

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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Communications.

For the American Lutheran.
Systematic Beneficence.

DEAR BRO. ANSTADT:—The enclosed tract is the result of a meeting of the Council of the Lutheran Church of Carlisle, Pa. This is an improvement in the right direction and much credit is due the men who are pressing it forward. From the time I first came into this country, to the present, the conviction has steadily grown upon me, that Cumberland Valley is very delinquent as to systematic measures in sustaining the benevolent enterprises of the church.

This may seem to be a harsh remark. I regret much that there is room for it. The tendency to find fault indicates a diseased mind, but a statement of facts is a different thing. With these I deal—not imaginary evils.

The Cumberland is one of the finest valleys in the country—the very best time-tone land a most healthy climate and beautiful mountain scenery. We should think that a people so highly favored, would give evidence of their appreciation of the bounties God yearly confers upon them, by a return for the advancement of his kingdom. In this there is, it is true, an exception to the general rule. Whilst the general rule is true, that most of the people make all they can, and keep all they get, it is equally true that some are reasonably liberal. All studiously avoid however, sensibly feeling their gifts.

I commenced an enterprise at Mt. Holly Springs, Cumberland co., on the first of July last—deep interest was at first manifested. I organized a congregation: took out a subscription for a church; was tolerably successful. I was led to believe that I would be moderately supported, but I did not calculate the moderation to be as moderate as it proved to be. Well, no matter, a good work has been commenced, and now, if the Home Missionary Society takes this mission under her fostering care, an influential congregation will be the result.

The following suggestions have often occurred to my mind since I undertook the enterprise. Who will be responsible, if the enterprise fails? Who will be accountable for the sins committed from the want of the preaching of the Gospel and a house of worship? Is the missionary answerable? By no means. Neither are the members on the territory, for they could not erect a house of worship and support the missionary at the same time. The accountability must then lie at the door of the neighboring congregations, or rather the Cumberland valley Conference. They have a Lazarus lying at their gates in a helpless condition. They see a man, (Parietown) lying half alive, and like the Priest and Levite, pass by on the other side. The plain meaning is, they give this little Sister, fragile and weak, the cold shoulder. She suffers because no good Samaritan comes on the way to take her up in his strong arms and sustains her till she can sustain herself. Who is responsible, if, from neglect, she dies, when by help, she would live and become full grown and strong? All such as profess the faith of Jesus and possess the necessary aid.

But the love of self is the curse of the church. The membership does not arise to a full appreciation of the missionary character of the Christian Church. The church seems not to have any claim upon either their affections or their pockets. Is there indeed a place in the kingdom of heaven for men who love their money more than their God? In this great valley

"Every prospect pleases, but man alone is vile."

Such men would rather
"Put a penny in the urn of poverty,
And take a shilling out."
than make the church the custodian of their benefactions! What a sad sight to see the church in such a condition! The hope is, that God will be merciful at last, if even they did neglect him.

Objection may be made to one expression in this tract of which I speak, and which please find below. It is this, "The contributions, being made weekly, will be in amounts so small as scarcely to be missed by any one." The Committee penned what they believed to be the best thing for their people, to insure success, but must the Church of the Lord Jesus Christ go begging of her members to sustain her benevolent and legitimate operations? Is the cause of God so insignificant as to merit such contempt? The contributions must be so arranged that no one will feel it! The money must be drawn out so slyly that it will not "be missed by any one!" The membership may miss the money when they purchase apparel, when home comforts are needed, and a firm is purchased, but they dare not miss the mites that flow into the treasury of the Lord. Is this the spirit of Jesus, the head of the church? Are we not to feel when we give to the cause of Christ? Most indubitably we should. God felt when he gave his only begotten Son; Jesus felt when he became a man of sorrows and acquainted with grief; the Spirit groaned with voices that could not be uttered. But did the Father, Son, and Spirit grieve for money? Money was not the burden of their labors. Jesus never turned one really in need away empty. He felt in the garden. He felt on the cross. He felt for the world. He died to save it. Are we Christians really followers of Jesus? Do we feel what we do for his cause? The sun in the heavens felt when Jesus died. The

rocks felt. The temple felt. Spirits in the eternal world felt. This feeling was noble, it was grand; a sinful world was about to be saved. Of feeling all things show some sign, but these unfeeling hearts ours, only feel when money is wanted.

The spirit of the christian is a missionary spirit. Every member of the church will manifest the spirit of the christian, as given in the first Epistle of St. John 3—10-11; "In this the children of God are manifest, and the children of the Devil; whosoever doth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye have heard from the beginning, that we should love one another." And do the members of the church love those who are in need, when they shut up their bowels, and leave them in want? Are they the children of God, or the children of the Devil? But read the tract.

Yours C. L.

First Evangelical Lutheran Church.

Carlisle, Pa., Nov. 9, 1869.

At a meeting of the Church Council of First Evangelical Lutheran Church, held October 5th, 1869, it was determined to abolish our present mode of raising funds for the various contingent and benevolent causes claiming our sympathy and support by special appeals and collections in church at the time of public service, and to adopt in its stead some systematic plan for their relief and support.

The following plan has been presented by the Committee as being best suited to the circumstances of our congregation, and concerning it, we ask the careful consideration and hearty co-operation of its members:

1st.—Resolved, That every member and friend of the congregation, whether male or female, old or young, rich or poor, be requested to lay by a certain sum of money for the Lord, "according as God has prospered them," every week (on Sabbath if possible), to be devoted to the various benevolent objects claiming our attention and support.

2nd.—Resolved, That the money thus weekly laid by shall be brought or sent to the church on every Sabbath, or paid to the Treasurer, Mr. Saxton, during the week. These contributions may however be paid on the 1st Wednesday of each month.

3rd.—Resolved, That the cause to which these contributions shall be applied, are the wants of our own congregation; the support of Home and Foreign Missions; the assistance of poor congregations, or such students for the ministry as need aid; the support of Orphan's Homes, together with such other objects as may be recommended by the Pastor and Vestry.

4th.—Resolved, That persons thus contributing, may specify to which of the above objects their contributions shall be applied, but where there is no special preference, the distribution had better be left to the judgment of the Pastor and the Council.

5th.—Resolved, That the general collection at each service, and the quarterly collections on communion Sundays will of course still be continued, but the adoption of this plan will do away with the necessity of having so many special collections in church.

The above items will show you what our plan is, and the following reasons will show you our motives in adopting it:

FIRST. Because it is Scriptural. St. Paul says in I. Cor. XVI: 2, "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come."

SECONDLY. It will do away with the frequent appeals and collections which occur now so often in church.

THIRDLY. It will enable all persons to do their part, whether present or absent, as the contributions can be sent in with any person.

FOURTHLY. The contributions being made weekly will be in amounts so small as scarcely to be missed by any one. Many persons can much more easily give ten cents a week, than five dollars annually in one payment.

FIFTHLY. By this plan we believe our contributions will be greatly increased, because thereby every member will be reached. In so large a congregation as ours if every member would give but five cents a week, the sum total would be very large, while some may possibly give but a penny a week, others who are more favored with means will give a dollar or more a week. The amounts thus collected weekly will far exceed what we have hitherto given to these objects.

SIXTHLY. This plan has been adopted in congregations such as Philadelphia, Reading and others, and has been found to work most satisfactorily, both in its method and its results.

LASTLY. These contributions shall all begin on the first Sunday of December, 1869. "It is more blessed to give than to receive."—Acts XX: 25.

"Freely ye have received, freely give."—Matt. X: 8.

Respectfully Submitted,
J. C. STROCK,
H. SAXTON,
Rev. J. SWARTZ,
Committee.

P. S.—Preserve this circular for reference, and send your cards to Bro. Swartz with amounts specified thereon.

"How did you manage to get along in Paris without knowing the French language?" inquired a gentleman of Mrs. Shoddy. "Oh, we had an interpreter with us," complacently replied the old lady.

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer-Meeting.

THE YOUNG SAILOR.

The leader, in opening the meeting, said we must not depend upon ourselves in the meeting, nor upon our prayers, nor upon our efforts. We must depend upon nothing but Divine power and grace for answers to our prayers. He illustrated these truths by the case of a young sailor, who, after his conversion, had been exalted to a higher post of trust and duty. When the first officer of the ship was laid low by disease, he thought there was a good time for him to do something. So he began with great zeal doing something; but he soon found that he did nothing. He looked for great success, but no success came. He thought he could tell his shipmates just how to become Christians. But he found his instructions were thrown to the winds. No one gave heed to them.

At length he told another Christian his disappointment and discouragement. "Ah!" said the other sailor, "you depend on yourself, and that is the reason you are disappointed. It is not of him that willeth, nor of him that runneth, but of God who showeth mercy."

A SAD CASE.

"The following request for prayer," said the leader, "presents a sad case."

"I beg and entreat the prayers of the Christians of the Fulton Street Prayer-meeting in behalf of a very dear relative, near seventy years of age, very feeble, and in delicate health, and yet blind to her spiritual interests."

"She first led me, in my childhood, to this church, but now she attends none. Oh! pray for her conversion, and that the love of Christ may be shed abroad in her heart, and that she may confess and follow Him."

