

The American Lutheran.

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Poetry.

In the Silent Midnight Watches.

In the silent midnight watches
List—thy bosom's door;
How it knocketh, knocketh, knocketh,
Knocketh evermore!
Say not 'tis thy pulse's beating,
'Tis thy heart of sin;
'Tis thy Saviour knocks, and crieth,
'Rise and let me in!'

Death comes down with equal footstep,
To the hall and huc;
Think you Death will stand a knocking
When the door is shut?
Jesus waiteth, waiteth, waiteth,
But the door is fast;
Grieved away thy Saviour goeth;
Death breaks in at last.

Then 'tis thine to stand entreating
Christ to let thee in;
At the gate of heaven beating,
Waiting for thy sin.
Nay, alas! thou foolish virgin,
Hast thou then forgot?
Jesus waited long to know thee,
Now he knows thee not!

A. CLEVELAND COXE.

For the American Lutheran. European Correspondence.

London.

BRO. ANSTADT.

Your readers will doubtless be glad to learn that I intend this to be my last letter. We have engaged passage to Scotland, and across to Ireland. We propose taking ship at Queenstown.

We have been favored with some of England's brightest days since we arrived here, which is not usual, as umbrellas are more generally used in London than any other city in the world. Every gentleman carries one. To-day has been spent in a visit to the Tower, with its almost endless varieties of attractions; to the London docks and vaults, which we'd require a volume to describe; and then, fatigued with the labors of a long day I sought my room to make a hasty and imperfect record. The Tower of London with its prisons, covers a space of about eight acres, and of itself is a great museum, containing an almost innumerable collection of fire arms, and all the weapons of warfare used for many centuries past in England. The visitor is also shown the apartment occupied by Sir Walter Raleigh, during his long confinement. The room in which he slept by night, was surrounded by rock walls of great thickness without a solitary glimmer of light. The spot where Lady Jane Gray was beheaded is pointed out in the open court of the Tower. In one apartment the royal jewels are kept, and visitors are allowed to see them. Here we saw the gem-bespangled crown of Queen Victoria, together with other things of immense value, among them the renowned Koh-i-noor. The largest diamond known in the world. Of course it is a diamond, and a representative of millions; but a piece of cut glass would look very nearly as well. Yesterday morning (Sunday) I attended divine service at the great Tabernacle where I heard a most excellent sermon delivered by Mr. Spurgeon, who is just now, the most attractive pulpit orator in the metropolis. I procured tickets several days before from a pew-holder. This we were told to do, or our chances would be slim. We went early; and to our surprise we found at least two thousand persons waiting outside of the front doors which are always kept closed until five minutes before the services commence. We entered by a side door which none but pew and ticket holders are permitted to do. Both morning and evening the church was crowded, many persons remained standing. The building has three galleries, one above the other. The speaker stands on a small platform extending out from the first tier of galleries, and can be seen and heard by every person present. One person stands along side of the preacher who starts the tune, when at once from six to seven thousand voices join in the singing. The audiences are all well dressed, respectable and intelligent looking people. Mr. Spurgeon is a man weighing about one hundred and eighty pounds, rather prepossessing in his personal appearance. His manner is easy and graceful, his style fresh and fascinating, and while I might differ with him in some of the views he sets forth, if I lived in London, I would make efforts to hear him often. I admire him because he is a bold, fearless and independent minister of the gospel. His manner of denouncing fashionable sins, and his outspoken words, in no measured terms, against the popular vices of the times, pleases me. He has most assuredly accomplished a great work. I was informed that this church would be attended by ten thousand persons, morning and evening, if there were room. I would like to write of what I saw at St. Paul's, the great high church cathedral of the See of London, but I fear I would be led to speak irreverently of divine things. I must, however say that up to this day I never witnessed such a representation of God's worship. If they did not class themselves among the Protestants we could easily forbear.

Few Americans visit the Isle of Wight, one of the most lovely spots on the English coast. There one sees beautiful graded roads, country seats, pretty villages with church spires peeping above the luxuriant fo-

liage. The village of Arreton on this island is one of the places most visited: it is noted for its old parish church, in which the "Dairyman's Daughter" worshiped, and for the burying ground where the grave stone, with its well-known inscription stands among the green grass, marking the spot of her repose. How little did this poor pious girl while going about doing good dream that she was making up the materials of a life that would attract visitors to her last resting place! But such is the influence of true moral excellence. It builds a monument more solid than granite and more durable than brass. At a distance of one and a half miles from the village still stands the little thatched cottage in which at one time lived Joseph Walbridge, the father of Elizabeth, familiarly called the "Dairyman's Daughter." The cottage is on a sweet little spot with a neat enclosure. I am admonished that my space in your paper is limited, and I wish to write a few words here I close, in favor of the good, honest Germans—whose country I have just left behind.

Americans who have never visited this country, and others who have paid a flying visit, entertain a very different idea of the people—particularly the Germans—than we form after sojourning among them and mingling in their society. When we observe the emigrants landing on American soil, passing through our towns clad in their native costumes, they appear quite odd in their short gowns and wooden shoes. Conclusions are hastily formed without considering that under those uncouth looking garments true and generous hearts lie concealed, while the objects of ridicule are seeking a home under the protection of our glorious flag. We are robbing this country, so to speak, daily of its bone and sinew—the working class. To be sure, the well to do and rich seldom come to us, and we all know the reason. It is because we do not regard their pompous, empty titles of "Grand Duke," "Prince," or "Count," as does the humble peasant there, who kneels and bows at the approach of some so-called nobleman! Think of the pain he endures when separating, perhaps forever, from his friends in the "Vaterland." Inspired with a foretaste of liberty, he bears up bravely under the trying circumstance, but alas! how after a toilsome journey to the seaport, where they embark, and a tedious passage across the Atlantic, they are after landing at Castle Garden, N. Y., beset and surrounded by hard-hearted wretches, and actually robbed and plundered of their slender supply of cash! This fills the honest heart of the emigrant with distrust and fear, yet these thieves and bare faced robbers are called American citizens, just because they have a right to vote. Shame! The municipal laws and regulations of any French or German city would rid the country of such a mean and contemptible set of fellows in a very short time.

The class of emigrants I allude to are generally from the country or small villages. In the large cities a different class are met with, namely, second class folks, or tradesmen, intelligent and well-informed in regard to the history of their country, of genteel manners; their homes comfortably, some richly furnished and their walls decorated with rare paintings and rare statues. Ladies and gentlemen dress often in the height of fashion. As a particular class they are always kind, sociable and friendly. The ladies so far as industry is concerned, excel Americans. In beauty they are, I hesitate not to say, the equals of our country-women. J. R. E.

For the American Lutheran.
What Constitutes a True Lutheran.

This question, because of the many conflicting views which have been, and still are set forth, may perhaps, be much more easily asked than answered. But having seen and heard much, on this subject, from others, I too feel like expressing "mine opinion." I am not backward to say, that, while many persons—of whose honesty I make no cavil—have turned away from the Evangelical Lutheran Church, because their consciences were burdened, by what the believed unscriptural, in our beloved Church, I, for exactly opposite reasons, in my simplicity of judgment, have come over to her with "heart and soul."

After the long discussions, both with pen, and tongue, to which I have listened, and in which, I have been, anything rather than a disinterested spectator, a question—to me at least—most important, comes up for solution, viz: have I been mistaken in my conceptions of Lutheran doctrine and practice?

When I became a Lutheran, it was in the full strength of my mind matured to "manhood"; and I came into the church with the honest conviction, that I was turning away from the bigotry of narrow-minded sectism, to a church, the glory of whose strength lays in being able to appropriate to herself the motto, and, in her church life to evince the truth thereof: "The largest liberty on the surest basis." Now if this be not so, then have I been most provokingly deceived.

If I understand the spirit of the church of the Reformation, then she teaches the great doctrine of "Justification by Faith," as no other church does teach it! Christ is her only sacrifice, oblation and cure for sin and the sinner. The church's sole guide in this matter is the word of God, and of which all works, books, statements are but experiments, while these are ever open to correction, by the more "sure word of prophecy." No

creed, according to Luther's idea, can interpret the word of God, but, contrariwise, is, and always must be subject to the Bible's approval. To say that I, as a Lutheran minister, must always, and in every particular expound the Scriptures according to church interpretation, is to say you subjugate Luther's Bible to Luther's creed. I believe such a declaration would be a libel on our Church's fair fame. It was the life struggle of Dr. Martin Luther, not to give the world his opinion of the word of God, by lengthy creeds, but to give them the Bible! It was against this gift that the Romish Church fought so hard! There had been men in other days, who had impressed new theories upon the masses, without stirring the holy mother's ire! No book does so much against sin of every kind as the good old Bible; especially, against the sin of idolatry. Luther gave the Bible the preeminence over every human production, and by he tried the orthodoxy of every book or doctrine of men. And here, ever will be, the church's only safeguard.

