

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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Poetry.

The following translation of a popular Sunday school hymn was sent to us by the Rev. Joseph Welker. We consider it a good translation and publish it for the benefit of those of our readers who understand the German:

I Want to be an Angel.

Ach war ich doch ein Engel
In jenem fernen Land,
Jeschmeckt mit einer Krone
Und Harfe in der Hand.
Dort vor dem lieben Heiland
So glorreich und so schön,
Beständig ward' ich singen,
Ihn Tag und Nacht erheben.

Nie wuerd' ich muede werden,
Nie wuerd' ich traurig sein,
Erkennen keine Sorge,
Und spueren keine Pein.

Erloest und rein und heilig,
Wuerd' ich bei Jesus sein,
Und mit zehntausend Engeln
Mich stets im Himmel freun.

Ob zwar ich bin ein Suender,
Mein Jesus wird verzeih'n,
Denn viele kleine Kinder
Sind jetzt bei ihm daheim.

Wenn ich O Herr erschwache,
Und schlafe ruhig ein,
Mach mich doch ewig selig
Mit deinen Engeln.

Ich selbst werd' sein ein Engel,
Den heil'gen Engeln gleich,
Ein Kron' auf meinem Haupte
Und erben Gottes Reich.

Dort vor dem lieben Heiland,
So glorreich und so schön,
Beständig ward' ich singen,
Ihn Tag und Nacht erheben.

Translated by Eliza S.
For Rev. J. WELKER.

Communications.

For the American Lutheran.
Rough Places.

In the "Reformed Church Messenger" of Nov. 10, there appeared an article under the above title. "The Rough Places" there described lie in the North eastern part of Somerset county, Pa., and more especially refer to Stonybrook Township. Here we find Lutherans, Reformed, Brethren and a few persons of other Protestant denominations. The Reformed charge here has been vacant for several years. Last year, however, their classes placed L. B. Leasure over the charge who has since labored for his people. Last summer he was assisted for a few weeks by a Rev. Barclay, from Westmoreland county, who after having received the hospitality of our people took upon himself the privilege of writing a newspaper article for the "Reformed Messenger," in which he set forth many things against us and held up these people to the world in the most unfavorable light.

Again a few weeks ago Rev. Leasure's pulpit was filled by another, a Rev. Snyder, also from Westmoreland county, who also writes for the papers and heads his articles as above, wherein he sets forth what he saw "then and there." The assertions and charges he makes have called forth this reply:

I have lived for quite a number of years among those people and do know them well. I worshiped with them and know whereof I speak and that my defense is true.

The article is a severe criticism upon the religion, intelligence, virtue, piety, morals and manners of our people, but his assertions are not well founded. It can be said for our people, at least, that in intelligence, virtue, morals and good manners they are not inferior to any people similarly situated in our country, and in regard to religion, manner of worship and piety it is such as is found in country churches of the different protestant denominations elsewhere. There are no such practices as the writer claims that he saw and heard here.

He says "Fanaticism and other isms, wild and boisterous as the wintry blast that sweep across the mountain heights, have run rampant in this region."

Instead of "wild fanaticism running rampant" here, just the reverse is the true state. The attendance at preaching and at the social prayer-meetings is much smaller than it should be. Instead of these meetings being too "boisterous" they are just the opposite. We have not as much life and interest and warmth of devotion of loving hearts, as we should have.

"And other isms." All praying people here unite as brethren in Christ in the social meetings, except a few of the "Faithful Reformed." Again he says, "Big meetings are generally held in the winter. If there is good sleighing all the better; for then it seems that the spirit works more powerfully in getting out large crowds." It is a matter of wonder and surprise that a minister of God should pen a sentence like that. As the nights are longer in winter and work not so pressing on the farm, winter is the most convenient season for protracted meetings. But he says again, "Scenes also take place and are witnessed at these big meetings, that are not only rude and indecent, but also irreverent and profane, aye even the clouds of night are not dark enough to conceal some of the

lewd and licentious crimes that are then and there committed." What can be said to a charge like that? What does he mean by such language? Why does he thus express himself? Does he mean to publish to the world that such is the character and such the practice of these people? That is strange language to apply to as law-abiding and order-loving people as these. Among the incidents which he relates as having occurred here is the following:

"On one occasion all the singing, praying, and shouting could not bring a single individual forward. The preacher cried out that the devil was in the house; then exclaiming I see him, he made a plunge at his satanic majesty, and succeeded, as he declared, in his capturing him. Then throwing open the door of the stove he committed him to the flames and cried out, brethren and sisters, now sing and shout, for I have burned the devil."

It required the fertile brain of the writer to write stuff and nonsense like that, and it sounds strange indeed to our people, when the plot of such a scene as that is laid in our midst.

At public preaching the attendance is nearly the same to hear the different ministers, and the behavior uniformly good. At social prayer meetings all who will can unite, and all are on an equality. The service, it is true, is a "mere off hand service," as it is called by them. These writers call upon (Lutherans) to come back to their mode of worship and in their confession and to Deums to make the sacred courts fragrant and odorous with earnest prayer." All experience and the history of the church proves that that manner of worship among any people leads to formalism and indifference.

Again, he says that such is the lowest kind of worship. O, if it is only the worship of earnest spirits who love their Savior. From such God will not turn away.

The charges made in said article are not founded upon facts, and in no wise are the practices and customs such as described and there represented. The article makes a wrong impression and misrepresents the character and religion of this people. Instead of destroying what spiritual life we have and calling it fanaticism, oh help to build us up, and fire up our souls to love more and to pray more.

REMARKS BY THE EDITOR.—The above article was written by a person living in the vicinity of the place designated by the writer in the "Reformed Messenger," as a "Rough Place." All must admit that the article manifests much good sense and moderation. We are beginning to find frequent articles in the papers against fanaticism and generally by writers whose congregations are spiritually cold and lifeless. Would it not be wiser and better to labor on pray for a genuine revival of religion in their own congregations than to write articles for the papers against fanaticism and abuses in other places which perhaps never existed. Some men, too, are morbidly sensitive on this subject; they would rather see a whole christian community spiritually freeze to death, than that one soul should be converted with the least degree of excitement.

For the American Lutheran.

Congregational Pests.

In the church of Christ we find a mixture of the good, bad and indifferent. Some who will do their duty, be satisfied, pleased and contented under almost any ordinary circumstances. Others will never cheerfully do their duty, nor be satisfied or contented under any circumstances. Such persons keep up a continual agitation in the church, and are a serious hindrance to the prosperity of any congregation. They think everything in and about a congregation should be according to their own mind, and because others can't see things in the same light, they begin to find fault, and bark at every body and everything. If perchance the pastor sides with the opposite party, he must be made the scapegoat of all their spleen. They select him as the target of their unholly malice, and vent all their rage on him. Like some little whiffet, they will sit on their haunches, and bark at the object of their envy from morning till night, and night till morning, and though they can't hurt any one, yet they will bark any how, for their own gratification. If the pastor or other members are faithful in the discharge of their duty, and are commended for it, they will at once interpose an if or a but. They can't see any good quality in any one, or anything, except in themselves and what they do. Such persons generally look through jaundiced eyes and yellow glasses, with considerable magnifying power, at the conduct, character, and works of their pastor and fellow-members and behold, all is yellow and most terribly defective. Then if others can't discover the defects and yellow color, they are astonished at their dimness of vision, and most politely offer them their spectacles. They look at the object of their own imagination till it grows so enormously large that they become frightened at the monstrous hobgoblin of their own fancy.

If such persons are men of influence, they may do a great deal of mischief in a congregation. They may hinder its growth and destroy its spirituality, and even be the means of driving off the pastor. I have now a number of such persons in my mind's eye, who, at one time barked most lustily at me, but had their trouble for their pains. One of these was a drunkard, with very little influence, still less good sense, and without any religion at all. As long as a pastor lets the vices of such sinners alone, and flatters and cajoles them, all will be right, but whenever their sins are reproved, they are up in arms against him, and will have no rest till the object of their hate is removed.

