations after higher achievements for Christ's kingdom and glory."

## EMMAUS ORPHAN HOME.

Rev. G. F. Stelling submitted a report from the committee on Emmaus Orphan Home. It set forth that there are eighteen citizen and 15 soldier's orphans religiously instructed in Luther's catechism, according to the will of Geo. Frey, the donor of the property. Instruction is also given in the common branches of the English language. The value of the property was reported to be at least \$100,000. It consists of three farms (over 500 acres), a mill property, and other assets. The committee advanced the opinion that the estate is getting into better shape to yield a revenue, and that the efficiency of the institution will be increased.

## LICENSES AND ORDINATION.

After an appropriate and eloquent discourse by Rev. L. E. Albert, D.D., on the manner of preaching the word;

Three young men were licensed to preach the Gospel: Wm. B. Parsons, D. D. Reed, and S. S. Engle.

Rev. Edward Daron was ordained as a minister of the Gospel.

## For the American Lutheran.

## A Descent into a Coal Mine.

On a pleasant Friday afternoon, (Sep. 3d, 1869) in company with Mr. C., Superintendent of the Bear Run Colliery and also assistant Superintendent of a Sunday school, I went to the above named Colliery, about two and a half miles west of Mahanoy City. First I was taken through the breaker. This is an immense wooden shed built of heavy timber. Here it is where the coal is broken, screened and prepared for market.—There are about eighty men and boys working in and around the breakers, and they are all pretty well colored up; they have almost the appearance of young "blackbirds," yet they seem to enjoy their work; a great many of these boys are brought into those breakers almost in their infancy; the work is not so hard, which I suppose accounts for it. They pick the slate, or in other words, the "tars," out of the coal, and I suppose sometimes they cannot distinguish the false from the true on account of its resemblance.

As I watched these boys to see how careful they are, how closely they examined, it struck me very forcibly; how important this work is, although black, yet it brings happiness to our homes. And I suppose sometimes it is not very easy for a mother to recognize the faces of her own children fresh from the mines or the colliery. I was told that on Saturday nights these little "blackbirds" are put through a process of scrubbing. Some of these boys have become men of prominence, leaders in business and politics, owners of mines in which they once served. They are now but like a grain of mustard seed, their sphere of activity may be humble yet they can do a great deal of good by attending Sunday-school, and devoting their spare time to their books, so that their names may be written in the Lamb's book of life, where it shall stand undimmed when this earth shall be burned with fire. When I had seen about all that was to be seen in the breakers, I equipped myself with an extra suit (which was given to me by the superintendent) and armed with a bundle of books and tracts. But before entering the mines we were very careful in filling and trimming our lamps. I was reminded of the parable of the "wise and foolish virgins." Five of them were wise, that is prudent and thoughtful, and five were foolish. The five wise virgins made provision by taking oil with them to refill their lamps, but the other made no such provision; they took their lamps but took no oil with them. How careful we should be that we are always prepared. Then in company with the superintendent we started down the slope, a distance of six hundred feet; at the foot of the slope we met the independent, Mr. B., who is also a superintendent of a Sunday-school. He was very

glad to meet me and make my acquaintance; he took great pains in showing me through the mines. But what a spectacle it is to see the miners hastening to and fro with their blazing lamps on their hats! We then traveled in the main gangway in a western direction on the Mammoth vein twenty-seven hundred feet, and went through the air door of this gangway. Here it is a fine picture to see how the pure air is forced into the mines and the foul air is obliged to make its exit.—In working the coal veins not all the coal is removed. Large bodies are left as columns to support the superincumbent rock. In coming back we went up through the main way into the breast where they were working. I had quite a difficulty to get up; it requires considerable struggling, especially for one who is not used to it. Here you can see a bush, yet it takes but few minutes to become used to these noises. Returned to the bottom of the slope again we were then taken to a southerly direction through a rock—turned three hundred and twenty-two feet and were shown the "prim rose being." Saw two other gangways, one four hundred and fifty feet long, the other sixteen hundred and fifty feet; both of these are in an easterly direction.—Saw stiles—caves cut out of the solid coal.—These miners may work with a great deal of precaution, yet danger is on every side; sometimes the rocks above become loosened and fall down, or water may pour in upon them from an open fissure or the fire-damp may smother them, falling of timber or careless use of tools. All in the dark of another world where they live and work, yet the miners love their work and they go cheerfully to the very depths. Those with who I conversed would not exchange their places and work in the outer world.