The very moment we attempt to bend the Scriptures, to our comprehensions of truth, that moment we make a fatal mistake. The Bible is our standard for doctrine and life.—Both my teaching and my practice must have God's word as their standard. Whatever says the Law and the Prophets, confidently with Christ and His apostles, we are bound both to receive and teach, even though they cut to pieces our most dearly cherished ideas. Now the question arises, was this Luther's understanding of matters and things. I believe it was, and therefore follow him.

I think, no unprejudiced mind can study the great Reformer, without becoming convinced, that in a very eminent degree, he held to the Bible, and not his own philosophy, or that of the Church Fathers, as his only and true guide; and if this be so, then is he who most closely clings to the Bible, to which Luther clung, the best, and most consistent Lutheran. Right; but what did this Luther teach, basing his authority on the word of the Lord?

I shall not attempt to show what he taught, so much as I shall try to demonstrate the truth of the assumption, that what he did teach was scriptural. I shall not undertake to show, in this paper, that such was the case by gathering largely from his writings—those attributed to him, rather by the consent of the common credence, than by historic proof, but shall try to illustrate my meaning by calling the reader's attention to the 6th page of Luther's smaller catechism, where, in answer to the question, "What do you receive, and eat and drink in the Lord's Supper?" he says, "With the bread and wine I eat and drink the true body and the true blood of Jesus Christ," according to the words of St. Paul: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Now as this is the most frightful dogma, and to which, ever some in our own church point with a sort of a holy horror, let us look at it calmly, if peradventure we may learn in the end, Luther's idea, after all not to be so far from the truth. I understand Luther to say by the above simply this: "The cup which we bless, and the bread which we break, is the body and blood of Christ" in no other sense than that set forth in the Scriptures. Now, how is it possible for any one to fall out with this declaration? Why as said Luther, by putting a false interpretation upon the words he quotes from the Bible, and at the same time, entirely ignore the plain and only meaning of his own words, used expressly to guard against that very thing? Does he not say very plainly as Paul taught, so I mean and teach? Among Lutherans there should be no dispute, as to the fact, that the Lord's Supper is more than a commemoration? On this point we can meet the world, for we have Christ's own words, "This is my body, this is my blood." Now if some one should ask, "how," I answer; that is no part of my business; it is only for me to receive the truth, clearly and unequivocally given. Just at this point, and, as if to aid me in making clear my idea, the Lutheran Observer comes to hand. In it I find an article on "The Distinctive Peculiarities" of our Church. This article is an answer to Dr. Brown's of a previous issue. The writer is the intelligent, eloquent and deservedly popular Pastor of the Lutheran church in Albany, N. Y., lately served by Rev. Dr. Pohlman. He affirms that Dr. Brown has grievously erred in trying to maintain, that the General Synod of the Lutheran Church in America exhibits as her "Distinctive Peculiarity" an "unsectarian character;" and as proof of his statement calls the reader's attention to the church's teaching on "Baptism, the Lord's Supper, the Confessional," &c.—He then asserts, "there is nothing in the Confession to assure the world that we do not insist upon these points with sectarian bigotry." Now in my humble opinion, a doctrinal statement, to be sectarian, must be unscriptural; Now, if this be so then, although I hold a doctrine rejected by the church and the world, yet, if that doctrine find proof in the word of God, I can not be called a sectarian nor can my views be so pronounced.—This is precisely the point I wish to make, Luther more than once declared against the "Romish Dogma" of a vulgar and corporeal eating; he believed in a real but mysterious presence, according to the Scriptures. The error he contended against was of a simple commemoration, a doctrine, at once as unnecessary as it is useless. We must not pin every dogma taught in the Lutheran church,

on to the great Reformer's back; for every candid student of history knows that there is a part of Lutheranism, at once as repugnant to good sense, as it is unscriptural and bigoted. I maintain, and here throw down the gauntlet, that the Lutheran church, as she took life in the great Reformer's breast, was intended to be a church having the "largest liberty on the surest basis," and that her only guide was to be, under the light of the Holy Ghost, the only infallible rule of faith and practice, the word of God. U. G. Milton, Pa.

Practical.

From the City and Intelligencer.

The Fulton Street Prayer-Meeting.

A brother said: "I solicit an interest in your prayers in behalf of a dear family who are not members of the household of faith, though some of them appear to have serious thoughts in regard to their eternal interests. This family has been afflicted in the loss of one of its members, and they all appear to be tender, and I would ask your prayers for the sanctification of this affliction to their good."

Another requested prayers for a man who wants to return to the fold of Christ. The leader remarked: "A few weeks ago a Sabbath-school teacher presented a request for prayers for the conversion of her class of young ladies. She is here today to present thanks to the Lord for the conversion of one of them, and to ask your prayers again that each of the others may be brought into the fold of Christ; and she asks your prayers also for a young man who makes the Sabbath a day of labor and pleasure."

The leader also stated the case of a poor woman—a sorrowing mother—who asks the prayers of the brethren present for her son, who is an unruly, disobedient boy, and has left his home, that God may convert his soul and restore him to his parents. And he appealed to fathers and mothers to pray for him in their retirement at home. "For," said he, "I have found this meeting to be the greatest blessing to me when I have taken cases presented here home with me, and prayed for them in my secret devotions."

He also stated that this woman says "she comes here to ask your prayers for this son, because she has been here before, and asked your prayers for her own conversion, which the Lord answered; and she asked you to pray for the conversion of her father and brother in Ireland, and they were hopefully converted." Thus strongly is she encouraged to come again for an interest in your prayers, to save her erring boy.

The leader again called attention to the following request which, he said, came from Ballston: "Your earnest prayers are anxiously desired for a very dear father, who has passed four-score years, and who is now apparently drawing near to the end 'without hope,' or a protracted hope in Christ."

The leader remarked: "Many requests have been presented here for your prayers for the conversion of families. The following from Georgia was addressed to the venerable Dr. De Witt, and by him presented for your prayers: 'Dear Sir:—You are a stranger to me, but will you request the prayers of Christians at the Fulton Street Prayer-Meeting for my whole family. One member has recently been lying at death's door with fever. I am a member of the Presbyterian Church; have communed once in the Methodist Church, the only opportunity I have had, and again in my own church last summer at the North. It is a time of peculiar trial; pray for us, and for Ware co., Ga.'"

A letter from Jefferson City, Mo, addressed to the meeting, says: "I have for many years felt a desire to ask your prayers, and after reading the reports of the anniversary meeting, and of the many answers to your prayers, I feel constrained to ask your prayers for my husband, for whom I have prayed for thirty years—without an answer—and for our family. We have been deeply afflicted this summer, and I have prayed that our afflictions might be sanctified to his and our own-in-law's conversion; but it seems to harden their hearts. Pray for them; pray for us."

The leader remarked that the following request, among many others, had deeply affected him. He had, he said, deeply sympathized for that father: "A christian father who once met with you in this place of prayer, and felt it was near to heaven, asks you to unite with him and other friends in fervent supplications for a dear son, a youth, who formerly believed in Jesus, but having yielded to temptation and fallen into sin, now walks no more with Him. Pray that God would mercifully send the Holy Spirit to break his hard heart in penitence at the foot of the cross, where alone he can find pardon, and cleansing in the atoning blood." The Lord give you faith in prayer to Him, that the child of the covenant, the back-slidden disciple, may be led from the paths of sin, to seek peace and blessing in the whole consecration to the service of Christ."

One day last week, a Chinaman, a convert to Christianity, was present in the meeting, and said in substance: "Dear Christian friends: I am unexpectedly with you, in the presence of this large assembly of Christian people, who are devoting their time to prayer and the worship of God—the great King whom the most of my countrymen are ignorant of. Only a few years ago I was in the same darkness and ignorance of God. But by the teachings of the kind missionaries, I

was brought to the knowledge of the sin of idolatry, and to the knowledge of Christianity, which many of my fellow-men have not had the opportunity to be instructed in. It surprised me greatly when the missionaries said that a person after his death, will have a life without end, for we believe that we will become animals after death. If we are good we will turn to good animals—a horse. If we are bad we will turn to chickens or dogs. So you see how ignorant we are, and how much we need these missionaries to instruct us in future and present things. When I learned sufficient to understand the Christian religion, I sought the comforts of the Holy Spirit, and became a member of the Church of Christ, our blessed Redeemer, and I hope, a humble child of God. I hope you will do all you can for the heathen, and that God may bless you in all your efforts in the cause of missions."