Such characters can never be suited with a pastor. They hunt for defects and will find them. One preacher is too long, another too short; one too loud, another not loud enough; one is too familiar, another too distant; one is too trim, another too slovenly; one visits too much, another too little, and so on to the end of the chapter. Such want a very large and perfect gun at which the community will wonder and stare, without the expense of keeping it in order. Such persons should make themselves a pastor out of mud, then they could probably fashion him to suit themselves; and if their minds should change they might just as well fashion him a little with water, and remodel him to suit their taste. Besides such an one would cost them nothing, which would be a great consideration.

Again, if perchance a pastor has a little more than the law allows him, some persons are very slow in paying the salary of their pastor, excusing themselves by saying "he don't need it." Others will be more dishonest still and never pay him, and if asked for it they reply, "He has a farm, let him sell that and then he can live." This is no creature of the imagination, the thing was an actual expression uttered by a praying mechanic of the church. Men pay their physicians, attorneys, mechanics, merchants, and so on, no matter how wealthy they are. But the pastor forms an exception to this just and equitable rule. Persons acting thus are certainly "Congregational Pests," if nothing worse. Well may we pray, "Lord deliver us from unreasonable men," and especially from such church-members.

SIGMA.

Women and Education.

A year ago I was visiting some friends, and said to a little seven year old nephew— "Johnnie, when you grow up, what do you intend to do?"

"Well, I think," said he, "I'll be a lawyer, like my papa, or an engineer, and drive the cars—oh, maybe I'll be a doctor."

"And Susie, what are you going to do?" With a pensive toss of her flaxen hair, and a comical assured expression, she answered: "O, I'm going to be a lady, and make wax flowers, and—get married."

"But Susie," said I, "don't you think you ought to be a minister, or a doctor, or something, as well as Johnnie?"

The poor child looked exceedingly disconcerted for an instant, but Johnnie came promptly to her relief, with the *non sequitur*—

"Why Auntie, Susie can't be anything, she's nothing but a girl!"

Here is the secret of the whole matter—a wrong idea of woman's place, a consequent false education, deepening, generation after generation, into the minds of the people and influencing character, until at last an abnormal condition is taken for the natural and proper state of affairs. Says a writer in a late number of the *Atlantic*, "If you would abolish the inebriate, you must begin with his grandmother." If we would inaugurate and build up a better system of society, in which woman shall not only be better trained than now for the one "chief end of woman"—*matrimony*—but also be fitted for the emergencies which must meet her if her prince does not come, and may if he does, we must begin now, with the generation just growing up, with the little toddlers who cling to our knees—the babies who nestle in our bosoms.

That the cause of this is not any inherent peculiarity of women, but arises from the educational and social sources I have spoken of, I think most of my readers will admit. In its moral tendencies human nature is the same in men and women, and the differences alluded to have risen from their diverse education. God made one law to govern humanity—men have set up a different code for men and women. The one sex has been left free and untrammelled, to make the best of its possibilities; the other has been pent up, cramped, and confined until natural development has become impossible. As well expect that a tree, planted in a pot, tied down to earth, and twisted out of natural shape, should grow as erect, vigorous, and beautiful, as one left free in root and branch, as that the nature which is hampered and repressed by social and educational restrictions, con- demning it to subjection and inferiority, should develop harmoniously and divinely. Before condemning women to a position as the natural inferior of man, allow her a chance to prove what her nature is. This opportunity she has not now, she cannot have until she stands by man's side, equally unfettered, and free to develop the possibilities of her being. To give her this position she must be as free before the law, and must have equal legal and educational advantages with him. Then and only then, can men say whether she is inferior or not. If she is so by nature she will stay so when all possible advantages are awarded to her, for spheres and conditions appointed by God will take care of themselves. It will take time, and far different work than has yet been given to the cause, before she will have legal equality with man, but the

latter advantage can be accorded to her now. Grave obstacles and also ideas of expediency stand in the way of the first, but there is no reason why our colleges and higher schools should not open their curriculum to women; no reason why they should not be admitted to the professions, trades and employments of men, as they become intellectually and physically fitted for them. Let women once have free access to the careers for which they are adapted, and they will no longer be clamoring for those which are suitable only for men; society will become reorganized on a grander, truer basis; men and women will regard life and its belongings with nobler vision, and be mutually attracted to each other by worthier sympathies; marriage will cease to be sought from base motives, or as a refuge from want, and thus one of the most terrible curses of our present state, *legalized prostitution*, will be abolished, while true marriage will be vastly increased; and, as the conditions of birth have an untold influence upon life, the coming generations will be far grander and more harmonious than ours.—HANNAH MACL. SHEPARD in *Packer's Monthly* for November.

A Trumpet-Blast.

Luther, in his holy zeal against a papistic council, sent out the following decree to all Christians:

"The Holy Ghost, God of Gods, Lord and universal Regent of the holy Church of God: Greeting! A certain Clemens VI. has, without my consent and my authority, usurped in my church the office of Pope and vicegerent of God, and has, together with his cardinals and bishops, persecuted my faithful people with fire and water. I have suffered this for a long time with my accustomed long suffering, but now I have, upon the prayers of my faithful, after careful consideration and consultation with the Father and the Son, in presence of all my holy angels,

Resolved, To make an end to this mischief, and by my immediate authority, to decree and call together a council, where I in person will preside. And on the same time will be deliberated with earnest zeal the *Reformation* of my Church.

"Therefore have I, with this, said Council announced, proclaimed and called together, not to give new laws, and every gospel believer, interdict, censure, excommunication, or all the commands, either past or future, of the so called vicegerent, but to appear in said Assembly by punishment of ban.

"Given on the throne of our Majesty in the year of the incarnation of the Son of God 1534."

(And the Holy Ghost *did* make an end to the mischief of Clemens VI., who died 1534)

Does not this sound like an echo of a three centuries far-off trumpet-blast, sounded by the Holy Spirit himself, through the chosen mouthpiece Luther, coming nearer and nearer to our believing ears, earnestly calling upon all "gospel believers" to the grand Oecumenical Council in New York in 1870, to give new and intensified expression to its "certain sound"? Not only as a "compliment returned," but in order to make it also in appearance as oecumenical as possible, the Pope in Rome should be invited.—*Chr. Intell.*

A Column of Magnetic Light from the Sun stretching out to Earth.

The sun's atmosphere, say the scientific men, is in a highly excited condition. A column of magnetic light is shooting out further and further from the solar sphere, and it is now stretching out forty-five millions of miles. In other words, it has accomplished half the distance between us and the sun! The interesting question, and one on which, perhaps we do not wish any more light of this character, is, How long will it be before it accomplishes the rest of the distance and bridges the gigantic chasm? Is it a messenger sent out to snatch us up for food, for the insatiable monster that keeps himself warm by devouring planets, and whose fire-eating propensities this whole earth would satisfy for a few days only? If so, how long will this emissary be reaching us, and carry away the globe as if we were a gigantic lump of coal for a roaring furnace? This column of light at intervals indicates its approach by flashing and coruscating with fresh brilliancy. So decided are its effects that two astronomers, one in London, the other at Oxford, and neither knowing the experience of the other, supposed that the dark glass of their telescopes had been broken or put out of range, so strong was the flash of golden light upon the vision. It is predicted that before the end of next year this magnetic light will have got near enough to us to make its immediate and actual influence upon the earth felt. It is announced that in consequence we may expect to see phenomena that have never been seen or known before by the human race. If any one of our readers are therefore disposed to complain of the weather and the earthquake, let them remember that, by this time next year, they may have an entire new line of experiences to explain and endure, in comparison with which the fiftieth Winter, and rough, rude Autumn of to-day, may seem like a June morning in Paradise, and the earthquake's shock and lightning's storm, a placid rocking in the cradle with a pleasant lullaby of thunder.

