

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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Editorial Correspondence.

Cumberland county Conference.

DEAR BRO. A.—You will no doubt receive an epitome of the above named conference. I will not therefore refer to any of the particulars, but simply jot down such reflections as were suggested to my mind at the time.

This Conference which had well nigh gone the way of all the earth, was peculiarly revived. New life seems to have been infused into it. The discussion on the question as to "the most successful mode of instructing awakened sinners," was animated, solemn, and profitable. Such discussions, when carried on in the spirit of the Master, do much good both to ministers and people.

A new feature was inaugurated into this Conference. The Sunday-school superintendents and others were invited to unite with the members of Conference, on the last day, to hold a S. S. Institute. The discussion of the various topics previously announced by the committee, were very interesting, and, though too much latitude was allowed, I think these discussions were profitable. Your humble servant was merely "looking on in Venice" and therefore took no part in them. I will venture here a few thoughts on the subject of the qualifications of a good teacher. This was the subject for discussion on the last evening and was opened by Bro. Gotwald of Chambersburg in a very able discourse, prepared I presume for the occasion. I will not repeat the points he discussed which were all good and natural, but confine my thoughts to one point, which to the best of my recollection, was not particularly noticed. I think one of the essential qualifications of a good and successful teacher, is the matter and not so much the manner of teaching. The *truth of God* must be communicated to the mind. Ideas, or thoughts of God, the theology of the Bible, must be communicated to the mind. In order to this, the teacher, as an indispensable requisite, must understand not only the proper ideas of God and his word, but he must understand the materials upon which he is to work.

There are various grades of child life, that need different modes of instruction, but all ways the same system of truth. The infant room is the most impressive department in Sunday school, and the teacher to be successful here must have at least a respectable knowledge of children at that peculiar age. This may be called the period of perception. Through the various senses the unimpressed mind is growing in the knowledge of the world in which it lives. Truth abstractly presented cannot be comprehended. Hence object lessons on the blackboard or otherwise, are a necessity. This is an appeal to the senses. As an illustration I would notice the device on the seal of the Baptist Missionary Association, viz, a plow on one side, an ox in the middle and an altar on the other side, with the inscription, "Ready for either." The lesson to be taught here is the sacrifice we should be willing to make for the cause of God. That idea should be taught by line upon line to the tender heart, and my friends will pardon me when I say that I think special attention should be given to it in Cumberland co., Pa.

On the subject of the wise men going to Bethlehem, make a star, with the words above, "Their Guide." Then make an open Bible, with the words above, "Our Guide." Then underneath the star write "Their Gift" then have the school to tell the teacher what it is; Gold, Frankincense, Myrrh, &c. Write these gifts. Then under the Bible write, "Our Gift." And have the school to tell what it is; Our hearts—write this under our gift. This they can all see, and the impressive mind will retain it. In both these illustrations the teacher will have a great opening to convey most impressive truths.

All the exercises in this connection should be adapted to the child in that period of life, when the perceptive faculties alone are capable of exercise—children whose age ranges from 3 to 6 or 7 years. The work of the teacher is to fill the mind of the child as full of the truth of God, as he will be able to perceive. In other words, pre-occupy the mind with the truth. Work the truth of God in first, and keep the tender mind innocent of the world as long as you can. The second grade of intellect is the conception of the truths that have entered the mind by perception. In this stage the mind begins to work up the material, or rather knowledge, it has acquired as well as to continue to acquire more. Now the foundation of the character is beginning to be laid. Every act of the will now shapes the character of the future man. Now the child is beginning to be the father of the man. He begins now to reason. He makes comparisons. He can conceive one thing to be good, and another bad. He can see the results of a certain course of life, the evil of one and the good of another.

A somewhat different mode of teaching must be had for this class of scholars. The teacher can now analyze subjects and reason with his pupils and they will comprehend the truth, accept it, or reject it. The blackboard can now be used to illustrate as well as in the infant class, but unnecessary to the same extent. I think this grade of the school really no more important than the first, and the qualifications of the teachers should be no superior; in either case the teacher should understand something, at least, of the laws of mind-metaphysics, (not mazes, nor mysteries) which are as easy to understand as the various properties of material substances.

Conception recalls the past perceptions and the imagination combines them together. By perception we see a person when present, but by conception we see him mentally, we call up his appearance, though he is not present. These are the materials upon which in part, the teacher has to operate, and the teacher will be the most successful who can apply questions, which will excite the most ideas by the law of association. The pupil never fails in interest when he feels he is capable, from his own mental stores, to communicate thoughts to others as well as to receive them. The successful teacher will pack the mind of the child with useful knowledge as careful as he would his trunk. One thing will be fitted and adapted to that of another. Many schools pour into the mind a heterogeneous mass of truth without system or order. Confession is the result.

I have just before my eyes a Papermill. It is curious to know the process of making paper. I cannot now describe it. I can only say that the rags go in at one end of the mill and new, clean, beautiful paper comes out at the other. The digestive organs of the mill are wonderful. One thing is adapted to the other in perfect system. The operatives must understand the nature of their work. Equally so must the teacher understand his work. He must know what he teaches, and the nature of the mind he is attempting to instruct. If the intellect be trained in the sciences, science will come out; if it be trained in politics, political matters will come from it; if it be trained in the word of God, that word will be evolved by the internal operation of the mind. To be successful, the teacher must understand all this, and understanding it, and carrying it out, he will never fail. He will make his work a success.

I will not do justice to this subject unless I allude to the cultivation of the emotion, as well as the intellect, but I have not now time to attend to it. Yours truly, C. L.

For the American Lutheran.
Dedication at "The Cross Roads."

MR. EDITOR.—I have had the pleasure of attending the dedication of another Lutheran Church. Thinking you no more averse to chronicle such events than "donation visits," I concluded to send you a description of it. The concluding part, however, is more the wish of the parties specially concerned, than anything else.

The church is situated at "Cross Roads," Holmes Township, Crawford Co., 9 miles north of Bucyrus.

Though "cross" yet the "roads" are perfectly peaceable. It is true, they make "four points," but each is so distinctly marked that there can be no difficulty in distinguishing one from the others, or the others from the one. They are very ineffective "points." Never caused any disturbance among friends. Never had any "bitings" and "devourings" among themselves. They are not ambitious—these points are not. The people readily saw they could not build the church on all four. That were impossible. One was therefore selected, and honored as the site for the new church. The rest made no objections—no trouble about the distinction. Perfectly satisfied and content. I suppose the reason of all this is, these "points" have cross roads between them. Good to have cross roads. Better than cross swords. It would be well if some other things had cross roads between them. This is the moral to be learned.

It was thought once to add a "fifth point," but wise heads saw this might bring disturbance among the hitherto harmonious four. It was not a "simultaneous spontaneity," and objections were made. It was determined, however, to have the "fifth," but so constructed that two opposite purposes could be attained. Moral again—Never have a fifth wheel to your wagon, unless you can use it well. The edifice is a frame, 35 by 45 feet, built with a recess pulpit. It is very neat, comfortable, and finished in good taste. It is pronounced the best country church building in the county. It displays much artistic skill on the part of the builder, Mr. John Johnson.

The dedication took place on Sabbath, Oct. 31st, 1869. The services were conducted by the pastor, Rev. J. Crouse. Rev. D. A. Kuhn, of Nevada, Ohio, who, on Saturday evening, preached an appropriate and excellent sermon—and the writer. The latter preached the dedicatory sermon. Oh this he cannot say anything. It is not custom. Would not be modest.

The building cost about \$1800. Three hundred of this remained unprovided for. After the usual efforts on such occasions, over \$800 were secured. This will meet all indebtedness. Thus this beautiful little temple, an ornament to the community, a monument to the energy, self-denial and liberality of the membership and their friends, was consecrated to the Lord free from all incumbrances.

The congregation is small, numbering about twenty. They began the work of building with many forebodings. But with hearts of faith and willing hands, they persevered, and God crowned their efforts.

Mrs. Crouse, the excellent wife of the pastor, will complete the whole affair, by presenting the congregation with a very fine pulpit Bible.

May pastor and people be abundantly prospered in all their efforts to build up Zion, and to win souls to Christ.

A ragged saint is dearer to God than a glittering emperor without grace.

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer-Meeting.

The daily noon prayer-meeting is now more numerous attended, perhaps, than ever before. So we and others judge. It is held in the large audience-room of the old church, corner of Fulton and William streets. Even on days when we have a pouring rain, the body of the church is well filled. The prospect now is, that even this place will, in a little time, be too strait for us. We have never seen this meeting more promising of good results than now. Often, very often, we hear the voice of praise and thanksgiving to God that His people, of every name, have such a place of prayer. But a few days ago a man from Orange county, who years ago was of the old in place of prayer, poured out his heart to God in such a flood of gratitude for this house of prayer as moved all hearts. Surely this is none other than the house of God! this is the gate of heaven! It has been made so to many souls. Nearly every day we hear of answers to prayers.

TAKE THE FOLLOWING EXAMPLE.
A young Methodist minister said he was here to acknowledge his gratitude to God in His answers to prayer which had been offered here, at his own request, for the conversion of his mother and sisters. Again and again he had asked that prayer might be offered in their behalf. "And now I come," said he, "with my heart and tongue filled with praise for what God has done for our family. I come now with a new burden on my heart. I ask you to pray for an unconverted brother. Pray, too, for God's Spirit to be poured out upon my little church of about fifty persons, organized and established in a hard place in the suburbs of this great city, that pours out its thousands of Sabbath-breakers into the country on every Sabbath morning. I have asked you to pray for God's blessing upon us greatly, by the outpouring of His Spirit upon our little church."