Coming up the slope about half way we turned into the water gangway into which the water is pumped and runs to the outside.—This gangway brought us to day-light again. And like Noah's dove, I was glad to return. I felt thankful to Him who is the way the truth and the life, that He has protected me from danger.

E. A. B.

## OBITUARY.

For the American Lutheran.

DIED.—On Saturday evening, September 25th 1869, near Logansville, Clinton Co. Pa. Mrs. Johnathan Gramley.

Sister Gramley is no more. The chord which bound her to this earth has been torn asunder and now her spirit has gone to dwell with Jesus in that land of peace and love.—her good fight of faith is ended, the great object of her hope has been gained, and now she has gone to dwell with those who are continually singing songs of everlasting praise to God. In the great cause of our Saviour, she was always faithful, her duty as a Christian was never neglected. She labored earnestly in the Master's vineyard, she never became "weary in well doing," and today she has her reward.

Beloved husband and children, weep not. Dry your tears, she has gone to occupy her place in the Father's kingdom. Death is not a respecter of persons, it takes the mother or father as well as the brother and sister. It visits the costly mansion as the lowly cottage. It breaks the family circle and compels us to explore the dark regions of the valley of the shadow of death alone. You dear ones have lost a kind mother and a loving companion, you have left her at the gates of death, and you must turn back to "fight the good fight" in this sinful world alone. As you stand at her bedside, clasping her hand in yours, you feel already that the sting of death is upon her, soon she will leave this world of sin and sorrow. There, at the death bed, you can picture the last sweet looks of a dying companion and mother. She is not afraid of death and as she feels the love of her Saviour burning in her bosom, she exclaims,

"Oh! death where is thy sting.  
Oh! grave where is thy victory?"

The family circle has been broken and one of the number is gone. Although absent in the body, yet she is present with them in spirit. Father, do you miss the one who was the joy and comfort of the household. When you are gathered together in the family circle, as your prayers ascend to God is there a chair in the circle still vacant?

We recollect well the last prayer sister Gramley offered in our presence, how the tears flowed down her cheeks as she prayed so earnestly for those who were near to her. How earnestly she offered up her petitions for the extension of the kingdom of Christ upon this earth. But she is gone—she "is not dead but sleepeth." In God's own time we shall slumber in the grave and in the morning of the resurrection, if found faithful we shall meet again, in that paradise above, where friends shall meet to part no more. Sister Gramley is—

"At rest in Jesus' faithful arms,  
At rest as in a peaceful bed;  
Secure from all the dreadful storms,  
Which round this sinful world are spread."

W. S. D.  
Missionary Institute,  
October 6th 1869.

(Observer please copy.)

A lady asked her little girl, on returning from church, if she remembered the text. "O, yes!" she said, "It was this: The ladies, sewing society will meet at Mrs. M. Cracken's house on Monday evening next."

Said a little child, a few days since, "Mother, I can't tell how happy I felt in prayer this morning! When I gave myself to God, it seemed as if there was a sun in my heart."

## GOOD ADVICE

JOSEPH JOSLIN, Esq., of poultry, Vt., gave his daughter, on her marriage, the following "words of wisdom," which will do for every pair:

Never talk at, but to, each other.  
Never both manifest anger at the same time.  
Never speak loudly or boisterously to each other.  
Never reprove each other in the presence of others.

## Sunday-School.

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

WELCOME.—The readers of our column will find in this week's paper a very interesting account of the exercises of the St. James Sunday-school, Gettysburg, Pa., given during the meeting of the West Pa. Synod recently held in that place. We cordially welcome to our column our friend and co-laborer, and hope he may very soon fulfill the promise he makes in this his first communication, and give us something of general interest as well as send us more of the doings of St. James.