Practical.

From the Christian Intelligencer,
The Fulton Street Prayer-Meeting.

LOST—BUT SAVED.

The following facts were given in the prayer-meeting, and illustrate what working Christians may do to save those "ready to perish;" for no one could be nearer the brink of destruction than the young man herein spoken of, and after all make good his escape.

This was a young man from Scotland, about twenty-five years of age. He had been blessed with pious parents, and had been early trained in the knowledge of the great doctrines and duties of our holy religion. But yet he lived without God and without hope in the world. He was on a venture for life.

On coming to this city about five years ago without the assistance of friends, he made many vain and unsuccessful efforts to get into business. Like thousands of young men who roam the streets of this great city for employment, he found the avenues to business all closed against him. Every step he took was into a dark and hopeless future. Every day he must live, and yet the means of living became every day more uncertain.

What should this poor young man do? What should become of him? He became more and more desperate and discouraged. Like many others he betook himself to drinking-saloons, and gradually acquired the habit of partaking of the intoxicating cup to drive away his anxiety and cares. He entered upon that downhill road that leads straight to destruction, and he rushed along the descent with a rapidity of which he was not conscious himself. He was a lost young man.

The missionary of the old Reformed church found him in the Sabbath-school room one Sunday morning about four years since in a state of beastly intoxication.

Seeing him there, and the children coming in, the missionary said to him; "This is no place for you. Will you be good enough to leave, and not be seen by these children in your present condition?"

The poor young man got up and staggered out the best way he could. The missionary felt afterwards not a little disturbed in his own mind because he had dismissed him so summarily, and entirely contrary to his usual custom, without having any knowledge of his true character and his present condition.

But to his surprise and joy, he saw the young man come into the Fulton Street Prayer-meeting the next day, and he asked prayer for himself.

After meeting the missionary had conversation with him, and inquired— "From what country are you?" "From Scotland."

"Had you pious, praying parents?" "Yes; parents who took the utmost pains to give me good religious education?" "Praying for you from your childhood?" "Yes; from my childhood."

Then prayer was proposed, and they knelt down, and the missionary commended him to the God of all grace, and begged that God would save this poor sinner, in answer to the prayers of his parents, who were far away, and in answer to the prayers which had been offered for him in the meeting.

The young man proved to have acquired an excellent education, and was possessed of a fine mind. He continued to come to the daily meetings, and at times would arise and ask prayers for himself. He came every day. He was in earnest.

In a short time the case was greatly changed. The pledge of total abstinence had been signed. The sins of a lifetime started down under a load of sin and sorrow.

The degradation to which he had reduced himself was keenly felt, and the manner in which he had destroyed all confidence in him self was an appalling fact. What should this poor young man do? The missionary kept his case under his eye. He gave him counsel and urged him to apply to the Great Physician, who alone could give him help and save him.

One day he arose in the meeting and gave a narrative of his case as a poor, lost sinner, and now hoping he had been saved through faith in Jesus Christ. It thrilled all hearts, and the conviction was general that this man had passed from death to life.

The next thing demanded was to find him some respectable employment, and encourage him to respect himself, and stand firm to the pledge which he had taken and to the confession of faith in Jesus which he had made.

The opportunity came, and a high position was in prospect. Meantime he entered zealously upon some missionary work, preparatory to a better place. As in everything he did, he was in earnest, and was gaining the confidence of all.

One day this young man went into a store to buy a pair of boots, and the storekeeper, an old acquaintance, asked him drink with him. He drank—and fell. His old appetite was kindled in a moment, and he drank and drank again, till he was entirely overcome. His fall was dreadful.

He came to the missionary and confessed what he had done. He seemed to be dreadfully grieved and sorry for what he had done. But the missionary and another took his case in hand, and bade him not despair. A very strong pledge was drawn up, and he was asked: "Will you sign this on your knees?" and, said the missionary, "Will you pray and

promise God, most faithfully to keep this pledge?"

He knelt down and two with him. He said: "I pray God to help me; and I promise God never to taste the accursed beverage again."

"What shall we do now with him?" said the missionary to his friend. The friend answered: "We must reinstate him, and give him an object and a motive to good conduct, and we shall see him prove himself to be a man."

He was reinstated. He was made to feel that his Christian friends had not lost sight of him nor confidence in him. He performed his duties to great acceptance on the part of his employers. He continued to advance in the esteem of his Christian friends and in the confidence of the church. He was a changed man after all.

This once lost but now saved young man, to-day stands at the head of one of the public institutions of the city. The duties of his position he discharges with marked ability. He wields an able pen, and the literature of the day is often enriched by his contributions. On the coming Sabbath this young man is to make public profession of his faith in Christ, and unite himself to one of the largest churches in the city—the Collegiate Reformed Church.

Let Christian parents never despair of the salvation of their children, for our God is a covenant-keeping God.

Tobacco.

Ever since the introduction of tobacco into Europe, the gravest denunciations have been launched against it, and physicians of the highest rank have attributed to the practice of smoking and "snuffing" some of the most formidable diseases that flesh is heir to. We are not going to repeat these commonplace. But we believe that we shall do good service by laying before our readers certain striking facts which not very long ago occupied the French Academy of Medicine, and were published by one of its members, Dr. Jolly.

According to this learned physician, it appears from the French medical statistics, that diseases of the nervous centres have increased at a frightful rate among the French; that insanity, general and progressive paralysis, softening of the brain and spinal marrow, cancerous diseases of the lips and the tongue, &c. &c. are positively increasing with that the increase of the French population has been checked by the use of tobacco.

In all this there is nothing new. Precisely the same accusations were brought against tobacco by the earliest writers on the subject some two hundred years ago. Still, it may be worth our while to listen to the recital of the modern evils which the continental physicians ascribe to the weed, however painful it may be to hear so bad an account of that which many a smoker prefers to food; and which so many believe to be an innocent enjoyment if not a positive mental support, equally acceptable after the labors of the body or the mind.

According to the statistics of Dr. Rubio, the number of lunatics is much greater in northern countries, where the consumption of spirituous liquors and the use of tobacco are much greater than in southern countries, where the people are very sober, and small smokers. According to M. Moreau, not a single case of general paralysis is seen in Asia Minor, where there is no abuse of alcoholic liquors, and where they smoke a kind of tobacco which is almost free from nicotine, or the peculiar poison in tobacco. On the other hand, insanity is frightfully increasing in Europe, just in proportion to the increase in the use of tobacco. It appears that from 1830 to 1862 the revenues from the impost on tobacco in France rose from £1,250,000 to £3,333,333—a tremendous figure, certainly, to have disappeared from the pockets of the people sold into smoke. But, hand-in-hand with this increase in the consumption of tobacco, there appears to have been during the same period an augmentation in the number of lunatics in France from 8,000 to 44,000, or rather 60,000, if we take into account other lunatics besides those in the public asylums. Nor is that all; there are other diseases of the nervous centres referred to the same origin, and not mentioned in the statistics, which raise the sum total to 100,000 persons who in France alone suffer from the poisonous effects of tobacco-smoke.

Proceeding with his inquiries, Dr. Jolly visited all the asylums, and consulted the case-books of private practice, in order to throw more light on this important subject; and the result is his firm conviction that among the men it is muscular or narcotic paralysis which predominates and constitutes the excess of the normal number of lunatics whilst the other forms of madness disclose but slight variations in their number; and, among the antecedents of the cases, he always found that they could be traced to "the abuse of tobacco." In the asylums for female lunatics, on the contrary, he only found the older forms of insanity, and general paralysis was exceptional.