"A Member of the Col. Church."

A HOPEFUL CASE.

Much interest and earnest prayer was awakened by the following request:

"Pray for a man who was in this meeting on Friday and Saturday, and may be here to-day. He is seeking the salvation of his soul, and desires your earnest prayers in his behalf. May the Lord hear you in his behalf, is the earnest desire of. A Disciple."

Very earnest prayer was offered in his behalf, that he may find Christ.

AN ANXIOUS MOTHER.

The many requests that come from anxious mothers, of the nature of the following, always move the hearts of the meeting:

"My Dear Christian Friends:—I have read with much pleasure the reports of the Fulton Street Prayer-meeting, which have encouraged me to ask your prayers for my only son. He has been in good standing as a lawyer until within a few years. He has become dissipated. Christian friends, do pray that he may see the dreadful sin, and forsake it, and turn away from all sin unto the true and living God. This is the prayer of his aged mother in a western city."

More requests for prayer come from mothers than from any other class of persons, and they find a ready response in the hearts of all present. The prayers which follow show how deeply all hearts are moved when a mother asks prayer for a son ready to perish. So it was in the case of this mother in the Western city. Still there is great unwillingness that mothers should depend upon the prayers of the Fulton street meeting. It would be a very poor dependence.

A LADY ASKING PRAYER.

A lady, a mother with her little boy beside her, arose, and with great modesty, propriety and earnestness, she desired to ask prayer for a young man in Wisconsin for whose salvation she had long labored and prayed. She said she had written to him often on the subject of his salvation, and not until she received his last letter did she see any evidence of any concern for the welfare of his soul.

She stated that she resided in the neighborhood of the city, in a place where there had never been a revival of religion. Many young men resided there, some of whom she had made the special subjects of prayer and personal religious effort, that they might be persuaded to come to Christ. Some of these young men are now anxious, and she desired prayer for their conversion. The was evidently deeply moved and deeply in earnest, and her appeals for prayer touched every one present.

Very earnest prayer followed that these prayers and efforts to win souls to Christ might not be in vain, but that He who raised from the dead the son of the widow of Nain, would raise these souls from spiritual death to spiritual life.

None seemed to be more moved than the lady herself by the prayers and supplications which followed. She was observed to be silently weeping through the remainder of the meeting.

"DO YOU REALLY BELIEVE HIM?"

So said a gentleman from New-Haven, Conn springing up as soon as he could get an opportunity. "Do you really believe Him, in whose month guile was never found. He would. He has said, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened.' For whosoever asketh receiveeth, and he that seeketh findeth, and to him that knocketh, it shall be opened." Do you believe Him? All things are possible to them that believe. Let me illustrate:

"A young man in this meeting became very anxious for his impenitent father living in Boston. So anxious, that his poor father occupied his thoughts night and day. He asked you and others to pray for his father. He resolved to go to Boston on purpose, and for no other purpose but to persuade his father to the exercise of faith in Jesus Christ. On the steamer he resolved to pray all night for his father's instant conversion. He did pray all night for the salvation of his dear father."

"Did he believe as well as pray? Yes! He believed that He who spoke as man never spake meant just what he said. That father also spent a sleepless night. About ten o'clock at night, a half-hour after the son had locked the door of his state-room for a night of prayer, that father, without any apparent cause, was struck under the deepest conviction of sin. The next morning at six o'clock that son met his father a converted man."

"HAVE WE A LUTHER AMONG US."

Said a Presbyterian clergyman:—"This question has been asked by the papers of the secular press, in regard to that remarkable man, Father Hyacinthe. No man can read his letter lately read to the Evangelical Council and be unmoved by the spirit of broad catholicity and love which is the inspiration of the communication. It unfolds the true love of Christ as shed abroad in that great heart, and causing that heart to love every one who bears the image of Christ in the past present, and the future. Father Hyacinthe does not know his own true position and destiny. But he is evidently raised up for the Church of the future, when the great brotherhood of all who call themselves Christians, will be more firmly banded together than ever before under our Lord, one faith, one baptism. The glorious and near by future of the church is to manifest a unity and power for good, which we little dream of now. Coming events cast their shadows before. We ought to pray earnestly that God would lead and guide this great and good man to do his utmost for the greatest possible good for the church universal."

Prayer followed by another clergyman, that we may not rely upon Lutherans, but upon the great Head of the Church.

Geology at Discount.

The geologist, if he be fairly in earnest, is far too tired, after his day's work, to trouble himself about the aristocratic air of his quarters, and besides generally manages to put his outer man into so unbecomingly a condition, that a grand hotel would have some scruples in taking him in. Professor Sedgwick, after a hard morning's work, betook himself to a village inn, for a lunch of bread and cheese.

When he asked what he had to pay, he was told "fourpence!" He could not avoid remarking on the smallness of the charge. "Ah, sir," said the landlady, "I should ask eightpence of any one else, but I only ask fourpence from you, for I see you have been here before." At another time, a lady stopped by the roadside, where he was working, made some inquiries, and gave him a shilling, because his answers were so intelligent for his station. He met the same lady at dinner next day, to her great astonishment. A well-known geologist, long secretary to the Geological Society, was once taken up while at his vacation, and dragged to the Bristol Asylum for an escaped lunatic. On another occasion, tired, and with his pockets full of his day's treasures, he mounted a stage coach and fell fast asleep. Waking at his journey's end, he was horrified to find his pockets as empty as when he set out. An old woman, who sat beside him, feeling the pockets full of stones, took him for a madman who had loaded himself more effectually to secure drowning; so she slyly picked out the fossils, one by one, from the drowsy philosopher, and tossed them on the roadside.—*Musical World.*

Talleyrand's Death-bed.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister or ambassador of the directory, the consulate, the empire, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table, on which he had written, by the light of the lamp, such lines as these:

"Behold, eighty-three passed away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged," as he was about closing his earthly career: "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." A death bed is the triumphant chariot of the useful Christian, however humble; it is the executioner's cart of the worldly unbeliever, however exalted.

Theaters and Dances.

Rev. T. L. Cuyler, on a recent Sabbath evening, gave his views upon the above subjects. The following are extracts taken from the report in the *Brooklyn Union*:

WHY NOT ATTEND THE THEATRE?

I would say in reply that I have yet to learn that a book carries with it the surroundings of a stage. If a stock-book was opened for subscriptions to the production of the most chaste piece, I am afraid there would not be as much stock taken as there has been lately in railroad stocks. People don't go to the theatre to study morals. There are places enough without them. Theaters are not built for instruction, nor corruption, but they are built to pay. The reverend gentleman then referred to Dion Boucicault's late letter in which it was stated that Shakespeare and Sheridan spent ruin to a manager, and that the Italian operas were founded on rapes, adultery, and incest. Continuing, he said: "Thousands of people attended a theatre not long since, night after night, to witness the most debasing sights of nudity. The ruling idea of theatre management is the stimulation of the passions, and these amusements are wrongly termed; they are excitements. How much at these theatres is there that purifies and ennobles? How much that savors of the pit? I have been asked

SHOULD A PURE-MINDED WOMAN

participate in the popular dances of the day? The question is one that has been widely asked; it is one that bears directly on good morals, and most especially on the purity of christian life. As an abstract, dancing is no more wrong than to walk or to exercise; it is motion, in its essence, is not a sin, any more than is calisthenics, or piano-playing. I can think of dances to which Christians could raise no objections, and had the been kept so, they would have caused no discussion. But what are the dances to which opposition is directed? It is the current dances of the day, found at watering-places, found in every circle and grade of society. It is the promiscuous mixing of the two sexes in a dance that is kept up in a hot room, with the addition of hot stimulants. I protest against it as hurtful to the health and the intellect. It is hurtful because it is a work that produces a strain on some that is heavier than if a forced march was to be accomplished. As to the intellect, many a young man of the day finds it necessary to pay more attention to his heels than his head, and although he may have an empty head through the acquirements of his heels, he may gain entrance to the perfume realm of society, and be much caressed and petted. And now

I ENTER MY STRONGEST PROTEST

against the dances which are sanctioned among the fashionable circles of the day, as being hurtful to womanly purity—yes, I repeat, hurtful to womanly purity. These dances pander to passions which bear people in an irresistible manner, to the commission of acts which could not fail to shock them in sober moments. They are immoral, for the delicate instincts are overcome by the excitement of the whirl, in which pure and vile are mixed till all distinctions are lost. If young women could but know how loose young men speak of them in connection with such affairs, they would never enter again the ball-room. In concluding, he expressed his pity for those whose only amusement was in the dance, and finished by impressing on the minds of his hearers the responsibilities of living and dying and living a sober life in its fullest interpretation.

The Chinese as Servants.