LOST!—We received and forwarded thro' Uncle Sam's pouches to the printer, a very interesting lesson given by our good brother C. L. recently, and after waiting several weeks to see it come out, for the benefit of our readers, judge of our surprise to be told by the editor-in-chief, that it had never come to hand. Where, or what has become of it we cannot imagine, and hope our good brother will very soon supply us with another favor, with which we hope to have better luck.

For the American Lutheran.  
St. James Lutheran Sabbath-school  
Gettysburg, Pa.

DEAR BRO. REEBMAN:—I once promised you to prepare you something for your Sabbath-school column in the American Lutheran. I will now tell you of our Sabbath-school exercises during the session of the West Pa. Synod in our midst. Accepting the invitation extended by the schools, a large number of the members of this body were present in our rooms during the afternoon of Sabbath the 26th inst. The day was very unpleasant; rain, drizzle and fog, consequently the attendance fell far below the average; in the Infant Department but about 45 were present instead of the hundred a good day usually brings out. The attendance in the senior department was proportionally better.

The exercises of the Infant School were first; these consisted in singing and reading and repeating Scripture passages in concert. The programme was arranged in questions and answers. The questions being asked by the Superintendent, the reply was made by singing a verse or two from some Sabbath-school song. I will give you an example:

Are there children in Heaven?  
Sing,  
"Around the throne of God in heaven  
Ten thousand children stand," &c. &c.  
Golden chain, 118, 1st verse.  
How came those children there?  
"Because the Saviour shed his blood," &c.  
Golden chain 118, 3d verse.  
What do children do in Heaven?  
"Shall we sing in heaven forever," &c.  
Golden chain, 34, 1st verse.  
What must you be so that you can sing in Heaven?  
"I'm a soldier of the cross," &c. &c.

Songs of Gladness, 1 and 2d verses.  
This is just from the midst; the whole exercise having a oneness, that Jesus is the Father of children.

After this exercise, Rev. Dr. Lochman spoke to our little people. This good Father in Israel attracts the hearts of young and old, winning all to Jesus. The children were won immediately by his kindness of heart; and his remarks, so very applicable to the place, as the Doctor's always are, were eagerly listened to by each child.

The exercises of the day by the Senior department, took place after those of the Infant. The subject was "justification by faith." On this golden thought was brought to bear every portion of the exercise. Scripture passages were read, texts repeated, hymns sung, remarks made all illustrative of this one grand relation of which it was and is beyond the power of man to conceive.

At the conclusion of this lesson, the schools united in the room of the Senior Dept.—Rev. Dr. Swartz, of Carlisle, then addressed the schools and the numerous visitors present. The Doctor used several of the mottoes on the wall as central thoughts. One "Faith, Hope, Charity," with a shield and anchor. Faith and Hope represented by the shield and anchor; but Charity is so all absorbing that it cannot be represented. Another, "No Cross—No Crown," lead to such remarks as these: "It is not a visible crown that is meant, not one of wood or iron, nor such a beautiful one as is on the wall; it meant not only the sorrows and trials of the Christian, but the saving cross of Christ, the laying of our burdens at its foot, and then will the crown of life be bestowed, a crown which is the sign of a kingdom given the victor through Christ." Dr. Swartz illustrates by citing the case of a man convicted of murder, imprisoned in the jail of Cumberland county; there on a table in this man's cell is a cross with candles; it is not this cross that will save the man, but faith in the atonement made by the Saviour. This man now professes to believe on Christ. Let us join in the wish expressed by the speaker, that we may now all have the cross that he after we may obtain the crown.

The earnest attention given the eloquent speaker by his auditors evinced their interest in his impressive address.

Notwithstanding the inclement weather and consequently slim attendance, the afternoon was spent very pleasantly and we hope was profitable to each one.

If the members of Synod formed as favorable impression of the schools, as the community has done of the members of Synod, each will be well satisfied with the other.

Now Bro. Reebman, we have given you St. James' Sabbath-school; again we will try to pass beyond our own limits, and give you something of more general interest.

May the Sabbath-school every where have earnest, studious Christian laborers, striving to win souls to Jesus.

Yours in our noble cause,  
A CO-LABORER.  
Gettysburg, Sept. 28.

