

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

AFTER 6 MONTHS \$2.00
PRICE, \$2.00 AN ADVANCE

VOL V

SELINS GROVE PA. SATURDAY NOVEMBER 27, 1869.

NO XLVII

Communications.

For the American Lutheran. Meditations among the Tombs.

What doleful thoughts oppress my mind
and how solemn the scene, as I rove in ab-
sorbing meditations among the silent man-
sions of the dead! The sovereign luminary
of day has just reclined upon his saffron
couch after a weary journey, to invigorate
his limbs with balmy sleep to repeat his cir-
cuit on to-morrow; while the occidental
skies reflect sublimely far and wide the soft
and charming tints of the rose, fringing with
indescribable beauty the few scattered clouds
floating across airy seas above. Now night
rising from her "ebon throne" pervades crea-
tion with her sable shades, and spreads
around an awful stillness. The warbler's
notes are hushed, the twinkling hosts of heav-
en are just peeping from their sockets, and
the fair Moon in queenlike majesty is unvail-
ing her fair and virgin face and scattering a
few borrowed silvery rays to guide my feet
among the lurid tombs. Deep my thoughts,
penetrating the darknesses of sepulchral caves,
their hasty and almost frightened courses
run. I gaze, and lo! I see all around me
marble monuments reared in memory of the
sleeping dead by affectionate friends. And
I see graves of different lengths and sizes, the
dreary and cold, and silent habitations of a
pale and haggard race, the corpulent, the tall
the robust, the eloquent and learned with the
ignorant, the poor, and the hisping babe, are
there confined. Who has thus lowly laid
man, the noblest and most exquisitely skill-
ed creature of God's creative power and pa-
rental care? Is an involuntary question pro-
posed by this solemn scene. While scripture
and observation eloquently and unhesitatingly
give a direct and incontrovertible reply.
Death, the dread and withering enemy of all
sublunary bliss, who has reigned triumphant-
ly from Adam down through successive gen-
erations unto the present day, and will continue
his work of destruction with unabated vo-
cacity till the end of time. But few have
eluded his iron grasp. His hand wielding
dexterously the sharp and deadly scythe
which has hewn down its thousands daily in
unnumbered ways without respecting the hon-
orable distinctions and the partialities of men.
Death's cry was for the emaciated victim of
disease, I come for thee. While sickness had
laid one upon a bed of insufferable pain—the
body tortured and almost dislocated with sud-
den twistings and gripping sensations of pain,
and perhaps of despair, and feverish flashes
anon played o'er the burning and distorted
countenance, Death seized hold and tore ab-
ruptly asunder the tender silver cords of life.
Another he swept from the stage of action and
out of the midst of an affectionate circle of
friends without a moment of respite to consid-
er and prepare for the solemn act of exchang-
ing worlds by a pestilence or some other
plague, creating a panic in the vicinity and
throwing cold revolting feelings into many a
heart. By various agents Death has dragged
human beings down to the field of desolation
and awful silence. Beneath the pressing clod
of the valley thousands of mouldering tenements
are sleeping soundly, while worms are
preying upon them, and they will never be
awakened but by the reanimating blast of the
Archangel's at the last, great, and unprece-
dented day, for which all others were made.
In this field of solemn desolation we behold
the tender infant's grave—the babe that just
began to unfold its blooming beauties to its
affectionate parents; but the bud half open-
ed was nipped by the frosts of death, it fell
and is crumbling with the earth. Never! never
shall its innocent lips taste the bitter
cup of misfortune and sin, nor shall its tender
body be chilled by the rude blasts of winter!
It has gone and rests sweetly with the sleep-
ing population of the world under ground.

Let us read their characters. The first ep-
itaph I read, designates that the sleeping dust
beneath the cold and tough sod, was once
clothed with a sacerdotal garb—a minister of
the cross of Christ. Peace to his memory.
A faithful and zealous servant of God has re-
signed his charge, and has entered into the
rest of the people of God. Once he stood,
clothed with the momentous responsibility of
the ministry, raising a solemn and warning
voice, mingled with strains of sympathy and
burning love, declaring the high and holy
truths of the gospel with the awful sanctions
of God; but now he has gone to reap his re-
ward. His faithful admonitions will rise up
in the day of judgement to the credit or con-
demnation of his hearers.

Here I read the epitaph of a minister who
lived in the age of the world, when the pul-
pit echoed forth nothing save the truths of
morality and a profession of religion. His
preaching endorsed the sentiment that salva-
tion consisted in the altars of the sanctuary
and in a regular attendance on its ordinances
leaving untouched the noble, unyielding gos-
pel requirements of regeneration and holiness
of heart. Now, he lies sleeping in the nar-
row house prepared for the dead, no monu-
ment to mark his existence once on earth, but
a marble statue.

Yonder stands a marble slab erect and on
it we read an inscription with the following
inspiring truth, fraught with comfort to the
humble christian:

"Let worms devour my wasting flesh,
And erumble all my dust;
My God shall raise my frame anew
"At the revival of the just."

While gazing with delight on such an in-

scription my thoughts in meditation's swift
chariot, are rambling o'er the plains of Para-
dise, in scenes of splendid light.

Again while we look on the sad mementoes
of the dead, we see the age and the day of
their decease; but their life and prospects in
the hour of death are hid beneath a cold mar-
ble plank. With voluntary instinct is asked—

"Where are the dead? In heaven or hell?
Their disembodied spirits dwell;
Their perished forms in bonds of clay,
Reserved until the Judgement day."

From this solemn field of mortal desolation
while the dark curtains of night hang around
the earth with obsequiousness becoming the
occasion and the twinkling luminaries are gaz-
ing from the expansive heavens, my mind in
contemplation bold transcends the bounds of
time and stands in the resurrection morn.

"I hear the voice, 'ye dead, arise,'
And lo! the graves obey,
And waking saints with joyful eyes,
Salute th' expected day."

Then while the saints in glory shall shine
and sound abroad the jubilee, robed in light their
victories sing in Jesus' name, the wicked
shall weep and wail as they march from God
and drop into the burning lake, with fiery bil-
lows tost.

N. VAN ALSTINE.

For the American Lutheran.

The General Council in Chicago.

MR. EDITOR:

The following correspondence
of the New York Independent, shows in what
light the Gen. Council is regarded by the
residents of that city, and may also interest
your numerous readers:

"That ecclesiastical piece of mosaic, the
Lutheran Gen. Council, has just closed its
session in this city. Speaking four languages
and representing one or two dozen nationalities,
it was a somewhat remarkable gathering.
Reports were read in English and German;
and, to have been well understood by all, they
should have been read as well in at least one
of the Scandinavian tongues. There is quite an
antagonism in the Lutheran body of the
question of the authority of the Synod, the
Americans advocating that authority, while
the old countrymen maintain the supremacy
of the individual church. And this body, so
little thought of by American Protestants, is
not to be despised. The claim that Luther-
anism is yet to be the religion of America was
boldly put forth in the convention. For, if
it makes no converts, it yet has thousands of
recruits from Europe. It has no revivals, but
emigrant ships fill up its columns of statis-
tics. These Northwestern States are bristling
of a thrifty and hardy yeomanry, devoted to
the Lutheranism of their ancestors. And, if
the Lutheran body were not so antiquated, so
hopelessly un-American, it might come to be
the chief Protestant church of the country.
But it has too little thought, too little utility
too little aggressiveness; it has too much of
the flabbiness of a state church to hold its own
in the sharp attritions of American life. But,
on the other hand, it will be generations be-
fore a great part of its membership is reach-
ed by the intellectual life of this country; and
for this reason it must for a long time be
of great importance in the computation of the
elements of our religious movements, though
its importance is that of a dead weight.