Another desired the offering of thanks, saying: "I have asked your prayers for my aged father, who was dying without hope; now I wish you to know that prayers for him are answered. After months of suffering, he came into the enjoyment of calm hope in the future, and to show the real Christian spirit which seemed to animate him; he passed away, we trust, to perfect rest. Again I would ask your prayers for a daughter of fifteen years, who is sick with fever, near to death, that God in mercy may restore her and save her soul."

Another said; "I read of the blessings you have received from our Heavenly Father, through faith and prayer. He has led me to trust in Him, but I have many dear friends that are without hope. A dear father, three brothers and a kind friend. They seem cold and indifferent. Dear friends, help me pray for them."

Another requested prayers for himself saying: "I have once experienced something of God's love to sinners. But through neglect of the means of grace I have fallen into sin, and brought misery upon myself. Will you pray for me?"

And such in substance, has been the request of many, many more.

Scientific Men and the Bible.

Some years ago we happened to be present when the senior class at Yale gathered in the appointed place to hear the old Prof. Stillman deliver the last of his course of lectures on geology. The object of the lecture was to show the substantial agreement of the Mosaic account of creation with the established facts of geology. He introduced the subject as follows: Opening the old family Bible of his father and mother and placing it on the table before him, he said:

"When I was a little boy I was taught to venerate this book, and I venerate it now. When my elder brother and I went up stairs to get ready for school, our mother went up with us, and opening this large Bible she read to us, and kneeling with us by its open pages, she prayed for us, and said he, his voice tremulous with emotion, 'I feel that all that is good in me is owing to those hallowed influences.'"

It was a touching and most impressive scene. Few men in our nation had a finer presence than he, and never did he seem more truly noble than on that morning, when having passed beyond three-score years and ten, and full of honors, his reputation as a chemist and geologist being co-extensive with civilization, he gave his testimony as to his belief in, and reverence for the Bible. It is well known that all his deep and protracted studies in natural science never impaired his confidence in the sacred volume; and that as he lived, so he died, resting upon its promise, and sustained by its inspiring hopes and sublime consolations.

After such an introduction it is hardly necessary to add that he made the declaration that geology had revealed no facts which need shake our faith in the Mosaic record, and that, notwithstanding all the discoveries of science, the Bible still claims our entire confidence.

Might not those naturalists who sneer at the Bible, learn a lesson from that noble christian scholar? Do they know more than he did? Is it, in fact, because of their superior knowledge that they discard christianity. Some young men boldly affirm that the facts of geology are sufficient to destroy all confidence in the veracity of the Bible, but Prof. Dana, who is confessedly the ablest geologist on the continent, clings in humble faith to the divine record, having found nothing in all his scientific researches to impair his belief that it is the word of God.

It is well known that nearly all the professors of the natural sciences in our colleges are men who reverence the Bible. Are they to be regarded as inferior in knowledge and acumen to those who so confidently affirm that their studies have revealed the fact that the Bible is false? A certain class of men are expending all their energies in advocating the development theory, and they assert that its truth is as well established as that of the Copernican system; yet Prof. Agassiz, whose life-long studies probably render him better qualified to pronounce upon the merits of this theory than any other living man, declares it utterly untenable and absurd.—Congregationalist.

"C-c-e-a-n that p-p-p-p-parrot t-t-talk?" asked a stuttering fellow of its Italian owner. "Suppose he no talk better as dat wat you talk, I chop his head off," was the satisfactory reply.

An Hour with a Life Convict.

The "lifer" paused for a moment, and then, probably remembering that the allotted time of my visit must be drawing to a close, hastily resumed:

"I will relate to you the circumstances of my last arrest, and my final one—for I firmly believe that I shall never quit this prison alive."

"I had just finished a term of four years; and, after praying to God very earnestly, and reasoning with myself very strongly, had come to the determination to lead an honest life, if within the scope of possibility. Fortune favored me, and I obtained a subordinate position in the office of a prominent solicitor. The down dragging devils soon found me out again, and renewed, first, their blandishments and lastly their threats. This time, by a tremendous onslaught of both shame and pride (even thieves have both of these sometimes), I failed them. They threatened to tell the story of my past; I cowered them by telling it myself. I did not conceal a passage or varnish a chapter. I threw myself upon his generosity. He had the angel—the spark of Jesus Christ's real essence—in him. He extended his hand nobly toward me. For a long time I did not repay his kindness with ingratitude. Something kept me back; though sorely tempted, I elbowed the Tempter in my rear. I succeeded in doing so as long as Miss Agnes lived. My employer was an old bachelor, a very old bachelor, and Miss Agnes was his young ward. But—but she has nothing to do with my story. * * * * * What have angels to do with thieves?"

Whatever the person alluded to had to do with his story the "lifer" paused, his lip quivered, his cheek flushed, and his eyes filled with dull despair. He quickly proceeded, speaking huskily, and so fast as to be for a moment almost unintelligible:

"After she died the Tempter somehow made his visits more frequent, and my elbow somehow lost its vigor. My employer's office was in the front part of his dwelling, which was presided over by his housekeeper, an eccentric but kind hearted old lady. I had noticed, casually, that my employer seldom or never banked any money, and, at the same time, very seldom had much of it upon his person; so, out of mere curiosity (I assure you it was nothing but curiosity), I set myself about finding out what he did with it."

"One day, after I had been in the office nearly a year, while accidentally traversing an upper floor in his house where I, also, was lodged, I discovered that he secreted it somewhere in an old bureau in his own bed-chamber. For several days after this I could not help marveling at what a shrewd old fellow he was, to deposit his money in such an out-of-the-way place, instead of letting all the world know its whereabouts by the presence of the usual massive and cumbersome iron safe."

"Well, sir, one bright morning Mr. B—my employer, sent me to collect a bad debt, of an inconsiderable amount; and, as I left the office, I noticed that the door of the dwelling was wide open, and I thought I would just run into the kitchen and say good morning to Polly, the cook. As Satan would have it, it happened that Polly was in the kitchen, and there were signs of her having just gone to market. I glanced into the little sitting room, which Mrs. Scranton, the housekeeper, always occupied when she was in the house, and, to my surprise, there were signs of her also having just gone to the market—probably taking Polly with her to carry the basket. Greatly marveling that such a nice house should thus be left entirely alone, I thought I would just take a look around the premises, out of mere curiosity. I presently found myself in Mr. B—'s bed-chamber, gazing very curiously at the old bureau, somewhere in which I knew he kept his money. At first my curiosity was genuine, but I gradually began to think how many nice things I might buy if that money were mine. I was sadly in need of a suit of clothes, and was very fond of dress. I hadn't been on a spree for a long time, and, just at that unfortunate moment, my mouth began to water for the wine cup."

"Well, sir, it is hardly worth your while for me to describe the various steps of temptation which led, step by step, to the evil deed. I was almost as much surprised at myself as any stranger would have been had he seen me, when, a few moments later, I found myself rummaging through the drawers of that old bureau in the most nervous and excited manner."

"I was thus engaged when I was startled by a loud scream, and wheeled on my heel to perceive the housekeeper looking at me. The thought of my position flashed on me so strongly and vividly that, for a moment, I was incapable of action. I was too old a bird however, to be paralyzed for more than an instant. Her screams continued. In my wild alarm—in my almost insane dread of further discovery—I sprang upon her and clutched her throat. As I did so a thousand thoughts flashed through my brain: The consequences that would fall upon me should my employer discover my felonious attempt; the Judge's face, stern and relentless; the words of the prosecuting attorney; the stolid jurymen, with prejudice and hatred imprinted upon their foreboding faces; and the walls of this accursed prison rose before me, with their story of hopelessness augmented fifty-fold. Scarcely knowing what I did, I continued to choke down the old woman's accusing cries

more vigorously as these terrible thoughts floated through my head.

"At length she ceased struggling; and, slowly relinquishing my grip, I laid her on the floor. I then bent over her with a cold, icy horror at my heart, never experienced before—for I perceived the housekeeper was dead."

"I had no control of myself after that. In my wild excitement I rushed to the nearest police station, hurriedly confessed my crime, and was taken into custody. This circumstance saved my neck from the halter. At the subsequent trial I was found guilty of murder in the first degree and sentenced to be hanged. In view of the extenuating circumstances, as they call them, my sentence was commuted to imprisonment for life—and here I am."

"Good-bye, sir; and may God bless you! I hear the Warden at the door."

Tears stood in his eyes as he extended his hand—which I could not help grasping, with varying and mingling emotions, as I quitted the cell. After the door was closed I heard a great hammering going on within, and I knew the prisoner-for-life was forgetting his loneliness in the monotonous humdrum of shoe-jegging.—N. D. WARNER, in Packard's Monthly for November.