Of course in all this there might be only coincidences, but when coincidences become numerous they are equivalent to demonstrations, and it is positively averred that general paralysis preferentially attacks persons who smoke tobacco more or less saturated with nicotine. Soldiers and sailors especially, who smoke more than others of the population, figure

foremost in the number of paralytic lunatics, whilst, on the other hand, women are almost exempt from that malady. Those populations who do not smoke, or who smoke inert substances, such as hops or tea, enjoy the same immunity.

Perhaps it may be said that the abuse of tobacco must be regarded as the chief cause of the general paralysis of the insane, and for the following reason: He met with paralytic madmen who had been water-drinkers, but immoderate smokers; and Dr. Maillot, chief of the French Army Board of Health, found that among the very numerous cases of paralysis coming under his notice, there were many patients who were remarkable for their sobriety as to the use of spirituous liquors, but immoderate smokers of the pipe or cigar. Finally, in certain provinces of France—for instance in Saintonge, Limousin, and Bretagne, where there is as yet very little smoking, but where an enormous quantity of brandy is drunk, general paralysis is almost unknown.

Considering that neither reasoning nor facts will ever induce mankind to give up their tobacco, Dr. Jolly makes certain suggestions by way of remedy for the consequent evils. He thinks that means should be taken to oust the strong tobacco altogether, and vulgarize those of Turkey, Greece, Arabia, and Havana. This is rather a pleasant suggestion; but we fear it is very much like that of Lord Lytton, who makes one of his novel speakers say that poor men, in order to escape gout, should drink champagne instead of ale. Another suggestion of the learned and considerate doctor seems more feasible, which is, that the French should get the nicotine extracted from their tobacco; and yet we fear that the poison clings too closely to the "sweet," as usual, to admit of a separation.—If, however, the analytical chemists can manage to produce a perfectly innocent tobacco, they will become the benefactors of mankind, certainly of the American, French, and British, who are amongst the largest consumers of the weed, and which races we would "not willingly let die."

If one-tenth of the alleged evils of tobacco smoking be facts, the entire human race must be seriously injured by "the Indian weed," for it appears that the average annual consumption of tobacco by the whole human race of 1,000 millions, is at least 70 ounces (4lb. 6oz.) per head, and the total quantity annually consumed is two millions of tons, or, of smoking is likely to be the most disastrous. Whatever benefit may be derived from smoking in maturity and old age, it is obvious that the young cannot need the fictitious aid of a narcotic. Parents should look to this, and prevent the most deplorable physical and moral consequences of the habit in their children. Many a youth may date the ruin of his health and character from the first whiff of tobacco, which, by dint of nauseous practice, he was at length able to smoke, in the foolish imitation of manhood. That smoking must impair the digestion and derange the nervous system of the young, seems certain, and that it may lead to drunkenness or excess in drink, is more than probable, from the thirst which it necessarily occasions.

The Real School Question.

The Roman Catholics do not ask to have the Bible excluded from the public schools. They do not demand that there shall be no religious instruction in the schools.

Speaking of the exclusion of the Bible, the Roman *Tribune*, of this city, says: "If this has been done with a view to reconciling Catholics to the Common School system, its purpose will not be realized. It does not meet nor in any degree lessen, our objection to the Public School system, and only proves the impracticability of that system in a mixed community of Catholics and protestants."

They are opposed to the system of secular education by the State, which requires all children to be educated in the same schools, Protestant and Catholic together, side by side.

If all the public schools of this city were under Roman Catholic teachers, and the Bible and religious instruction excluded, the Roman Catholics would not be satisfied.

They are opposed to any system that combines the Roman Catholic children in schools with Protestant children, where the instruction is not strictly sectarian, and that the sectarianism of Romanists.

Therefore, they ask that the school fund may be distributed among the several denominations according to the number of children attending school.

The utter folly and mischief of such a scheme are obvious. But if the Roman Catholics want it, they can have it, because the politicians will give them anything they want, and protestants do not care enough about it to make any organized and public resistance.

In these days of injunction, if there had been any of the old American spirit "burning in the city, an injunction would have been laid upon Mr. Jarvis, restraining him from distributing the money appropriated by the last Legislature for the sectarian schools.—N. Y. Observer.

Among the curious bequests of the late Jabez C. Woodman of Portland, Me., was his half of a picture to his wife, which was originally presented to them both by a friend.

Editorial Items.

NEW ADVERTISEMENTS.—We direct attention to the advertisement of J. R. Ely & Son in another column of this paper. Persons wishing to purchase articles in his line will do well to call on him.

ALMANACS FOR 1870.—We direct attention to the advertisement of the Lutheran Almanac for 1870, published by T. N. Kurtz, of Baltimore. Every Lutheran family should have one of these almanacs. They are for sale in Shindle & Wagonsellers book store, Selinsgrove, Pa.

Kindness to a Pastor's Wife.

We learn, incidentally, that John W. Claghorn, Esq., a highly esteemed and wealthy retired merchant in Philadelphia, recently deceased, by his last will and Testament, bequeathed \$500 to Mrs. Hutter, wife of the Pastor of St. Matthew's, in token of his high appreciation of the great kindness manifested by Mrs. H. to the late wife of Mr. C., and since extended to himself.

Mr. Claghorn was for many years the Treasurer of the "Northern Home for Friendless Children," of which Mrs. Hutter is the President. This substantial token of respect is certainly highly honorable to both parties.

AN AFFECTIONATE FAREWELL.—Rev. A. R. Horne, editor of the "Educator" takes leave of his delinquent subscribers in the following affecting language:

"After January 1st, 1870, the EDUCATOR will not be sent to any parties, except such as prepay their subscriptions. About five hundred subscribers now on our list will have their names stricken off unless they make satisfactory arrangements meanwhile. Good bye old friends, we are sorry to lose you, but we have sent you the paper long enough gratuitously."

The Crusade Against Fanaticism.

It is becoming quite fashionable at late to write articles against fanaticism in some of our church papers. Thus, for instance, the last number of the "Lutherische Kirchenfreund" contains the following editorial article:

"A correspondent of the Lutheran Observer contributes an interesting article on 'Fanaticism.' He remarks among other things that he knows a congregation in which a great 'Revival' took place, in which all were in ecstasies and soon after the congregation went to ruin." "This was a Lutheran church," remarks the writer of the "Kirchenfreund," the Lutheran Church, and therefore he continues:

"But that all may not be laid to the charge of the Lutheran Newmeasure people, we remark, that we know three adjoining German Reformed Churches, of which two originated in a 'revival,' and the third was reestablished, as it were from death into life. All three had revivals during three successive years, and in this time 150 new members, mostly old people, were taken into the church. To-day, after six years, divine services are held in none of the three churches. The same preacher still lives there, but the revival congregations have died out."

We do not feel called upon to defend the cause of revivals in the German Reformed church. The friends of revivals in that denomination are able to do that themselves. We only remark that it is a little unaccountable, how that Reformed preacher can live among those three died-out congregations without preaching for them. Do they still support him although they are dead? and is our friend Severinghouse quite sure that it was those extensive revivals which killed them, or did they die from some other cause?

We wish more particularly to speak on the subject of revivals in the Lutheran church.

1. And first we remark that we are by no means the advocate of disorder, of unnecessary noise and confusion; we want to have everything done decently and in order even at a revival. But we advocate the necessity of protracted efforts and of extraordinary means for the conversion of sinners and the edification of believers. And these results we call a revival, for which it seems to us every Christian minister, correspondent and editor of our church papers should labor and pray.

2. We have never known a church to die out on account of the "revivals" which prevailed in it; if they have died out it must have been from some other cause. But we could point to some anti-revival churches that have actually died out for the want of a living piety, and we could name quite a large number of such anti-revival congregations that have indeed a name to live, but are dead, where they have no prayer meetings, no Sunday school, no family altar, where you could not find a praying man in the whole congregation, and where they contribute little or nothing toward the advancement of Christ's kingdom.