A WALL STREET ESTIMATE OF THE MEETING.

A brother said he was talking with a broker from Wall Street—a somewhat prominent man—who said he stepped into the door of the old church to look over the meeting and to see what was going on. "I saw," said he, "a good many faces that I knew, and a good many that I did not know. But judging from appearances, I should not think many of the meeting kept a very heavy bank-account. I put you down for a poor set. True, you may be all very respectable men. But you lack weight. Prayers are well enough, but you must have money. Nothing can be done without it. I thought about the value of time to a man that gives up business in the busiest part of the day for a prayer-meeting. How can you pay your cheeks? I could not."

THE PRAYER MEETING'S ESTIMATE OF WALL STREET.

Without any reference to the foregoing, the meeting has made Wall Street a subject of prayer—not in any invidious way, not as sinners above all other sinners in New-York, but as poor men needing the grace of God. We hear but few or no prayers for men who are exposed to the temptations to make gold their God.

One said: "Our gold-market may fluctuate, and gold may be up to-day and down tomorrow. A man of millions one day may be reduced to poverty and beggary the next." Riches laid up in heaven do not fluctuate. They never vanish away. They never are alienated and pass into other hands. When gold goes up, our riches go up higher. They are above being overtopped. Heaven cannot be bought with gold, and he who has no good title to heaven is poor indeed. Not for all the wealth of Wall Street would I exchange the hope I have that I shall one day be with Christ in heaven."

THE INFIDEL IN ENGLAND.

"There was an infidel in England," said a speaker, "who had a very pious wife and he had also a little girl about twelve years old, who was a great pet with her father, and of whom he was very fond. He would never allow her to be taught to read, for fear she might be led to read the Bible for he hated the Bible with a bitter hatred. He would not allow the name of Christ to be spoken in his presence. He would not allow his wife to speak to him on the subject of religion."

"This poor anxious woman often studied how she could reach the heart of her wretched husband. She had a pious friend with whom her husband was intimate. So she resolved to invite him to come and talk with her husband about the salvation of his soul. She did so, and the conversation made no impression upon him. He was very angry with his wife. He declared he would have no more of this, and to make the matter certain he took a piece of board and wrote on it in large letters, with chalk, 'GOD IS NOWHERE' and nailed the board to the foot of the bed so that all could see it who entered the room. He said he was not going to have his sentiments mistaken—all should know that he disbelieved in a God."

"He was taken very sick, and even his little daughter could not see him, he was so ill. Meantime his daughter began to learn to read and improve rapidly. One day when the father had got better from his long sickness, he had his little daughter called into the room:

"What have you been doing," said he, "since I have been sick?"

"I have been learning to read, father," she answered.

"Well then, read what is written on the board." The child could only read by spelling out the words. So she began: "God is now here"—reading wrong one word. But that mis-reading was the means of the father's conversion."

THE GENERAL COUNCIL.
A Reformed clergyman said he had attended the General Council held in the church on Washington square, in which there was the greatest harmony, though twelve or thirteen denominations were represented. It was a grand meeting for a grand cause, and the meeting showed that there can be the greatest unity, without uniformity—that unity in which all Christian hearts are bound together. Not a note of discord had been heard in all the two days' sessions of the body.

This Fulton street meeting had been before it, as an example—a standing example of what union there is among all hearts imbued with the love of Christ. This place of prayer had proved how well Christians can be agreed who come here for prayer—for no one can tell whose meeting this is. It is everybody's meeting—and a wonderful meeting it is, for the "unity of the Spirit in the bonds of peace."

Sunday Funerals.

BY REV. J. T. COOPER.

A funeral in a community is, or ought to be, a solemn affair. It appeals to the best, the most humane characteristics of our common humanity.

We should be careful, tender, attentive, and sympathetic toward the bereaved. And all this good and sensible people will ever manifest on such occasions.

But the writer's observation and experience strengthens the conviction that, usually, "Sunday funerals" are unnecessary, if not also injurious. It is a "fashion," to be deeply deplored, to put off funerals till Sunday. By a little care and good sense, and manners this need not be.

A person has died—an old sinner, say. A preacher is called. He gets up to preach. All are all eyes and ears to see how the preacher "gets him to heaven."

It is a village, say. There are several Christian denominations. All worship, say 10½ A. M. No matter.

The funeral is appointed (without the least consultation of the preacher or denomination,) at, say 11 A. M., or 12 M., or 1 P. M., in short, just when they please, and so as to break up or very seriously interfere with every society's regular hour of worship.

Now, if it must be, why not at the regular hour of worship, or after it is over? Do not suppose the funeral circumstance gives license to ignore all church regulations for Sabbath and common Christian courtesy.

Not long ago a funeral was published (unexpectedly) for Sabbath at 11 A. M., in a certain village. What was the result? Why, in part this: Four evangelical societies were broken up, and the worshippers therefore broken by force of circumstances and for the sake of good breeding, &c., to go and hear the infidelity of a Universalist preacher.

And how they like such occasions! What a fine opportunity to spin out! What a splendid opportunity to "ray" orthodoxy! And, sometimes, all the more mean because advantage is taken of the funeral circumstances and because done "so slick."

Another result: One pastor had made preparations to preach a missionary sermon and take a collection for the cause. All his plans were frustrated, of course.

And so it goes, again and again. What has been said is sufficient to indicate that Sunday funerals are generally unnecessary, undesirable, inconvenient, and, I believe, often injurious.

But before closing this article I must speak of the almost inhuman (to my mind) practice of opening the coffin in the church, so as to have the deceased seen by a marching band, gazing process.

O Christians! (at least) do, do cease doing so. View your precious dead at home. Smooth the brow and kiss the farewell there.

Let the coffin be closed, never to be opened until the trumpet shall sound and the dead arise.

Do not go to the church at all. Let neighbors and friends come—such as can and do feel for you. Have no desire for a "crowd" and the gazing of "strangers."

Call the pastor, or some minister in. Let there be suitable singing. Let the minister offer a prayer, read some Scripture and offer some consoling remarks. Then go quietly and bury your precious dead and look up to God for divine comfort and blessing.

I have thus written from a stern conviction of duty. I would not unjustly hurt the feelings of any. But I personally know that the points herein touched upon have embarrassed many ministers and congregations, and that Sunday funerals are generally distasteful to them.

And, the writer may as well frankly confess that he has not much hope of stopping the "fashion." It's so popular!

Inviolable fidelity, good humor, and com-

The Friends Among the Indians.

A Committee of Friends, appointed at the yearly Meetings of Baltimore, Philadelphia, and New-York to visit the Indians under the care of their denomination in the State of Nebraska, has recently made a report, in which, with much cause for shame, we see also no little cause for confidence. On all the reservations the complaint seems to have been the same—the whites have swindled the savages and lied to them: so often that no more confidence is felt in the civilized race. It was found, for example, that the Iowas had made a treaty (now before the Senate) for the sale of their lands. They "stated emphatically" that they did not want the treaty ratified; "it was made through a misunderstanding; they had been moved, and moved, and moved, and all they wished now was to remain where they are, have oxen and tools to work with, and a farmer to instruct them how to do for themselves." The Otos were found in great distress, owing to the failure of the Government to keep faith in the payment of their annuities. Of the Santee Sioux the Committee say, "These poor people have been so greatly deceived for many, many years by false professions and unfulfilled promises from the whites, and even from the Government, that the time does not seem to have arrived for them to feel confidence in the assurances we make them." On the Winnebago reservation an Indian asked, "How can we break up our prairie without teams, and how can we work our land or build houses without tools? These have been promised, but not supplied." "In every council we have held with them unfulfilled promises and treaty stipulations, and unsupplied pressing wants, are the great burdens of which they complain." Under the conscientious administration of the disciples of William Penn, we have reason to hope for a reformation. The new agents seem to have entered into their work with Christian enthusiasm and a better purpose than making money out of the tribe of beads and blankets.

Under their rule we trust we shall never again hear such a remark as an old chief made about a young Indian who was testifying before a Commissioner, "Oh, he tells the truth; he has never seen a white man before!" All the tribes whom this committee visited seemed anxious to pursue an agricultural life, and quite capable of accommodating themselves to habits of civilization if they could only be secured in the possession of their lands. And we are pertinently reminded that in Canada, where the Indians are not pushed back on the approach of white settlers, but permitted to retain their homes while the tide of emigration passes by and surrounds them, we never hear of Indian wars and massacres. Of course to the roving Indians of the Plains this comparison will not apply in full force. But the experiment of treating them with truth and justice has never been tried, and if only for the sake of our own reputation it seems high time to begin it.

Write It!

Yes, write it. It is not enough to hear it, to think of it, to speak of it. No, nothing will do but you must write it. The blessed message is for no narrow circle: it meets a world's wants and relieves a world's misery. Write, therefore, so that the myriads of the world can read. Drive the pen and bid the types seize what is written, and tell the press to multiply copies of the message till every human eye shall read it. Shall read what? One of the most precious items of intelligence that ever reached our world. "Write—Blessed are the dead that die in the Lord."