Thoughts for Parents.

1. Be what the children ought to be.
2. Do what the children ought to do.
3. Avoid what they ought to avoid.
4. Aim always, not only in the presence of the children, but also in their absence, that your conduct may serve them for an example.
5. Are any among them defective? Examine what you are yourself, what you avoid—in a word, your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself and seek afterward to improve your children.
7. Think well that those by whom you are surrounded are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace in you, it will be imparted to you, and through you to your children.
9. If you always seek Divine guidance, your children will more willingly be directed by you.
10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord "an obedient heart" in order to be able to govern his people.
11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.
12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.
13. An example in which love does not form a chief feature, is but as the light of the moon—cold and feeble.
14. An example animated by ardent and sincere love shines like the sun; it warms and invigorates.—London Sunday-school Magazine.

EVANGELISM IN MEXICO.—There are now, in the city of Mexico, eight organized bodies of native Evangelical Christians, converted from the Roman Catholic Church. In the surrounding country, within fifty miles of the city, there are ten or twelve similar congregations. In the State of Zacatecas there are several congregations; and in the ancient city of Campeche, in the State of Yucatan, the reformation has made its impress, and promises the most glorious results. The foregoing statements are gleaned from a letter in the N. Y. Observer, the writer of which gives an interesting account of a meeting of one of the congregations in the city of Mexico, which he attended. Among the persons present at that meeting were two that had been priests, one of them a Doctor of Divinity, and two lawyers of fine abilities, converts from Roman Catholicism. M. —P. M.

An Irish Judge.—Cornelius O'Dowd, in Blackwood for November, mentions the case of a student of Trinity College, tried before Lord Guilmore, for a petty theft. The defence was his station in life, his prepossessing appearance, and his family. The judge charged in these words:—"Gentlemen of the jury, this is a short issue. The prisoner at the dock is a young gentleman of attractive manners and irreproachable connection, who stole a pair of silk stockings—and you find accordingly."

A whispered word may touch the heart
And call it back to life;
A look of love bid sin depart
And still unholy strife."

Mrs. Mercy Bryant, who died at Freedom, Portage County, Ohio, last month, aged 93 years, had, for over thirty years, kept a suit of grave-clothes ready. She had also kept a pair of fine cotton stockings, which she had knitted before her marriage, about seventy years ago, for the burial. Three children three grandchildren, three great grandchildren, and one niece seventy-six years old followed her to the grave, and when her coffin was lowered her three great grandchildren stepped to the grave-side and strewed flowers on it.

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR
Sellinggrove Pa., November 6, 1869.

Editorial Items.

OUR EUROPEAN CORRESPONDENCE.—Our readers will find another letter from Bro. J. R. Eby of Harrisburg. We have received assurances from various sources that these letters were read with much interest, and therefore we learn with regret that this is to be the last one of the series. Bro. E. has returned to his home, and engaged in business but we hope to receive contributions from his pen occasionally on some other subjects.

QUITE DISGUSTED.—The fraternal affection so recently existing between the General Council men and the Missourians seems to be clean gone. Once they went "shoulder to shoulder" together in fighting the General Synod, but now they have fallen out by the way, and each continues to do battle against the American Lutherans on his "own hook." Who does not remember the days at Fort Wayne when the "leading minds" of the General Council turned their backs upon the Communion Table of the General Synod, to which they still claimed to belong, and attended the "German Mass" of the Missourians. But now alas! they look upon each other as Jews and Samaritans. Pastor Brobst still entertains some faint hope of a reconciliation with the Missourians, and pleads for a free conference in order that the matter may be adjusted. But the English members of the Old Mother Synod are beginning to be disgusted even at these efforts of Pastor Brobst, to bring about a re-union. In this week's *Luth. and Miss.* a correspondent gives vent to his ineffable disgust in the following style:

"I am disgusted with the apology for the Pennsylvania Synod as given in the *Zeitschrift*. When will some of our men get done eating dirt for Missouri? Do we want the Pennsylvania Synod to become what Missouri is? If that is to be the result, there is no future for our English church, and the posterity of the Germans themselves will go to fill up the ranks of infidelity, or other denominations. I do hope that our General Council will give no further entertainment to any questions, old or new, for the sake of Missouri. It will be useless in the end, and simply prolong the issue. *Missouri must not come to us.* If we are to go to them, ecclesiastically we will all perish together. We have gone as far as truth, wisdom, or charity requires or permits."

THE SMALLEST SYNOD.—Concordia Synod of Virginia is the smallest Lutheran Synod that we have ever heard of. It met in Calvary church, Shannandoah county, Va. from Oct. 16th to 19th inclusive. Present, were pastors G. Schmucker, H. Wetzel, and J. E. Seneker, and lay delegates from seven congregations. No absentees are mentioned in the abstract of the proceedings, and the presumption is, there were none. Concordia Synod therefore consists of three ministers and seven congregations. Yet this little Synod seems to have passed regularly through the whole routine of synodical business just like the largest ecclesiastical body in the church. Besides the regular business of Synod, however, "sometime was spent in a colloquial review of the history of the formation of this Synod. Some time was also spent in considering doctrinal matters, especially in reference to the benefits of Baptism, as specified in the Catechism, the proper reading of the Lord's Prayer, the text of the second Article of the Apostolic Creed, &c."

Concordia Synod has no college and theological seminary of its own yet, and therefore they appointed a committee to inquire on what terms they can send their students to other institutions. They appear also to have selected the *Luth. and Miss.* as their church organ until they can establish one of their own. As to the acts and resolutions of Concordia Synod, behold they are all written in the *Luth. and Miss.* of Nov. 4th, 1869.

LUTHERANISM IN BEDFORD COUNTY.—Rev. F. Benedict adds to a private letter: "Lutheranism is looking up in Bedford county. Bro. Peters is doing well, so M'Attee and Kitzmiller."

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—I have been travelling about lately very much, having been absent from home every Sabbath, either attending some Synod or assisting some pastor at his communion service. I find it is hard work to be laboring at the paper with all my might during the week, and then preaching very often three times during Sundays.

John.—It must be pleasant, however, to be travelling to so many places and seeing so many of your old friends, and making new acquaintances constantly. How many people travel and spend large sums of money merely for the pleasure of travelling and sight-seeing. I think I should enjoy travelling.

Peter.—There is a difference between travelling for pleasure, and travelling on business. There are some pleasures in travelling, but there are also some disagreeable things connected with it. A person is exposed to constant dangers on the railroads; then also you frequently suffer from sudden changes of heat and cold. One of the greatest annoyances that I experience in travelling is from the smoke and stench and filth of tobacco, which I am sorry to say, is used very extensively both by ministers of the Gospel and members of the church, as well as people of the world. It has become a general nuisance especially in and about churches. I find quite a number of churches where the following notice is posted up in the vestibule: "Please don't use tobacco in this church."

noticed a singular device in the new Lutheran church at Hagerstown; a large hand was painted on the wall in the vestibule, pointing down to a spittoon with the inscription; "Please leave your tobacco there!"

James.—That was not quite as pointed as what a western minister did who was annoyed by tobacco chewers in his church. He politely requested them to leave their tobacco quids which had not yet been quite used up, on the outside door step until after service, and assured them that not a hog would touch them in the interim.

Peter.—I think they must mix their tobacco of all kinds now with poisonous drugs, that makes it stronger and sickening. I used to be able to endure the fumes of tobacco without much inconvenience, but of late they make me sick. I rode in a coach sometime ago with a person who was strongly addicted to the use of tobacco in its various forms. He kept it constantly in his pockets, and his clothes were completely saturated with it; from the corners of his mouth the tobacco juice ran down in streams, and I think his whole body must have been saturated with tobacco juice. Altogether it was to me a disgusting sight and the smell almost turned my stomach.

James.—I read lately of an instance where a man died with delirium tremens from the use of tobacco.

John.—We read in the Holy Scriptures that our bodies are to be the temples of the Holy Ghost; now it is a question to me, how the Holy Ghost can dwell in a body that is saturated with tobacco.

Peter.—I hope to see the day when all Christians shall discontinue this filthy and disgusting practice and when it shall be considered just as disreputable for a Christian to use tobacco as to drink whiskey.

James.—You must also get in with strange bedfellows in your travels sometimes. For here I notice that our friend and colleague, Dr. Conrad, came to Baltimore lately on his travels, and called to see "Patapsco" in his Garrett, and staid with him all night. I should think he must have been very much annoyed by those "insects" which infest that garret and which drew so much blood from "Patapsco."