## 50th Anniversary.

The fiftieth anniversary of the First Lutheran Sunday-school of Harrisburg, Pa., will be held in the church, Sunday, October 17 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. Old pastors, superintendents, teachers and scholars, you are particularly invited to join in our semi-centenary gathering. As it is 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.

Fredk C. Fink,  
Committee.  
Chas. A. Kunkel,  
Mrs. E. C. Lochman.

## Olive Branch Synod.

The 22d Annual Convention of the Olive Branch Synod of the Evangelical Lutheran Church of the State of Indiana, will be held on the 12th day of October, in the Lutheran Church at Rich Woods, Henry county, Indiana, in the charge of Rev. P. G. Bell.

Those coming from Indianapolis, by the Bellefontaine Railroad, will stop at Dalesville; those from Cambridge or Richmond, on the Chicago Railroad, will stop at Middletown; from the former it is five miles, and from the latter four miles distant. Conveyances will be provided.

J. D. SWERINGHAUS, Sec.

## 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. Bergstreeser, Sec.

Taneytown, Md., July 30, 1869.

## Melancthon Synod.

In pursuance of the Convention's action a Frederick city, and by virtue of the power conferred upon us at the meeting of our last Synod at Mechanicsburg we the President and Secretary of Synod hereby announce that our next meeting of Synod will be held at Williamsport, Md., on Wednesday evening, October 13th.

R. WEISER, President.







## Children's Department.

### Ten Reasons Why I Love to go to my Sunday School.

1. Because I am ignorant, and want to be taught.
2. Because I shall get no good by spending the time in idleness and play.
3. Because God has commanded us to keep holy the Sabbath-day.
4. Because, by improving the Sabbath which God has given to me, I wish to become wise in the days of my youth.
5. Because good boys and good girls love to go there.
6. Because prayer is offered to God there, the word of God is read there, and the praises of God are sung there.
7. Because my teachers kindly tell me of the love of Christ to the young, and point out the way of salvation through his sufferings and death.
8. Because there my mind is improved, and I learn my duty to God and man.
9. Because when I grow old I shall not be able to go, and therefore I ought to improve the present time.
10. Because I wish to go to heaven when I die, and at the Sunday-school I shall learn the way thither.—*American Tract Society.*

### Poisoned Tongue.

It is the custom in Africa for hunters, when they have killed a poisonous snake, to cut off his head, and carefully bury it deep in the ground. A naked foot stepping on one of the buried fangs would be fatally wounded. The poison would spread in a very short space all through the system. This venom lasts a long time, and is as deadly as the snake is dead as it was before. Our cruel Indians used to dip the points of their arrows in this poison—so, if they made the least wound, their victim would be sure to die.

The snake's poison is in his teeth; but there is something quite as dangerous, and much more common in communities, which has its poison in its tongue. Indeed, your chances of escape from a serpent are much greater. The worst snakes usually glide away in fear at the approach of man, unless disturbed or attacked. But this creature, whose poison lurks in his tongue, attacks without provocation, and follows up its victim with untiring perseverance. I will tell you the name, so you will always be able to shun him. He is called a *SLANDERER*. He poisons worse than a serpent. Often his venom strikes to the life of a whole family or neighborhood, destroying all peace and confidence. Oh! beware of this poisoned tongue. The evil speaker is most abundant in the sight of your heavenly Father. They who do such things have no inheritance in the "many mansions," where all is joy, and love, and blessedness.

### The Outside of Heaven.

A little heathen girl, who had been instructed by the missionaries, was once looking out on the starlit night, when she exclaimed, "How beautiful will heaven be when we get there, if the outside is so fair!"

She saw the whole world of nature with new eyes since she had learned to look up through it to Jesus, its Creator.

And the thought she thus expressed is one that comes home to the heart of the thoughtful student of God's works.

"The earth has full many a beautiful spot, As poet and painter may show."

But alas, "the trail of the serpent is over them all." But when we raise our eyes to the starry world, a new realm of beauty opens before us, unclouded with sin and sorrow. How glorious and dazzling an object is the sun, and yet the telescope reveals to us other worlds, which are spun to other systems, which far surpass it in brightness.