Rev. A. L. Stone, in a letter from California to the Boston *Congregationalist*, has the following:

"I have now for many months employed the Chinese as house-servants. I would not go back to the old style of domestic service for any consideration. The new servants do their work nimbly and noiselessly. The quiet of the kitchen department is very noticeable. Its increased economy is equally a matter of surprise and joy. All mysterious leaks seem somehow to be stopped. Sugars, and teas, and spices, and butter, and lard, and all the small household stores 'go further' than once. All 'odds and ends' are saved. Roasted joints, and half turkeys come back upon the table as they were dismissed the day before, only garnished anew, and made presentable. There is no demand for evenings out, or half-days for private sewing and mending. There is no 'answering back'—only a cheerful 'all right.' There is no complaint of large washings, or festal cookery, or irregular meals. There is no entertaining of company 'making high life below stairs.' Though many of these servants have but few words of English it is easy to make them understand. Once shown how to do a thing whose method is novel to them, they never forget. Their ingenuity in the variation of table dishes, is quite surprising and gratifying. Their patient steadiness and good temper, under all their tasks, and their strict fidelity to their employers' interests, make 'housekeeping' a strange luxury. And, on the other side, there is positively scarcely one disadvantage to be urged as an offset to this manifold gain."

Despise not the little sins; they have ruined many a soul. Despise not the little duties; they have been to many an excellent discipline.

Turned out of the Church.

"And so they have turned me out of the church! If it can do without me, I suppose I can do without it."

"I am not so sure of the latter," said our minister, "for nearly half a century I have never seen the day that I could do without the church, and now to be suspended from its ordinances and to be separated from its fellowship would grieve me beyond measure. I would do almost anything to be restored to its communion, that I might live with the church and in the church, and die in it. If I am not fit to be in the church below, certainly I am not fit to be in the church glorified. One thing is certain. I cannot do without its fellowship, and restored I must be. With them I must live and love and pray; and if I must repent, and make confessions, and change my conduct, be it so, I can do without it, nor can you, and you know it."

"But they have given you the cold shoulder?" The excuse will not answer. Your sin and its discipline is not caused by their sin. It is your own sin. Neither your Lord nor his church ever asked you to turn your back upon your church, and on your church, and upon the holy emblems of His great sacrifice, to break your solemn covenant with God and his church, again and again, and for years. No—use the right words—'you have turned the cold shoulder,' upon Christ and upon his flock, your brethren, by remaining away from your church, and by absenting yourself from the sacred ordinances—by your sin, whatever it is.

You separated yourself from them, and sinned against the Lord, who died on the cross for you. The church was grieved, injured, you are wrong and have sinned. They bore with you long and patiently, but now, you are suspended, and the privilege and right of communing with any of the family of God on earth is not yours. You can not, dare not, anywhere in the world, go to the Sacrament of the Lord's Supper, 'eat of the bread and drink of the cup in remembrance of Him.' No, sir; you can not; you neither do without Christ, nor without the church of Christ.

I tell you solemnly what to do, and I charge you before God to do it. Go before your Lord in secret, and there make your confessions and repent—repent, sir! You can not do without the church.—*Christian Observer.*

Onward!

Onward! The way may be rough, and every step be painful; but the destination can be reached if you only make the effort.

Onward! The hill you climb is high and perilous, and it is fearful toil to rise it; but press on! The summit can be gained, and then the sense of victory is exquisite.

Onward! You battle with a thousand foes, who maliciously hate you; and because of this fight on! The triumph can be obtained, and among the fruits of victory is a throne in heaven.

Onward! God says walk, run, agonize, that you may win the prize, and enter into the strait gate.

Onward! The saints on high, looking down from their rest and glory, seeing your faltering and lagging steps, are shouting their calls of love—Onward! come up higher to the throne!

Onward! The rich men, who have not a drop of water to cool their tongues, seeing you stopping, dallying, giving up, cry to you with all the bitterness of death—Onward! It is death, it is hell to stop!—*United Presbyterian.*

Lord's Prayer.

Viewed as a whole, the prayer contains only one idea, even deep longing after the kingdom of God, which forms the substance of all the prayers of the children of God (for whose behoof Christ here gives us a model). But this idea is set forth under a twofold aspect. In the first three petitions it is presented to the light of God's relation to men exhibiting the kingdom of God absolutely and in its perfectness, the final aim of God being always the burden of believer's desire. The four succeeding petitions, on the other, bear reference to the obstacles in the way of the kingdom of heaven, and present this spiritual longing of the children of God in the light of the existing relation between man and God. Hence it is that in the first part of the Lord's Prayer the infinite riches of God are unfolded:

Hallowed be Thy name;
Thy kingdom come;
Thy will be done;

While in the second part the poverty of men is brought to view.

Give us this day our daily bread;
Forgive us our debts;
Lead us not into temptation;
Deliver us from evil.

Lastly the rich doxology expresses the certain hope that our prayers shall be heard, in view of the character of God, who being Himself the highest good, even His own kingdom.—*Olshausen.*

A gang of boys in Portland, Maine, have been detected stealing bones from cemeteries and selling them at the bone-mill. This is the latest exhibition of juvenile depravity.

A Cheap Gospel.

There are apparently those who would like to live in the enjoyment of the stated means of grace without contributing to the support of the gospel according to their ability. Hence they are desirous of procuring the services of a pastor, who, if he have any family whatever, has only a small one. Does this show the right spirit? Actions speak louder than words, and such say by their actions that they do not appreciate the means of grace very highly. If they did they would be willing to support the gospel ministry to the utmost extent of their ability. They also say in deeds that they esteem the treasures of earth more highly than those of an imperishable nature; and that they consider the soul as of far less value than their gold and silver. Hence they will sooner let the soul perish and die than contribute liberally to the support of the gospel.

Christ, who was rich, became poor for our sakes, that we through his poverty might be rich, and commands us to deny ourselves and take up our cross and follow him. The advocates of a cheap gospel, however, live in direct opposition to the example and injunction of their God and Master. By their course of procedure they think to gain, but withholding their support from the cause of Christ is that withholding which tendeth to poverty. Hence such find occasions to complain of losses and crosses, which the Lord sends upon them on account of their covetousness, which is idolatry.

"He that soweth sparingly shall also reap sparingly." Remembering that everything you receive and enjoy comes from the beneficent hand of God, may you not, from gratitude to the Giver of all good feel yourself constrained to contribute cheerfully to the upbuilding of Christ's kingdom in your midst, and the evangelization of the world, honoring the Lord with your substance.

ALEPH.

The Path of the Just.

His glory is from within. It is a radiation. Put him where you will, he shines, and can not but shine. For instance: imprison Joseph, and he will shine out on all Egypt, cloudless as the sky where the rain never falls. Imprison Daniel, and the dazed lions will retire to their lairs, and the king comes forth to worship at his rising, and all Babylon bless the beauty of the brighter and better day.

Imprison Peter, and, with an angel for a harbinger star, he will swell his aurora from the mountains of Jordan to the walls of Beer-sheba and break like the morning over mountain and sea. Imprison Paul, and there will be high noon over all the Roman Empire. Imprison John, and the Isle of the Aegean and all the coasts around, will kindle with sunset visions too gorgeous to be described, but never to be forgotten, a boundless panorama of prophecy gliding from sky to sky and enchanting the nations with openings of heaven, transits of saints and angels, and the ultimate glory of the city and kingdom of God. Not only so; for modern times have similar examples—except examples in the church, and examples in the state. For instance bury Luther in the depths of the Black Forest, and the "angel that dwelt in the bush" will honor him there; the trees around him will turn like shafts of ruby, and his glowing orb lunge up again, round and clear as the light of all Europe.

Thrust Bunyan into the gloom of Bedford jail—and as he leans his head on his hand, the murky history of Britain will flame with fiery symbols—"delectable mountains" and celestial mansions, with holy pilgrims grouped on the golden hills, and the bands of bliss, from the gates of pearl, hasten to welcome him home.—*Rev. Dr. T. H. Stockton.*

The notion that language is a device to conceal thought finds its parallel in the idea that bad writing is practiced by certain persons to hide their orthography. "Your handwriting is very bad, indeed," said a gentleman to a young college friend, who was more addicted to boasting and cricketer than to hard study. "You really ought to learn to write better." "Ay, ay!" returned the young man, "it is all very well for you to tell me that; but, if I were to write better, people would be finding out how I spell!"

Dr. Tyng met an emigrant family going West. On one of the wagons there hung a jug, with the bottom knocked out. "What is that?" asked the doctor. "Why, it is my Taylor jug," said the man. "And what is a Taylor jug?" asked the doctor again. "I had a son in General Taylor's army in Mexico, and the General always told him to carry his whiskey-jug with a hole in the bottom; and that's it. It is the best invention I ever met with for hard-drinkers!"

A wise clergyman, now deceased once said: "He had learned to preach not only so that people could understand him, if they had a mind to; but also that they could not misunderstand him, if they wanted to." A hint here to all called upon to make statements with pen or lips.

A true heart will work in some way for the master of its affections. Let the reader consider this and inquire: "Am I working for Jesus?"

"Tee preacher who divides his discourse into too many heads will hardly find ears for them all."

Editorial Items.

3 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 three 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.

A WORD OF ENCOURAGEMENT.—One of our young ministers in Central Pennsylvania sent us his subscription last week and adds in his letter:

"I find much to interest me in your paper, and see evident signs of improvement in it. I hope that you may be sustained in your good work, and that the Lord may bless you abundantly."