We have not made these remarks in any
spirit of hostility to Lutheranism. It has
great men, as this council has shown. A
large portion of its ministry have a genuine
religious life, and we cannot but hope that
the regeneration of Lutheranism shall come
from within; for the process of wearing it
away by the missions of other denominations
to the foreign population is a slow, perhaps
an endless one. Who knows but that this
great body shall yet be the means of its own
awakening? Perhaps Lutheranism may find
a Luther. One of the most hopeful indica-
tions is the step just taken toward the found-
ing of a theological seminary in Chicago; for
the centre of Lutheranism has changed with
everything else, and Philadelphia can no longer
supply it with ministers, and so we are to
have our fifth school of the prophets—a large-
number perhaps than any other city in the
world. And, perchance, our good Lutheran
brethren, in this atmosphere of mission Sun-
day schools, and noon-day prayer-meetings,
and energetic thought, may come to be Amer-
icanized; for the leading minds in the coun-
cil insisted that their ministers must be
educated in English, lest the children of Luther-
ans should be "absorbed" by Methodists and
other denominations." With a ministry ed-
ucated in this country, this great denomina-
tion will begin a new era."

So far the Chicago correspondent, who
signs himself "Pennholder." From his let-
ter it would seem that "Pennholder" is en-
tirely ignorant of the existence of the Gen.
Synod, but seems to regard the Gen. Council
as embracing the whole of the Lutheran
Church in America. The only thing to be
regretted in this matter is, that the whole
Lutheran Church in this country should be
judged by this Gen. Council, which certainly
sets us in a very unfair light before the
christian world. There is something serio-
comic in the statement that the Gen. Coun-
cil has no revivals, but fills up its columns by
means of the emigrant ships. It reminds me
of an incident at the meeting of one of our
eastern synods. A German minister from
one of the seaport cities reported very large
accessions to his congregation. The ques-
tion was asked him, "Bro. N., where do you
get all these members?" "O," said he, "I
import them."

It is interesting to observe how disinter-
ested witnesses regard symbolism in this country
namely as having too little thought, vitality,
and aggressiveness; too much of the flabbiness
of a state church, and that in the religio-
us movements of the nineteenth century it
acts the part of a dead weight. We would
join "Pennholder," however, in the wish that
the Gen. Council may be "regenerated," and
that their proximity to the mission Sunday-
schools and noon-day prayer-meetings of Chi-
cago may have a healthful influence upon them.
The Lord preserve our Gen. Synod from re-
lapsing into symbolism, and becoming a laugh-
ing stock before the christian world, is the
heartfelt prayer of your correspondent.

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For the American Lutheran.

Pine Grove Mills.

This charge is now vacant, and is anxious
to secure a pastor. The charge requires a lit-
tle German, about one third or one fourth in
one of the congregations only. The charge
is located in a very beautiful and fertile val-
ley, surrounded with mountain scenery un-
surpassed in beauty and grandeur.

The writer served this people for four
years and six months. During that period
we enjoyed a number of refreshing seasons
from the Lord, resulting in the hopeful con-
version of 118 souls. But sad to say about
one-half have returned like the sow that was
washed to her wallowing in the mire. We
confirmed 121 persons; baptized 104 infants
and 16 adults. Preached 40 funeral sermons;
married 32 couples. Preached 815 sermons
and delivered 163 lectures. The charge con-
tributed to benevolence during that period
\$1,800.08. This was given to Home and
Foreign Missions, Education, &c., &c. At
no time did the charge exceed 200 members.
It will thus appear that, had the charge aver-
aged 200 members per year (which it did
not) their benevolent contributions would
average \$2. per member annually. How
many others have done this? Would not the
Lord's treasury be full if all others would do
likewise? In addition to the above the
charge purchased and paid for a beautiful set
of tombstones for their former pastor, Rev.
D. Moser; built one church at a cost of
\$3,700, and repaired and beautified another
at a cost of over \$200. These figures speak
for the liberality of the charge. May the
Lord soon supply them again with a faithful
shepherd. Any one wishing to correspond
with the charge can address Mr. A. E. Clem-
son, Rock Springs, Centre county, Pa., or
Mr. J. F. Kreps, Pine Grove Mills, Centre
county, Pa.

PASTOR.
Loysville, Nov. 17, 1869.

For the American Lutheran.
Reception Donation, Loysville, Pen-
sylvania County Pa.

DEAR BRO. A:

As you are aware I located here on the
first inst. and I wish now to tell you some-
thing about my reception here which was
very pleasant to myself and family. I think
I will only tell you and not the Observer, be-
cause it has put its veto on publishing dona-
tions. I believe they call it a nuisance down
there, don't they? Well they may call the
publishing a nuisance, but I do assure you
the thing itself is none. I wonder whether
the courteous editor of the Observer could
refrain from publishing a grand donation
from his numerous parishioners, did they feel
disposed to make one. Suppose, bro. A, we
try him. I will be one to give the pleasant
Dr. a donation about Christmas, if his other
subscribers will follow suite. But bro. A, I
hope you won't feel jealous. But to my sub-
ject. On Tuesday the 9th inst, some thirty
or forty of the members from the various con-
gregations of the charge came to the parson-
age in buggies, wagons and on foot, all heav-
ily laden, one bro. even so heavy that his
wagon broke down on the way. They bro't
as a little of almost everything useful in a
family. Corn, oats, flour, meat, apples, pota-
tes, and other articles "too numerous to
mention." Besides this, all put their hands
to work and helped to fix up and put the par-
sonage in order. This meeting was as pleas-
ant as it was unexpected to us, but not so
unexpected on the part of the kind donors.
When "every" thing was put to its proper
place, and the inner man satisfied with a sumptu-
ous feast prepared by the kind sisters, all re-
paired to a large room where the Domini
gave expression to his gratitude in a short
speech, when all bowed in prayer to render
thanks to the giver of all good for his mer-
cy and for casting our lot among such kind
and generous friends. These interesting cer-
emonies were closed by singing "Praise God
from whom all blessings flow," &c. All now
dispersed to their homes, apparently well
pleased with what they had done, and I as-
sure you, left me well pleased with them
and their liberal donation. I do not know whether
those that gave or those that received were
the better pleased. After all had left we
took an inventory of the good things left us,
and found their pecuniary value nearly \$75,
but they are worth much more to us. The love
and good will bound up in them is worth
much more money. May God richly bless the
kind donors with all temporal and spiritual
blessings, and make me a faithful shepherd to
their souls.

D. S.
Loysville, Nov. 17, 1869.

A Chalk Mine has been discovered in Va.

Practical. The Fulton Street Prayer-Meeting.

A HIGHER SPIRITUAL LIFE.

"Almost all insist upon it as a duty," said
a speaker, "but few attempt to put the duty
into practice. This higher spiritual life con-
sists of two things, accepting by faith the
atonement of Christ as a full and perfect sat-
isfaction for us as sinners—the blood of Jesus
Christ cleansing us from all sin—and conse-
crating ourselves wholly and unreservedly to
the service of Christ in all possible ways of
holiness. We are justified through faith in
the blood of Jesus as shed for us. We have
a personal interest in the great salva-
tion. The Holy Spirit takes the things of
Christ and shows them unto us. He convinces
us of our sins and lost condition. He
shows how great and willing Christ is as a
Saviour, and thus persuades and enables us to
accept him as he is freely offered to us in the
gospel, as our Prophet, Priest and King—
Henceforth we are no longer our own. We
renounce our old masters—the world, the
flesh, and the devil—and we joyfully enter
into the service of our new master, Jesus
Christ. Here our new and eternal life begins.
We advance in spiritual life when we make
the gospel more full of meaning to our souls
and when we renew our life."

THE GREATEST SIGHT OF ALL IN EUROPE.