When Sir William Herschel examined the nearest fixed star, Sirius, with his great telescope, the whole heavens about it were lit up with the splendor of our sky at sunrise. And when the star fairly entered the field of view, the brightness was so overpowering the astronomer was forced to protect his eye by a colored glass. It was calculated that this star equaled fourteen suns like ours, and recent discoveries have proved that even this is underrated.

If God has given such splendor to a created object, what must be the glory of that uncreated presence before which angels veil their faces. "Now we see through a glass darkly, but then face to face." What must it be to forever shut out from that abode of bliss, and consigned to blackness of darkness forever.

How wearily the sick man tosses on his couch through the long night hours, and how eagerly he watches for the first gleam of day dawn. What a joy it is to be carried forever with us a body of pain, and to know that no day-star will ever arise in that realm of darkness.

Who can dwell with the devouring fire and in everlasting burnings?—*S. S. Times.*

### Little Heart for Jesus.

From Sienna we have a touching story of a little boy who, during a long illness, had spoken occasionally to the evangelist Kay of going to Jesus. Contemplating the possibility of departure from the world, he conceived the odd idea of disposing among his friends by way of legacy, of the several parts of his body. All seemed to be bequeathed, when the mother remarked that he omitted "the dear little heart." Already had her share been assigned, but she may have thought that to no one but herself could the heart be given, but no, the little patient felt that he could make no further bequest, and promptly replied that the little heart must be kept for Jesus; a surprising, beautiful, almost sublime turn in the strange colloquy.

## Agricultural. Gleanings.

It is not a lazy farmer who sticks to his bed late in the morning, providing it is a garden bed.

Cooked meal is nearly double the bulk of uncooked, yet quart for quart it goes as far. The difference is, that much of the food is undigested unless cooked.

All plants grow stronger and ripen better when the air circulates freely around them, and the sun is not prevented from an immediate influence.

A Western writer says if as much attention was paid to improving corn as is given to grapes, 100,000,000 bushels might be added to the annual crop.

An old stable-keeper in England says he has never had a bad foot on his horses since he commenced the practice of bedding on a thick layer of sawdust. Pine sawdust he finds the best, oak the worst.

The Agricultural Department's report for August states that the probabilities are that the corn crop will fall considerably below that of last year, but that the cotton crop will be as large, if not larger, than that of 1863.

Cows in milk should be kept quiet at all times. Chasing by dogs or rude boys is one of the most harmful in a dairy. Docility, a quiet life, is the life for Brindle. She will give more milk, will give it readily; will love to be milked if kindly treated.

A new method of cleaning files that have become filled up by use consists in directing a jet of steam, of about 40 lbs pressure to the square inch, upon the surface for a few minutes. In a very short time all impurities are removed.

A correspondent of the *Country Gentleman*, in an article on raising wheat, says:—"If the farmers of this State would try one half as hard to raise their own bread as some of them do to raise fast horses to spoil their children with, we should soon hear the last of importing wheat from the West."

The sunflower is very useful. Its leaves soon become large enough to use as a covering for young cabbage and tomato plants. Its stem affords an excellent hop or bean pole, and when dead in the fall, if cut up and kept dry, it answers well for kindling wood. The leaves can be plucked off thro' the summer without injury to the plant, and dried for fodder, or fed green to milch cows or horses. Its seeds make a fine oil, or chicken feed. It is said to be an absorbent of malaria, and is often cultivated as a preventive of fevers near dwellings that occupy low places.

A physician of Providence, R. I., asserts that ten per cent. of the 6,475,000 quarts of milk used in that city during the year is merely water, and that the citizens accordingly pay \$42,800 a year to get it in that form. He thinks that the lives of a considerable number of children are sacrificed every year by the use of adulterated milk, they being actually starved to death, because the milk they use has so much water in it that it will not nourish them, nor even support life. He goes further and shows that this dilution of milk falls with especial severity on the poor. But in Maine the late Legislature passed a law requiring inspectors of milk to be annually appointed in cities or towns containing not less than three thousand inhabitants. Venders of adulterated milk are to be punished with a fine.

A horticulturist furnishes the Cincinnati *Times* with the following recipe to preserve all kinds of fruit from the ravages of the cut-worms, birds, etc.:

1 pound sulphate of iron.  
1 ounce saler.