We thank this kind young brother for his good wishes, and hope he may be able to induce some of the members of his congregation also to subscribe for and read the *American Lutheran*.

Rev. Isaac Culler, of Millersburg, Ohio, sent in a list of seven new subscribers with the money in advance, and remarked at the close of his letter:

"I expect to send you some more soon, God willing. The kind Lord bless you and your excellent paper the *American Lutheran*." Such kind words and deeds are truly calculated to cheer an editor in his toils. May the Lord incline the hearts of many more to follow their example.

We are also under renewed obligations to Bro. W. E. Caveney for two additional subscribers from Chester Springs. Let all the friends of our paper exert themselves to gain new subscribers, and we promise if properly encouraged, not only to improve the paper in quality, but also in size without increasing the price. Let all go to work in earnest, and they will get an increase of reading matter without increase of cost.

REVIVAL.—Rev. J. H. Bricker, writes the following cheering intelligence from Dillsburg, Pa. We have enjoyed a glorious work of grace in the Salem congregation. This work of grace, had its origin in the exercises of the catechetical class, numbering fourteen, who were all received into the church by confirmation and baptism, and now, all profess to be truly converted to God. Thirty are now testifying that revivals are not a vain thing when properly conducted, but the result of the comfort of the Holy Ghost, the quickening of the new and higher life of the believer. May God give us such refreshing seasons in all our congregations for we greatly need them.

CARTHAGUS, PA.—From a private letter from Rev. Dr. S. Croft, we make the following extracts:

"I have just brought a protracted meeting of four weeks to a close, with the encouraging result of forty converts. I attribute this success with the blessing of God, mainly to catechetical instruction. Yesterday I received twenty-five into the church by Baptism and Confirmation. There are a few others that I will receive in two weeks. Dead members have been revived and returned to their duty. The labor of preaching was very hard on me, as I could get no assistance. All the praise to God for his goodness to us.

Our new church is under roof, but the weather has become so cold, that we had to abandon it until spring, when we expect soon to finish it. On Carthaus Hill they have \$600 raised toward erecting a church in the spring. We expect to build a parsonage next summer. I would say, our church will when finished cost about \$2000. The aggregate wealth of my whole charge is not over \$60,000. I have a dear people, a working people and all they want is for some one to take the lead. During my spare hours I assisted in quarrying stone for the church, helped to frame it, and planed off weatherboarding.

We have a fine country, and in a few years no doubt great improvements will be made. The only reason why it is not at present what it might be, is the want of a railroad, and that the Carthaus heirs own 6000 acres of land all in the neighborhood. As soon as this land is sold, which will perhaps be before long, the country will be settled.

We have a good quality of land, but it wants improvements; and excellent facilities for manufacturing, coal and water power is abundant. The principal occupation of the people is lumbering, but they will soon have to turn their attention to farming as the timber is fast disappearing."

OUR SUNDAY SCHOOL COLUMN is a marked feature in the *American Lutheran* which cannot be found in any other church paper that we know of. It is ably edited by John J. Rehman of Harrisburg, who has few equals, and we suppose, no superior as a practical Sunday School man. We see indications that other papers are making efforts to introduce a similar column, but the *American Lutheran* will claim the honor of having first successfully introduced it. The new feature of Bible Questions lately introduced is producing quite an interest among Sunday School teachers and scholars. It will be seen that answers have been sent from Baltimore, Gettysburg, McKees Falls, Milltown and Bellefonte. These questions will be continued and will be very useful as an incentive to "search the scriptures."

All answers and communications for this column should be sent to John J. Rehman, Harrisburg, Pa.

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

The Sick Man.

A writer in Pastor Brobst's "Zeitschrift" gives a report of the meeting of the Michigan Synod, which met this year in Bay City, on the 18th of October. This Synod belongs to the General Council, and being composed of German ministers and congregations, has not been altogether satisfied with the position of G. Council on the notorious "Four Points." The writer thinks however, the Council is making some progress on these points, and feels disposed to be indulgent in the hope that they will come all right in the course of time.

We translate his remarks on this subject for the benefit of our readers. He says: "The Four Points which were presented to the Gen. Council from different parties, were thoroughly discussed. Although the results obtained do not fully satisfy our wishes, yet the Gen. Council has undoubtedly taken a step forward in the rejection of the interchange of pulpits, communion with non-Lutherans, as also in their rejection of secret societies. We should not give up the hope that the indistinct and ambiguous language of the adopted resolutions will yet find a clear and distinct expression. We should not demand at once, what can only be obtained by a gradual development. Would it not be inexcusable conduct in a healthy man towards a sick person consigned to his care, if he should say to him: 'I have nursed you so now so long already, and still you are not quite well, therefore I can not trouble myself with you any longer, I do not wish to have anything more to do with you until you are entirely restored to health, just as I am.'"

We should not mistake the important mission that is entrusted to us in order that we may carry it out in our congregations, in the Synod, and also in the Gen. Council." Thus far the secretary of the Michigan Synod. It shows that the Michigan brethren, and undoubtedly all the other Germans connected with the Gen. Council, regard this body with the pity and indulgence that a physician feels towards his patients. In the estimation of these German brethren the Gen. Council is sick, doctrinally and practically sick. The German Symbolists have been detouring at this sick man. The Missourians and Obasians, however, have given him up as a hopeless case. Not so the Michiganers. They see symptoms of improvement, and entertain hopes that by continued drugging and nursing they will by degrees get him entirely restored to health, that is, make a perfect symbolist of him.

Some of the leading minds of the General Council do not feel disposed to submit to any further treatment at the hands of the Germans; they regard themselves in just as good a state of health as their German would-be-physicians, if not better, and feel like taking up the remark, "Physician, heal thyself!"

If the patient, however, becomes impatient, and refuses to submit to the treatment of his self-constituted physicians, then at last the Michiganers will also have to give him up in despair, and he must die and be buried symbolically. "Se mote it be."

Humbugs Exposed.

Last week we warned our readers against the "Riverside Swindle," lately revived in New York. One of the most barefaced and criminal swindles is the proffered sale of coun- terfeit money. We do not suppose that any of our readers would buy or give out counterfeit money, but we publish the following from the *Star Spangled Banner* to give our readers an insight into this iniquity, that they may warn their friends and neighbors against it and prevent as much as possible, the country from being flooded with counterfeit money. It seems to us, the government should pay its respects to Mr. Chatman and put him somewhere here for safe keeping.

"GREENBACK.—The counterfeit money dodge is not entirely confined to New York. Henry B. Chatman, Bridgeport, Ct., sends out the following circular:

(CONFIDENTIAL CIRCULAR.

FRIEND:—How is your stock of U.S. Greenback. If you are "short" and "hard up" and wish to "go in" and "swing around the circle" and "Strike It," you will learn with pleasure that I can furnish them on the most liberal terms. You can "show" them without the least danger of detection, they are the same as the original Greenback. If you invest in this article and are "sharp," your fortune is made. It is better than laboring for \$1.50 to \$2.00 per day. I cannot explain all the particulars in a circular like this, but if you "go in" you will find it a square thing, and learn more about them after I have received an order from you. If you think there are "snakes in the grass" around your Post Office, you had best send a fictitious name, but be sure and remember the name you send.

All orders will receive prompt attention, and Greenbacks forwarded secure from observation, either by Mail or Express as you may desire. I cannot furnish at present of any denominations except Wons, and only on the following terms:

Sample	(One Bill)	75 cents.
Five,		\$2.00
Ten,		\$5.00
Twenty-five,		\$10.00

In ordering use the enclosed envelope, securely sealed. All communications confidential. All letters destroyed.

(Extract from the *Bridgeport Times* May 27, 1869.)

Henry B. Chatman of this city was arrested on the 24th inst., on suspicion of passing counterfeit Greenbacks; several thousand dollar bills were found in his possession. Mr. Eaton of the Treasury Department at Washington, examined them and pronounced them genuine.

Several of the Chatman's bills were mixed with a quantity of genuine Greenbacks, and taken to the Third National Bank, but the Cashier failed to detect them, and also pronounced them genuine.

Mr. Chatman, we are happy to say, as acquitted and honorably discharged.

—Return this circular with your order—

Now all the above is simply a LIE. The extract from the *Bridgeport Times* is bogus. There's no such paper as the *Times*. There is no "Third National Bank." There's no Henry B. Chatman; but there is a rascal and thief who under that alias has swindled all who sent to him. And we begin to think that any one who tries to buy counterfeit money, ought to be swindled as they are in reality just as big rascals as those who take them in."

CONVERSATION IN THE SANCTUARY.

BETWEEN PETER, JAMES AND JOHN.

Peter. What is the reason some of the papers were printed so badly last week? I was almost ashamed to let them go out.

James. The paper was too wet when we went to press, and as our ink is pretty strong, it pulled up the paper in those spots where it was too wet; this paper then settled on the rollers and the type and filled them up. It requires a great deal of judgment and practice to get just the right amount of dampness on the paper before going to press. I missed it last week, but this week I got it just right, and I think you will admit that the paper looks well both on the out and inside.