There is such a shadow on the grave, that we lose sight of all, passing into it. No noise therefrom breaks the awful silence. Whither go the travellers of this returnless journey? All is sunrise and unsatisfactory conjecture till there reaches our ears the words: "And I heard a voice from heaven." It is the voice of authority, and commands all confidence; it is the voice of ineffable love, and we joyfully listen. We want to know about the dead, and now we know; blessed are such as die in the Lord.

Think it, and let it comfort; hear it, and let it cheer you. Speak it, to gladden others. But too narrow is such a circle for these glorious tidings. Write them, therefore, and the press shall catch them and make them fly over all the nations. They shall meet the eye of the perishing pagan, the captive in his cell, the sailor on the sea, the soldier in his tent; the sick and the dying shall read them.

The pen never wrote more blessed words, and the press never gave more precious words to men. No voice, even from heaven, ever uttered words more comforting. Just such words were needed to pierce the gloom of the grave, rob death of its terrors, and to cheer and comfort men in view of an approaching eternity.

Write the message, then: it was meant for a dying world. Write it, speak it, print it, send it; till there shall not be a dweller on earth that has not received the message.

Icebergs.

The iceberg is the largest independent body in the universe, except the heavenly orbs. There is nothing approaching it, within the range of our knowledge, on this globe of ours; and it is, we have seen but a fragment of the ice sea. And yet, the iceberg is to the great quantity of Greenland ice as the parting of a finger nail to a body; as a small chip to largest tree; as a shovelful of earth to the Manhattan Island. Yet magnifying the bit of ice in your tumbler, until it becomes to your imagination, half a mile in diameter each way, and you have a mass that is far from unusual. Add to this a mile or two in length, and you have what may be sometimes seen. I have sailed alongside of an iceberg, two miles and a half, measured with a log line, before coming to the end of it.

The name signifies, as we saw before, ice mountain, and it is truly mountainous in size. Lift it out of the water and it becomes a mountain one thousand, two thousand, three thousand feet high. In dimensions it is as if New York city were turned adrift in the Atlantic, or the Central Park cut out and launched in the same place. An iceberg of the dimensions of the Central Park is far from unusual. And its surface is not unlike it either. It is undulating like the Park, and craggy, and crossed by ravines, and dotted with lakes—the water of the lakes being formed from the melting snows of the last winter, and also of the ice itself after the snows have disappeared before the influence of the summer's sun. I have even bathed in such a lake, although I am glad to say but once, and that in those "days of other years," when the youthful insanity is strong to say, "have done it"—a disease which I believe to be amenable only to that treatment popularly known as "sad experience." Skating on an iceberg was more satisfactory and sensible. Such are the general features of the iceberg as they are to be seen every day in the Arctic waters.—[Dr. Hays.

The Ruined Garden.

A few days since we returned from the city to a home two miles in the country, to find a garden ripening for harvest, trampled and devoured by animals which had been grazing in adjoining fields. We need not say that the disappointment and temptation to irritation were very great—the summer's work comparatively lost in a single day by the work of the irresponsible brute.

But the incident turned the thoughts to the *patience of God*. His ancient enemy and our own entered paradise and destroyed it; and how has Jehovah borne with those who joined him in the great rebellion! With "much long-suffering" he has waited, and still bears with the transgressors, whom the goodness of God should lead to repentance. The most devout soul is touched by nothing besides so deeply as the *patience of the Lord*. Surely, then, the impenitent transgressor will be stung eternally with the remembrance of God's forbearance with him, who for years was not merely an idler in the Master's vineyard, but disregarding kindness and forbearance which might soften the heart of anything less than a fiend, added to the ravages of sin his own influence, and cursed a world for which Jesus died.

"I go through my work," as the needle said to the idle boy. "But not till you are hard pushed," said the idle boy to the needle.

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"I go through my work," as the needle said to the idle boy. "But not till you are hard pushed," said the idle boy to the needle.

We think the strongest expression of Jehovah's outraged, exhausted patience, is his language to his ancient people: "How shall I give thee up, Ephraim? My heart is turned within me: my repentings are kindled together."—*Messenger*.

I'll Never Forgive Him.

"I'll never forgive him—never!" "Never is a hard word, John," said the sweet faced wife of John Locke, as she looked up a moment from her sewing.

"He is a mean, dastardly coward and upon this Holy Bible!"

"Stop, husband, John! remember he is my brother; and by the live you bear me, forbear to curse him. He has done you wrong, I allow, but oh! John, he is very young; and very sorry. The momentary shame you felt yesterday will hardly be wiped out by a curse. It will only injure yourself, John.—Oh! please don't say anything dreadful!"

The sweet-faced woman prevailed; that curse that hung upon the lips of the angry man was not spoken; but still he said, "I'll never forgive him—he has done me a deadly wrong."

The young man who had provoked his bitterness, humbled and repentant, sought in vain for forgiveness from him whom, in a moment of passion, he had injured almost beyond repair. John Locke stole his heart against him.

In his store sat the young merchant, one pleasant morning, contentedly reading the morning paper. A sound of hurried footsteps approached, but he took no notice of it, until a hatless boy burst into the store, screaming at the top of his voice, "Mr. Locke, Johnny is in the river—little Johnny Locke!"

To dash down the paper and spring for the street was the first impulse of the agonized father. On, on, like a maniac he flew, till he reached the bank of the river, pallid and crazed with anguish. The first sight that met his eye was little Johnny, lying in the arms of his mother, who, with her hair hanging disheveled around her, bent wildly over her child. The boy was just saved. He breathed, and, opened his eyes, smiled faintly in his mother's face; while she, with her choking voice, thanked God. Another form lay insensible, stretched near the child. From his head the dark blood flowed from a ghastly wound. The man against whom John Locke had sworn eternal hatred had, at the risk of his own life, been the savior of the child. He had struck a floating piece of driftwood as he came to the surface with the boy, and death seemed inevitable.

John Locke flung himself down on the green sward, and bent over the senseless form. "Save him," he cried huskily to the doctor, who had been summoned. "Restore him to consciousness, if it be only for one little moment; I have something important to say to him."

"He is reviving," replied the doctor. The wounded man opened his eyes; they met the anxious glance of the brother-in-law, and the pale lips trembled forth "Do you forgive me?"

"Yes, yes; God is my witness, as I hope for mercy hereafter, I freely forgive you, and in turn, ask your forgiveness for my unchristian conduct."

A feeble pressure of the hand and a beaming smile were all the answer.

Many days the brave young man hung upon a slender thread of life; and never more devoted friends than those who hovered over the sick bed. But a vigorous constitution triumphed, and, pale and changed, he walked forth once more among the living.

"Oh! if he had died with my unkindness clouding his soul, never should I have dared to hope for mercy from my Father in heaven!" said John Locke to his wife, as they sat talking over the solemn event that had threatened their lives with a living trouble. "Never—now I have tasted the sweetness of forgiveness—never again will I cherish revenge of unkindness toward the erring; for there is new meaning to my soul in the words of our daily prayer, and I see that I have been calling judgement upon myself, while I have impiously asked, 'Forgive us our trespasses, as we forgive those that trespass against us.'"—*Observer and Com.*

Father Hyacinthe has made the following statement: "I believe that it is impossible to enjoy freedom of thought and exercise it, and yet belong to the communion of the Catholic Church. I still consider myself a Carmelite Monk and am as devoted as I ever was to the Holy Mother Church, but maintain that I exercise my priestly functions by authority of God alone, and that the church has no right to change the faith as handed down by the fathers—to add or take from it away, whatever. I believe Protestants to belong to the great brotherhood of faith, but I do not intend to ally myself to their peculiar views."

Why is a baby like a sheaf of wheat? Because it is first cr

Editorial Items.

SIX WEEKS MORE will bring us to the close of the year and the end of the fifth volume of the AMERICAN LUTHERAN. We request all our subscribers who have not paid their subscriptions for the current year to square up their accounts as soon as possible. We have some very heavy bills to pay during these six weeks, and unless our subscribers pay up, it will be impossible for us to meet them all. We continue to send out the bills in the paper, and entreat most earnestly that every one will respond to them without delay.

ALMANAC FOR 1870.—We have received the Lutheran Almanac for 1870, published by T. N. Kurtz of Baltimore. It is in the same style and form as those published by him in previous years. As usual, it contains an alphabetical list of all Lutheran ministers in America, together with a list of Synods, institutions, papers &c. of the Lutheran church. The two main reading articles are of great value and importance. The one is a condensed history of the American Lutheran Church, and the other is a chronological statement of important events in the Lutheran Church, which will be of great value for future reference. We hope all our readers will provide themselves with copies of this Almanac.

THE GERMAN REFORMED SYNOD met in Danville, Pa. two weeks ago. The sessions are said to have been very harmonious, and much important business done in the interest of the German Reformed church. We notice the appointment of the following delegates: To the General Synod of the Evangelical Lutheran Church.—Rev. Samuel N. Calender, *primarius*, and Rev. Isaac G. Brown, *secundus*.

To the German Evangelical Lutheran Ministerium of Pennsylvania.—Rev. J. C. Julius Kurtz, *primarius*, and Rev. Martin A. Smith, *secundus*.

As the Gen. Council has adopted the "four Points," one of which forbids the interchange of pulpits we presume they neither send delegates to other ecclesiastical bodies nor receive such from others. Our German Reformed brethren therefore prudently refrained from sending a delegate to the Gen. Council. It is however, altogether anomalous, and contrary to one of the "Points," that the Pa. Synod should practice what the Council prohibits, so long as she remains a constituent part of the Council.