3. When we look around in the church for the most prosperous congregations, where there is most vital piety, where the people contribute most to our benevolent causes and institutions of learning and where they read most of our church papers, we will invariably find that it is these congregations which have enjoyed extensive revivals of religion. They have not died out yet on account of those revivals, and we do not believe that they ever will. Yea more, take the list of our English Lutheran ministers, look over the number of the most active and useful lay members in the Lutheran church, and you will find that the great majority of them have been converted during revivals in their respective congregations. We have in our mind's eye a large number of the most effective working laymen

who once knelt at that so much despised and sneered at "Anxious Bench," and there under deep convictions of sin and agonizing prayer at length found peace in believing on Jesus. These men are not all dead yet, and of those of them who have been called to heaven it may be said as of an ancient worthy, "Though dead, yet he speaketh."

4. There is more necessity at present for preaching and writing against formalism and spiritual deadness in the church than against fanaticism. Let us then as Lutherans, as ministers, as correspondents of church papers and editors, labor first of all to promote genuine revivals of religion instead of sneering at them; the fanaticism can be kept down much easier than lukewarmness and formality kept out of the church. We to the church when her ministers and editors can find it in their hearts to sneer at revivals of religion.

CONVERSATION IN THE SANCTUARY.

BETWEEN PETER, JAMES AND JOHN.

John.—O dear, what is this world a coming to?

Peter.—What is the matter now?

John.—Why here I see that Rev. A. R. Rude, editor of the "Lutheran Visitor" of South Carolina is turning Roman Catholic.

James.—Why that is passing strange; only a couple of weeks ago we were made glad by his announcing himself a "new measure man," and now you say he is turning Roman Catholic! Why, what kind of a man is he?

John.—In the last number of his paper he concludes an editorial with this declaration: "The Church is the divinely authorized interpreter of the revealed word." 2 Peter, 1: 20.

Peter.—Why sure enough, that is the real Roman Catholic doctrine, that the "Holy Mother Church" is the divinely authorized interpreter of the Scriptures, and hence she is opposed to let the Bible go into the hands of the laity without "note or comment," but in the Douay, or Romish version of the Bible the notes or interpretations of the church must invariably be printed along with the text. The great Protestant principle, the right of private judgement in matters of religion, is denied by the Roman Catholic church. But what is that passage of Scripture on which Bro. Rude bases this declaration?

John.—The passage is 2 Peter, 1: 20, and reads as follows: "Knowing this first, that no prophecy of the Scriptures is of private interpretation." Now it seems that Bro. Rude takes this passage in the Romish sense, that no private individual has the right to interpret the Scriptures for himself, but that the church is divinely authorized to do this for him.

Peter.—Brother Rude entirely mistakes the meaning of this passage. I don't know that I have ever seen a single Protestant who does not believe in the right of private interpretation of it. "No prophecy of Scripture is of the prophets own invention." This corresponds with what is said in the following verse which says: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." It sounds strange, indeed, to hear a man claiming to be a better Lutheran than some of us, publishing those very doctrines against which Luther so earnestly contended, namely, the authority of the church, through her popes and councils and church fathers to dictate to us how we should understand the Scriptures. Where does he get his authority for saying that the church is the divinely authorized interpreter of the revealed Word?

And which church does he mean, the Romish the Episcopalian, the Lutheran, the Methodist, or the Presbyterian?

James.—It's all nonsense. The man who can send out such stuff as editorial is not fit to be an editor of a Lutheran paper. I don't believe he knows what Lutheran theology is. There are a few theologians in the South yet, such as Dr. Bachman, and Dr. Bittle. I wonder that they tolerate such an ignorant man as the editor of their Southern Church paper, who thus misrepresents their doctrinal position.

Peter.—You must not judge him too harshly. Brother Rude is by no means the most ignorant man in the South. He studied theology at Gettysburg. But that is a good many years ago. He has no doubt forgotten the most of it by this time. I suppose he was carried away by his new born zeal for the Symbolical Books to write what after mature reflection he himself would not endorse. I suppose his meaning is that the Scriptures must be interpreted by the Symbolical Books, and as the church has adopted these books, she has been divinely authorized to interpret the Scriptures by means of the confessions.

In this even the Missourians and Buffaloni-ans would not agree with him, and I think that he himself, as an honest man, when he sees his error, will publicly retract it. But we have talked long enough on this subject. What do you find interesting in the papers these days?

John.—I am sorry to see an increasing disposition to sneer at revivals of religion and to stigmatize them as "Fanaticism." Thus a correspondent in the *Luth. Observer*, who calls himself "Incognitus," lately wrote an article on "Fanaticism," in which he says that he knows of a Lutheran congregation in which an extensive revival took place and all were in ecstasies, and now, he says, that congregation has gone to ruin. Then the editor of our German paper in commenting approvingly of this article says, he knows of three German Reformed congregations that had extensive revivals, and have all died out. From all this it would seem that these brethren regard revivals of religion as injurious and destructive to the church, and should therefore be opposed, and put down.

James.—Well, I should like to see the church that died by its revivals. If "Incognitus" will come out from behind his mask, and show his face, and tell me when and where a revival church died out, I will, as th

venorable colored preacher said, make a pilgrimage to that church, and lifting up my hands to its most covered roof, exclaim, "Blessed are the dead who die in the Lord!" Peter.—Well, this will do now. Do you both go to work now, and get out the paper in good time, and I will write an editorial on this Crusade against Fanaticism.

The Ecumenical Council.

An event so important to the Roman Catholics as the approaching council is at least interesting to the rest of Christendom. We hitherto have held at various places during the history of the church.

I. Nice, A. D. 325, called to establish against the Arians the consubstantiality of the Word and the divinity of Christ.

II. Constantinople, 381, called to condemn the Apollinarians, and to profess against the Macedonians the divinity of the Holy Spirit. It confirmed the creed of Nice. That creed, which is popularly known as the Nicene, is the joint composition of the first and second councils.

III. Ephesus, 431, condemned Nestorius, who had already been excommunicated by Pope Celestine, and Nestorianism, declaring that Mary was truly Theotokos, the mother of God. It also added its authority to the condemnation of Pelagius by Pope Zozimus.

IV. Chalcedon, 451, condemned Eutyches who had denied the dual nature of Christ. It also confirmed the decrees of the preceding council of Ephesus.

V. Constantinople, 553, condemned the "Three Chapters" which favored Nestorianism.

VI. Constantinople, 680, condemned Monothelism, an offshoot of Eutychianism, which asserted that there was but one will in Christ.

VII. Nice, 787, condemned Iconoclasm.

VIII. Constantinople, 860, condemned and deposed Photius.

IX. Lateran, 1123, condemned the attempt of the secular power to usurp the power of investiture. It further enacted various disciplinary canons.

X. Lateran, 1139, attempted to restore the Greek schismatics to the church. The sect of the Manicheans, known as the Albigenes, and Arnold of Brescia, a disciple of Abelard, were condemned.

XI. Lateran, 1179, reformed disciplinary abuses.

XII. Lateran, 1215, renewed the condemnation of Albigenes and Vaudois, including a solemn exposition of Catholic dogma.

XIII. Lyons, 1245, called to add strength to the excommunication and deposition of the Emperor Frederick by Innocent IV.

XIV. Lyons 1274, discussed the doctrine of the procession of the Holy Ghost, and again made efforts to promote reunion between Greeks and Latins.

XV. Vienne, 1311, the condemnation of the Knights-templar and the Beguins.

XVI. Florence, 1439. This council, called to promote reunion among the Greeks and Latins, was completely successful, the doctrine of the primacy of the pope, &c., being admitted and received.