Peter. Well you must be careful that you don't make such a mistake again. I want our paper to have an attractive external appearance, as well as to be interesting and edifying in its contents. How are the articles this week?

John. I think they are very good. The article on "Systematic Benevolence," is well written and has some very good suggestions. I think that article will do good. Then the action of the Lutheran congregation in Carlisle in regard to raising money for benevolent purposes, will no doubt attract the attention, and I hope also induce imitation by other congregations. I am anxious to hear how the plan will work. If it is carried on energetically it cannot help but bring in a large revenue into the treasury of the Lord. Then I am very much pleased with our selections this week. Those articles on the Fulton St. Prayer-meetings have been exceedingly interesting and edifying to me both last and this week. I hope none of our readers omit them. That is a very remarkable case of the young man's prayer for the conversion of his father; and the wonderful answer to that prayer. Among the other selections on the first page, Ohlshausen's commentary on the Lord's Prayer interested me very much and gave me an entirely new idea of the nature of this divinely taught prayer. On the second page we have an extract from the Rev. Stelling's sermon on the expulsion of the Bible from the common schools in Cincinnati. He shows us there that the enemies of the blessed Bible are Roman Catholics, Jews and Infidels. They are a dangerous class of people, and if ever the liberties of our country are destroyed it will be by Jesuit priests in combination with infidels. Protestants should vigilantly watch their machinations. Those exposures of Humburgs I think should be continued, they may save some of our readers from falling into the snares of the swindlers. Then I hope that editorial which I see you writing on the "Sick Man" will be appreciated by the General Council men. It must be soothing to the spirits of the English members of the General Council to know that their German brethren are laboring so patiently and hopefully to promote them in the knowledge and practice of genuine symbolism.

Peter. Well, there is room for vast improvement in all our departments, but let each of us do the best he can in his respective task. Do you, John, be careful to make the best possible selection, and examine carefully the original communication, that nothing improper gets into our paper; and you, James, try always to have the paper tastefully made up and well printed, and I will try to write good editorials, and then with our contemplated improvements for next year we will surely make the *American Lutheran* a "First Class Church Paper."

James. I have no fears at all, but what, with the blessing of God we can accomplish this. If only our subscribers will pay up their subscriptions and those who have promised to send us subscribers will redeem their promises.

Peter. What is our friend Patapsoo doing these days?

John. He is still writing "Garret Letters," and this week he describes a drunken frolic that took place in a village in West Virginia forty years ago. Let me just read you an extract from his letter: (Reads)

"Look at those happy country boys and girls with their well contented parents, all mingled together and happy as they had a right to be. Neighbors exchanging salutations, old friends calling up ancient reminiscences, groups of persons standing around discussing the affairs of the day and gingerbread; and more than one said to the other, 'You see that old Mrs. Schwefeldunst is a fool; her comest is a humbug'—it will not come;—here, fiddler, strike up La Tarantula, and let's have a dance!"

James. Does he represent them as being drunken also?

John. Yes, one young man is represented as reeling out into the darkness too drunken to walk without holding on to the wall. The editor, however, apologizes for Patapsoo, saying that he must not be understood as endorsing the characters he describes in the scene.

Peter. There certainly was need of this apology, for his language would lead one to believe that he endorsed it. He is describing how happy the people were at their frolic, and remarks "as they had a right to be." This "responds very well with the scenes of revelry he described in a former letter among the scientists at Salem, and of whom he said we would all be better Christians if we followed their examples. I hope few of our young people read Patapsoo's letters, for they will be lead to believe that a ball room is a place of innocence and pious amusement.

Expulsion of the Bible from the Public Schools.

We referred last week to the sermon of Rev. G. F. Stelling, on the occasion of the expulsion of the Bible from the Public Schools of Cincinnati. We regret that our space does not allow us to publish the whole of this sermon in the AMERICAN LUTHERAN, we are sure that our readers would be much interested in its perusal. We have room, however, for only the second division, which treats of

"II. The character of this opposition. The vote, we are informed, stood twenty-two in favor of the Bible's expulsion, and fifteen against it. The question then is, who were these twenty-two members of the Board, by whose majority vote the bold and impious measure was carried? The answer to this inquiry will determine the character of the opposition.

And first to begin with, we have ten Roman Catholics. We have the representatives of a Church whose invariable policy has been to conceal the Bible, and place it beyond the reach of the people. That Papal hierarchy, which in days gone by swayed such a dreadful political and religious despotism over the world, was begotten and grew into power by taking the light of this Book and putting it under a bushel. Under the hypocritical pretense that it could not with safety be committed into common and ignorant hands, that Church snatched it from them and bade them be content with only such portions of it as she might select, and only such constructions of it as she might deem proper to give. Thousands of copies did she thus take, and with hands as sacrilegious as they were already bloodstained, consign them to the flames. And what that church was then, in her policy with the Bible, that she is now. Go into any Catholic family you please, and find a Protestant Bible if you can. If you do, it will be there in violation of the Church's prohibition and because the priest of the family does not know it.

How then could anything else be expected, than that every Romanist in that Board of Education would vote in favor of the Bible's expulsion? If they were even too ignorant to have thought of doing so themselves, or too liberal to have thought of doing so themselves, the Jesuitical priest would have stood behind them, and with the Church's peremptory order, in the one hand, and the Church's malediction in the other, have compelled them to do it.

Secondly, we have eight infidels. These are men, who, for various reasons, reject the Bible as untrue. They claim that it has no right to expect the consent of a rational mind, and that its pretensions to inspiration and divinity are as preposterous as they are groundless. They do not undertake to say that the Bible inculcates a bad morality, but that, in insisting upon certain truths, and in its endeavors to confine the soul to its exclusive method of salvation, and in putting itself in the way of the mind and heart's natural predilections, it forms itself into an arbitrary and vindictive system of bondage, whose unwarranted oppression it is every intelligent and independent man's duty to resist. These are the men, who, in a certain period of French history, inaugurated one of the most horrible revolutions the world ever witnessed. They took this holy blessed Book, and having fastened it to the tail of an ass, dragged it insolently and fiendishly through the streets of Paris. And it was then that, having invoked the curse and imprecation of Heaven, God set them one upon another, as a menagerie of unaged tigers, and in the hotness of his wrath, permitted a human slaughter that caused the gutters of that infidel city to flow with blood. And now it is this same class of men, not so ferocious, perhaps, but holding the same views of the Bible, that cast their votes in favor of its expulsion from the schools of our country.

Third, we have one Jew. These people are comparatively harmless. Scattered all over the world in fulfillment of the solemn prophecy of Christ, and in reward for an unbelief long ago entertained and persisted in, and for crimes long since committed, they are found in almost every nation, whilst they can not be said to have a dwelling in one. We always regard them with pity. Although, according to the perdition of Christ, they have become "a hissing and a by word among all nations," we cannot find it in us to join in the opprobrium which is so often heaped upon their name. We think of what they once were in the past. We remember their thrilling and brilliant history in the earlier periods of their national existence. We revert with pride to the great and pious men, they produced. We recollect that through them God revealed unto us the Old Testament Scriptures, which, though belonging to a former dispensation, are so "profitable for doctrine, for reproof, and for correction in righteousness," and that, at last, but not least, he chose them as a medium through which that wonderful Redeemer was presented to us in whom we all have hope of everlasting life. In view of these things we pity them.

Still, the Jews are infidels. They accept the Old Testament, but reject the New. They hold that the events of the New Testament, so far as they pretend to be the relation of events in the life and history of the true Messiah, are not correct. Their Messiah, the Messiah foretold by the prophets of Israel, they say, has not yet come. They are waiting for him. So that, in reality, their estimate of our religion is fully as dangerous as that of the rationalist; for while the one takes the ground that we do not need such a Savior as the Bible presents us, the other virtually declares that we shall not have one. It is not at all strange, therefore, that a Jew should vote with the opposition—it is far more strange that one should vote in favor of retaining the Bible in the schools.

Fourth, we have three Protestants! We confess our amazement at this! It is something which, under the circumstances, we were not prepared to expect. If they were true Protestants, not simply in the sense that they were not Romanists, but in the sense of Christian believers, then they did not vote according to their faith! If they were simply

nominal Protestants, like many others, having no particular regard for the Bible, then we can conceive of a number of motives which influenced them to vote in the manner they did. But in the absence of testimony we venture no opinion. We would merely say that in the hands of such Protestants the Bible would not be safe. They would be poor custodians of American liberty; and still poorer custodians of the Christian religion; and poorer custodians still of the moral culture of American youth.

Here, then, we have the character of the opposition. With the exception of the three last named, there is not one man among them who is not, either through education, or prejudice, or unbelief, or ignorance, an avowed and recognized enemy of the Book of God. And yet these are the men, who, in this day, and in this country, would dictate to a free and Christian nation what would or would not be a suitable book to be used in American schools! Surely further comments are unnecessary."

Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REHMAN, EDITOR OF S. S. COLUMN, HARRISBURG, PA.

Answers to Bible Questions.

We have received correct answers to the Bible questions in week before-last's paper as follows, from A Sunday School Teacher, Baltimore, Md. D. I. K. Gettysburg Pa., I. K. P. McKees Falls, and Mollie A. A., Millifronton Pa.