A NEW THEOLOGICAL SEMINARY.—We notice in the proceedings of the General Council in session at Chicago, that another Lutheran theological seminary has been projected. It is to be established under the auspices of the Gen. Council for the training of German, Scandinavian, and English ministers, and is to be located in or near Chicago. The resolutions on this subject were offered by Dr. Passavant in his usual sanctimonious style.—This sanctimoniousness has been the great tower of his strength in all his operations, because people who did not know him were led to regard him as the holiest saint on earth and contribute liberally toward his various favorite enterprises. How the establishment of a western theological seminary under the patronage of the Gen. Council will affect the one already established in Philadelphia, we of course are not able to say, but it strikes us that it can not be beneficial to it.

Dancing as a Household Amusement

The New York Weekly Tribune, of Nov. 3d, contains in its column of editorial items the following paragraph:

"We wish that some clergymen would be a little more moderate in their denunciation of amusements, for a mistaken zeal is likely to do more harm than good. Here, for instance six ministers of religion in Bucyrus, Ohio, have united in a public protest against 'dancing at any time or anywhere as an amusement'—as if dancing might not be, under proper regulations, a healthful and perfectly innocent diversion. The only result of a bigoted and ascetic hostility to its practice 'at any time or anywhere,' is to remove dancing from the list of household pleasures, to encourage ball going with its late hours and other unwholesome excitements, and to make young people hypocrites, ready to break away from all restraint upon the first opportunity. Simply considered, dancing is bodily motion regulated by music; and as an exercise for children, it should be encouraged rather than prohibited."

That dancing may "under proper regulations be made a healthful and perfectly innocent diversion," we admit is possible, but there is not the least likelihood that the wooden dances will ever be brought under such "proper regulations." Under "proper regulations" the theatre might also be made a school of virtue, but hitherto the theatre has always been a school of vice. A theatre with such "proper regulations" as would make it a school of virtue could not be sustained; and it would not be patronized by the theatre-going public. Neither would the votaries of the dance sustain or practice it under such "proper regulations" as would make it a healthful and perfectly innocent diversion."

We can see no objection to the children of a christian family enjoying themselves at home in the evening by promenade—or if you choose to call it so—dancing about the room to the sound of music. But this would not satisfy the advocates of dancing as practiced in modern times. In order to make it attractive to them there must be a company of young ladies and gentlemen, and these engaging in the "mazy dance" in the parlor of a private family would make it very much like a "ball with its late hours and unwholesome excitement," which the editor of the Tribune seems so much to deprecate. Besides, the most healthful exercise cannot be found in the "household dance" at evening,

but in the daytime, under the open canopy of heaven.

Mr. Horace Greely, the editor of the Tribune is sometimes called a philosopher. But his philosophy is wretchedly defective in this instance, when he in imates that children who are not permitted to dance in the household will, on that account, turn hypocrites and go to the ball room, in order that they may indulge in their favorite amusement. Who are the frequenters of balls, and what are the family relations of the majority of them? Are they the children of christian parents who were restrained from dancing at home, or are they the children of families where there was no restraint? Unquestionably the latter. As a general rule it will be found that those who dance in the household also dance at balls, and those who do not dance in the household do not frequent balls. A taste for dancing cultivated, in the household will inevitably lead to the practice of the dance in the ball-room, and you might as well speak against restraints of every kind, because children might be ready to break away from them on the first opportunity, as to speak against restraining christian children from dancing at home, under the plea that this restraint will make hypocrites of them and cause them to go to the ball room on the first opportunity. Mr. Greely's theory neither comports with sound philosophy nor with the Bible. Philosophy and experience teach us that the habits formed in youth and the principles instilled in the youthful mind accompany them through life; and the Bible declares, "Train up a child in the way he should go, and when he is old he will not depart from it."

We have the honor of being personally acquainted with two of the ministers in Bucyrus, Ohio, and we can assure Mr. Greely that they are not bigots nor ascetics, nor are their children likely to become hypocrites on account of the wholesome restraints of family discipline under which they are brought up.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John.—I am pleased to see that Bro. Rade editor of the Lutheran Visitor copies a great part of our late conversation about the Southern Lutherans. He speaks rather kindly of us, but thinks "Peter is the best of the three, and has more charity than James or John."

Peter.—I am much obliged to Bro. Rade for the compliment, but let us hear some of his remarks.

John.—He says among other things that Luther "was indeed a thorough new measure man," and claims that he himself (Bro. Rade) is "a true and faithful follower of Luther," which of course makes the editor a new measure man too.

James.—(Clapping his hands in great glee) Good! good! Bro. Rade claims to be a new measure man! What will the Gen. Council men and the Missourians say to that? They have all along claimed him and the Southern Lutherans as symbolists. But it appears now that their adoption of the Symbolical Books was all a sham, put on to gain the approbation of the Pa. Synod and get assistance in building their churches and supporting their missionaries, in which they have also been partially successful, for I understand the Pa. Synod has already appropriated a few hundred dollars for missionary purposes in the South.

Peter.—James, you must not become so much excited, nor let your feeling get the better of your judgement. Let us hear what he says further on this subject.

John.—What he writes further corresponds very well with what he said before, when he declared himself a new measure man. No real symbolist would write in this style.—

"We, the Southern brethren," have one Lord, one faith, and one baptism. We require in essentials, unity; we grant in non-essentials, liberty; we practice in all things, charity. We treat our weaker brethren with forbearance; we receive him that is weak in the faith, but not to doubtful disputations.—We require that all men should honor the Son as they honor the Father in all places, in the church, the school house, the dwelling, the busy mart, the open field."

"Our ministers and people preach, pray and praise the Triune God anywhere and everywhere. We demand faith in Christ, and use every measure whatsoever which God has blessed, and which we think God will bless to the conversion of souls and the building up of the Church, and all we ask is that all things be done decently and in order. We baptize with water, and pray for the baptism with the Holy Ghost, and labor in season and out of season, that those to whom we preach may be born not only of water, but also of the Spirit. We love all who love the Lord, and who believe in Father, Son and Holy Ghost; they are our brothers, though 'weak in the faith.'"

James.—That is all very good; we American Lutherans can most heartily subscribe every word of it. But I notice that he speaks repeatedly of "our weaker brethren." To whom do you think Bro. Rade refers, that he regards so much weaker than himself.

Peter.—He cannot mean us American Lutherans, for we agree with him in all that he here says, most heartily. He cannot mean any others than the General Council men and the Missourians, who are so narrow minded and bigoted as to exclude other christians from their communion table, and who are opposed to the interchange of pulpits.

John.—Yes, I think he must mean the symbolists when he speaks of his "weaker brethren," for these are notorious for their intolerance and bigotry. The last paragraph in his editorial appears to be especially aimed against the symbolists, and no one could have hit the mark better than he has done. Just listen to this. (Reads)

"No man after the Apostle Paul has understood the truth as it is in Jesus better and clearer than Luther, and we, therefore, gladly and confidently follow him. No one, moreover, of Luther's contemporaries, and not many subsequent, understood as well as he did the great principle and rights of human

liberty; he was far ahead not only of his age, but also of many in our day. The age in which he lived was an age of intolerance, and there is still too much of it in church.—Not only in doctrine, but also in reference to human ordinances, liberty is too often trampled upon. Many good, sincere, and faithful christians forget that we do not live in the sixteenth, but in the nineteenth century."

James.—Bravo! Bro. Rade is all right; we can safely claim him as an American Lutheran!

John.—Don't be too sanguine, James, for he may be only trying to hoodwink us, just as he did the Gen. Council men when he made them believe that he and the Southern Lutherans were all true symbolists.

Peter.—And you should not be too suspicious John, you should not doubt Bro. Rade's sincerity. I believe he spoke the honest sentiment of his heart and those of his Southern brethren when he wrote that editorial.

James. I think though he is mistaken when he asserts that Luther was ahead of all his contemporaries in his apprehension of the great principle of human liberty. I regard Melancthon equal with him, if not ahead of him in that respect. Melancthon was the most learned man of his age, and a very pious and conscientious christian. And on that account he had no very high veneration for human creeds. Even the Augsburg Confession, most of which he wrote himself, he did not regard as a "correct exhibition of the fundamental doctrines of the Word of God," because he kept correcting it at and improving it for many years. Even the 10th article, which is regarded by the symbolists as the quintessence of distinctive Lutheranism, he altered in a very essential particular, and thereby brought down upon him the ire of symbolists of his day. Ever since that time they are always careful to say when speaking of the confession, the *unaltered* Augsburg Confession.

John.—I should like to see a copy of Melancthon's latest recension of the Augsburg Confession just to see what improvements that learned and good man made after mature study and prayer on that grand confession of Protestantism.

James.—That recension is not in print; I have never seen a copy of it; the symbolists suppressed it; I have no doubt they buried every copy they could get hold of; they hate it more cordially than the Pope hates the Bible!

Peter.—Hold on there. I must stop this conversation and close the sanctum, or James will get us into trouble with his radicalism. I venerate the Augsburg Confession, and take as a whole it meets my theological views better than any other human creed in the world.

For the American Lutheran.

Stability vs. Instability.