I said to a clergyman: "When I was in Europe
I went to see all the principal objects of inter-
est wherever I travelled in the old world—the
paintings of the best masters, the statuary by
the hands of cunning artists. I looked at the
wonders of St. Peter's. But when I came to
see the Waldensian Synod in session assem-
bled, I tell you, my brethren, I felt that I
was looking upon the greatest sight that I had
ever seen in all the world." It was not so
much what I saw then and there, but what I
saw that had been long past—the bloody per-
secutions through which the forefathers of
these men had passed—the noble testimony
which they have borne through faggots and
flames, and their unflinching heroism in de-
fence of the truth. All this, and much more,
I saw as I looked upon that band of noble
men, heroic as ever for the gospel of Christ,
in the presence of the hosts of all the un-
daunted Waldenses as of former times—
whom no threats or anathemas could frighten,
though hurled with all the power and hatred
of the Vatican and the Roman Catholic
world. These are the defenders of the faith
once delivered to the saints."

TALKING UP "OUR DENOMINATION."

It would be difficult oftentimes to discern
what was the name of the denomination to
which a speaker belongs. It is much more
difficult now than it was years ago. It is
gratifying to witness how all "isms" have
vanished from this prayer meeting. Formerly
there were those in frequent attendance upon
the meeting who did not feel exactly at home
in it. But now few of that class attend, or if
they do attend, they have changed their views
and there is great unity and harmony among
all who wait upon God in this sacred place of
prayer.

Probably no one denomination is so com-
pletely sunk out of sight as the very one who
provides this place of prayer and sustains all
the pecuniary costs of the meeting. Perhaps
thousands who come here do not know how
expenses are met or who provides the means.
But once in a while a man lifts up his voice
who thinks it his peculiar vocation to talk up
"our denomination"—a great error in judg-
ment and taste. But it is a greater error
when another man gets up and undertakes to
reprove him for it. Let all pass and "our de-
nomination" will be lost out of the meeting.

"OH I HEAR THE VOICES OF ALL HEARTS."
So prayed one in the meeting; "For Thou
knowest many voices, and cries of the heart
go up to Thee which we do not hear. Oh!
hear the voices of all these hearts that cry to
Thee, in this sacred place and at this holy
hour. For burdens lie upon some hearts here
which we cannot touch with one of our fin-
gers—burdens which we have no power to
remove. There are wants which lie upon
these hearts which no human aid can relieve.
Oh! hear the voices of want and the cries of
woe that go up to Thee in this meeting. Oh!
meet the wants of poor souls here who strug-
gle between hope and fear—who are seeking
after Christ and know not where they may
find Him. May every sinner, here and now,
be led to behold the Lamb of God who taketh
away the sins of the world. Coming to Thee
in the name of Jesus, assure every sinner of
audience and acceptance for his sake. Let
those fathers and mothers who in their secret
hearts are bringing the souls of their children
to Thee, find the soul-saving power they so
much desire."

THE LOST SON.

A man stood up in the meeting, the very
picture of mental anxiety and anguish, who
said he brought a very peculiar and special
request before the meeting. It was prayer
for a lost son. He is a young man twenty
years of age, a professor of religion, so far as
he knew of unblemished character, of high
promise, of simple habits, a great lover of
home, leading an industrial life as a clerk in
one of the largest wholesale houses in the city.

A few days ago he went out to lunch ac-
cording to his usual custom and at the usual
hour. He was seen leaving the store and he

has not been seen since. He was known to
have a considerable sum of money with him,
which he designed to pay out that day, but
how much is not known. We have ransack-
ed the city, looked everywhere, in hospitals,
station houses, everywhere, and we got not
the slightest trace of him. I come now to
ask your prayers that God will restore him to
us if alive and solve the mystery which hangs
over him. Very fervent prayer was offered.

THE NEW RECRUIT.

It was urged in one of the meetings that
what the church needs in these days is re-
cruiting officers; needs that each member
should be a recruiting officer, going out into
the world and beating up in good earnest for
volunteers. In every good word and work
every one with suitable effort and prayer, co'd
enlist and bring into service one. Who would
not do it? We never know how much we
can do until we try. Try, even where there
is no prospect of success, and you do not
know certainly you will succeed. God
lays bountifully to the hands of the responders,
when we go forth to gather in the harvest.

"I was saying all this," said one in a pray-
er meeting the other day, and the leader
arose and said: "If it had not been for this
recruiting service what would have become of
me. I was a poor drunkard. I was hailed
by one of your recruiting officers and asked to
enlist. He came to me with no reproaches,
but with tender persuasion. I did enlist in
the service of Christ with all my heart, and I
have had two years of a happy Christian
life."

AN ANGEL.

THE WIFE OF LAMARTINE—HOW SHE OB-
TAINED HER RIGHTS.

[From Hours at Home for November.]

Lamartine is well known to have made a
fortunate marriage, and gained very great
aid in his literary undertakings from his am-
iable wife, who died May 21, 1861. A more
lovely character I never met. She devoted
herself wholly to him, attending minutely to
every household detail. She—herself so
gifted, so brilliant a writer and so admirably
a painter—magnanimously and contentedly
watched and waited upon the intellect of her
husband. She had always a gentle word to
let down softly the disappointed young auth-
or who sent trashy verses for her husband's
inspection. As she was so kind and so gra-
cious and charming; for idle people she
had always amusements in the garden, and
lively conversation. With deep thinkers she
could quite as readily engage in philosophical
discussions. The very type of activity, she
also climbed into garrets, and visited hospi-
tals, and carried medicine and food wherever
most needed, by means of a secret dispensa-
ry which she had established. It appears
that she had copied with her own hand all
of Lamartine's work except "Les Girondins."

All of the copy supplied to the printer is
in her hand; she kept the poet's own man-
uscript as a precious treasure, which she knew
posterity would value as highly as she did. He
wrote the poem "Jocelyn" in a large al-
bum which he used for an account book. The
obverse face of the leaves contained the
accounts of the laborers in his vineyards, and
the reverse was covered with poetry. After the
poem was completed and negotiations with a
publisher were carried to a successful issue,
Lamartine, pointing to the album as he
mounted his horse to make one of his usual
long excursions, asked his wife to send it to
the printer. She opened it, and seeing noth-
ing at first but the accounts of the laborers
in the vineyard, thought there must be some
mistake. She examined further and found
the reverse face of every leaf contained
"Jocelyn." She laughed, took the album to
her desk and resolutely set to work to copy
the poem. M. de Lamartine thought his
work in the publisher's hands until a week
after, when, as they were sitting down to
breakfast, she gave him the album and the
unblotted manuscript of "Jocelyn." The
poet was so deeply touched that he took a
pen and wrote the three dedicatory strophes
to Maria Ann Eliza, which are to be found
on the first page of that work.

A HOME THRUST FROM FLAYEL.—"Two
things a master commits to his servant's
care," said one, "the child and the child's
clothes." It will be a poor excuse for the
servant to say at his master's return, "Sir,
here are all the child's clothes, neat and clean,
but the child is lost!" Much so with the ac-
count that many will give to God of their
souls and bodies at the great day. "Lord,
here is my body, I am very grateful for it. I
neglected nothing that belonged to its con-
tent and welfare; but for my soul, that is
lost and cast away forever. I took no care and
thought about it."

Dr. T. B. Sargent of Baltimore, lately
preached in Kentucky, to the delight of a
colored hearer, named Jim Turner, who thus
expressed his opinion of the sermon: "Dat
was I call a touch of de sublime. Dat preach-
er from Baltimore a man of great learnin'.
No man can convince me dat he is not indit-
ed." Inspired, it is presumed, Jim meant.

WAY TO THE POOR HOUSE.—John Reeve
was accosted in the Kensington road by an
elderly man with a bottle of gin in his hand.
"Pray sir, is this the road to the poor
house?"

John gave him a look of clerical dignity,
—"No, sir; but that is."

The Pulpit.

The Sin of Being Over Fifty.