XVII. Lateran, 1512, condemned the Pragmatic Sanction, and upheld the independence of the pope.

XVIII. Trent, 1545-1563, the reformation of abuses and the definition of doctrine of the Catholic Church against the Protestants.

From the Philosophical Signs and Scenes in Africa.

No. 1, BY ALBERT BRIDGES.

Crossing the Atlantic in an emigrant ship of the colonization Society, and spending three months upon the water would cure almost any one of a romantic desire for

"A life on the ocean wave,
A home on the rolling deep."

But the only emotion that stirred the hearts of the dusky voyagers passengers on board the good ship "Goleconda" in the fall of 1865, was a desire to live in a country where they might enjoy all the advantages of that freedom which was the result of the civil war in America.

These sentiments were strong in the heart of the Author of this article, when he left his home in South Carolina, to go to Liberia where he had been told he could obtain an education and become a minister of the gospel.

After having spent nearly three months upon the deep we arrived at Monrovia the Capital of Liberia. Disembarking we took up our abode in comfortable quarters in the receptacle of the colonization society. Her remaining a few weeks we made our stopping place the centre of our operations and from it we walked out in all directions to see the sights. The receptacle itself is a large building arranged like a hotel and is capable of accommodating three hundred persons. The rooms are each furnished with bedstead and chairs which the emigrant is at liberty to use, but he is expected to provide all other furniture himself.

There he is kept, free of charge, for three months, if he desires to remain so long, when he receives a title to ten acres of land in the country, or a half acre lot in town if he wishes to follow any mechanical operation.

During the several weeks which we spent in this place we had an opportunity of visiting all the points of interest in the city, though, as we had not at that time been introduced into the mysteries of the alphabet, we took no notes and consequently our descriptions will be entirely from memory.

The first object attractive to the eye of the stranger who is sight seeing in Monrovia will be the light house, the glimmerings of whose lamps he had seen every night for two weeks before his arrival in port. This edifice is built of brick and is a structure upon which a landsman will gaze with astonishment. Near this stands a battery of fifteen guns carrying balls weighing from sixty to one hundred pounds. These are intended for the defense of the town from attacks both by land and by sea; for there are civilized nations in the world that look with hatred upon that peaceful little republic, and would put an end

to its existence were it not in possession of powerful friends.

From this point the observer perceives that the town is situated upon a bluff which rises much higher than the surrounding country, and is at the place where the St. Paul river flows into the Atlantic.

Two miles from the town lies the cemetery a piece of land two acres or more in extent, enclosed partly by an iron railing and partly by a brick wall. This city of the dead is fully arranged and decorated by those who have there deposited the mortal remains of loved friends.

The hotels, stores, churches, government buildings and Methodist college are all items of interest to the stranger who expects to see none or at least very inferior specimens of these appliances of civilization.

You would also be agreeably surprised to see the neat little copies of the "Liberian Daily" edited by a native who received his education in England.

The state prison is an imposing edifice and shows that the Liberians are determined to secure themselves against those who are not lovers of law and order. Inmates of this institution are taken out daily, under guard, to work on the road and public buildings; when there is no work of this kind to do they are marched out and put through a military drill for exercise.

But if you wish to be amused and instructed, go to the market, you will find it the confluence of the Junk and St. Paul rivers.

Early on market morning these streams are covered with barges of all kinds bringing provisions from the country. Men and women can be seen coming from the immediate neighborhood bearing produce in baskets and cane jars upon their heads. No wagons can be seen; few ox carts and hand trucks are the only wheeled vehicles; these are used for conveying the heavier articles from the boats to the market houses.

On arriving at the market house you see a large stone building seventy five feet long, covered with a zinc roof, and arranged inside very much the same as houses of a similar character in America.

In the quarter where meat is sold you see the meat of domestic animals such as beef and pork, besides all sorts of game even down to monkeys and rats. The monkeys, by the way, are delicious food, and if one could divert himself of the uncomfortable sensation caused by the resemblance of the roast to the body of a man, there would be no drawbacks on his enjoyment of such a dinner.

There are fish of every imaginable description, turtles and alligators. The prices vary for different kinds of meat; choice cuts of beef bring ten cents per lb., while monkeys sell for eight cents per lb., Liberian currency; cheap eating when we consider that ten cents in their currency is worth but five in ours.

In that part where vegetables are sold there is an equal variety. In addition to every thing commonly seen in an American market they have mango plums, guavas, yams, pine-apples, coconuts, lemons, figs, oranges, and the like. And to all who want or go to Sunday morning advice of Henry Ward Beecher:

Rev. Henry Ward Beecher some time since received a letter from a young man who recommended himself very highly as being honest, and closed with the request: "Get me an easy situation where honesty will be rewarded." To which Mr. Beecher replied: "Don't be an editor if you would be easy."

Don't try the law. Avoid school keeping. Keep out of the pulpit and Sunday School. Let alone all ships, stores, shops and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer or a mechanic, neither a soldier nor a sailor. Don't think, I don't work. None of them are easy. O, my honest friend, you are in a very hard world! I know of but one real "easy" place in it. That is the grave.

The Death of Coligny.

Gaspard de Coligny, admiral of France, became, on the death of Henry II., the chief of the protestant party, and its most efficient leader against the Guises. On the temporary peace of 1571, he was received at court with every appearance of cordiality. But in the horrible massacre of St. Bartholomew, in 1572, he was among the victims of popish rage and intolerance. Still suffering from a wound, the noble Coligny, reposing on the faith of the king, was calmly sleeping in his apartment, when the door was burst open, and an attendant rushing in, said, "My lord, God calls us to himself!"—a noble expression, and worthy of a follower of Coligny. "Save yourselves, my friends," said the admiral to his attendants; "all is over with me. I have long been ready to die." He was immediately dispatched by his popish assassins; his body was thrown into the street, to be dragged about in insult by his murderers, while his head was ordered, by the infamous Catherine de Medici, to be sent as a present to the pope, to satisfy him that the man he so feared and hated was no more! Such are the tender mercies of popery.—*Christian Press.*

Honest Uncle Samuel.

No doubt our good brother C. L. will say, that's a strange heading for my article to the Sunday School columns. That is so, my dear friend, but then it just says what we mean. As will be seen from the date of the letter below, nearly three months have passed since it was written. On the 25th of Sept. we mailed the annexed letter, properly directed to the editor &c. with a note enclosed to him; how it ever could have found its way to the Dead Letter office at Washington, and then back to us we cannot conceive, but as honest Uncle Sam's Post Master have returned it to us, we take great pleasure in giving it a place in our columns and ask all our readers to give it a careful perusal, as we hope this time it will go safe to the Editor's hands;

Mt. Hollysprings, Sept. 20th '69
Mr. J. J. Rebmam,
Dear Bro.

Among other articles in the *American Lutheran*, which I have read this morning, with much interest, I noticed one, in your department, entitled, "The Best part of the Lesson." The best part of the lesson undoubtedly is to bring the truth right home to the heart of the little hearer. Never is the heart of the little child more tender, more grateful, and more susceptible, than when God's truth is pointedly presented to it, their young hearts are more easily impressed; there is more adaptation between the purity of the truth and the innocence of the child, than there is in adult persons.

Yesterday I gave a lesson to a country school on the text, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." I desire to give the Teachers some idea as to the most profitable plan of teaching their respective classes &c. I therefore asked the whole School, Teachers and Scholars, in near about the following manner: Who is meant by the word "I" in this text? God. What is God doing? He is standing. Where is he standing? At the door. What is he doing at the door? He is knocking. What then takes place? If the inmate hear his voice

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

Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, Editor of S. S. Column,
HARRISBURG, Pa.

QUESTIONS NOT STRICTLY BIBLE QUESTIONS.