Instability is compared in the Scriptures of divine truth to water. Jacob in speaking of his son Reuben, said, "Unstable as water: thou shalt not excel." Indeed I doubt if there be anything in nature that so aptly illustrates a vacillating character, as the aqueous element. We might speak of its evaporation forming the rain-cloud, which again empties its contents upon the earth; or of the oceanic current and wonderful tides; or of the small streams that now flow quietly through the valleys, and anon are swollen into gigantic proportions, or huge rivers, inundating the land on either side, and carrying destruction and death in its train. We might speak of the peaceful ocean with its outward and home ward bound ships, sailing in apparent security, until the threatening clouds appear, and the fury of the winds agitates the unmeasured deep, and causes her billows to roll to a tremendous height, thus strewing her bosom with many a wreck, and representing by her constant unrest and change of condition, the character of the unstable mind.

The unstable, for the want of perseverance and true courage, can never excel, nor achieve deeds of lofty heroism worthy the plaudits of the world, their conscience and their God. For such are the sport of every idle and evil wind that blows upon them, and shakes their good resolutions, leaving them statue in nothing but the promptings of their own sinful hearts, of which class the Apostle says they wrest the Scriptures "unto their own destruction."

Of all the bright names upon the pages of history, not one has been taken from the ranks of the unstable, for true greatness is not the result of accident, though accident may tend to draw out obscure genius, whilst on the contrary all have arisen from the stable mind.

Christopher Columbus, with his unflagging faith in the rotundity of the earth, and the consequent feasibility of opening new routes of navigation, with which was associated the idea of making new discoveries, could brave public opinion and the cry with pointed fingers, "there goes the visionary man," as he passed through his native village, and from his own to a foreign court, where by his stability in his purpose, he not only prevailed upon Queen Isabella of Spain to give her gold, but her jewels as well to equip him for the expedition. And when on the ocean as the compass lost the pole star, and the mutineers were about to throw him overboard into the deep, his courageous stability saved the enterprise from defeat, and discovered a new world.

Said the false prophet, Mahomet, as his fortunes grew dark and yet more doubtful, "Though the idolaters arm against me the sun and the moon, planting the one at my right hand, and the other at my left hand, they shall not dissuade me from my purpose."

Again in a higher and nobler sense, Luther with his sublime faith in God and His eternal truth, feared not to meet his enemies, though they were legion, and their garments still stained with the blood of Huss and other martyred heroes for the truth; so long as his object was to "contend for the faith once delivered unto the saints," though which was justified and now among the saved await-

ing the resurrection of the just.

Hence stability to principles of light is alone commendable and result in present and eternal good; therefore it is necessary first of all to choose the "pearl of great price" to buy the truth and sell it not," and those who can say in the joy of their heart, "Eureka," I have found it, i. e. "Him of whom Moses in the law and the prophets did write," let them persevere, watch and pray, and be not double minded, for a double minded man is unstable, and blown about by every wind of doctrine; but ever clinging to the truth as it is in Christ, and daily seeking supplies of grace that the good shepard may lead them safely forward into green pastures, watered by the river of life, whose streams cleanse from sin, and cause those who partake to "mount up with wings as eagles," and finally gain imperishable honors amid the crowned heads in glory.

N. KLOCK.

Avoca.

Arrival of Chinese in San Francisco.

The mail communication established between China, Japan, and this port is regular and complete. No better steamers cross the Atlantic than pass on the Pacific Ocean from California to the Celestial empire. The "American" arrived here the other day. She is the largest vessel I have ever seen, and none as large has ever landed in this harbor; built with all modern improvements in naval architecture, and also with a view to the greatest practical usefulness, she is capable of bearing a large number of all classes of passengers. The travel of white persons between here and China is comparatively small, but that of Chinese greater. Of the latter are brought over monthly from five to eight hundred or more. This last load contained over six hundred, including two hundred, females.

The report of the "American's" arrival had scarcely spread, when scores of Chinamen and women sailed forth from their dark cells and corners, and joyfully hastened to the wharf to welcome their countrymen to their new home. This arrival was a sight worth seeing—their meeting and greeting of brothers, cousins, sisters, etc., etc., long separated by a mighty ocean, and, to them, fabulous distance. Their manner in meeting and greeting is, of course, different from that customary among Americans and Europeans. I have never seen Chinamen or women kiss each other of either sex, but they fold their own hands, as in the act of prayer, and shake them in expression of joy at meeting a dear friend.

Judging from the expression of countenance, and the highly joyful manner they thus manifest, they are with us men of like passion.—Their language is so fearfully chaotic to a Caucasian ear, that not a letter or syllable is intelligible, and your ante diluvian Hebrew, philosophic Greek, classic Latin, expressive German, euphonic French, of practical English, won't furnish any clue to the knowledge of a single sensible word; of such cackling confusion is their conversation. Their first meeting and greeting over, they prepare to go to their respective lodging or boarding houses, but, as all baggage is subject to search by the port officers, this task has first to be performed.

The women are all neatly and cleanly dressed, and some even handsomely, but, of course, in oriental style. Their long jet black hair is put up in the shape of a cock's comb, and generally uncovered; the ears, wrists and ankles are jeweled with brass, silver or gold; their upper garment is cut straight down, and fits almost close to the body and reaches to the knees; they wear pants like men, and as wide as the teamster's overalls; and coat and pants are made of farmer's satin, or Chinese manufacture. Their feet are dressed in white hose and sandals, also of native make. Thus the little dark faced, moon-eyed, celestial girl is well dressed, sometimes gaudily, and often ludicrously, when landing on this coast. But, not withstanding her oriental like appearance, she is ordered to stand to one side with her companions, and, until she has been searched, she is closely guarded by a posse of policemen. Perhaps, after an hour's patient waiting, she is marshalled into a private apartment, and there, by a white woman,—"I don't know whether she believes in woman's rights, but if she don't she ought—in a ridiculous manner is literally rifled of contraband drugs and keep keys—now and then. The feeling all over process done, she passes on and her neighbor is next put through.

Next follows the search of baggage. The Chinese have generally small trunks, and not much heavy baggage, but their bundles and packets are innumerable, and how each can retain his own amid such terrible confusion is incomprehensible to me. But these custom officers understand their lines of destruction, and in less time than I wrote this, the trunk is emptied of all its contents, and every piece smelled, tasted, handled, torn, broken, shaken, pinched, etc., etc., all in the performance of loyal duty in search of opium. The owner sees and feels that he is yanked, but, with an air of Mongolian superiority, and unlike the European generally, he endures his affliction, and utters not a word of complaint, but rather hastily gathering up his scattered traps, prepares for his final deliverance.

But, some one must convey trunk and owner home, and who shall do it is the question. Their brother Chinamen in San Francisco keep no teams, and only a few possess them in the country, and therefore, some "foreigner" must this time become "John's" servant. Watchful "Pat" is on hand with his horse and wagon, and this time smiling very pleasantly, he offers to take all in one load for \$2.50. The bargain is sealed, the wagon loaded, and off they are, Pat in front, baggage high up on the wagon, and, to complete the load, a dozen passengers on the top. Here, at last, John and Pat met in peace, in the construction of a sewer, the repairing of a street, or the building of a railroad, they do fight like cats and dogs. The Irishmen and Chinamen love money equally well, and the question of debate among them seems to be: Who is entitled to the largest share, the white man or black man, the Irishman or Chinaman, the Caucasian or Mongol.

Thus another shipload of this peculiar human freight has been landed on these shores and scattered broadcast over the wide domain of the Pacific coast. The Chinese are heathens in the full sense of that word, bringing their household gods and sacrifices with them. Efforts are being made in San Francisco to convert them to the Truth, but with so little success, that the experiment proves both an expensive and trying one. My opinion is, China can only be converted in China. The women on this coast, with a few exceptions, are doomed to a life of infamy, bought and sold slaves to vice, and the men do not mean to marry until they shall at some future time return to their native homes. If any members of the Reformed Church feel specially interested in the Christianization of the Pacific coast, it is not Chinese but German missions they should support in fulfillment of the injunction: "Do good unto all men, but especially to those of the household of faith." Whence shall we take twice as much missionary money than is now contributed, and twice as many missionaries to sow labor to extend the borders of our Reformed Zion?—Genial California, productive Oregon, and the entire mighty west, call for men and more money; reader, send them to us, give it to us soon.—Ref. Mess.

Sunday-School.

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

COUNTY CONVENTION.—The Dauphin County Sunday school Convention is to be held at Hummelstown, Tuesday and Wednesday Nov. 16 and 17, 1869.

Little Children.

How down through the vault of ages echo the words of Him who spake as never man spake, when he said, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." How cheering to the little ones are these words of the Saviour, "Suffer the little children!" Oh, holy, precious words, how ye win the souls of the Lambs of the fold, and draw them near to the infant Lord at Bethlehem, and engrave upon their memory the "sweet story of old." And as they kneel at the feet of God and lift their hearts to Him in paradise, they can in faith hear the living voice of Jesus, "And forbid them not."

Are then infants who die young saved?—Without a doubt we do believe it, terrible thought, did we think otherwise, for sometimes we almost feel we can see through the thin dark veil and view our darling four year old in that land where thousands of children stand around the throne of God. Ah! yes, the intercession which the Lord made for the children who were brought unto Him is now and ever will remain the children's hope for Heaven. No human hand can stay their steps, or obstruct their pathway from coming unto Him. He has bid them approach His mercy seat, and all the powers of darkness shall not prevail against them if they accept the sacrifice He made. Teachers, teach them they may come, little though they be, and that Jesus will accept them.

Foundation of our Sunday School.