Several of our religious contemporaries, the
American Churchman and the Hartford
Churchman, have been copying and comment-
ing upon an article found in a Congregational
paper bearing the above title. We propose
to give some of the points, but mostly in our
own language. There is a growing tendency
nowadays, to discard clergymen of many years
and experience, and select those who are
young. This is not so in other professions
whoever has an important suit to institute
seeks an elderly lawyer who, like wine, has
become sound and clear and strong by age.
If one has a very sick friend, he does not
rush to some hazel-eyed, brown-haired, youth-
ful physician, but he goes after the old doc-
tor who has seen service. Why is it, then,
that elderly clergymen are ignored? Is it
all the fault of the young people of parishes?
or is it partly the fault of the neglected cler-
gymen themselves? There must be some
radical defect in public sentiment, and in the
floating clergyman of ripe years as well. If
a man is fitted for his vocation, he will be-
come all the stronger and the better by time.
True, some men adopt the profession of pre-
aching who have not in themselves the elements
of great intellectual growth. Such men have
culminated at forty, and learn nothing after-
ward.

The Church is, perhaps, unfortunate in re-
ferences to having these men in her priest-
hood, quite as much as the men themselves
in having chosen a profession to which they
are not well adapted. We believe that the
gospel minister, above all other men, should
be a great man, as well as a good one, that
he should be able to lead the devotees as well
as instruct the intellects of his people, and to
this end he should have in himself the basis
of large growth, which requires only time
and experience to perfect its development.
Such men are the better for being fifty. Some
clergymen are afflicted with indolence, they
have dull or phlegmatic temperaments; they
eat and drink too much; everybody fosters
and feeds them where they go, and they get
in the habit of high living, and the conse-
quence is they prefer to visit all the week,
and on Sunday read an old sermon. Others
exhaust their vitality by taking too little ex-
ercise; they live within doors too much; get
dyspeptic and nervous, and are unable there-
by to study. Others are not sufficiently sup-
ported by their people, and they are obliged
to study how they shall keep the wolf from
the door more than how they shall prepare
their sermons. Such men dry up at forty or
younger, and from sheer necessity leave a
parishionary parish to secure a vacancy where
they can at least command bread. One great
defect in clergymen, and one reason for their
becoming obsolete and outgrown, is that they
dig away at theology; they work at the
skeleton of truth without entering into the
spirit of daily life. Ministers should study
men; should be read up on all the sciences
and modern discoveries. The world moves.

Telegraphic cables, Pacific railroads, scientific
and mechanical inventions are swarming,
and the world advances with rapid strides;
and the minister who does not rise with the oc-
casion and be in sympathy with all that in-
terests the people and make all these new im-
provements minister to their spiritual knowl-
edge, is quite sure to get old at fifty. Com-
mend us to the man who is young in spirit,
who knows how to talk to children and find
out all their aspirations and hopes, and who,
like a live-oak tree, puts out new wood every
year, and does not stand like a lank, dead
tree without foliage, seasoning and drying in
the sun, and simply encumbering the earth.
We might name dozens of men—past fifty—
whom the world knows all about, whose min-
istrations are thronged, whose every word is
absorbed by listening multitudes. Such men
never become "old," whatever number of
years they may have lived. Clergymen, like
men in other callings, must use common sense
and discretion, and he who educates the peo-
ple and is able, will "lead them into green
pastures by the side of still waters," and his
people will rejoice in his leadership; and
when they see gray hairs beginning to cover
his venerated head, will pray that the day of
his translation may be long postponed. A
living man preaching a living theology to the
struggling multitudes, making them feel that
he is their teacher and guide, that he is their
captain leading them onward to salvation, will
find few rejectors of such leadership. More-
over, the minister must live in the spirit of
his own teachings; must not be like a finger-
board at the road-crossings, simply pointing
the way, but must earnestly and sympathet-
ically follow in the pathway to the higher life
and he will have affectionate and earnest fol-
lowers. With a supply of such "old" min-
isters, young men would be obliged to seek new
parishes, and not, as at present, be supplanted
by men who are over fifty.—Phren. Journal.

A Strange Story—A Boston Lady Sees a Vision on the House-top.

[From the Boston Evening Times.]
On Friday morning last, at about 4 o'clock,
a lady resident of the west end of the city,
having occasion to ascend the roof of her
dwelling, beheld a brilliant reflection of a
light of many colors, like the rainbow, on the
white linen hanging on her lines, and raising
her darkened eyes in bewilderment to the sky
was obliged to cover them with her hands on
account of the dazzling effulgence and splen-
dor which met her view and transfixed her
with a dart, her very soul. Quivering with
astonishment and fear she hastened downstairs
and alarmed the inmates of the house, who
eager to behold what she had failed to por-
tray in words were astonished at seeing in
the blazing form of a man as resplendent as
the sun in its meridian glory. Round about
him the forms of gorgeously attired infants
of angelic beauty hovered, and beneath them
were seen the profiles of two women in a
kneeling posture. One man, a Mr. Wiggins,
also a resident of the west end, and a very
trustworthy gentleman, possessing more
esprit present than the others, burst a piece
of glass through which were perceptible
these words: "Come, now is the accepted
time; come now!" There were very large
green letters, which he says he plainly saw.
There were other words but our informant
could not decipher them. "In the last days
there shall be signs in the heavens." Surely,
the end must be approaching when justice
shall no longer be tampered with mercy, but
with the wrath of the great Judge of all
judges—

"Who shall not fail nor be discouraged
Till he hath set judgment in the earth."

We have made inquiries concerning the
parties alluded to above, and find that they
are not spiritualists or second adventists and
are not given to nightmare. They are thor-
oughly Methodist people. Had only one person
seen the sight it might not be considered re-
markable; but several saw the forms distinct-
ly and the sight made an impression on their
minds. We leave it for the meteorologists
to determine what the phenomenon was.

The wickioust man in the world is said to
reside in Nashua, N. H. He lately decap-
itated a monument in a cemetery lot, belong-
ing to Col. E. P. Emerson, and then broke
into fragments a little cross over the grave of
his grandchild.

Photographs are now, it is stated, printed
with the ordinary printer's ink in London, 12
000 impressions being struck from one plate
in a day.

Editorial Items.

FOUR 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 four 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.

ORPHAN'S HOME IN PHILADELPHIA.—A correspondent of the *Luth. Vis.* writes, that twenty three thousand dollars was netted for the Orphan's Home of Germantown by a fair recently held in Philadelphia. "In addition to this five thousand more is promised by a Lutheran from Boston. This will set the Home down solid, and give the directors a nice margin for extending the work."

DOCTRINAL BASIS OF THE VA. SYNOD.—The Virginia Synod which lately met near Madison Courthouse adopted the following doctrinal basis. It is contained in the question proposed to the candidate in the ceremony of licensure: "Do you believe the Augsburg Confession to be a correct summary and statement of the doctrines of our Lord Jesus Christ?"

THE GENERAL COUNCIL.—Our readers will find a very interesting communication on the first page of the AM. LUT. this week, in reference to the meeting of the General Council recently held in Chicago. *Index* quotes at some length a correspondence of the New York *Independent*—evidently from a resident minister in Chicago—and makes some practical comments upon it. The following is an editorial item, also from the *Independent*:

"The Lutheran General Council, composed of that party of the Lutheran Church sometimes called Symbolical, from its deference to the Symbols, in distinction from the Evangelical party, which supports the General Synod, has held its annual meeting in Chicago. The principal event of the year has been the withdrawal of the Wisconsin Lutherans, who charge the General Council with being too moderate, and have joined the Missouri Lutherans. It was resolved to establish a Lutheran Seminary in Chicago, which thus becomes the greatest theological centre in the country, having already Congregational, Baptist, and Presbyterian seminaries, besides the Methodist institution at Evanston."

Exposure of Humbugs.

There appears to be a class of men in the country who gain their living and even amass wealth by swindling the public. So great has the evil become and to such dimensions has it spread that it becomes the duty of all honest people to help to put it down. We shall therefore make it an object in our paper to expose such humbugs as come within our notice from time to time for the benefit of our readers who may fall into temptation to be caught in the traps of these rascals.