1. Judges 4—21
2. Joshua 24—30
3. 1st Daniel 19—13
4. Judges 12—6
5. Jeremiah 36—23
6. Jeremiah 36: 30—31
7. Judges 20—16
8. 2d Chronicles 26—15
9. 1st Kings 4: 22—23
10. Judges 9—53

We thank our friends for the promptness with which they have answered the questions, and now since we have formed a new acquaintance, won't you tell us more about your school, tell us how it is conducted, how you open and close, anything new or old that is good, it may be of benefit to somebody. We also thank other friends for their words of cheer, one good brother writes: "I give my class a Bible question every Sabbath, only telling them in what book it may be found, and have found it has created a desire for reading the Bible." Another writes: "Having been for some time more or less interested in Bible questions, such as you gave us in the S. S. column last week, I have found and send you the following answers. I have been giving for sometime similar questions to my class, and find it both interesting and profitable." Another: "The Sunday School Column, becomes more interesting by the Bible questions, and I hope you will keep it up." We invite Sunday School workers to send us questions, but in all cases the answers must accompany the questions.

Since the above was in type the following was received from Mrs. M. Hackenberg, of Bellefonte, Pa.

REV. P. ANSTADT:

Enclosed you will find the answers to the Scripture questions, in your paper of Nov 20th, from my Bible Class of the Lutheran Sabbath-school, of Bellefonte.

1. Jael, the wife of Heber, the Kenite.
2. Timmath Serah, which is in Monnt Ephraim, on the north side of the hill Gash.
3. Michal, David's wife, took an image and laid it in the bed, and put a pillow of Goats hair for a bolster.
4. Shibolet.
5. Jehudi.
6. He shall have none to sit upon the throne of David, and his dead body shall be cast out in the day to the heat, and in the night to the frost.
7. The children of Benjamin and Gilead.
8. 30 measures of fine flour, and three-score measures of meal, ten fat oxen, 20 oxen out of the pastures, a hundred sheep, besides harts, and roebuck, and fallow deer, and fatted fowl.
10. By throwing over the wall to Joab, the head of Saba, the son of Bichri.

Mrs. M. HACKENBERG.

Bible Questions.

11. Who was made a King, when only 16 years old.
12. Who was the first born of Esau.
13. Who made the first coats that were worn by the children of men.
14. What does St. John omit in his Gospel that is mentioned in the other three Gospels.
15. Which of the writers of the New Testament was a physician.

Teaching Infant Sunday Schools.

Teaching infant schools we consider a subject of the highest importance, and should demand the most earnest and careful study. At a meeting of Sunday School teachers more than a year ago we heard the late lamented Pardee give an illustration of teaching infant classes which was listened to with the greatest attention.

"Mr. Pardee, in answering the questions, 'How to conduct infant classes,' alluded to the plan of Mrs. Knox, wife of Rev. Dr. Knox, of Rome N. Y., recommending it as highly successful, simple and beautiful. She has a class of from eighty to a hundred scholars, separated into sections, each taught by a young lady. She has from sixteen to eighteen of the finest young ladies of the congregation as her assistants, who are thus constantly under training to become infant class teachers themselves. These young ladies hear recitations, and explain orally, the truth of the lesson. The order of the exer-

cises is,—1. Singing, standing. 2. Reciting the Commandments, in concert. 3. Prayer. 4. Ten minutes for class recitation and instruction, by the young lady teachers. 5. Sing rising. 6. Address by the Superintendent. 7. Singing. 8. Learning a hymn, orally. 9. Singing. 10. Exchanging books, etc. 11. Singing. 12. Lord's Prayer, in concert. 13. All repeat 'The Lord watch between me and thee while absent one from another.' The infant school is thus made the primary department. The plan has worked with admirable success now for many years.

In addressing the school, Mrs. Knox uses pure, beautiful English, plain and simple. The children hang upon her lips. On approaching the being and character of God, on a recent occasion, she began by giving the little ones an idea of working. When you make any thing, children, you take wood, or stone, or paper, or something around you. When men make things, they do the same. When they build houses, or ships, or engines, they must have carpenters, masons, painters and many other persons and things. But when God makes anything, what does he do? 'He speaks!' Yes. And there was a solemnity and earnestness of attention, a breathless hanging on the teacher's words, as great, said the speaker, as in the house of God, or in the inquiry meeting for adults.

Loving the Work.

BY RALPH WELLS.

Do not go to your class with a slow, dull step, feeling, "Oh, dear! to-morrow's Sunday, and it's dreadful hard work teaching!" but go with cheerful alacrity, feeling that it is a blessed privilege, and not merely a duty. Do not have to be whipped to the duty! A teacher out West met with a sad accident that laid him aside from labor. He sent this message to some fellow-teacher: "I used to call teaching a duty, but oh! if I could get back to it, I should call it all privilege, blessed, blessed, privilege!" Said a minister, who was constantly called upon for labors and service of all kinds in the church and out of it for the weal of souls: "I try to take up the burden and shoulder it for Christ, and I don't say murmuringly, 'I have all the work of the church upon me;' but 'the dear blessed master lets me do it for him!'" O teacher, call it joy, delight, privilege! Take the work close to you, embrace it warmly, hug it to you, and it will be sweet. The Lord will sustain you in it, else he would not have put it upon you.

Teachers Training.

At a very valuable Sunday-school Institute held months ago, the following able report was submitted by a committee appointed to collect and classify the answers of the teachers assembled, to the question, "Why should our Sunday-school teachers receive some preparatory training for their work?" The answers were grouped under three general heads, as follows.

I. The nature of the work requires preparatory training. Those engaged in it are teachers and trainers. Ignorance cannot teach. Untrained workmen may do damage. The blind cannot lead the blind. Therefore let sowers be trained for the sowing, vine-dressers for the pruning and the tending, under shepherd for the feeding and the leading.

II. The infinite importance of the work: 1. Its source; 2. Its subject; 3. Its instruments.

1. Its source. It is from God, and for God. One of the answers said: "The Lord's work should be well done."

2. Its subject. The souls of men. One of the replies reads; "The teacher is to make imperishable records on immortal souls."

3. Its instruments. The vast mysterious treasure-houses of revelation. "Shall a teacher," asks one, "be trained in order to teach arithmetic, and shall he not be trained in order to teach the Word of God?" says another, "Poor mortals will do this work but defectively, even with the best of training."

III. The example of the best workmen. Jesus prepared for thirty years before he publicly taught. Paul was three years in preparation. Preachers of the gospel prepare for their work, and one of the answers asks: "Is not the work of the Sunday-school teacher much the same as that of the preacher?" Says one: "Their work is of the same in kind and differs only in degree." "The ministers form the right arm the church, Sunday-school teachers the left: must not this arm be trained that it may have strength to do good service?"

To the question, "What should this training comprise?" substantially eight answers were given:

1. Personal experience of the truths as revealed in the Bible. "An evil tree cannot bring forth good fruit." Clear views of Scripture truth require personal experience.
2. A good knowledge of the common English branches.
3. The habit of independent thinking.
4. A knowledge of the Bible, including Sacred Geography, ancient manners and customs, principles of interpretation, doctrines of religion.
5. A knowledge of the arts of teaching and governing, of the art of securing attention, of the art of questioning, adapting instruction employing illustrations, &c.
6. The study of human nature, especially of the child nature—its difficulties, peculiarities, demands.
7. Experience in teaching. Actual practice.
8. Spiritual inspiration from above. One answer says: "The baptism of the Holy Ghost;" another: "The habit of prayer;" another gave this only reply: "The closet."

The Austrian and Hungarian treasuries raise \$140,000 to pay Emperor Francis Joseph's expenses to Suez.

Shoop's Church—Communion.

A short time since, I enjoyed the privilege of assisting Bro. Kutz, at a communion at the above church, near Harrisburg, in Dauphin Co.

The congregation seemed to be very much interested in the preached word. The pastor, I think, enjoys the confidence of his people.

After communion, I made a brief statement concerning our *Students' Houses*, and requested voluntary offerings. The following persons responded:

John Muma, \$5.00; Henry Shirk, Elias Moyer, Amos Houck, John Albrecht, and Elias Cassel, each \$1.00, making \$10.00. Several others promised to send me some.

Thank you—God bless you. More is needed.

H. ZIEGLER.

The 100 Ten Dollar Subscription for Beneficiary Education.

Since my last report in September, no new names have been added to my list. I have only 26. More are needed.

The following subscriptions have been paid since September.

No 18. W R \$10.

No 1 R H \$5.

No 11 R M \$10.

No 24 A M \$10.

No 25 E S \$10.

No 3. S. P. G. M. \$10.

Received also from Rev. J. G. Ellinger, Pardee, Kansas, \$5.

There are yet 16 subscriptions unpaid, and 2 others only half paid. Please send it on—it will be needed now in a few days.

Friends of Christ, shall I tell our common Master that you are not willing to contribute the fund to educate the men whom he calls, and whom I have resolved not to send away? H. ZIEGLER.

NOTHERN 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. Heiser pastor loci. The Secretary was appointed to read an Essay on Catechisation.