There can be no better foundation for our Sunday-schools to build upon, than the blessed words of Jesus, "Suffer little children to come unto me." This is the rock upon which every Sabbath-school should be built, for the foundation is sure and safe. The young have ever been objects of anxiety, and thus it must needs be so long as generation succeeds generation. Church and state, civil and religious freedom, depend alike upon the manner in which the young are educated, and while children are being taught in our Public Schools, to become good citizens, they are being taught in our Sabbath schools to take our places in the church and religious matters. The Sunday school is the nursery of the Church, wherein saplings are trained in the right direction, and trimmed of surrounding errors, until they have become sturdy and stalwart in the faith. In the Sunday school they become fitted for the subsequent transplanting into the garden of the Church. The school is also a refuge, where the child may find a shield from the snares and temptations of sin and the world; how many a child has been saved by being thus brought within the folds of this glorious institution.

If the Sunday School is thus important, it is no light task to conduct them harmoniously and in such way that the children may find soul-comfort in them. We can give no special laws for good government. Rules that prove very effective in one school end in disastrous failure in another; systematic regulations which keep the machinery of one school in order might in another so jar the wheels that nothing but ruin would result. Necessary is every case should be the mother of invention. But there is one law—the Saviour's blessed law of love—which ought to be the keystone in the arch of laws for the government of Sabbath Schools. This is the great desideratum; it is a necessity; without an exalted love among scholars, and teachers for each other, and, above all, for their cross-crowned Jesus, a Sunday-school is useless. Enthusiasm is another want in many Sunday-schools. Energy and liveliness in the work of Gospel preaching to the young is as necessary to success as persistency.

There should be an attractiveness about the Sunday-school room. Satan knows the power of attraction to lure the young, and puts them to advantage; the walls of saloons are hung with gaudy and glaring pictures, gambling halls and theaters parade their showiest tinsels to catch the innocent. Why therefore not fight the enemy with his own weapons? fill your Sunday-school rooms with attractiveness, hang the walls with mottoes and cards, bearing some speaking, sparkling, scriptural motto, what the eye first lights upon is often

the most productive of good results. Let there be no more bare walls, straight backed seats, long faced and solemn voiced teachers. No, children want comfort, attractiveness, and life, and if they do not find them in the Sunday-school, they will seek them elsewhere.

We don't believe God ever intended that his children and professed followers should go through the world like mourners; we have His precious promises of love to cheer us, and they should fill our hearts with happiness and joy. His children can be, ay, ought to be as cheerful as Satan's. Have we not more to encourage and make us happy than Satan gives? If we have, let us exhibit it in our Sunday-schools where we meet those who are so soon to take our places, and where there are gathered those who are so apt to detect what is mournfulness or put on.

OBITUARY.

Died, on Sunday, the 31st of October, 1869, near Logansville, Clinton co., Mrs. BARBARA WIRTH, aged 63 years, 1 month, and 8 days.

Sister Wirth was an active, influential member of the Lutheran church. Her whole soul seemed to be engaged in building up the church and working for the advancement of Christ's kingdom upon this earth. Her disease was of a lingering nature keeping her confined to the house for over a year, and during the past few months she was unable to leave her bed. She bore her illness with patience—she seemed to have her mind fixed upon leaving this world of trouble and sin and was longing for the time to arrive when she would be with Jesus. We know how hard it is to part with an affectionate parent—our hearts will ache—the world seems dark—and all seems gloomy without her presence.

So it must have been with this departed loved one. She was not afraid to die—she was waiting for the summons of her Master, bidding her "enter into the joys of her Lord." What comfort it must have been for her to die. She did not fear death. In her last moments she could feel his icy hand grasping hers and seemed to thrill her with pleasure.—She knows that death goes with her to the grave, but Jesus takes her to heaven. What a change it must have been for her—one moment upon this earth—and the next she is with Jesus.

Father do not mourn—death has only removed her from a world of imperfection and grief to inherit one of eternal life. She as a christian soldier has thrown off her mortality and laid aside her armor. The great fight of faith has been won, her conflict with flesh and blood is over, her warfare is accomplished, and she leaves the field of action forever.—She has forsaken these regions of sin and sorrow and entered upon those of perfection and bliss. Her scene of duty will now lie in that glorious world, where the buds of virtue shall no more be nipped and where the weeds of vice can no more take root.

Children—ye have lost a kind and affectionate mother. While in your youth do not remember the time when she first taught you the name of Jesus, how she read to you that "old, old story of the cross and how anxiously she watched and protected you. Your mother is gone never more to return. The earnest prayers she used to make in your behalf will be heard no more. How often have you listened to those petitions of hers, how often have you met with her in prayer, but alas now all is ended, the last prayer she had to offer has been made—and she is gone. No more will you hear that mother's voice so full of love and affection calling you to read to her about Jesus—no more will you all kneel together in prayers to God, for the loved one is gone.

Father and children as you stood by the bedside of that dear one did you not feel happy to see her die in the full hope of inheriting eternal life? When she reached forth her hand and bid you farewell, how her countenance shone with the radiant love of her love, knowing that Jesus is waiting for her. Weep not, my friends—dry thy tears—"she is not dead but sleepeth." She will meet you again in that glorious home on the last day, there will be no more parting, no more tears and above all a place where death can never enter.

"Though nature's voice you must obey, Think, while your swelling griefs overflow, That hand which takes your joys away, That sovereign hand can heal your woe.

And while your mournful thoughts deplore, The mother gone, removed the friend, With hearts resigned, his grace adore, On whom your nobler hopes depend."

Missionary Institute, } W. S. D.
November 11, 1869. }

Dedication at Dartrtown, Ohio.

On the 31st of October, the St. Matthew's Lutheran church at Dartrtown, Butler county, Ohio, was dedicated.

It is a neat edifice, 35 by 45, surmounted by a belfry, and very pleasantly situated, in the above village, surrounded by a most beautiful country. The congregation, which is small, deserves great credit for their perseverance in this good work until they have a home in which to worship God as taught by their fathers. After a sermon by the writer they raised nearly \$700, leaving a few hundred, which it is thought will be easily raised.

The pastor, Rev. J. Geiger, performed the consecration service, and thus another house was set apart for God's glory and the good of mankind.—Obse

For SALE.—A work entitled "500 Sketches and Skeletons of Sermons." For particulars apply at this office.

Board of Directors of Missionary Institute.

There will be a special meeting of the Board of Directors of the Missionary Institute at Sellingrove, Tuesday evening, Nov. 23d, 1869. As there is business of importance a full attendance is desired.

M. L. SHINDEL, Cor. Sec.
Sellingrove, Nov. 11, '69.

Church Dedication.

On the 28th of Nov. next, the new Evangelical Lutheran church of the Dennings Creek congregation, will be solemnly consecrated to the service of the triune God.

The President of the Allegheny Synod, Rev. R. A. Fink and several other ministers will be present and all neighboring ministers and the public generally, are cordially invited to be present.

J. PETER, Pastor
St. Clairsville Nov. 8, 1869.

NORTHERN CONFERENCE OF THE SYNOD OF CENTRAL PENNA.

The Northern Conference of the Synod of Central Penna., will meet at SALONA, CLINTON Co, PA, on Tuesday evening, December 14th 1869, Rev. W. L. Heisler pastor loci. The Secretary was appointed to read an Essay on Catechisation.

Wm. A. GOTWALD Secretary.
Logansville, Pa.
Nov. 10, 1869.

COMMUNION AT LOVETTSVILLE, VA.—

The dedicatory services were closed on Monday, the 25th ultimo, by the celebration of the Holy Supper. More than 350 communicants appeared at the table of the Lord, and 11 members were received into the Church. A special season of refreshing has, also, been enjoyed at the Bethel church, and from 15 to 20 persons have found peace in believing.—Contributions have been added to the offerings of the Dedication Sabbath, amounting to \$100, adequate to make certain external improvements. The pastor and people at L. have truly kept the feast of the dedication of the house of God with joy.—Obs.

BRAINARDS' MUSICAL WORLD for Nov.

is on our table, and is a most attractive one. It is filled with beautiful new music and interesting reading. The *Musical World* claims to be the best and most popular musical Magazine in the country. Each number contains twenty pages of new music and valuable reading matter. Owing to its immense circulation (over 20,000 copies), it is furnished at \$1.00 a year. We advise our readers to send ten cents to the publishers, S. Brainard & Sons, Cleveland, Ohio, and they will receive specimen copies with a large amount of choice music, premium list &c., by return-mail.

Rev. J. R. WILLIAMS has removed from New Mill Point, to Shamokin, Northumberland county, Pa., and requests correspondents to notice his change of address.

Delegates and Visitors Of The General Synod.

CONVENED AT HARTISBURG, PA., MAY 1868.

We have the Photographic Picture of the Ministers and Visitors of the above named convention of the Gen. Synod for sale at the office of the AMERICAN LUTHERAN. There were originally 700 copies taken, all of which have been sold but about 100. They were sold at \$2.00, but we will sell the remainder at \$1.00 a piece, or \$1.10 when sent, postage prepaid, by mail. It contains about 175 good likenesses of Lutheran ministers and laymen, then living besides the portraits of Luther, Melancthon, Dr. Geo. Lochman and Dr. B. Kurtz.