Dissolve in water heated to 90 or 95 deg, and pour over one bushel of grain.

AN ICE PRESERVER.—Place between two sheets of thick brown paper, a layer of cotton batting about half an inch in thickness; fasten the ends of paper and batting together, or forming a circle; then sew or paste a crown over one end, making a box the shape of a stove-pipe hat, minus the rim. Place this over an ordinary pitcher filled with ice water, making it deep enough to rest on the table, so as to exclude the air, and the ice will be astonished at the length of time it will keep, and the water remain cold after the ice is melted.

FRIED POTATOES.—How few cooks know how to fry potatoes! There is nothing so easy to get, and yet so palatable, for breakfast with a "nick, tender beefsteak, or a mutton chop," as potatoes fried in the right manner. To fry potatoes properly, they should be prepared, cut lengthwise into slices, an eighth of an inch in thickness, dropped into a pan over the fire containing hot beef drippings, turned frequently, nicely browned all over but never burned. The adding of a little salt and pepper while in the pan, and a little flour dredged over them, is an improvement. We have, however, found that a good slice of salt pork, or the beef drippings, asured well. Every one to his taste.

TOMATO CATSUP.—Take one bushel of tomatoes and boil them until very soft; squeeze them through a fine wire sieve, and add half a gallon of vinegar and one pint and a half of salt, two ounces of cloves, quarter of a pound of allspice, two ounces of Cayenne pepper, three table spoonsful of black pepper, five heads of garlic, skinned and separated; mix together and boil about three hours; or, until reduced to about one-half; then bottle without straining.

PEACH PRESERVES.—One pound of sugar to one of fruit; put on the sugar; let it boil; have the fruit pared and cut in large pieces; let them boil till thoroughly done, but not too soft; drain the fruit from the syrup, and place on flat dishes in the sun until they harden; then boil the syrup until thick, and pour all into a jar; add a little mace and tie up closely. A piece of writing paper cut to fit the jar, steeped in brandy and put over the fruit, will keep them.

**BEAUTIFUL HAIR.**  
NATURE'S GROWN  
FOR MOST CULTIVATED  
GRAY HAIR  
Is a certain indication  
of decay at the roots.

**New Style, Important Change.**  
**A REAL HAIR RESTORER AND DRESSING**  
Combined in One Bottle.  
**MRS. S. A. ALLEN'S**  
**HAIR RESTORER**  
Will restore Gray Hair to its  
Natural Color, Color and Beauty.  
It is a most delicious Hair Dressing.  
It will promote luxuriant growth.  
FALLING HAIR is immediately checked.  
MRS. S. A. ALLEN'S ZYLOALBUM, another  
preparation for the Hair; clear, transparent,  
and perfectly odorless. It gives softness and  
wonderful results. Its great superiority and economy  
as a Hair Dressing are such that French Parisian  
is acknowledged by all not only in this country but in  
Europe. The Doctor and the Doctor's Hair Dressing  
is used only with the other. SOLD BY ALL DRUGGISTS.  
Prepared at S. S. Allen & Co., 100 Broadway, New York.

### For Bituminous or Anthracite Coal.

ESTABLISHED 1851.  
**G. J. Reynolds & Son,**

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Sole Manufacturers of the Celebrated

WROUGHT-IRON, AIR-TIGHT

Gas Consuming Heaters

WITH PATENT DUST SCREENS,  
GRATE BAR REST  
AND  
WROUGHT-IRON RADIATOR.

These Heaters are made of Heavy Wrought-  
iron, well riveted together, the only safe preven-  
tion against the escape of Gas or Dust. They are  
easily managed, without any dampers. The Pat-  
ent Radiator avoids the use and annoyance of  
stoves, and is perfectly 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,  
LADY'S HEATERS,  
LOW DOWN GRATES,  
SLATE MANTELS,  
REGISTERS  
AND  
VENTILATORS.