Peter.—I presume that garret has been thoroughly scrubbed and cleaned out since our last conversation on the "Garret Letters." You will also find in the Agricultural column of our paper this week, a certain remedy against all kinds of vermin, which I wish you would recommend to our friend Patapsco.

MANCHESTER, PA.—We spent a very pleasant Sabbath in Manchester, Pa., in the charge of Rev. P. Warner, whom we assisted at a communion season in the Lutheran church of this place. We arrived by the Northern Central Rail Road on Saturday afternoon and were met at the depot by Mr. Eisenhart who took us in a carriage to the town about a half a mile distant. We were most cordially met and hospitably entertained in the family of the pastor. On Saturday evening we preached to an attentive congregation, on Sunday we preached in the German language, after which the Sacrament of the Lord's Supper was administered to a large number of deeply affected communicants.

In the afternoon we had a very pleasant ride through a beautiful and fertile country to Neiman's school house about seven miles distant, where we preached again in the German language. In the evening we preached again in Manchester. Thus it will be seen that our time was fully occupied on last Sunday, and we trust usefully also.

Bro. Warner has been the pastor of this charge about two years, and is very laborious in building it up; he enjoys the love and confidence of his people to a very high degree, and is doing much good among them, we noticed one thing in the Manchester church which pleased us very much. There is a large and well trained choir of young people in this church who sing with equal interest and skill the German chorals as they do the English hymns. This is seldom the case in other churches where the German and English languages are both in use.

We were much pleased with the kindness of the people, and thank them most heartily for the list of new subscribers to the AMERICAN LUTHERAN, which the pastor assured us would soon be followed by an additional list. So might it be until every family in our congregations is supplied with a church paper.

For the American Lutheran.

Church Dedication.

The new Evangelical Lutheran Church in Gatesburg, Center Co. Pa., was consecrated to the service of God on the 24th ult.

The building is a neat substantial frame, 36 by 52 with basement, vestibule and cupola; the latter is furnished with an excellent bell, and the whole has been put up and furnished at a cost of \$3700. This speaks well for the liberality of the congregation; and this beautiful house stands as a monument both to their, and their pastor's credit.

A sum of \$800 was required to pay all expenses prior to giving the edifice, as a free will offering to the Lord. The entire amount was secured in cash and subscriptions during the day.

The Rev. H. B. Winton, of Jersey Shore preached on the occasion, both in the morning and in the evening, to large and attentive audiences. The Rev. D. Sell, their pastor, read the consecrative service.

At the close of the evening service brother S. delivered an affectionate farewell address to this congregation. The parting was solemnly affecting. The tear-filled eyes accompanying the expressions of sincere regret at parting gave evidence that brother Sell carried with him the high esteem and sincere love of his people. The charge is now vacant. They desire the service of an earnest, active pastor. Such an one will find a field of usefulness among a generous people. May the Lord send them the right man.

VISITOR.

For the American Lutheran.

The Wondrous Works and Goodness of God.

How pleasant it is after the busy hours of the day are past to ramble forth and view the "wondrous works of Almighty God."—Look up to the starry canopy on high, the little stars which twinkle so brilliantly, and throw their silver light upon the earth, seem to smile in their beauty as they exclaim: "How wondrous are thy works, O, God! Behold the mighty oak as it towers its head to the skies—and listen to the little rivulet dancing by you as it courses its way down to the mother stream, and nature's little musicians, even as they skip about seem to sing praises to His holy name. God shows his mighty works in different ways. He shows them through the instrumentality of death. Go to the silent city of the dead—see guide-boards over the remains of the departed who sweetly sleeps beneath. Tis the guide board which directs the weary Christian on earth to that heavenly city "from whence no traveler returns." Those who sleep beneath have travelled that flowery path and are now standing before the throne of God. As we stand by the grave of those dear ones and moisten the sod with our tears, the anxious thought comes into our minds, "shall we meet them in heaven?" Many have lost through the hand of death, a dear and loving mother of father—perhaps a sister and brother. You go to that dear friend's grave, and as you kneel down before that little mound which is ever sacred to you, and plant a rose in remembrance of those who sleep beneath, your memory traces back to the happy hours in childhood you spent so pleasantly together. We leave the city of the dead and the thought comes into our mind "How wondrous are thy works, O, God!" God is no respecter of person or age. The rich, as well as the poor—the broken-hearted as well as the merry—the youth as well as the aged—the little babe which sweetly sleeps upon its mother's lap, is lifted gently and carried by the angels to dwell with Him in glory. That little bud which is just blooming, God plucks from the parent stem—and it is gone. The young man who sets out with the prospects of life bright before him, is suddenly prostrated upon a bed of sickness, and ere long, perhaps, that soul of his bursts asunder the iron bars which hold it, and takes its everlasting flight to that heavenly mansion above. Behold the aged man, whose head is whitened by the frost of many winters—who has served his God faithfully in the vineyard, is already prepared to go and dwell with him above. His cares for this world are ended, and the great comfort he enjoys is to wait until God calls him from earth to heaven. He beholds in imagination the bright prospects before him, and exclaims, "How wondrous are thy works, O, God!" For all his kindness to us He only begets Son who died on Calvary was sent to earth to save men from the curse of sin. He died that we through him might be saved. How often have we walked along the streets, and heard his name profaned! How patiently He bears it all; but alas! the day is coming when the blasphemer shall have his reward. When he shall be judged for his actions towards God. His deeds are recorded in the book of everlasting remembrance, there to be opened on the last great day. His works are indeed wondrous. Could we but see the dwelling place of God, how happy we should feel; there we could meet those who have gone before us, and there we could meet our blessed Saviour. Oh, then let us be prepared, so that when our time comes we may be ready to leave this wicked world, and enter into that better one, "not made by hands, eternal in the skies." Young man, will you pursue the vain pleasures of this world, or will you callist under the noble banner of Jesus? Young woman, will you still love pride and vanity, or will you wash yourself afresh in the blood of Christ? Fathers and Mothers, you are turning gray, soon, alas, very soon you will be called away. Are you ready? Are you ready when that soul of yours leaves that body and takes its flight heavenward, to fall into the arms of Jesus? He stands by the gate of Heaven; he bids you welcome. The robe of righteousness you are to wear is here displayed. All God asks of you is to "forsake all and follow Him." Oh, then, let us be faithful—let us be earnest in the great work, so that when God calls us from time to eternity it can be said of us, "Well done thou good and faithful servant."

His wonders to perform,

He plants his footsteps in the sea

And rides upon the storm."

CAPITOLA.

Kansas Synod.

The third session of the Kansas Synod convened in the Evangelical Lutheran church in Kansas city, on Wednesday the 6th of October. This body is composed of some twenty ministers. They are mostly young men who have been sent out to cultivate our great missionary fields in the far West. We were glad to meet these brethren in that far-off section of our Church, where they have done good service for the extension of the church. But oh, how much remains to be done, and there is much land to be possessed. The Synodical sermon was preached Wednesday evening, by the former President, Rev. M. G. Boyer, of Atchison. The Synod was organized by the election of Rev. A. J. Hesson of Topeka, for President, Rev. S. P. Harrington of Grasshopper Falls, Secretary, Rev. J. G. Groenmiller, of Rockport, Mo. Treasurer. The morning session was spent in the reading of the President's report, the appointment of appropriate Committees, referring of papers and documents pertaining to the business of Synod to respective Committees.

Dunklin county will export this season from 7,000 to 8,000 bales of cotton, realizing in the neighborhood of a million dollars. Standard will produce from 4,000 to 5,000 bales, while Pemiscot will have about the same. Mr. Swinson will spend a short time with Mr. John Swinson, the owner of an extensive vineyard at Jennings' Station, on the North

Missouri Railroad, who himself, brought a colony of Swedes over twelve years ago, and settled them at Princeton, Ill., and St. Croix Minn.

These people, it is well known, are Lutherans, and are here thrown upon the care of the Lutheran Church. This is, most likely, only the beginning of Scandinavian immigration to this State. Swedes, Norwegians, and Danes, in great numbers, will, no doubt, follow.

It seems to me that our Board of Home Missions should at once appoint a competent man as exploring missionary for this State, who might visit every part of it—hunt up the scattered sheep of our fold and preach to them, and make the facts known to the Church.

Other denominations are strongly represented in this State. The Baptists, of different sorts, are said to have 700 churches, and the Presbyterians and Methodists are numerous and powerful. Besides the 66 Lutheran ministers, referred to above, "the Evangelical Synod of the West," which is as much Lutheran as some other Synods that are called Lutheran, is also largely represented in this State. Is there not an immense field here? May the Lord open the way and furnish both men and means for its proper cultivation. MACEDONIA.

Sunday-School.

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

Church and School.