We begin with the Riverside Swindle which defrauded so many people by the specious pretense that it was to be a home for disabled soldiers. We ourselves were deceived into publishing an advertisement for the concern at the time, in the hope of benefiting our poor and disabled soldiers. We supposed this whole swindle had passed away, but it seems we are not done with it yet, as appears from the following extract out of the *Star Spangled Banner*:

"The *Lated Sentinel*.—We give the following letter verbatim, from a nestly lithographed copy in our possession.

OFFICE OF SMYTHE & CO., 2 DEY ST.,
Attorneys & Counsellors at Law, N. Y.

SIR,
About 12 months ago Messrs. Read & Co., of No. 6, Clinton Hall, Astor Place, this city, was arrested for carrying on an alleged swindling enterprise, styled the "Riverside Orphan Institute." Messrs. George A. Cook & Co. of Philadelphia, the originators of the scheme, being engaged extensively as Bankers at 33 South 84 street, in that city, unable to attend to the management of the enterprise and therefore transferred the management to the aforesaid Read & Co., together with the sum of \$127,918, the amount received for the sale of tickets. The drawing took place as advertised and your ticket was awarded a fine solid gold Geneva watch, valued at \$200, which the said Read & Co., should have sent to you, and which they claimed to have done, but instead of doing so they appropriated it with several other valuable presents, including cash, pianos, melodeons, etc., and disposed of the same for their own benefit, on which charge they were arrested on the 24th day of August, 1898 and were held under \$50,000 bail to answer. At a meeting of the ticket-holders, held on Sep. 1st, 1898, our firm was unanimously selected to prosecute the aforesaid Read & Co. The litigation commenced on the 22d of Dec. 1898 and closed on the 3d of Sept. last. We succeeded in obtaining all the prizes held by Read & Co., together with the registers containing the names and address of all the fortunate ticket holders, and we have been deputed by the Superior Court to forward the prizes to these entitled to them, on receipt of 6 per cent. on the value of the

prize, which in your case will be \$12. This assessment has been levied to pay the expenses incurred in the suit. It desired we will forward your watch by express C. O. D. or cash on delivery, but when this is done we collect Express charges both ways.

Very Respectfully,
SMYTHE & CO.

Isn't there cheek. Ought not Messrs. Smythe & Co., attorneys, receive the gratitude of every greenhorn for thus securing \$200 watches and only asking \$12 for the "expenses incurred." It seems hardly possible that Smythe & Co., can find fools enough to bite at so bare a bait, but they do. Of course a man patronizing the Riverside swindle got bit, but do not now still add to your loss by sending money to Smythe & Co., or any one else in their line of business.

The New York Daily Sun of Nov. 3, thus describes the den of Smythe & Co.:

"This afternoon a Post Office detective entered 2 Dey Street in search of 'Smythe & Co.' No single sign indicated that they were there. However, careful inquiries elicited the information that men claiming to represent such a firm were somewhere on one of the upper floors. Up the detective went, and by considerable ingenuity got at the swindlers in a corner room. The detective tried the door and found it locked. He knocked, and after some delay it was opened by a man in his shirt-sleeves. The detective inquired whether Mr. Smythe was in.

"No," replied the man in his shirt-sleeves; "he has gone to Connecticut."

"You are sure he is not in the city?"

"No, Oh, I'm not sure of it."

Evidently the man wanted to close the door, but the detective pushed the door wide open. At one table was a man up to his elbows in blank and directed envelopes. He wore good spectacles, was well dressed, and evidently fared sumptuously. In the centre of the room was a young man with a sandy mustache, opening letters and taking money from them. On a high stool in front of him he had several thousand dollars in greenbacks. At a third table was another fellow folding circulars.

Evidently these fellows' business is very extensive and lucrative. Can no law be found to touch them?"

Cannot some Yankee get up a "Common Sense Compound" or something of the kind to furnish brains for the greenhorns who support these swindlers by swallowing their lies and paying for their fun at \$5 a chance.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—What do you find interesting in the papers this week?

John.—Our respected friend and colleague Dr. Conrad, editor in chief of the *Lutheran Observer* complies this week that nearly all his English contemporaries have misrepresented him, out to castles to the "honor" of the German ones, that they have very seldom treated him in an un-editorial or un-Christian manner. Now as we also belong to his English contemporaries, I am afraid he includes us in the number of those who have treated him in an un-editorial, or un-Christian manner, and it grieves me to think that our dear Bro. Conrad should regard us in such a light.

Peter.—Don't let this disturb your equanimity; he has never yet accused us of treating him discourteously and as long as a man has not been proven guilty he is presumed to be innocent. I for my part have the consciousness that I have always treated him with editorial dignity and Christian propriety.

James.—Will you permit me also to give my opinion on this subject?

Peter.—Speak on!

James.—It is an old maxim that those who live in glass houses should not throw stones. If Dr. Conrad wishes to be treated with respect by his colleagues, he must show editorial courtesy toward them. Now he has never recognized the existence of the AM. LUT. but affects to ignore it, except insofar as he sometimes tries to give it a deathblow, by declaring every one in a while that there should be only one English paper published in the General Synod, and intimates that every other English paper except the *Observer* should be suppressed by the authority of the Church. How can an editor who puts forth such sentiments expect to be treated with editorial etiquette by his colleagues?

John.—Where did he intimate such a sentiment?

James.—(Growing warm) In last week's *Observer*. In his editorial about the difficulty of establishing a first class church paper, he says, "If free trade is to prevail—if any body has the editorial itch (John, aside. What a vulgar expression! I wonder that brother Conrad would use it in the *Observer* which is to elevate the standard of intelligence and refinement in the church) can get up a paper, promulgate his own reveries and idiosyncrasies, repudiate all ecclesiastical responsibility, and yet get correspondents to write for and subscribers to take his paper."

It is absurd for such a denomination to expect a first class paper. If a church is to sustain a paper, it must have a voice in determining whether it shall have one or more. Does this not say that the church should declare with the voice of authority that nobody shall be allowed to publish an English church paper in the General Synod, but the *Observer* Association, nobody else, shall be allowed to edit another such paper, no matter whether he has the "editorial itch" or not, none shall be allowed to subscribe for it. Could a greater spiritual despotism be imagined? No sir! such tyranny can not be carried out in this free country by any man nor any set of men either in Church or State.

Peter.—You must moderate your indignation, James. Our good brother Conrad no doubt has the "editorial itch" himself, and he scratches pretty hard with his pen sometimes; but it will run out in seven years; he has had it already about five or six years, I think it is that long since he has commenced editing, and therefore he will probably be afflicted with it only a year or two longer.

There is some consolation in that. Besides, I think our respected colleague does not mean it so bad as you think. He has naturally a kind heart, and I believe he has a sincere desire to promote the welfare of the church, of course, together with his own personal interest, but he has a fixed idea, an "idiosyncrasy," as he would say, on the principle of *Concentration*. He thinks that all power and authority in the church should be concentrated. And he honestly believes he is just the right kind of a man to exercise that power. Now, while the one man power may be more efficient when wisely exercised than a democracy, yet it is at all times a dangerous power, and one that I would be unwilling to delegate even to the best man on earth. One of the most potent influences in church and state is the press. The position of a man who is editor in chief of a Journal of high position and large circulation is one of the most influential known to modern society. For he has the ear of the public. He can take ten thousand, perhaps fifty thousand, men quietly aside, and in a quarter of an hour give their minds a bias upon a certain subject, from which they may never recover. And this he can repeat week after week until he has accomplished his purpose, of which, if he is persistent, he rarely fails. The power of such a man for good is very great, and for evil still greater. The power of the Journalist is one of the most terrible moral powers with which a man can be clothed.