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

Election Notice.

The annual meeting of the stockholders of the First National Bank of Selingsgrove, for the election of nine directors to serve for the ensuing year, will be held at the Bank building on Tuesday the 11th day of January next, between the hours of 10 A. M. and 4 P. M.

C. B. NORTH, Cashr.
December 1st '69.

"A SLIGHT COLD," COUGHS.—Few are aware of the importance of checking a cough or "slight cold" in its first stage; that which in the beginning would yield to a mild remedy, if neglected, often attacks the lungs. "Brown's Bronchial Troches" gives sure and almost immediate relief. "The Troches" have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

Hall's Vegetable Sicilian Hair Renewer, the most popular preparation of the age. Sold by all druggists.

THE KING OF BAVARIA kindly permitted Doct. J. C. Ayer to have a copy taken of Ruch's celebrated colossal statue of Victory, which belongs to the Bavarian Crown and stands at the entrance of the Royal Palace at Munich. The Doctor had it cast in bronze, and has presented it to the City of Lowell, where it stands in the Park and Symbolizes the triumphs of freedom and medicine. Her manufacturers are the pride of Lowell, and foremost among them Ayer's Medicines make her name gratefully remembered by the unnumbered multitude who are cured by them of afflicting and often dangerous diseases.—[Boston Journal.]

Literary Notices.

FRANK FIELDING. By Agnes Veitch.—Philadelphia: Alfred Martien.

If the book had a trifle less of the love story style about it, we would like it better, but it is an interesting story, inculcating good religious teaching, and will make a good book for the Sunday School library.

GIPSEY JEM. By the author of "Mother's Warm Shawl," &c. Alfred Martien: Philadelphia.

An excellent book, and should be in every Sunday-school library. No better book could be put into the hands of a boy than Gipsy Jem, and parents wanting a book that will inculcate into their sons noble principles, should put into their hands the above true story.

NELLIE WALTERS. By Mary A. Denison Philadelphia: Alfred Martien.

The mere announcement of a new book by Mrs. Denison is sufficient guarantee of predicting for Nellie Walters a rapid sale. An excellent book, showing the power of influence for good that may be exerted upon those with whom we are associated. Worth putting into any Sunday-school library, and would do any girl good to read it.

TOM HARDING AND HIS FRIENDS. By Nellie Byster. Duffield Ashmed, 724 Chestnut Street, Phila.

This is the fourth and last of Sunny Hour Series, and is the best of all, while the others are very good, and we are sure all who have read Sunny Hour, "Chippin' Charlie" and "On the Wing," will not fail to secure "Tom Harding." Were we asked to select from books that would teach the most religious truth, as well as for delightful and entertaining reading in the home circle, we would most cordially recommend these four unpretending, but really excellent little books. There is not the least approach to dullness in a single line or sentence, while the lessons are drawn from real life, and are entirely elevating in their character. As a specimen of the truths drawn we quote a few paragraphs: "A violent storm never leaves the place over which it has passed exactly as it was before; you know that for yourself, if you have been very angry for instance," &c. On page 77 we find such excellent and impressive words, "I love Christ, Miss Persey, and believe that he loves me. He was once a boy just my age, and had all the temptations and troubles that I have, only he never sinned. Now when I ask him for help, he knows just what kind to give me, because he knows what I most need."

Every Sunday-school library in the land ought to have this series, and not a boy or girl can read them without being benefited. Any of the above books can be obtained by writing to E. S. German, Harrisburg, Pa., who supplies Sunday-schools with libraries, papers, maps, charts, and all requisites for conducting Sunday-schools, at publishers prices.

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 8.50 p. m. Those via Reading and Columbia R. R. leave Reading at 7 A. M.

F. KLINEFELTER. Sec.

Tremont, Nov. 6, '69.

A decree just issued in Russia orders the Custom House officers to arrest any traveller in whose luggage they may find written or printed paper, and send him to the chief town of the district under suspicion of attempting to introduce forbidden writings into the Empire. Hitherto such paper has been simply destroyed, and the traveller was then allowed to proceed on his journey.

ENGLISH LUTHERAN ALMANAC FOR 1870

Profit to be given to the Home Mission Society.

The English Lutheran Almanac for 1870 is now ready for delivery. Every effort has been made to render it not only interesting, but also valuable to every member and friend of the Evangelical Lutheran Church in the United States, especially that portion of the Church in connection with the General Synod, to the interests of which it is mainly devoted.

In the hope of eliciting a greater interest in, and securing a larger circulation of this Church Almanac, the publisher has determined to devote all the profit accruing from its sale to the Home Missionary operations of the General Synod, so that our ministers and members in buying and circulating this almanac hereafter, will be contributing indirectly, to one of the most important enterprises of our Church.

We confidently hope to dispose of at least double the number sold during former years, and in anticipation of the increased demand, a large edition will be printed in order to promptly supply the wants of the Church.

The price will be the same as heretofore, viz: \$1 per dozen, including post g., or \$10 per gross—net. Single (sample) copy—10 cts.

Send in your orders, brethren without delay, to

T. NEWTON KURTZ, Publisher.

BALTIMORE, MD.

Or to the

LUTH. PUBLICATION SOCIETY.

42 North 9th St., PHILADELPHIA.

Nov. 4, '69.

Groceries at Wholesale

J. R. EBY & SON, Harrisburg, Pa. continue to sell at the old stand of Eby & Kunkle, Coffee, sugar, Tea, syrups, Bacon, Fish, salt, Rosholm Cigars, and all the leading articles in trade at city prices. nov27ly

Special Notices.

DEAFNESS, BLINDNESS, & 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. 306 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. 29, 1y.

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 taints; 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. As the Bronchitis, the object of the advertisement in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every man will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address WILLIAM EDWARD A. WILSON, "address" 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 preparing and using a simple and beautiful, VERIFIABLE BALM, that will immediately remove TAN, FACIES, PIMPLES, BRUISES, and all eruptions and impurities of the Skin, leaving the same soft, clear and unblemished.

He will also send (FREE) instructions for producing, by very simple means, a Lustrous 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 7th 1y

TO THE WORKING CLASS.—We are now prepared to furnish "all classes" with constant employment at home, the whole of the time or for the spare moments of business men, light and profitable. Persons of either sex easily earn from 50c. to \$5 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer: To such as are not well satisfied, we will send \$1 (one dollar) cash by mail. Full particulars, a valuable sample, which will do to commence work on, and a copy of The People's Literary Companion—one of the largest and best family newspapers published—sent free by mail. Reader, if you desire permanent, profitable work, address E. C. ALLEN & CO., Augusta, Maine. Oct. 30, '69 3 mos.

PAIN KILLER.

PERRY DAVIS & SON, Manufacturers and Proprietors, Providence, Rhode Island.

[Testimonials from the Press.]

This remedy is well known to be one of the very best ever offered to the public. It is all that is represented to be. The testimonials in its favor, reaching back for a series of years, and the experience of a long test, incontestably prove it to be one of the most reliable specifics of the age.—Old North Star.

We cheerfully yield our testimony in favor of this medicine.—RURAL CITIZEN.

DAVIS' PAIN KILLER.—We have tested this medicine, and assure our readers that it not only possesses all the virtues claimed for it, but in many instances surpasses any other remedy we have ever known.—Herald of Gospel Liberty.

It is really a valuable medicine—it is used by many Physicians.—Boston Traveller.

I have used Davis's Pain Killer, and consider it an indispensable article in the medicine box. It has cured me in diarrhea, and for cuts and bruises it is invaluable.—N. Y. Examiner.

It is spoken of in terms of high commendation by both druggists and physicians.—Philadelphia Eagle.

It is known almost universally to be a good remedy for burns, and other pains of the body—and is valuable, not only for cures in winter, but for various summer complaints.—Christian Advocate.

There is no medicine I value so highly as the Pain Killer.—I have used it for years, and in every case it has proved a sovereign remedy.—Wesleyan, Glens Falls, N. Y.

Sold by all druggists.

CONRAD MEYER

INVENTOR AND MANUFACTURER OF THE

Celebrated Iron Frame Pianos,

WAREHOUSES, No. 722 Arch Street, Phila.

Has received the Prize Medal of the World's Great Exhibition London, Eng. The highest honor ever bestowed upon any exhibitor.

ESTABLISHED 1823.

10 a day. Address A. J. Fullam, N. Y. 1y

Brachitis or Throat Disease.

THOSE AFFLICTED WILL FIND A REMEDY

IN

Allen's Lung Balsam.

BE CONVINCED BY POSITIVE

PROOF, AND TEST IT YOURSELF

Zanesville, Ohio, February 28th, 1869.

Messrs. J. N. HARRIS & CO.

Sir: I have been afflicted for ten or twelve years with Brachitis in its worst form, and have tried everything that I could buy or receive, but with little or no relief. I used your Allen's Lung Balsam which gave me relief in a short time. I believe it is the best preparation extant for all diseases of the throat and lungs, and I feel it my duty to try this much for my own case, so that others may try it and be cured.

Respectfully,

MATTHIAS FREMAN.

We know Mr. Freeman well, and his statement above is correct.