Are the Church and Sunday school identical, or should there be a dividing line between them? There is a tendency in the minds of many to reject the former and accept the latter. Professed followers of Christ feel the weight of their responsibility as church members, but have no interest in the Sunday School. Is this right? Are not the church and school relative in position? There is a strong relation existing between them; the one is the necessary adjunct of the other. As the air we breathe is necessary for the nourishment and growth of all the animal and vegetable forms of life, is the Sunday school necessary for the growth of the church. The former can live without the latter, but it will not be a life with the full measure of vigor and action. A man may be deprived of a leg or an arm, and still live; but he will not be able to accomplish as much as if he had the use of all the members of his body.

"True, the church owes its existence to Christ; but He works through humane agencies, and the Sunday school is an agent upon which He has set His seal and sanction. It is not a mere bubble cast upon the surface by one chance agitation and as quickly to be absorbed by another. A living thing of mighty power, its influence will never cease to be felt. The work of teaching will go on from generation to generation as long as there is still left one child born in depravity."

It is absolutely necessary because the S. school, all must look as the most fruitful source of supply for the church. Many are called in from the "highways and hedges," but no one for a moment depends upon that source, as a means of replenishing the depleted ranks of the "Army of the Lord." The Sunday school then is the only reliable and available source upon which we can depend. In it is the material in course of preparation, that is to form the bone, muscle and sinew of the church. If we would have this young, fresh material grow to the "perfect stature," making it a "fit temple," we must see that the proper nourishment is given. The church must furnish the nutrient matter, and in time will be strengthened by the school. This can only be done by all the church coming "up to the help of the Lord against the mighty."

Christian brother! would you have the church's growth unimpeded, give the Sunday school its proper position in the work of the world's evangelization. Cast into the soil of the youthful mind the seed of Divine truth. Sow bountifully and there will be a bountiful ingathering of fruit, that shall be taken up and by assimilation be incorporated in the body of the church.

FRATER.

Make the School Attractive.

A writer in *The Congregationalist* says the following kindly words for the children:

We want to make the Sabbath a delight to children, to impress upon their minds its sweet and most happy significance. Make the day bright with every device which a pure, glowing love of Christ and souls can suggest. Make the place of their meeting cheerful, and beautiful if possible. Hang the mottoes and pictures upon the wall—Meet the children with warm sympathy for their trials through the week, and fail not, above all things, to speak directly of Christ, his love for them, their need of him, not only he, but here and now. Do not tell them that you want them to be Christian men and women, but Christian boys and girls. Children at church need more patient dealings. Do not watch them so closely. Let them be children in the sanctuary. Don't fret if they are restless. Don't fret if they sleep. But we want the services of the house of the Lord more generally to interest the children.

We wish them to love these services somewhat as they love the Sabbath school, where the teacher is the friend, where the hymns express children's thoughts, and where the prayers are to the God of children.

The way to be happy is to do God's will; and so long as you do this, you will never be afraid to ask yourself, "What am I going to do?" The way to be unhappy is to disobey God, and while you act thus, the question, "What am I going to do?" will be a trouble to you.

Sunday School Truths for Christians to Ponder.

1. A Sunday school can neither be established nor sustained without effort.
2. The great object of Sunday schools is to present truth to the mind, and bring it to bear upon the conscience.
3. Sunday school teaching is to children what preaching the gospel is to adults.
4. The mind is more susceptible of good impressions in childhood than at a later period.
5. Sunday schools offer their benefits alike to the children of the rich and of the poor.
6. Millions of money would have been required to hire the labor that has been freely given by teachers in the Sunday-school.
7. No species of efforts for doing good has been more uniformly successful than those put forth in the Sunday-school cause.
8. It may be safely stated that many thousands have been added to the Christian church through the means of the Sunday-school.
9. Many extensive revivals of religion have commenced in Sunday school.
10. Sunday-schools promote the observance of the Sabbath, the reading of the Bible, and all the public and private virtues enjoined by Christianity.
11. The Sunday-school system admits of universal application. The universal text book of Sunday schools is the Bible.
12. A Sunday school should be organized whenever ten children can be found.
13. Not only churches, but common schools, private dwellings, barns, prisons, and even the open air, have been used with good effect as places of Sunday-school instruction.
14. In every school, great or small, there ought to be a teacher's Bible-class, in which the lesson of the school should be studied regularly; an infant-class, and also one or two Bible-classes.
15. The time for instruction in a Sunday-school is very short, and not a moment should be lost.
17. Prayer in Sunday school should be simple, child-like and short.

For the American Lutheran.

Corner-Stone Laying.

There is beautiful valley, extending from Bellefonte in Centre County, Pa., to Lockhaven in Clinton Co., a distance of about twenty-eight miles. It has a fertile limestone soil under a high state of cultivation. The houses, barns and other buildings are of a tastefully modern style, evidently showing, that both comfort, and convenience were considered in the erection of them. Every thing, in this delightful country, is indicative of industry crowned with prosperity. The valley is on both sides skirted with mountains which are from two to four miles apart, and they do not only give it a handsome and romantic appearance, but also open a profitable lumber and iron business. In this valley with a dense, active and thriving population are four Evangelical Lutheran congregations; Zion about five miles east of Bellefonte, Snyderville congregation nine miles from Bellefonte, and twelve from Snyderville to Salona, the third congregation. The fourth congregation was organized in the latter part of last February by Bro. Heisler. He had a protracted meeting in a school house, midway between Salona and Snyderville, last winter, which resulted in much good. A considerable number of old and young were hopefully converted to God. An Evangelical Lutheran congregation was organized with twenty-seven members. Some of the converts connected themselves with other denominations. This organization adopted the name of St. Paul's Evangelical Lutheran church in Nitany valley, Clinton Co. Pa. It was resolved by this newly organized church and its pastor to build a house of worship. On the 17th inst. the corner-stone for it was laid. On Saturday evening Oct. 16th Rev. W. H. Gotwald preached in the adjacent school house, a very instructive, practical and edifying sermon on Nehemiah 4: 6, "The people had a mind to work."

On Sabbath morning at 10 A. M. the writer addressed a very large and attentive audience on I Peter 2: 6, "Wherefore also it is contained in the Scriptures, Behold, I lay in Zion a chief corner-stone, elect precious: and he that believeth on him shall not be confounded." After preaching and before the laying of the corner-stone, subscriptions and collections were taken up, which amounted to twelve hundred and two dollars. This amount in addition to what had been subscribed, and contributed previously, gives assurance to the members of the new organization, and their pastor, that they will be able to build their church, and pay for it. It will be a neat, substantial, and comfortable brick building 40 by 60 feet, with basement and cupola. St. Paul's congregation selected a very pleasant and suitable place for their church, at the turnpike, surrounded by a rich, highly improved and thickly settled country. The corner-stone was laid with the usual ceremonies. The brethren W. H. Gotwald, and R. H. Fletcher were also present and took an active part with the pastor, in obtaining subscriptions, and likewise participated in the religious exercises. Bro. Heisler has encouraging prospects of building up a flourishing church. He is a diligent, zealous, and persevering worker in the Lord's vineyard, and he will have a working people. Bro. Heisler has done a great deal of good in Nitany Valley. He has been very successful, under God's blessing in building up the church, and in promoting true piety.

P. SAHM.

Aaronsburg,

Oct. 21st '69.

The Senior Editor of the New York *Observer*, who was a school teacher in his early days, is bragging of his "boys." One of them is now Governor of New York; another is the recently appointed Secretary of War.—The *Observer* assures the country that its boys had a good start.

Church News.

THE NORTHERN CONFERENCE of the Synod of Illinois, will convene on the 16th of November, at the Salem church in the charge of Rev. W. H. Schoch. Members coming by Railroad will be met at the West Point Station.

W. H. Schoch, Sec.

WEST BRANCH CONFERENCE.

The West Branch Conference of the Susquehanna Synod will meet on Monday evening, November 15, 1869, in the Lutheran church, Montoursville, Pa., Rev. J. G. Griffith, pastor.

J. H., Sec.

YORK COUNTY CONFERENCE.

The above Conference will hold its next Convention at East Berlin, Adams county Pa., commencing on the evening of November 1, 1869.

C. J. Deininger, Sec.

York, Pa., Oct. 22, 1869.

NORTH BRANCH CONFERENCE.

The above named Conference will convene in the Lutheran church at Buckhorn, Columbia county, Pa., on Monday evening Nov. 8th, 1869.

Question for discussion: How can we develop the latent talent of our Church? Rev. Shindler, *Prætorius*.

Rev. Himel, *Prætorius*. The brethren will leave the cars at Bloomsburg, where conveyances will be in waiting for them.