The following is a list of the likenesses of the ministers and visitors present:

Dr. Schmucker, Sprecher, Brown, Valentine, Stork, Pohlman, Conrad, Hutter, Geiger, Anstadt, Sheehy, Haldeman, W. H. Steck, Willard, G. M. Rhodes, M. Rhodes, Van Alstine, Winton, Copenhagen, Hoover, D. Sprecher, G. P. Ockershausen, A. F. Ockershausen, C. L. Ehrenfeld, Earnest, Baltzly, Raby Pritchard, Yingling, V. L. Conrad, J. F. Shear, or, Hamperly, J. R. Williams, Heisler, Kistler H. S. Cook, S. J. Cook, Settlemyer, G. F. Ehrenfeld, Johnson, M. J. Allemen, Rizer, Harbaugh, Gulick, Bergstresser, H. G. Bowers, M. G. Boyer, Summers, Yeiser, Ott, Sill, Anthony, Guler, Graves, Parsons, Evans, Wagenseiler, Blackwelder, J. S. Heilig, Lepley, Martinus, A. C. Ehrenfeld, G. F. Schaeffer, Titus, Ditzler, H. O. Shindle, Kleinfelder, H. Baker, Tressler, Grossman, Keller, Swick Gottmann, Sanders, M. L. Shindle, Butler, Fleck, J. G. Fleck, W. V. Gottwald, Barnitz, Hamma, Baugher, Hise, Honeycutt, Croll, Ruthrauff, Stroth, Sharretts, D. Culler, Buchman, Weiser

Selinsgrove, Nov. 2, 1869.
We the undersigned agree to close our respective places of business on Thursday the 18th inst., it being the day set apart by the President of the United States and by the Governor of our own and other states as a day of Thanksgiving.

Wagenseiler & Son,
McCart, Moyer & Schuere,
Heistand & Boyer,
Shindel & Wagenseiler,
First National Bank,
Schoch & Brother,
B. & S. Schoch,
W. F. Eckbert,
Robt L. Bowes,
Kistner & Son,
Salem & Steinginger,
J. S. Burkhardt,
S. Faust,
Keely & Miller,
George Eby,
Norton Glover,
J. D. Waters,
Kerst & Hellig

Why is a baby like a sheaf of wheat? Because it is first cradled, then thrashed, and finally becomes the flower of the family.

What ship is always laden with knowledge? Scholarship.

The North American Review gives us the following dialogue between a clergyman and a female parishioner:

Parishioner.—It amazes me that ministers don't write better sermons. I'm sick of their dull, prosy affairs.

Minister.—But it is no easy matter, my good woman, to write good sermons.

P.—Yes, but then you are so long about it. I could write one myself, in half the time, if I only had the text.

M.—Oh! if a text is what you want, I will furnish that. Take this one, from Solomon: "It is better to dwell in a corner of the house-top, than in a wide house with a bawling woman."

P.—Do you mean me, sir?

M. O, my good woman! you will never make a good sermonizer; you are too soon in your application.

For Coughs, Colds, and Throat Disorders, use "Brown's Bronchial Troches," having proved their efficacy by a test of many years. The Troches are highly recommended and prescribed by Physicians. Those exposed to sudden changes should always be supplied with "The Troches," as they give prompt relief.

Stop your hair from falling out by using Hall's Vegetable Sicilian Hair Renewer, a sure prevention.

Death of a Philanthropist.

The telegraph announces the death of the great philanthropist, George Peabody. It occurred in London, on the 4th inst. He was in the 75th year of his age. No man, perhaps, has abandoned more to his noble benefactions. He had great success in business, but seemed to live and work only that he might obtain the means of doing good. His memory will long be fondly cherished by a grateful world.—*Ref. Mess.*

Church News.

THE NORTHERN CONFERENCE of the Synod of Illinois, will convene on the 10th 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.

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.

CONEMAUGH CONFERENCE.

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

LEBANON CONFERENCE.

Of the East Penna Synod will meet at Maytown, Lancaster Co., in the pastoral charge of Rev. F. T. Hoover, on Monday, December 6th 1869.

Questions for discussion:—"How can children best be trained to bring them early in life, into full communion with the church?" "What are the best means for reviving a cold congregation?"

Discussion by the first eight on the roll taken up alphabetically.

Brethren will procure tickets for "Upper Marietta Station" on Pennsylvania Central R. R., where they will connect with coach for Maytown. Those coming via Harrisburg, leave that place at 3.50 p. m. Those via Reading and Columbia R. R. leave Reading at 7 a. m.

JUNIATA CONFERENCE.

A regular meeting of Juniata Conference will be held in the Lutheran Church of Danancon, Pa., commencing Monday evening, Nov. 22, 1869.

Questions for discussion:—"What is the difference between the sacrifice and atonement and extent of each?" Rev. J. R. Baltzly, Essayist.

"How shall we best engage the active co-operation of the laity in the work of the church?" Rev. G. I. Scheffer, Essayist.

H. C. Shindel, Sec.

MISSIONARY INSTITUTE.

I hereby acknowledge the receipt of the following sums for the support of the Theological Professor of the Missionary Institute. Sabbath-school, Catawissa, per Rev. Beckner, \$5.00

E. S. German, Harrisburg, \$10.00
Rev. J. W. Tressler, \$5.00
Treasurer of Con. Pa. Synod, \$25.00
Wm. Rice, Leysville, \$1.00
Levi Adams do, \$2.00

Mrs. Mary T. Sloanaker, per Rev. S. Sentman, \$3.00
John Brown, Lewisburg, \$10.00

J. G. L. SHINDEL, Treas.

Special Notices.

DEAFNESS, BLINDNESS, and ATARRH treated with the utmost success, by J. ISAACS, M.D., and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years experience (formerly of Leyden, Holland), no. 205 Arch street, Phila. Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. no charge for examination. Feb. 26, 1y.

The following Remedies are all old and well established and thousands have been benefited by their use. They are for sale by druggists generally.

The Peruvian Syrup, a protected Sialion of the Protocole of iron, giving the blood with its Life Element, Iron, giving strength, vi. or, and new life to the whole system. For Dyspepsia, Debility, Female Weakness, etc. it is a specific. A 32 page Pamphlet containing valuable treatise on "Iron as a Medicine," with certificates and recommendations, &c., will be sent free, on receipt of 10 Cts. J. P. DIXON, Proprietor, No. 38 Day St., New York.

Winters Balsam of Wild Cherry has been used for nearly half a century for Coughs, Colds, Consumption, and every affection of the Throat, Lungs and Chest. It cures Cough by loosening and cleansing the lungs and allaying irritation, thus removing the cause instead of drying up the cough and leaving the cause behind.

SETH W. FOWLE & SON, Proprietors, No. 18 Tremont Street, Boston.

Dr. J. A. Anderson's Iodine Water. A pure solution of Iodine dissolved in water without a solvent, containing 1-14 grains of Iodine to each fluid ounce of water. Iodine is admitted, by all medical men, to be the best known remedy for Scrofula, Ulcers, Cancer, Syphilis, Salt Rheum, &c., and thousands can testify to the wonderful virtues of this preparation in such cases. Circulars free.

J. P. DIXON, Proprietor, No. 38 Day St., New York.

Grace's Celebrated Salve.

works like magic on Old Sores, Burns, Scalds, Cuts, Wounds, Bruises, Sprains, Chapped Hands, Chills, &c. It is in money in action, soothes the pain, takes out soreness and reduces the most angry looking swellings and inflammations, thus affording relief and a complete cure. Only 25 cents a box, sent by mail for 50 cents.

SETH W. FOWLE & SON, Proprietors, No. 18 Tremont St., Boston.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world; and the only true and perfect Dye; harmless, reliable, instantaneous: no disappointment; no redolent tints; remedies the ill effects of bad Dyes; invigorates and leaves the Hair soft and beautiful, black or brown. Sold by druggists and Perfumers; and properly applied at Bachelor's Wig Factory, No. 16 Bond St., N. Y. July 17 ly

TO CONSUMPTIVES.

THE Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption, is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge) with the directions for preparing and using the same, which they will find a sure Cure for Consumption, Asthma, Bronchitis, &c. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address
Rev. E. W. A. Wilson,
Williamsburg, Kings County, New York
Oct. 16, '69 3 mos. Spn.

PIMPLES.

The undersigned will cheerfully mail (FREE) to all who wish it, the Recipe and full directions for preventing and curing a simple and the most effective VESICATING BALM, that will immediately remove TAN, FRECKLES, PIMPLES, BLOTCHES, and all eruptions and impurities of the Skin, leaving the same soft, clear, smooth and free from all eruptions.

He will also send (FREE) instructions for producing, by very simple means, a Luxuriant Growth of Hair on a bald head, or smooth face in less than thirty days from first application.

The above can be obtained by return mail by addressing
THOS. F. CHAPMAN, Chemist,
P. O. Box 5128, 195, Broadway, New York,
Aug 7/69 1y spn

PAIN KILLER.

Pain is supposed to be the lot of all poor mortals as inevitable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on any emergency, when we are made to feel the excruciating agonies of pain, or the depressing influence of disease.

Such a remedial agent exists in the "Pain Killer," the failure of which has extended over the whole earth, and the eternal loss of the Polar region, or beneath the burning sun of the tropics, its virtues are known and appreciated. The effect of the Pain Killer upon the human system is, internally in cases of colds, coughs, hoarseness, cholera, dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of burns, bruises, sprains, cuts, stings of insects, and other sores, suffering, has secured for it the most prominent position among the medicines of the day.