Now if the Gen. Synod shall have but one English church paper circulating among all her ministers and members, then the editor-in-chief of that paper will possess that power to its full extent. He can impress his own peculiar views of Theology, Church Policy, Measures, ceremonies or usages upon the whole church; he can promote his own favorite cause of benevolence and put down another he does not approve of; he can attack any cause or person, and refuse to publish the reply of his opponent; he can exalt a man in the eyes of his readers to the skies or trample him into the dust at his pleasure. Now then, is the Lutheran Church of the General Synod ready and willing to entrust such a power into the hands of Dr. Conrad or any other man? I throw out the question.

FOR THE AMERICAN LUTHERAN.
Montoursville Church.

BRO. ANSTADT.—I have just returned from a pleasant trip to Montoursville, Bro. J. G. Griffith, pastor. I went there to assist him in a series of meetings in which he is engaged, to interest and save sinners; and also to aid in a special effort to raise money toward the erection of a new house of worship. Their present old house, built thirty years ago, is at least one quarter of a mile out of town. They have purchased a lot in the centre of town. The effort to raise money was made on Sabbath. The sum of \$3450 was raised, which was by this rather feeble congregation, considered quite a satisfactory amount. All the members have not as yet subscribed, and an outside effort will now be made, with prospect of quite an additional amount to be secured. This is an encouraging omen for that Missionary charge and with the present indications, we trust it will soon become self sustaining. God's work is reviving among the members. Four persons requested prayers on Sunday night; several profess conversion, while others are deeply serious. May God bless Bro. Griffith's labors of love.

Yours fraternally,
G. W. HEMPERLY.

Sunbury, Nov 22d, '99.

Clerical Changes.

Rev. A. Leathers, having removed from Spencerville to Coruna, De Kalb county, Indiana, requests correspondents to address him accordingly.

Rev. E. W. Erick, having removed from Monroeville to Spencerville, De Kalb county, Indiana, requests correspondents to notice the change.

Rev. S. McHenry, now of Blair county, Pa., gives notice, that from and after December 1, 1899, his post office address will be Smithsburg, Washington county Md. Correspondents are requested to address him accordingly.

Rev. M. L. Culler, having resigned the church at Williamsport, Md., and accepted a call to St. John's Ev. Lutheran church at Martinsburg, West Virginia, where he expects to enter upon his duties on the first Sabbath in December, 1899, correspondents are requested after that time to note his change of address.

Rev. J. W. Owen, formerly of Woodsboro' hereafter desires to be addressed at Hagerstown, Md.

Rev. J. K. Eckman, having removed from Brookville to West Seneca, Preble county, Ohio, correspondents are requested to notice his change of address.

Rev. O. D. Markley of Frey's Bush, having received and accepted an urgent call from the Jefferson charge, his address now is Orleans 4 Corners, Jefferson co, N. Y.

Rev. J. M. Steck, of Belleville has accepted a call to the Jersey Shore charge, whither he intends to remove about the 1st of January next.

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 1899, Rev. W. L. Heister pastor loci. The Secretary was appointed to read an Essay on Catechization.

Wm. A. GOTWALD Secretary.
Logansville, Pa.

Nov. 10, 1899.

FOR SALE.—A full set of Clark's Commentaries. Will be sold reasonable. Apply soon at this office.

Sunday-School.

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

The Gospel Feast.

The following beautiful concert exercise was prepared for and given by a class of thirty girls at the recent 50th Anniversary of the First Lutheran School of Harrisburg, Pa., and thinking it might possibly be of use to others engaged in getting ready anniversaries or concerts, we cheerfully give it a place in our column.

Repeat in concert Luke 14: 14—20.

"OUR SAVIOUR'S COMMAND."

From "Silver Spray"
O'ER THE PORTALS, &c.

O'er the portals of mercy these words are inscribed.
Enter in and your soul shall find peace;
The wayfarer may behold them afar,
And come to the heavenly feast.

CHORUS.—Come, come, come, 'tis the Savior's
Come to the heavenly feast.
Come, come, come, 'tis the Savior's
Enter in the heavenly feast.

O, ye weary, draw nigh, 'tis the place of repose,
Ye footsore your journeying cease;
Ye toil-worn with labor new vigor put on;
And enter the portals of peace.

CHORUS.—Come, come, &c.

They'er all waiting within, and the feast is prepared.
What folly to tarry and wait!
Let every one come in obedient haste,
And join in the heavenly feast.

CHORUS.—Come, come, &c.

1. May I ask at whose table the supper will be?
And the king's son said, that ye may eat
and drink at my table in my kingdom.
2. Will there be many there?
And the number of them was ten thousand
times ten thousand, and thousands of thousands.

3. When, and where is the supper to be?
I will not drink henceforth of the fruit
of the vine, until that day when I drink it new
with you in my Father's kingdom.

4. Who is going to be there?
A great multitude, which no man can number,
of all nations, and kindreds, and people,
and tongues.

5. Will the weather be pleasant?
Neither shall the sun light on them nor
any heat.

And there will be no need of the sun,
neither of the moon, for the glory of God
will lighten it, and the Lamb will be the
light thereof.

6. Will it cost anything?
Every one that thirsteth, come ye to the
waters, and he that hath no money: come
ye, buy and eat; yea, come buy wine and
milk without money and without price.

THE WATER OF LIFE.

From "Fresh Laurels."

Jesus the water of life will give,
Freely, freely, freely;
Jesus the water of life will give
Freely to those that love him.

Come to that fountain, Oh drink and live,
Freely, freely, freely;
Come to that fountain, Oh drink and live,
Flowing for those that love him.

CHORUS.

The Spirit and the Bride say come,
Freely, freely, freely,
And he that is thirsty, let him come
And drink of the water of life.
The fountain of life is flowing,
Flowing, freely flowing,
The fountain of life is flowing,
Is flowing for you and for me.

7. Did the feast cost the king anything?
Ye were not redeemed with corruptible
things as silver and gold, but with the
precious blood of Christ.

8. What shall I wear at that feast?
And I beheld, and lo, a great multitude
stood before the throne, clothed in white
robes, and palms in their hands.

9. Where may the robes be obtained?
And the angels stood round about the
throne, and white robes were given unto every
one of them.

10. What time will it break up?
It will never end, for there they shall reign
forever and ever.

11. Will they never get tired?
None shall be weary among them, none
shall slumber nor sleep; there the wicked
shall cease from troubling and the weary
are at rest.

12. Will the society there be pleasant?
And there shall in no wise enter in any-
thing that defileth, or worketh abomination,
but only they, whose names are written in the
Lamb's Book of Life.

13. Will there be any sickness there?
And the inhabitants shall not say I am
sick, neither shall there be any more pain,
nor crying, nor death.

14. Will there be any one there to oppress us?
There they hear not the voice of the op-
pressor, and the servant is free from his mas-
ter.

15. Shall we go alone or persuade others to go with us?
And the king said, go out into the high-
ways and hedges and compel them to come
in, that my house may be filled.

16. Will there be any music there?
As well the singers, as the players upon
instruments shall be there.

And there they sing the song of Moses,
the servant of God and the Lamb.

SHOUT THE GLAD TIDINGS.
Shout the glad tidings, exultingly sing,
Jerusalem triumph, Messiah is King!

17. Will we be strangers there?
Ye are therefore now, no more strangers
and foreigners, but fellow citizens with the
saints and of the household of God.

18. May we meet and know our departed
friends there?
Just before her death she said to me, "You

Then Abraham died in a good old age, and
was gathered unto his people.

Open ye the gates that the righteous may
enter in.

And I say unto you that many shall come
and shall sit down with Abraham, and Isaac,
and Jacob, in the Kingdom of Heaven.

FAR BEYOND THIS WORLD OF SORROW.

From "Songs of Gladness"

Far beyond this world of sorrow,
Where the ransom'd millions rest,
There's a glorious endless morrow,
In the mansions of the blest.