Who will send us answers to them?
1st How far should benevolent Enterprises be presented to the Sunday School.
2d How should any surplus funds of the Sabbath School be applied.
3d Should any Sunday School stop in winter?

Easy Classes.

A well-meaning and honest brother who had been lying idly by for a long time, was waked up lately by a rather pointed sermon from the Pastor, from the words "Why stand ye here all the day idle," and came to us saying: "I would not mind much if you have a real easy class, to come to Sunday School; mind I want an easy class." Not understanding just what he meant by an easy class, we asked, "What do you call an easy class?" "Oh, one that don't know much, of course," "Well sir," we answered, "that's just the kind of classes we don't want to have; our little boys and girls are all wide-awake, and want to learn, and we fear, if they did not know much when you got hold of them, there would be such an easy time of it that either the class would go to nothing, or never make any progress." How often do not superintendents set in looking over their schools, teachers who have easy classes, the scholars, amusing themselves as best they can, the teacher comparatively forgetful of them, wasting time in readings, or looking over the school. How different that class where the teacher strives to keep every scholar busy during the entire recitation. We well know from long experience that the first thing in teaching is to secure attention of the scholars and of all of them at the same time. And we well know too, that any one attempting to teach a class without any previous preparation of the lesson is wholly incompetent to do this. How shall I secure the attention of my class? is a very important question, and should receive a large share of the teacher's thoughts sometimes a little incident, a curious question, that may seem like a puzzle, an exercise on the slate, or with pencil on a sheet of paper, an outline of the country where the scenes described in the lesson may have transpired, these and a score of other things, will assist in attracting the scholar's attention. Do not say you are not apt at such things you can become so by practice, do your teaching in your own way, avoid stereotyped methods, follow no one entirely, you may not fight well in another's armor. Gideon's pitcher or David's sling may suit you better than Saul's sword, or Jael's hammer, be yourself, be natural. And to all who want or go to Sunday morning advice of Henry Ward Beecher:

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Literary Notices.

WORTH FAR MORE THAN IT COSTS.—A recent case occurred where a farmer, to save expense, omitted to take his local Paper for a year. He went to market on Monday with a load of 33 bushels of wheat, and sold it to the first one who offered him 16 more per bushel than he got the week before. With part of the money he bought a piece of 42 yards of muslin at 17 cents per yard. At night he met a friend who had sold his wheat of the same quality at 16 cents a bushel higher and bought the same kind of muslin for 15 cents. His local paper of Saturday told him of an advance of ten cents on wheat, and who paid it, and he struck for that price and got it. The same paper contained an advertisement of a dealer who sold the cotton goods at 15c. and he bought them there. He made, or saved \$3.85 on that day's trip, from the information gained from one number of his paper, while for a whole year it cost him only \$2.

The single number, costing 4 cents, was worth to him \$1.81 above a year's subscription.—And so it will often be all through the year—not to mention the fact that his children are growing up intelligent—they learn to read in reading in the papers, and this save time and expense at school; and they know what is going on in the world, have something to think of while at work, and their heads are not so much the devil's work-shop, for he "finds some mischief still for idle hands" and brains.—There is another story about the above two farmers. The one who got the largest price for his wheat, had also more bushels per acre to sell, with the same cost of culture. A couple of hints he got from the *American Agriculturalist*, which described the mode of culture and kind of seed used by another farmer, were adopted by him, and the result was 4 bushels per acre more on 35 acres—or 140 bushels of wheat, clear gain. Such results are very common, and it could hardly be otherwise. A large force of practical men are all through the year gathering information for the paper, and the result of all this is furnished to subscribers for \$1.50 or less to clubs. Many cases are known where the occupants of Village plots have increased the yield of the little garden many dollars worth during a year, by following the hints and suggestions of the *Agriculturalist*. And, aside from this, may be named its \$12,000 worth of beautiful engravings, and its Household and Children's Department—all valuable,—and its constant showing up of humbugs, which have saved the country millions of dollars that would otherwise have gone into the hands of swindlers. Reader, such papers are each worth far more than the cost to every one, and we can say unhesitatingly, first secure a good family paper and next supply yourselves with the *American Agriculturalist*, published by Orange Judd & Co., 245 Broadway, N. Y., at \$1.50 a year, or four copies for \$5. A new volume, the 20th Annual one, is just beginning, and now is just the time to send for it. It will pay far more than its cost. You want it; your wife wants it; your children want it.

PRIEST AND NUN. By Mrs. Julia McNair Wright. With a valuable Appendix by the Publishers. Crittenden & McKinney, Philadelphia, 6544 pages.

This is an intensely interesting as well as timely publication just at this time when the Papists are making such extraordinary exertions to destroy the public schools and control the politics of this country. The book is elegantly gotten up and illustrated with fine wood cuts. It exposes in a lively style the machinations of the Jesuit priests, and stands firmly on facts. The author says, it contains no statements that can be traversed. We send it forth as presenting some faint picture of Romanism as it is to-day in these United States. So rare has been the success and so rapid has been the sale of this work, as to demand the printing of the second three thousand in just two months from the date of the first issue.

We understand that the publisher has received anonymous letters from the Jesuits threatening him with death if he continued to publish any more of this book. This is the genuine spirit of Rome. For sale by E. German, Harrisburg, Pa.

YOUTH'S ILLUSTRATED BIBLE HISTORY embracing distinguished characters, remarkable events, institutions, manner's, customs, Natural History, Arts, Sciences &c. &c. of Bible Lands and Times, edited by D. W. Thompson, A. M. To which is added a complete chronological history of all the important events from the Creation of the world to the completion of the Canon of Scripture. By Dr. John Blair, LL. D. Elegantly embellished with 300 Engravings. Published by P. Garrett & Co., Philadelphia.

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CONTAINING a Fairy Story for Christmas, Plays
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Sent 1111¢ receipt of 2 cent Stamp for postage
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Children's Department.

Knocking Away the Props.

"See, father," said a lad who was walking with his father, "they are knocking away the props from under the bridge. What are they doing that for? Won't the bridge fall?"

"They are knocking them away," said the father, "that the structure may rest more firmly on the stone piers that are now finished."

Archives always require props while they are being built. A temporary wood structure is first prepared; over which the real arch of brick or stone is laid. But though the arch may be finished, and the keystone laid in its place, yet it will never become strong and solid as it should be until the props are all knocked away, the wooden arch removed, and the different stones left to feel their own weight and bind themselves by their own pressure between the massive piers from which the arch is sprung.

In like manner God permits His children in their infancy and weakness to have various props and supporters on which to lean, giving crutches to the lame and sight to those who fear to walk by faith; but when at last He would bring us forth to stand in strength and beauty, resting on His Word alone, He knocks away prop after prop, till we can only rely on God and wholly trust in Him.

Sometimes a man trusts in health, and God weakens his strength in the way, and shortens his days, that he may learn to lay hold on eternal life when this life is passing from his grasp. Another trusts in his wealth, and thinks himself secure from the approach of want; till God removes that prop, and teaches him how to pray. "Give us this day our daily bread," and trusts in the Lord's providence till he receives it.

Again, men trust in friends, and covet human sympathy, and receive honor one of another, until the Lord knocks away the props they rest on, permits friends to become foes, and teaches them that His sympathy and love are worth far more than all that men can give or do.

Then when earthly hopes are blasted, and earthly joys withered away, the Lord appears to us as an unchanging Friend, the same yesterday, to-day and forever. His peace no man taketh away. His love is an everlasting love. His compassions fail not. His mercies are from everlasting to everlasting. His word endureth forever.

What, then, though every prop be gone, and only God sustains our fainting souls? It is enough. Storm and sunshine, war and peace, sorrow and joy, darkness and light, all are alike to us while "He abideth faithful," and with us always, even to the end of the world.