Beware of counterfeits and worthless imitations. Call for Perry Davis' Vegetable Pain Killer, and take none other. Sold by druggists and all grocers.

an Oct 30, '69 4w

New Advertisements.

S. M. PETTINGILL & CO.,
37 Park Row, New York, and 10 State St., Boston.

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

Hearth and Home

AN ILLUSTRATED
Rural, Literary and Family weekly,
OF 16 LARGE HANDSOME PAGES,
EDITED BY DONALD G. MITCHELL,
Assisted by an able Corps of Associates
in all Departments.

HEARTH AND HOME meets the wants of all members of good families everywhere and contains the best of everything for everybody in city, village or country. It gives practical instruction by the most experienced writers, upon all rural topics—FARMING, FRUIT-GROWING, FLOWER CULTURE, ORNAMENTAL GARDENING, RURAL ARCHITECTURE, COUNTRY AND CITY HOMES, THEIR FURNISHING AND ADORNMENT, DOMESTIC ECONOMY, HOUSEKEEPING HINTS, &c.

It has Choice stories, sketches, Essays, Poems, Wit and humor, the News, Money and Market Reports, Beautiful Pictures by the best artists, and, in short, all the features of
A FIRST CLASS FAMILY WEEKLY.

It contains so much more than every number has an abundant variety for Fathers, Mothers, sons, and daughters, down to the youngest child!

REDUCED RATES FOR 1870.
Single Copies, \$4; Three Copies, all at one time, \$10. Five Copies, \$15.
Making HEARTH AND HOME, to a club of Five or more subscribers at \$2.40 each, the CHEAPEST as it is the MOST COMPLETE FAMILY WEEKLY NEWSPAPER.

In the world, subscribers to that date have and will get at least 10 numbers to that date and will get at least 10 numbers to that date and will get at least 10 numbers to that date.

PETTINGILL, DATES & CO.,
37 Park Row, New York.

TO THE CONSUMPTIVE.

Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decided consumption, by means of this medicine, find a safe and sure remedy at hand, and one easily tried. "Wilbur's Compound of Cod Liver Oil and Lime," without possessing the taste and odor of the oil, and without the danger of the oil, is a most valuable remedy for the consumptive. It is a most valuable remedy for the consumptive. It is a most valuable remedy for the consumptive.

Nov 13, '69 4w

May Christians Dance?

By Rev. J. A. BROOKS, D. D.,
Author of "How to be saved, or the Sinner directed to the Saviour." Just Published. Price 60 cents.

HOW TO BE SAVED.

Price 50 cents. German Edition, paper cover, 20 cts. This work has reached a circulation of 55,000 copies.

These or our other publications, sent on receipt of retail price if not found in nearest book store. J. W. McVETRE,
Theological and Sabbath School Book & Bookseller,
No. 4 S. Fifth Street, St. Louis, Mo., 4t

"Who Would Suffer."

IT IS 22 YEARS SINCE DR. THOMAS FIRST introduced the "Venereal Liniment" in the United States, and never in single instance has his medicine failed to do it, if not more than is stated in his pamphlet. As an external remedy in cases of Chronic Bursitis, Headache, Toothache, Bruises, Burns, Cuts, Sores, Swellings, Sprains, Stings of Insects and Pains in Limbs, Back and Chest, its wonderful curative powers are marvellous. It is internally taken for the cure of Cholera, Colic, Diarrhoea, Dysentery, Sickness Headache and Vomiting, its soothing and penetrating qualities are felt as soon as taken. The ointment with which each bottle is accompanied will show that there is nothing injurious in its composition. Thousands of certificates have been received speaking of the rare virtues of this valuable article. Any person after having used it can never be without it.

Every bottle of the genuine has the signature of "S. L. Thomas" on the outside wrapper. Sold by the druggists and Storekeepers throughout the United States. Price, 50 cents. Depot, 10 Park Place, New York. Oct. 30, '69 4w

PICTORIAL LIFE.

A Subscription Book, 300 ENGRAVINGS, 1,000 Pages. Wanted. Send for Circular. N. B. BALS & SON, 37 Park Row, N. Y. Oct. 30, '69 4w

E. W. CLARK & CO.

BANKERS, &c.
No. 35 SOUTH THIRD STREET
PHILADELPHIA.

GENERAL AGENTS,

FOR
PENNSYLVANIA
AND
SOUTHERN NEW JERSEY.

NATIONAL LIFE INSURANCE CO.

OF THE
UNITED STATES OF AMERICA.

The National Life Insurance Company is a corporation chartered by special Act of Congress, April 20, 1868, with capital of \$1,000,000, FULL PAID.

It is a corporation of the State of New York, and is authorized to do business in all the States of the Union.

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A VALUABLE GIFT.—80 pages, Dr. S. FITCH'S "Domestic Family Physician," describes all Diseases and their Remedies. Sent by mail, free. Address DR. S. FITCH, 714 Broadway, New York.

WATERS' NEW SCALE PIANOS.

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

The best Manufactured. Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class Pianos, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Warehouses, 481 Broadway, New York.

March 26, 1y.

Take it all in all, it is the best magazine for children in the world.—The Sunday School Times.

The Children's Hour.

EDITED BY T. S. ARTHUR.

THE CHILDREN'S HOUR

is the most beautifully illustrated magazine published.

For 1870, it will exceed in interest and beauty all previous years.

In THE CHILDREN'S HOUR for January will be published four original illustrations, on tinted paper, by Russell and engraved by Laidlaw, of Longfellow's exquisite poem.

THE CHILDREN'S HOUR.

Alice Cary, Virginia F. Townsend, Phoebe Cary, Mrs. M. O. Johnson, T. S. Arthur, and many other gifted authors, write regularly for

THE CHILDREN'S HOUR.

and will make it for 1870 the most attractive and charming children's magazine in the country.

THE CHILDREN'S HOUR.

is pronounced by the secular and religious press, by fathers and mothers all over the land, by ministers of all denominations, the purest and best magazine for children in the world. Young and old everywhere read it.

TERMS, IN ADVANCE.

1 Copy, \$1.25

10 Copies, \$10.00

100 Copies, \$100.00

Every one sending a club of five or more subscribers, to THE CHILDREN'S HOUR, will receive a premium of one of our splendid steel engravings, "Belshazzar," or "The Angel of Peace."

For sale by A. B. Watson, Chemist, No. 156 Court St., Boston. Sold by all Druggists.

Nov 13, '69 4w

PREMIUMS.

To all who send a Club of Five or more subscribers, to THE CHILDREN'S HOUR, will receive a premium of one of our splendid steel engravings, "Belshazzar," or "The Angel of Peace."

For sale by A. B. Watson, Chemist, No. 156 Court St., Boston. Sold by all Druggists.

Nov 13, '69 4w

Fowles Pile and Humor Cure.

The greatest and only medicine in the world that is WARRANTED to cure all kinds of Piles, Hemorrhoids, SCORFIDITY, SALT RHEUM, CATARRH, and all Diseases of the Skin and Blood. Internal and external use. Entirely vegetable. In case of failure, I request a return of the medicine, and I will charge it back to me. No failure for over ten years. H. D. FOWLE, Chemist, Boston. Sold everywhere. Send for Circulars.

Oct. 30, '69 4w

TWO MONTHS FREE! FREE!!

The most Popular Juvenile Magazine in America.

THE Little Corporal.

Entirely Original & First Class.

All new subscribers for THE Little Corporal for the new year, whose names and money are sent in before the last of November, will receive the November and December Nos. of 1869 FREE.

THE Little Corporal has a large circulation than any other Juvenile Magazine in the world, and is better worth the price than any other magazine published.

Because of its immense circulation, we are enabled to furnish it at the low price of One Dollar a Year: Single numbers, 12 cents; or free to any one who will try to reach a Club. Premiums for clubs.

Subscribe NOW. Back numbers can always be sent. Address: ALFRED L. SEWELL & CO., Publishers, Chicago, Ill.

Oct. 30, '69 12w

HOLIDAY JOURNAL FOR 1870.

CONTAINING A Fairy Story for Christmas, Plays, Poems and Quizzes, 16 pages, illustrated. Sent FREE on receipt of 2 cent Stamp; postage, Adams & Co., 25 Broadway Street, Boston, Mass. Oct. 30, '69 4w

BOWER'S Complete Manure,

MANUFACTURED BY HENRY BOWER, Chemist, PHILADELPHIA.

MADE FROM Superphosphate of Lime, Ammonia and Potash.

Warranted Free From Adulteration.

This manure contains all the elements to produce large crops of all kinds, and is highly recommended by all who have used it. It is a genuine chemical which has been analyzed, tested its qualities.

Packed in Bags of 200 lbs each.

DIXON SHARPLESS & CO.

AGENTS,

39 South Water & 40 South Delaware Av.

PHILADELPHIA.

FOR SALE BY WILLIAM REYNOLDS,

79 South street, Baltimore, Md.

And by dealers generally throughout the country.

For information, address Henry Bower, Phila. Feb. 11, '69. 1y.

C. B. MILLER.

ARCHITECT, CONTRACTOR AND BUILDER.

Is at all times, prepared to furnish Drafts, Plans and Specifications for all kinds of Building at the lowest possible rates and on short notice.

He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise.

May 7, 1y

10700 BOOK AGENTS WANTED. The best book & largest commission offered. Circular terms free. Address, M. LAFAYETTE BYRN, 80 Cedar St. N. Y. Oct. 16, '69 4w

ELGIN

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