CHORUS.

Shall we know them there,
In that land far away,
They the same smile wear,
In that land, far away.

Shall we meet and know each other,
In that happy land, far away?

There are those we've loved and cherished,
Leaving on the Saviour's breast;
They're at home—not dead, or perished,
In the mansions of the blest—*Chio.*

There the day knows no declining,
Neither shade or twilight rest,
But a sunlike brightness shining
In the mansions of the blest.

CHORUS.

That's our Father's home,
In the land, far away,
'Neath his smile we'll roam,
In that land, far away.

We shall meet and praise together,
In that happy land, far away.

19. Will it be difficult to find the way
there?
And a highway shall be there, and a
way, and it shall be called the way of holiness,
the wicked or the unclean shall not pass
over it, but wayfarers men, though fools,
shall not err therein.

20. How long does it take to go there?
There is but a step between us and
death. For what is your life? It is even a
vapour, that appeareth for a little while and
then vanisheth away.

21. How may we know the king will receive us?
Him that cometh unto me I will in no
wise cast out. Come unto me all ye that are
heavy laden, and I will give you rest.

22. Must we do anything now to get there
when he call for us?
Work while it is called to-day, for the
night cometh when no man can work.

WORK, FOR THE NIGHT IS COMING.

From "Silver Spray."

Work for the night is coming,
Work thro' the morning hours;
Work, while the dew is sparkling,
Work 'mid springing dews;
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

23. When must we decide whether we will
accept this invitation?
Now is the accepted time, behold,
now is the day of salvation. To-day if ye
will hear his voice harden not your hearts,
but

SING—"Come to Jesus, just now."

24. Can we send substitutes?
Every one of us must give account of
himself to God.

25. Can I go there late?
And they that were ready went in, and
the door was shut. Afterwards came also
those who were late, saying, "Lord, open to
us;" but he answered and said, "I know you
not." Watch, therefore, for ye know neither the
day nor the hour when the son of man
cometh. Be ye, therefore, always ready.

26. Should I not want to go, will the king
excuse me?
We must ALL stand before the judge-
ment seat of Christ. Because that when ye
knew of God, ye glorified him not, therefore
are ye without excuse. Behold the Lord
cometh to execute judgement upon ALL.

27. Whom does he particularly invite to
the feast?
And the Spirit and the Bride say
come, and let him that heareth say come, and
let him that is athirst come, and whosoever
will let him come.

28. Will the King be glad to receive us?
And the King shall joy at thy coming,
and in thy salvation how greatly shall he
rejoice.

29. Will all the guests be glad at our com-
ing?
JOY AMONG THE ANGELS.

From "Sabbath Carols."

There is joy among the angels,
That fill the courts above,
O'er a wandering soul returning
To seek a Father's love.

When the heart is bowed beneath the cross,
And tears repentant fall,
And the earnest prayer of faith can say,
"Here, Lord, I give thee all"

CHORUS.—There is joy, &c.

There is joy among the angels,
They tune their harps in Heaven,
When the new-born soul with rapture
Can feel its sins forgiven;

And the healing stream of pardoning grace
Has washed its guilt away,
And the eye looks up without a cloud,
And hails the opening day.—*Chio.*

There is joy among the angels,
The shining portals ring,
When a band of happy children
Like the tender breath of early flowers

Their grateful songs shall rise,
Till the answering note from cherub choirs
In Eden's vale replies.—*Chio.*

SHE DIED AS SHE LIVED.

One of the missionaries employed by, and
sent out by the American Sunday School
Union recently received from a Parent the
following beautiful and touching letter, an-
other assurance that children may come to
Jesus when they are young:

My dear daughter is now at rest, and we
are sorrowing. Yet we sorrow not as others
which have no hope. She sought the Savior
when a child, and united with the church
when she was only about fourteen years of
age. Her life has been a very devoted and
useful one, and she died in steadfast hope of
eternal life, speaking words of comfort and
encouragement to us all.

Just before her death she said to me, "You

know that I professed religion when I was
very young; some thought too young. I wish
I could tell everybody what a comfort it is to
me now to think of it, especially the young.
O, father, you are at work for the young;
do all you can for them while they are
young."

Dear young friends, I hope you will give
yourselves to Jesus now, and have such com-
fortable assurance as she had, and leave such
testimony to your friends left behind when
you die.

How our heart bounds with joy when we
read such evidence of what Christ does for
the young. Dear teachers, let us work more
earnestly and prayerfully for the dear pupils
in our classes while they are young. "Inas-
much as we know that our labor in the Lord
is not in vain."

Literary Notices.

"THE HOUSEHOLD."—This is the title of a
new monthly now lying before us. It is got-
ten up in fine style, large quarto, stitched and
cut. It is "Devoted to the interests of the
American Housewife," and contains just such
reading on subjects connected with the house
and home as a prudent and industrious house-
wife would like to get hold of. Edited by G.
E. Crowell, Brattleboro, Vt. Price \$1.00 a
year.

"THE TRUTH."—This is the title of a very
small paper, the first number of which has
just made its appearance. It is published by
the "Truth Association," of Hamamtown,
New Jersey, and costs only ten cents for 3
months. The editor says, he has watched
and waited twenty years for an opportunity
to publish the Truth. By hard work and
economy he has saved enough to give away
10,000 copies for three months, when if he
finds it does not pay, he will give it up. This
little paper goes in for reforms in church and
state. It also goes in for the eight hour sys-
tem of labor, and hopes to see the time when
four hours of labor a day will provide all the
essentials of life. We know of some who
have outstripped our reformer in this particu-
lar already; for they manage to get all the
"essentials of life" by some means, without
laboring at all.

BOOKS! BOOKS!—Our readers who
desire to send their orders to a reliable firm,
should address Hunter & Co., Hinsdale, N. H.
For ten years this house has led in the mail
book trade. They have no equals in prompt
attention to orders. They often receive from
six to seven hundred letters daily, and load
down the mails with books, &c., sent to their

Brown's Bronchial Troches, for Pulmonary and Asthmatic Disorder have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

Those who are suffering from coughs, colds, hoarseness, sore throat, &c., should try "The Troches," a simple remedy which is in almost every case effectual.

Bay Hall's Vegetable Sicilian Hair Renewer.

Use Hall's Vegetable Sicilian Hair Renewer.

Adopt Hall's Vegetable Sicilian Hair Renewer.

Conference Meeting.

The West Branch Conference of the Susquehanna Synod of the Evangelical Lutheran Church, met at Mount Airy, on Monday evening, the 15th inst. The opening sermon was preached by Rev. H. B. Winton, of Jersey Shore.

This Conference consists of the Lutheran churches in Lycoming county, and a few of the adjacent counties. On Tuesday morning the Conference was called to order for business, when the following brethren answered to roll call:

Rev. A. W. Lenz, Clinton charge; A. R. Horne, Williamsport; H. B. Winton, Jersey Shore; Jos. Hillpot, Cogan Station; J. G. Griffith, Mount Airy; Geo. Eichholtz, Lairdsville; Geo. Still, Turbotville; A. H. Angley, Manay; U. Myers, Hughesville. Absent: Rev. U. Graves, Milton; I. P. Neff, Liberty; J. B. Keller, Watonsburg; J. Burkholder, Lewisburg. Vacant: Nippenose charge.