B. F. ALLEMAN, Sec.

Bloomsburg, Pa.

Oct. 18th. 1869.

CONFERENCE MEETING.

The Western Conference, of Wittenberg Synod, of Ohio, will meet on Thursday evening, November 10th, 1869, at Wapakonetta, Rev. D. Smith, pastor. A full attendance is earnestly requested.

M. W. HAMMA, Sec.

Springfield, Ohio, Oct. 22.

CONEMAUGH CONFERENCE.

Will meet in the Lutheran church, near Scalp Level, on Tuesday evening, November 16, 1869. Brethren coming by Railroad, will stop with Rev. R. A. Fink, Johnstown, where conveyances will be found at noon to carry them to the place of meeting.

A. R. HEIGHT, Pres.

Literary Notices.

MERRY'S MUSEUM for November, with an attractive table of contents, is on our table. The publisher makes the following announcement:

"Merry's Museum for 1870 will be fully up to its excellent standard, and it will be our aim to make the new volume superior to any that have been published. Bright, lively, and instructive, in families where more than one Magazine for the young is taken, Merry's Museum is the favorite."

New subscribers who send in their names for the next volume, before December 1st, will receive the November and December numbers free.

The terms of the Museum a \$1.50 a year (specimen number free), and the publisher is
HORACE B. FULLER,
14 Bromfield Street, Boston.

THE SUNDAY MAGAZINE. Edited by Dr. Guthrie. American reprint by J. B. Lippincott & Co., 715 Market Street, Philadelphia. Price 30 cents a number. This American reprint of one of the most deserved popular British magazines, cannot fail to elicit general commendation, and to secure liberal support. It merits both to the fullest extent. The name of Dr. Guthrie is a guarantee for the excellence of its contents. Those of the October number, with which the American editor begins, are all attractive and interesting. We may name: Episodes in an obscure life; Harvest thoughts; Sundays on the Continent; The Miracles of our Lord; The companions of St. Paul; Upward Glances, and how to study the Old Testament. As the publishers furnish the Magazine at a reduced price, it is placed within reach of the masses, among whom it is intended to spread it, and whose entertainment and profit it keeps especially in view.

THANKSGIVING.—GOV. GEARY, by an official proclamation, has appointed Thursday, Nov. 18, to be observed in Pennsylvania as a day of Thanksgiving, Praise, and Prayer—the same day designated for that purpose by the President of the United States.

Southern Church News.

The publication of the *Evangelical Lutheran* at Charlotte, N. C., has been suspended for a season. It will appear again so soon as 300 names are added to its list of subscribers. Rev. G. D. Bernheim has accepted the call to serve the Wilmington congregation. He will enter upon his duties there on the first of January, 1870.

Rev. D. I. Dreher, of Concord, N. C., has been elected Principal of Mount Pleasant Female Seminary. It is understood that he will accept, and take charge at the beginning of next year.

A new congregation of Lutherans has been organized in Savannah, Ga. It is composed principally of Germans, and has called Rev. C. F. Bansemer to serve them.

On the 19th inst., the corner-stone of a new Lutheran church, at Gibsonville, N. C., was laid. Rev. C. H. Bernheim is the earnest and efficient pastor. Rev. Prof. P. M. Bickle, of North Carolina College, preached the sermon on that occasion. Rev. W. A. Julian, President of North Carolina Synod, was also present, and participated in the ceremony of laying the corner-stone.

Children's Department.

What's the Matter?

I wonder if the little birds
That soar above my head
Are scolded all the sunny day,
And then sent off to bed!

I almost wish I was a bird,
And had a pair of wings;
I'd fly away from this dull place
And all these stupid things.

I'm sure 'tis not so very wrong
For girls to like to play;
I don't know why they want us to
Be studying all day

I haven't learned my lesson yet,
Or sewed that horrid seam;
I've broken my doll and sent my swing
Above the highest beam.

I wonder why I feel so cross
When mother is so kind;
She sighs and speaks so very low
When I don't want to mind.

I am a naughty, willful girl—
I knew it all the while;
I'll run and tell dear mother so,
And then how soon she'll smile.

And, if I live to see the sun
Upon another day,
I'll find my highest happiness
In giving up my selfish way.

Our Chat With Little Folks.

We saw a man drunk the other day. It's a painful sight, though to see a woman drunk is worse; and worst of all is to see a child drunk. If people would look upon all in intoxicating liquors as poison, there would not be so many drunkards. The surest way to prevent becoming drunkards is to let liquor alone. "Touch not, taste not, handle not," is a good motto. Here is a first rate temperance story we met the other day:

THE MONKEY AND THE WHISKEY
"A monkey had seen his master and his companions drinking. Finding a glass full of whiskey, Jack drank it off. It flew to his head. He soon began to dance and skip about in a most ridiculous manner. Jack was drunk. Those who saw him were greatly amused with his performances. The next day they wanted to repeat the fun. His master looked about for him, but he did not make his appearance. On looking into his box, he was lying down in the furthest corner. 'Come out,' said his master. Afraid to disobey, poor Jack hopped out on three legs. His fore paw was on his head, saying, as plainly as possible, that he had a bad headache. They left him for a day or two to get well; and then took him to the drinking place again. Jack looked at the glasses with terror, and crept behind a chair. When his master ordered him to drink, he sprang out of the room, and climbed, in an instant, to the top of the house. They called him down; but he would not come. His master shook his whip at him, but he grinned defiance. Then a gun was brought and pointed at him. Of all things, he was the most afraid of a gun; but he only bobbed his head, and leaped to the other side of the roof. They went around and pointed the gun at him from that side. Then he sprang for the chimney, and letting himself down into one of the flues, held on by his fore paws. He was willing to be smoked or singed rather than to be drunk. Then his master gave it up. Jack lived with him for several years after that, but nothing would ever induce him to touch a drop of liquor again."

That was a sensible monkey—a good deal more sensible than some men who are supposed to know better. Young men who waste their time in drinking saloons never amount to much. "I believe you," says Mr. Short. "They never learn anything useful in such places. Time is so precious that every minute of it ought to be improved. It's odd minutes make up the hours. Let me tell these young folks about a poor boy, who improved his time and became a great man:

A SELF TAUGHT BOY.
"The Duke of Argyll, who lived in Queen Anne's reign, was one day walking in his garden, when he saw a Latin book lying on the grass. Thinking it had been brought from his library, he gave directions for it to be taken back, when a lad called Edmund Stone, then in his eighteenth year, said to the gardener that it was his own."

"The Duke was surprised, and, on questioning him, was still more astonished at his answers. "But how," said the Duke, "came you by the knowledge of all these things?" "Stone replied: 'A servant taught me ten years since to read; and he was further pressed by the Duke, he thus continued: "I first learned to read; the masons were then at work upon your house. I approached them one day, and observed that the architect used a rule and compass, and that he made calculations. I inquired what might be the meaning and use of these things, and was informed that there was a science called arithmetic, and I learned it. I was told there was another science called geometry. I bought the necessary books and learned geometry. By reading, I found that there were good books of these two sciences in Latin; I understood also that there were good books of the same kind in French; I bought a dictionary, and I learned French. And this, my lord, is what I have done; it seems to me that we may learn everything when we know the twenty-four letters of the alphabet."

We think that boy had a good deal of pluck, Mr. Short, and that goes a great way toward helping anybody through the world. What an idea, that we may learn everything when we know the alphabet! That's worth thinking about, boys and girls.

"So it is," says Uncle Nat, "and I hope they will all think about it, and learn all they can.—Methodist.

Agricultural.

Living on a Farm.

How brightly through the mist of years,
My quiet country home appears!
My father, busy all the day
In plowing corn or raking hay;
My mother moving with delight
Among her milk pans silver bright;
We children, just from school set free,
Filling the garden with our glee,
The blood of life was flowing warm
When I was living on the farm

I hear the sweet church-going bell,
As o'er the fields its music fell;
I see the country neighbors round,
Gathering 'neath the pleasant sound
They stop awhile beside the door,
To talk their homely matters o'er;
The springing corn the opening grain,
And "how we need a little rain,"
"A little sun would do no harm,
We want good weather on the farm."

When autumn came, what joy to see
The gathering of the husking-bee,
To hear the voices keeping tune,
Of girls and boys beneath the moon,
To mark the golden corn ears bright,
More golden in the yellow light!
Since I have learned the ways of men,
I often turn to these again,
And feel life were its highest charm
When I was living on a farm.

Useful Information.—The Petersburg (Va) Index has learned in a conversation with an old gentleman of that city, that for several years past he has kept his house free from cockroaches and other vermin, by the use of Epsom salts scattered freely near the holes through which they enter, these ugly visitants seek their other homes; and assures us also that a strong solution of Salts applied externally to horses, will save them from annoyance by flies; and that where mirrors, picture frames, &c., have been rubbed with the solution, the flies will refuse to light.