W. A. GRAHAM & CO.,

Wholesale and Retail Druggists, Zanesville, Dec. 4, '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

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

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A FIRST CLASS FAMILY WEEKLY.

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

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Making HEARTH AND HOME, to a club of 5 or more subscribers at \$240 each, the CHEAPEST it is the MOST COMPLETE FAMILY WEEKLY NEWSPAPER in the world.

Subscribers before the first of January next, will get all numbers to that date, and their year will end January 1, 1871, specimen numbers sent free.

PETTINGILL, BATES & CO.,

37 Park Row, New York.

Nov. 13, '69—4w.

TO THE CONSUMPTIVE.

Let those who languish under the fatal severity of our climate through any pulmonary complaint, or even those who are in decayed consumption, by means of this remedy, find a safe and sure remedy at hand, and one easily tried.—"With a possession of God's Word and Love," without possessing it, we have a powerful remedy for the cure of this disease, which is a sure and safe remedy, and will cure every case of this disease. Remarkable testimony of its efficacy can be exhibited to those who desire to see it. For sale by A. B. WILSON, Chemist, No. 166 Court St., Boston. Sold by all Druggists. Nov. 13, 4w.

WANTED.—AGENTS.

To sell Abbott's Great Work, "NARRATIVE OF THE CONSUMPTIVE." B. RUSSELL, Publisher, Boston, Mass. Nov. 13, 4w.

May Christians Dance?

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

HOW TO BE SAVED.

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

These or other publications, sent on receipt of retail price if not found in nearest book store.

J. W. MONTGOMERY,

Theological & Sabbath School Pub. & Bookseller, No. 45 Fifth Street, St. Louis, Mo, 4t

TO OWNERS OF HORSES.

THOUSANDS OF HORSES DIE YEARLY FROM COLIC. This need not be. Dr. Tobias' Venetian Horse Liniment will positively cure every case if given when first taken. There is no other remedy. Every owner of a horse should have a bottle in his stable, ready for use. It is warranted superior to anything else for the cure of Cuts, Wind Galls, Swellings, Sore Throats, Strains, Bruises, Old Sores, &c. This Liniment is no new remedy. It has been used and approved of for 22 years by the first horsemen in the country. Given to an overdriven horse it acts like magic. Orders are constantly received from the racing stables of England for it. The celebrated Hiram Woodford, of totting fame, used it for years. C. L. Philp. Bush of the Jerome race track, has given it the highest praise. It is the best in the world. His address is Fordham, N. Y. No one using it will ever be without it. It is put up in Pint, Bottle, and Gallon sizes, and is sold by all Druggists and Chemists throughout the U. States. Depot 10 Park Place, New York. nov274w

CLARK & CO.

BANKERS, &c.

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SEND FOR A COPY OF NEW EDITION

WELLS' EVERY MAN HIS OWN

LAWYER AND BUSINESS FORM

BOOK.

A complete and reliable guide to all matters of law and business transactions for every State in the Union. The professional man, the farmer, the mechanic, the merchant, the manufacturer, and require a convenient, comprehensive, and reliable work, which will enable him to draw up any instrument that may be required, and that will furnish him with such information as is usually called for in all his business relations of life—a book that every body can understand, and that will enable every one to be their own counsel. The entire leading press of the country have endorsed it, and it is sold at a low price. Price only \$2.25. Sent post paid. Agents wanted everywhere.

JNO. A. WELLS, Publisher,

No. 432 Broome Street, N. Y.

Oct. 16, '69 2 mos.

THE GERISH CABINET ORGANS.

These instruments are strictly first class in every detail of material and workmanship, and are offered at as low prices as such a quality of work can be afforded. The following testimonials are a sample supplied to indicate their excellence: BROOKLYN, N. Y., Nov. 13, 1869.

W. H. GERISH:

My Dear Sir: At the request of Rev. Mr. May, I have examined the instrument which he obtained of you, and I take pleasure in testifying to its excellent qualities. It is well made, substantial, and of good appearance. Its reeds are clear and pure, and quite free from both the huskiness and the shrillness which are so disconcerting in many reed organs. The voicing is excellent, and the general effect is musical. I am fully convinced that to all who desire a good instrument.

I am truly yours,

HENRY WARD BEECHER.

Boston, July 6, 1868.

W. H. GERISH, Esq.:

Dear Sir: We most cordially and conscientiously express our unqualified opinion of the superior excellence of the Cabinet Organs you manufacture. We have had frequent opportunities for examining them, and pronounce them unsurpassed by any European or American instruments of the class we have ever heard of. The scientific principles upon which they are constructed, the thorough, faithful and durable character of the workmanship, together with the artistic voicing, are a sure guarantee of successful business. The propriety and ability justify merit, and which we heartily desire for you. Very respectfully yours,

E. & G. G. HOOK.

For years the General Agent of Mason & Hamlin, an accomplished and successful organist, and a thorough mechanic, and, as we can testify from a personal acquaintance of years, a gentleman of entire integrity. Mr. Gerish has given himself to his work with the determination to manufacture the class we have heard of. It can be made. Congregationalists.

Circulars sent by mail. Address

W. H. GERISH,

4790 Washington Street, Boston.

Dec. 4, '69 4w.

Ladies' Fancy Furs!

JOHN FAIRBANKS, 718 Arch street, mid'le of the block, between 7th and 8th St., South side PHILADELPHIA.

Importer, Manufacturer and dealer in all kinds and quality of

FANCY FURS.

FOR LADIES' AND CHILDREN'S WEAR.

Having enlarged, remodeled and improved my old and favorably known FUR EMPORIUM and having imported a very large and splendid assortment of all the different kinds of Furs from first hands, in Europe, and have had them made up by the most skillful workmen, I would respectfully invite and examine my very large and beautiful assortment of Fancy Furs, for Ladies and children. I am determined to sell at as low prices as any other respectable House in the city. All Furs Warranted. No misrepresentation to effect sales.

JOHN FAIRBANKS.

718 ARCH STREET, PHILADELPHIA.

Sept. 25 4m

HALL'S

Vegetable Sicilian Hair Renewer

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 a reliable and perfect preparation to restore GRAY OR FADED HAIR to its youthful color, maintaining its soft, lustrous, and healthy condition, and by its tonic properties prevents the hair from falling out, as it stimulates and nourishes the hair roots, and restores the capillary glands to their normal condition, and will create a new growth except in extreme old age. It is the most economical HAIR RESTORING preparation, and requires fewer applications, and gives the hair that splendid glossy appearance so much admired by all.

A. J. HUGHES, M.D., State Assayer of Mass., says, "the constituents are pure and carefully selected for their medicinal qualities, and will create a new growth except in extreme old age. It is the most economical HAIR RESTORING preparation, and requires fewer applications, and gives the hair that splendid glossy appearance so much admired by all."

It is the most effective preparation for the restoration and the preservation of the hair, and is the best Medical and Chemical Authority.

Sold by all Druggists and Dealers in Medicine.

Price one Dollar Per Bottle.

R. P. HALL & CO., Proprietors,

LABORATORY, WASHU, N. E.

10,000 Agents

WANTED to sell THE AMERICAN YEAR BOOK for 1869. It contains just the information which everybody needs hundreds of times a year, and sells with a rapidity, even among those who seldom look at a Subscription Book. It is impossible, in an advertisement, to give an adequate idea of the immense amount of information in it. The book itself must be examined to be properly appreciated. Nearly every family will buy it, and it will be found about as great a necessity among all classes as the daily or weekly newspaper.

Send for circulars and full information.

O. CASE & CO., Publishers,

Hartford, Conn., Cincinnati, O., and Chicago, Ill.

WANTED.

Confidential Agents to dispose of a stock of None but good and reliable men wanted who keep their mouths shut. Small capital required. A fortune of \$5,000 guaranteed to a man of the right sort. Particulars sent free. Sample of goods sent for 25 cents. Call on or address

J. P. WATERS & CO., 197 Broadway, N. Y. Nov 6 3 mos.

O'KEEFE'S

Large Winter Head Lettuce.

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

THREE WEEKS EARLIER

than any other variety of Lettuce, except that grown under glass. It will stand the Winter cold, and is the earliest of our northern climate. It forms very large, solid, exceedingly tender, greenish yellow heads, the outside leaves being of a brownish tint. Orders ordered will be received no later than Feb. 1st, in sealed packages, at 50 cents each, and can only be had Genuine and True at their establishment. Order immediately of

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

Groceries, Flour and Provisions.

The undersigned would announce to the citizens of Selingsgrove and vicinity, that he has again received a fresh supply of fine family groceries consisting in part of the following: Sugar, Coffee, Syrup, Melasses, Tea, Chocolate, pure spices of all kinds, Baking and soda salts, Saffron, saffron, &c. Also, Glass, Stone and Queensware, Lamps and Coal Oil, Dried fruit of all kinds, Crackers and Cheese.

A large assortment of Notions, A large lot of fish brought here the late advance in prices, wood and willow are.

The Best Family Flour Constantly on Hand all of which will be sold cheap for cash, or exchanged for produce.

Will be thankful for patronage, and I would respectfully solicit a continuance of the same.

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