After roll call, reading of minutes, etc., several business resolutions were discussed, and parochial reports made by the brethren. From these reports it appeared, that though the conference was organized only about twenty months ago, and is composed of but little over a dozen ministers, yet it has done a very good work in its territory. Among others, the following items were reported: New churches have been built in the charges of Rev. Winton, at Jersey Shore; Rev. Hillpot, near Loyalsock, P. O.; Rev. Griffith, at Rocktown; Rev. Myers, at Clarksville; Rev. Graves at Milton; parsonages in the charges of Rev. Eichholtz, at Lairdsville, and Rev. Lenz, in Black Hole Valley. New churches are in contemplation, and the initiatory steps taken for their erection, at Mount Airy and Williamsport. The Nippenose charge has been divided, and now supports two pastors. Missionary labor has been performed in neglected fields, such as that of Rev. U. Myers along the Allegheny mountain, where for twelve years no Lutheran minister had labored. Rev. J. P. Neff in the Black House settlement in Tioga county, where for more than half the time there had been no preaching in the Lutheran churches. Rev. Winton, at Jersey Shore, where the Lutherans never before had an organization, and now have a flourishing congregation, and a beautiful church in process of erection. Rev. Hillpot by the reorganization of a much neglected field, which is on a fair way of becoming self-sustaining in a short time, and has built one new church in a thickly settled portion of the country, predominantly Lutheran, but where there never before was Lutheran preaching. These are evidences that this is a working Conference.

On Wednesday afternoon, the Sunday-school occupied the attention of the Conference. Reports of the Sunday-schools in the different charges were made, and in practical questions in connection with the operations of Sunday schools, and the Sunday-school work in general, were discussed. The discussion was very instructive, and was listened to with much interest by the audience. Instructive discourses were preached by Revs. Eichholtz, Angley, and the other brethren. Rev. M. Officer, Secretary of the Board of Home Missions, and Rev. J. L. Smithdale, former pastor at Mount Airy, were also present, and participated in and added much to the interest of the meetings of the Conference.

Conference adjourned on Wednesday evening, to meet again in February at Hughesville.

A Marrying Rascal.

The Troy (Mo.) Herald adds another to the records of deceived young women. A man, calling himself the Rev. Richard E. Hovey, claiming to be a minister of the Baptist Church, and hailing from New York, made his appearance, not long since, in the vicinity of Truxton, in that county, where, by his pious professions, pleasing address and eloquent delivery, he ingratiated himself into the confidence of the good people of that locality. He paid the most devoted attention to Miss Emma Holiday, and, winning her affections, made overtures of marriage. To further the success of his designs he feigned sickness, during which he had a will written in legal form and signed by witnesses, in which he professed to will to certain parties, whom he named as relations, something near \$30,000, willing to Miss Holiday, as his affianced wife, about \$30,000.

On the 4th inst. Miss H. became his wife. Then the usual borrowing process took place, and the pair went off on a wedding tour, in the course of which Mr. Hovey got drunk, and told the lady whom he had so cruelly deceived that he had eight other wives, and that he intended to have another in less than three months.

A quarrel very naturally ensued, and after a scuffle the reverend gentleman got away before officers who had a warrant for him arrived. Whether he had married eight wives or not, he is a consummate villain, and ought to be executed his "gifts" in the State prison for a time. We append his description, that credulous young women may be on their guard.

"He writes his name as Richard E. Hovey; is about 48 years of age; has black hair and whiskers, mixed with gray; uneven teeth; is about 5 feet 9 inches high; has good delivery in speaking, and talks freely, and fluently on all religious subjects."

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. Bookner.

E. S. German, Harrisburg, \$10.00
Rev. J. W. Tressler \$5.00
Treasurer of Cen. Pa. Synod \$25.00
Wm. Rice, Loyalsock, \$1.00
Levi Adams do \$2.00
Mrs. Mary T. Sloanaker, per Rev. S. Sentman \$3.00
John Brown, Lewisburg, \$10.00

\$61.00
J. G. L. SHINDEL, Treas.

Special Notices.

DEAFNESS, BLINDNESS, and A TARRH 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. 805 Arch street, Philadelphia. 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.

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The Peruvian Symp.
A protected Solution of the Protoxide of Iron, supplies the blood with its Life Element, Iron, gives strength, vigor, and new life to the whole system. For Dyspepsia, Debility, Female Weakness, &c., it is a specific. A 32 page Pamphlet containing a valuable treatise on "Iron and Medicines," with certificates and recommendations, &c., will be sent free. J. P. DINSMORE, Proprietor, No. 36 Day St., New York.

Winters Balm 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 a Cough by loosening and cleansing the lungs and relaxing irritation, thus removing the cause instead of drying up the cough and leaving the cause behind.

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A pure solution of Iodine dissolved in water without a solvent, containing 1-4 grains of Iodine to each fluid ounce of water. Iodine is admitted, by medical men, to be the best known remedy for Scrofula, Ulcers, Cancers, Syphilis, Salt Rheum, &c., and thousands can testify to the wonderful virtues of this preparation in such cases. Circulars free.

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Grace's Celebrated Salve.
works like magic on Old Sores, Burns, Scalds, Cuts, Wounds, Bruises, Sprains, Chapped Hands, Chilblains, &c., &c. It is prompt in action, soothes the pain, takes out soreness, and reduces the most angry looking swellings and inflammations; it affords relief and a complete cure.

Only 25 cents a box; sent by mail for 35 cents.

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This splendid Hair Dye is the best in the world; and, being only hair and Perfumery, it is harmless, reliable, instant, and does not disarrange, or reddens, or causes the hair to fall out; it is prompt in action, soothes the pain, takes out soreness, and reduces the most angry looking swellings and inflammations; it affords relief and a complete cure.

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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 considers 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: RAY, EDWARD A. WILSON, Williamsburg, Kings County, New York. Oct. 16, '69 8 mos. Spn.

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The undersigned will cheerfully mail (FREE) to all who wish it, the Recipe and full directions for preparing and using a simple and BEAUTIFUL VEGETABLE BALM, that will immediately remove TANS, PIMPLES, BURNING, BOILING, and all eruptions and impurities of the Skin, leaving the same soft, clear, smooth, and beautiful.

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Such a remedial agent exists in the "Pain Killer," the fact of which has extended over the earth, and the eternal fires of the inferno, or beneath the turning sun of the tropics, its virtues are known and appreciated. The effect of the Pain Killer upon the patient, when taken in the usual cases of colds, coughs, hoarseness, the 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 all cases of external remedy, in cases of burns, bruises, sprains, cuts, stings of insect, and other cases of suffering, has secured for it the most prominent place 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. Oct. 80, '69 4w

New Advertisements.

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Let those who languish under the fatal severity of the climate through any pulmonary complaint, or even those who are in decided consumption, by no means despair. There is a safe and sure remedy at hand, and one easily tried. "Wilbur's Compound of Cod Liver Oil and Lime," without possessing the very nauseating flavor of the oil as heretofore used, is endowed by the phosphate of lime with a healing property which renders the oil palatable, and thus removing the cause instead of drying up the cough and leaving the cause behind.

For sale by A. B. WILSON, Chemist, No. 160 Court St., Boston. Sold by all Druggists. Nov. 18, 4w.

WANTED.—AGENTS.

To sell Abbott's Great Work, "NAPOLION III." Canvassers are making \$500 per week.

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

The best Manufactured; Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly installments. Second-hand and new at great bargains. Illustrated Catalogue mailed. Ware-rooms, 481 Broadway, New York. March 26, 1y. HORACE WATERS.

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Every year increases the popularity of this valuable Hair Preparation, which is due to merit alone. We can assure our old patrons that it is kept fully up to its high standard, and to those who have never used it we can confidently say, that it is the only reliable and perfected preparation to restore GRAY OR FADED HAIR to its youthful color, making it soft, lustrous, and free from the scalp. By its use, becomes white and clean; it removes all eruptions and dandruff, and by its tonic properties prevents the hair from falling out, as it stimulates and nourishes the hair follicles. By its use the hair grows thicker and stronger. In baldness it restores the capillary glands to their normal vigor, and will create a new growth of hair, except in extreme old age. It is the most economical HAIR DRESSING ever used, and requires no further applications, and gives the hair that splendid glossy appearance so much admired by all. J. P. NEEDHAM & SON, 143, 145, & 147, East 23rd St., New York. Oct. 9, '69—3 mos.

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