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

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

**BATCHELOR'S HAIR DYE.**

This splendid Hair Dye is the best in the  
world; and the only true  
and perfect Dye; harmless, reliable, instan-  
taneous; no disappointment; no ridiculous  
tints; remedies the ill effects of bad Dyes;  
invigorates and leaves the Hair soft and beauti-  
ful, black or brown. Sold by Druggists and  
Perfumers; and properly applied at Batchelor's  
Wig Factory, No. 16 Bond St. N. Y. July 17 ly

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Solicit Consignment of

Flour, Grain, Seeds, and All  
Kinds of Country Produce.

Liberal cash advances and on consignments.  
SALT, FISH, PLASTER, GUANO FOR  
SALE. Jan. 28 '69

**Pennsylvania College.**

GETTYSBURG, PA.

The first session of the next Collegiate year  
this institution will commence on Thursday  
Sept. 2, 1869.

Expenses for the Term of 12 weeks, from  
\$60 to \$80.

For further information apply to  
H. VALENTINE, D. D., Pres't  
or Rev. C. J. Elmhurst, A. M., Prin. Prep  
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**J. S. BURKHART**

Keeps constantly on hand Parlor, Cooking  
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Lift and force Pumps on hand or ordered at  
short notice. A good assortment of Tin Ware  
and House-furnishing goods.  
Dec. 17, 1868.

**Missionary Institute.**

Located at Selkirk road, Snyder Co., Pa.

tree sessions of 13 weeks each.

The Fall session, both in the Classical and Theo-  
logical Departments, commences August 19, 1869.  
The Winter session, November 17, and the Spring  
session, March 24, 1870. There will be a vaca-  
tion of two weeks at the Christmas Holidays. Stu-  
dents are admitted at any time, but they will find  
it to their advantage to enter at the beginning of the  
session.

The scholastic year of this school is divided into  
For particulars and Catalogue address  
REV. FR. BORN,  
Principal of Classical Department.  
June 22 '69

**BELLS.**

Established in 1857.

Church, Academy, Factory, Farm, Fire-Alarm  
Bells, &c., made of Pure Bell Metal, (Copper &  
Tin), warranted in quality, tone, durability, &c.,  
and mounted with our Patent Improved Rotating  
Hangers. Illustrated Catalogue sent free.

**VANDERZEN & TIFT,**

102 & 104 E. Second St. CINCINNATI, O.  
March 4, ly.

**O'KEEFE'S**

Large Winter Head Lettuce.

Messrs. M. O'Keefe, Son & Co., the well known  
and reliable Seed Importers, Growers, and Expor-  
ters, Rochester, N. Y., having grown and thor-  
oughly tested this new variety for the past three  
years, now offer it to the public as a FINE and  
VALUABLE acquisition for both the market and  
private garden, as it is ready for use fully

THREE WEEKS EARLIER  
than any other variety of Lettuce, except that  
grown under glass. It will stand the most severe  
autumnal frosts of our northern climate. It  
forms very large, solid, exceedingly tender,  
greenish yellow heads, the outside leaves be-  
ing of a brownish tinge. Orders for seed will be  
received now, to be filled by mail, in sealed pack-  
ages, at 50 cents each, and can only be had Genue-  
ine and True at their establishment. Order imme-  
diately.

M. O'Keefe, Son & Co., Rochester, N. Y.  
Sept. 4, to 1870.

### Those not Interested

NEED NOT READ THIS.

We, the editors and proprietors of this paper,  
have seen letters and orders from different parts  
of the country recommending

THE RED HORSE POWDERS  
for all general diseases of Horses, Stock, and  
Poultry. It is a preventive and cure. Remember  
the Red Horse on each pack, prepared by

CYRUS BROWN,  
Druggist, Chemist, and Horseman, MILTON, Pa.,  
to whom orders should be addressed.

Send for circulars of the wonderful cure to the  
proprietor in Milton, Pa. For sale at Schindler &  
Wagnersellers, and all good Drug stores in part of  
April 24 '69 ly

**THEOLOGICAL SEMINARY.**

OF THE  
**GENERAL SYNOD**

OF THE  
**Evangelical Lutheran Church.**

THE next session of this Institution will com-  
mence on the last Thursday of September.  
It is important that students be in attendance  
at the opening of the session. Furnished rooms  
are provided gratuitously for the use of students  
and every facility offered for a thorough theo-  
logical education. The Faculty at present con-  
sists of

J. A. BROWN, D. D., Prof. of Theology, Homi-  
letics, etc.

C. A. HAY, D. D., Prof. of Old Testament Lan-  
guage and Literature, German, etc.

M. VALENTINE, D. D., Prof. of Ecclesiastical  
History.

REV. H. L. BAUGHER, Prof. of New Testam-  
ent Language and Literature.