As a preventive against bed-bugs or fleas, the same remedy will be found of great service; but a more effectual one is recently discovered carbolic acid or carbolic soap. Animals washed with this solution will be forever free from insects.

Perpetual freedom from rats and mice may also be obtained by the use of this carbolic acid or soap; but as this is not always at hand, our old friend assures us that kerosene oil poured into rat holes, or rags saturated with kerosene, will banish rats and mice effectually.

He has used these antidotes for years, and is fully convinced of their value. They are, at least, simple and cheap, and may be tried.

Cement for Leather.—Of many substances lately brought very conspicuously to notice for fastening pieces of leather together, and in mending harness, joining machinery, and making shoes, one of the best is made by mixing ten parts of sulphide of carbon with one of oil of turpentine, and then adding gutta percha to make a tough, thick flowing liquid. One essential prerequisite to a thorough union of the two parts consists in freedom of the surface to be joined from grease. This may be accomplished by laying a cloth upon them, and applying a hot iron for a time. The cement is then applied to both pieces, and the surface brought in contact, and pressure applied until the joint is dry.

Full Ploughing.—Now is a good time to break sward-land for planting next spring.—The cattle are stronger than at that season of the year, the days are cooler and pleasanter, and there is often more leisure time for the team. Of course, much will depend upon circumstances, which are often so different with different individuals, that no rules can be laid down for practice by all. There are advantages in fall ploughing, which entitle it to favor. If any one has doubts let him satisfy himself by making the experiment this very year.—Ea.

A correspondent of the Country Gentleman fed his pigs turnips from the first week in July to the last of September, giving them no other food. They did well, growing and keeping in fine condition. He does not believe in cooking white turnips; steamed Swedes, with plenty of meal are good, but not so good, he thinks, as potatoes.

To Remove Grease from Silk.—Powdered French chalk is very useful to remove grease from silk. If the powder is applied quickly after the grease has fallen upon the silk, the latter will be speedily absorbed. The powder may shortly after be dusted off, when the spots will be found to be entirely obliterated.

Feeding Poultry.—Don't feed too much.—Food should never be given to fowls unless they are hungry enough to run crazy after it, and just as soon as they stop running crazy, you stop throwing feed, and never, no, never, leave feed lying by your fowls for them to eat at their leisure.

A Hint: If those who grow poor crops would blame the weather and season less, would drain more, plow deeper, and enrich the soil by grasses and manures—they would find that the weather and the seasons are not so much to be blamed for failures after all.

Those keeping horses should, twice a week throw in a handful of salt and ashes. Mix them by putting three parts of salt to one of ashes. Horses relish this, and will keep their hair short and fine. It will prevent bots, colic, &c. A little ground sulphur mixed with salt and ashes, and given once in two or three weeks, is beneficial. All domestic animals will be thus benefited.

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

New Style, Important Change.
A REAL HAIR RESTORER AND DRESSING
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MRS. S. A. ALLEN'S
HAIR RESTORER
Will Restore Gray Hair to its
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It is a most delightful Hair Dressing.
It will promote luxuriant growth.
FALLING HAIR is immediately checked.

Mrs. S. A. ALLEN'S ZYLORALANUM, another
preparation for the hair; clear and transparent,
without sediment, it is very simple and often produces
wonderful results. It is not only for the hair, but is
as a Hair Dressing, of high cost French Pomades
is acknowledged by all, and is only in this country but in
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GRATE BAR REST
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PORTABLE HEATERS,
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session, March 24, 1899. 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.
For particulars and Catalog address
REV. P. BORN,
Principal of Classical Department.
June 22 '99

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His stock has been selected with great care
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of many of the most
serious diseases of the
system, which were ag-
gravated by the scrofu-
lous contamination un-
der which they were
suffering. Scrofulous
poison is one of the most
destructive enemies of our
race. Often, this unseen
and insidious poison, and
invites the attack of scrofu-
lous diseases, without ex-
citing a suspicion of its
presence. Again, it
seems to breed infection
throughout the body, and
on some favorable occa-
sion, it breaks out in the
form of one or more of its
hideous forms, either on
the face or among the vi-
cles. In the latter, ma-
terials may be suddenly
deposited in the lungs or
heart, or tumors formed in
the liver, or it shows
presence by eruptions on
the skin, or local ab-
cesses on some part of the
body. Hence the occa-
sional use of a bottle of
this Sarsaparilla is ad-
visable, even when no ac-
tive symptoms of dis-
ease appear. Persons af-
flicted with the above
complaints generally find
immediate relief, and at
last, the cure is effected.
Dr. J. C. Ayer & Co., Lowell,
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Sole Agents for the
Tetter, Salt Rheum, Scald Head, Ringworm,
Roses, Eczema, and other eruptions
of the skin, and all the
various forms of Scrofulous disease. Also in the
more chronic forms of Psoriasis, Dropsy,
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the Rheumatic Affections of the muscu-
lar and nervous system.
Scrofulous diseases are cured by a long time is required
for subduing these obstinate maladies by any medicine.
But long continued use of this medicine will cure
the complaint. Leucorrhoea or Whites, Urinary
Disorders, and Female Diseases, are com-
monly soon relieved and ultimately cured by its
use, and in many cases it is the only remedy.
Directions for each case are found in our Almanac, sup-
plied gratis. Rheumatism, and Gout, which
are caused by accumulations of extraneous matter
in the joints, are cured by its use. It is a
complete, safe, and reliable remedy for all the
above mentioned diseases, and for all the
other ailments of the system, which are
caused by the presence of scrofulous poison in the
blood. Those who are Languid and listless, Depressed
Spirits, and troubled with every kind of
Nervous Disorder, or who are afflicted with
Pneumonia or Fevers, or any of the affections
of the system, will find immediate relief
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The undersigned would announce to the citi-
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received a fresh supply of fine family groceries
consisting in part of
Sugar, Coffee, Syrup,
Melasses, Teas, Chocolate,
Rice, and all kinds of
Baking and soap sodas,
Saponifiers, soaps, &c.
Also, Glass, Stoves and Queensware,
Lamps and Coal Oil.
Dried fruit of all kinds,
Crackers and Cheese,
A large assortment of Notions,
purses, and all other
articles, good and cheap.

The Best Family Flour Constantly on Hand
all of which will be sold cheap for cash, or ex-
changed for produce. Whilst I am thankful for past
favors, I would respectfully solicit a continuance
of the same.

I am Agent for THE First class Insurance Com-
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ly attended to.
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Rail Roads.

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FALL TIME-TABLE.
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to and from Erie (Sundays Except-
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On and after Monday August 30, 1899, the
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Company will depart from Harrisburg and arrive
at Philadelphia as follows:
EASTWARD.
PHILADELPHIA EXPRESS leaves Harrisburg
daily (except Monday) at 1:55 a.m. and arrives at
West Philadelphia at 6:10 a.m.
PITTSBURG EXPRESS leaves Harrisburg daily
(except Monday) at 5:10 a.m. and arrives at West Phila-
delphia at 9:25 a.m.
MAIL TRAIN leaves Altoona daily (except
Sundays) at 3:00 p.m. and arrives at Harrisburg
at 9:10 p.m.
DAY EXPRESS leaves Harrisburg daily (except
Sundays) at 9:35 a.m. and arrives at West Philadel-
phia at 12:00 p.m. Breakfast at Harrisburg.
CINCINNATI EXPRESS leaves Harrisburg daily
at 10:20 p.m. and arrives at West Philadelphia at
2:35 a.m.
PACIFIC EXPRESS leaves Harrisburg daily
at 4:30 p.m. and arrives at West Philadelphia at
8:15. Dinner at Harrisburg.
HARRISBURG ACCOMMODATION leaves Al-
toona daily (Sundays excepted) at 7:00 a.m., and
arrives at Harrisburg at 12:20 p.m.
ERIE EXPRESS leaves Harrisburg at 1:35 p.m.
and arrives at Philadelphia at 8:00 p.m.
HARRISBURG ACCOMMODATION leaves Har-
risburg at 3:55 p.m., and arr. at Phila. at 9:30 p.m.
LANCASTER TRAIN, via Mt. Joy, leaves Har-
risburg daily (except Sunday) at 7:30 a.m., and
arrives at West Philadelphia at 12:20 p.m.
DILLERVILLE ACCOMMODATION, via Mt.
Joy, leaves Harrisburg daily (except Sundays) at
6:30 a.m., and arrives at Lancaster at 10:20 a.m.