J. G. MORRIS, D. D., Lecturer on Pulpit  
Elocution and Question of Physical Sci-  
ence and Revelation.

Any information desired may be obtained by  
addressing the Chairman of the Faculty,  
J. A. Brown, Gettysburg, Pa.

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Full Instructions and Practical Forms, adapted  
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has just been hastily reissued as "a new book,"  
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This medicinal preparation is now offered to the  
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gathered from the great treacherous of nature, and  
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Lungs, Stomach and Bowels, it acts both as a  
preventive and cure for many of the diseases to which  
these organs are subject. It is a reliable EXHAUSTIVE  
Mentor, and can be taken by either infant or  
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certain, prompt and speedy remedy for DIAR-  
RHEA, DYSENTERY, BOWEL COMPLAINT,  
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is, in fact, a better and safer than quinine, with-  
out any of its pernicious effects. It creates an ap-  
petite, proves a powerful digester of food, and will  
counteract the effects of cholera in a few minutes.

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B. & S. S. Schoch continue to sell in their  
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Dry Goods,  
Notions,  
Queensware, Groceries  
Salt, Fish,  
and all kinds of Goods usually kept in a store.  
Thankful for past patronage, we kindly solicit the  
patronage of our friends in the future.  
They also pay the highest market price for grain  
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WANTED—AGENTS—\$67 to \$200 per  
month, everywhere, male and female  
to introduce "GENUINE IMPROV-  
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ING MACHINE." This machine will  
stitch, hem, fell, tuck, quilt, cord, bind,  
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Every second stitch can be cut, and still the cloth  
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CAUTION—Do not be imposed upon by other  
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only genuine and really practical family sewing  
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DRY GOODS,  
Good Black Silks, Melodion Covers  
Expensive Shawls, Fine Piano  
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P. S.—We keep a stock of Good Goods, adapted  
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WALL OPENING!!

A GREAT CRASH

Dry Goods. Bargains are to be had at the old  
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**W. F. ECKBERT.**

Having adopted the motto of The Bird in the  
hand is worth two in the bush, he is now prepar-  
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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 consignment of a large and varied assort-  
ment of DRY GOODS, consisting in part of

*Chairs, Cassimers, Doe Skins,*  
*Leans, Sateens, French and*  
*English, Merinos, Alpaccas,*  
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*Prints, Muslins, Drillings,*  
*Cambrics, Shawls &c.*

A large assortment of  
*Notions, Trimmings,*  
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*Hardware, Groceries, Queensware,*  
*Carpets, Oilcloths, Hags & 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."

Country produce taken in exchange for  
Goods.

**W. F. WAGENSELLER, M. L. WAGENSELLER.**

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We are pleased to inform our friends that we  
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Also, Coal, Salt, Plaster and Fish, all of which  
will be sold low for Cash or exchanged for country  
produce. Please call on a trial.

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**Ayer's Cherry Pectoral,**

For Diseases of the Throat and Lungs,  
such as Coughs, Croup, Whooping  
Cough, Bronchitis, Asthma,

Probably never before in the whole history of  
medicine, has any remedy so widely and so speedily  
been the recipient of such universal praise, and  
remedy for pulmonary complaints. Through a long  
series of years, and among most of the races of  
man it has been higher and higher in their estima-  
tion, as it has become better known. Its uniform  
character and power to cure the various affections  
of the lungs and throat, have made it known as a  
reliable protector against them. While adapted to  
milder forms of disease and to young children, it is  
at the same time the most efficient remedy that can  
be given for incipient consumption, and the dan-  
gerous affections of the throat and lungs. As a pro-  
tection against sudden attacks of Croup, it should  
be kept on hand in every family, and indeed all of  
us are sometimes subject to colds and coughs, all  
which it will cure. It is a safe and reliable remedy,  
and should be provided with this antidote for every  
family.

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