"Let sickness blast, and death devour; If heaven but recompense our pains; Perish the grass, and fade the flower, If firm the word of God remains!"

"CHOCK-FULL OF BIBLE."

A little boy was on a ship with a company of wicked men. He was a pious, praying boy. The sailors wanted to teach him to drink rum and chew tobacco, and to swear, but he would not. They tried and tried, but in vain. At last one of the sailors said to the rest: "We might as well give up. We cannot spoil that boy, for he is chock-full of Bible."

Yes, the way to be safe is to be "chock-full of Bible." Uncle Nat says he thinks that must have been the case with the little girl who gave so good an answer to the great Prussian king. How was that Uncle Nat?

"THE KING'S QUESTION AND THE GIRL'S ANSWER."

"King Frederick, of Prussia, was once travelling in his dominion, and passed through a pretty village, where he was to remain an hour or two.

"The villagers were delighted to see their king, and had done their utmost in preparing to receive him. The school-children strewed flowers before him, and one little girl had a pretty verse of 'welcome' to say to him. He listened most kindly, and told her she had performed her task well, which pleased her very much. He then turned to the schoolmaster, and said he would like to ask the class a few questions, and examine them in what they knew. Now there happened to be a large dish of oranges on the table close by. The king took up one of these, saying: 'To what kingdom does this belong, children?'

"To the vegetable kingdom," replied one of the little girls.

"And to what kingdom this?" continued he, as he took from his pocket a gold coin.

"To the mineral kingdom," she answered.

"And to what kingdom do I belong then, my child?" inquired he—expecting, of course, that she would answer in right order, "To the animal kingdom." But she paused and colored very deeply, not knowing what to say. She feared that it would not sound respectfully to answer to a king that he belonged to the animal kingdom, and she puzzled her little brain for a reply.

Remembering the words in Genesis where it says that God created man in his own image; in the image of God created he him; she quickly looked up and said: "To God's kingdom, sir."

"The king stooped down and placed his hand upon her head. A tear stood in his eye. He was moved by the simple words, solemnly and devoutly did he answer: 'God grant that I may be counted worthy of that kingdom.'"

A good answer. In this respect, little children are on a level with kings, for Jesus has said: "Of such is the kingdom of Heaven."

LEARN from the earliest days to insure your principles against the perils of ridicule. You can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you live in the constant terror of death.

THE citizens of Peabody, Mass., have made arrangements for the funeral of the late Geo. Peabody. The Rev. Wm. Barbour, of the Bangor Theological Seminary, will preach the funeral sermon.

Agricultural.

A writer recommends the following practice in feeding chickens: "For the first week after hatching, hard-boiled eggs, chopped fine, at least twice a day, wheat steeped in milk and coars Indian meal, bread-crumbs, etc. A change of food is necessary twice a week, substituting cracked corn for wheat."

Prudent farmers and gardeners should have at this season an abundance of the different kinds of vegetables, to supply at least their own table during the winter. In the Northern and Middle States, these vegetables should be carefully stored away in November, in some convenient place where they will be accessible at all times.

When my bees were in box-hives, says Mrs. Tupper, I never omitted looking on the bottom board of each on every morning, and destroying the worms. Every one left soon becomes a miller, capable of laying many eggs that become worms very soon—every one destroyed puts an end to four possible generations in a single generation. Destroy every worm in spring, and you can have no millers hatched in your hives that season.

Sour Cream, Sour Milk, and Buttermilk.

There is no end to the nice articles of food that may be made by using sour cream, sour milk, and buttermilk, in a judicious way. There are several things in their use about which care should be taken. 1st. Cream that is to be used in cooking should be wholly separated from the milk. 2d. It should be thoroughly soured. 3d. If in any recipe milk or buttermilk is to be employed with the cream, it should also be entirely sour, as the mixture of sweet and sour milk, or cream, tends to make the article heavier. 4th. The amount of soda or saleratus should only be just enough to sweeten and lighten the cream, as any more than this imparts the green color and soapy flavor which are so disagreeable and unwholesome in articles of food.

When once a recipe is found to be good, no change should be made, as the chances are ten to one that the experimenter will have a failure, and lay the blame upon the use of cream instead of her own carelessness or ignorance. I annex a few recipes which have been well tried and proved, and are thought by all my friends who have made use of them to be among their best recipes.

Buttermilk Muffins—1 quart of sour buttermilk, 1 teaspoonful of sour cream, 2 eggs, 1 teaspoonful of soda, a little salt, flour enough to make as thick as a pound cake. Bake in muffin rings placed upon tins in the oven, from 20 to 30 minutes, according to the temperature of the stove.

Buttermilk Griddle Cakes—1 quart of sour buttermilk, a little salt, 1 teaspoonful of soda, and flour enough to make the cakes as thick or thin as you like them. Bake upon a griddle.

Corn Bread or Cake—1 quart of sour milk or buttermilk, 4 eggs, 2 tablespoonfuls of sugar or molasses, 1 teaspoonful of soda, 1 pint of corn meal, 2 tablespoonfuls of sour cream may be added, though it is good without. Bake about one hour.

Molasses Cake—1 teaspoonful of molasses, 1 teaspoonful of sour cream, 1 teaspoonful of soda, 1 teaspoonful of ginger, a little salt; stir in flour enough to make very stiff batter.

Cream Cake—1 teaspoonful of cream, 1 teaspoonful of sugar, 1 egg, 1 teaspoonful of soda dissolve in 1/2 teaspoonful of buttermilk, a little salt, 2 teaspoonfuls of flour, spice to your taste.—Idid.

Concerning Kerosene.

Scarcely a week passes during the winter months but we read accounts of frightful accidents from kerosene lamps exploding and killing or scarring for life, men, women, and children. A simple knowledge of the inflammable nature of the fluid would probably put a stop to nearly all of the accidents. As the oil burns down in the lamp a highly inflammable gas gathers over the surface, and as the oil decreases the gas increases. When the oil is nearly consumed a slight jar will often inflame the gas, and an explosion is sure to follow, dealing death and destruction. A bomb-shell is not more to be dreaded. Now, if a lamp is not allowed to burn more than half way down, such accidents are impossible. Always fill your lamps every morning; then you need not fear an explosion.—Observer.

INFLUENCE OF LIGHT UPON PLANTS.—The influence of light upon plants has always been well known, and recently some experiments made in France give us some further knowledge of its influence in its less obvious phases. A climbing plant placed in a dark place continued to grow, but did not twine in the usual spiral convolutions. I grew strait up in the dark; but when replaced in the light, it recommenced to twine as usual. The experiment was repeated several times, and always with the same results, thus showing that light was essential to its power of twining.—Earth and Home.

MANAGEMENT OF CELLARS.—Provide close-fitting shutters to cellar windows, before vegetables have been nipped by the frost. A wide board or two, fitted neatly to the outside of the casing, will exclude a vast deal of cold. In some instances, where light is desirable, two sets of sash and glass are provided for each window frame. In some instances, it will be more satisfactory to have a small store in the cellar, so that a little fire may be kindled, where the weather is extremely cold. All cellars need to be kept cool and dry. Once or twice a month, the weather will be so cold, as to freeze everything in the cellar, unless a little fire is made. The pipe of a stove in the cellar, can connect with the pipe or chimney flue in some room above.

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

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Expenses for the Term of 12 weeks, from \$60 to \$80.
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Buy and tell for cash.

Principal of Classical Department,
June 22 '69

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Send for circulars of the wonderful cure to the proprietor in Milton, Pa. For sale at Schindler & Wagonsellers, and all good Drug stores.
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The Fall session, both in the Classical and Theological Departments, commences August 19, 1869. The Winter session, commencing November 17, and the Spring session, March 24, 1870. There will be a vacation of two weeks at the Christmas Holidays. Students are admitted at any time, but they will find it to their advantage to enter at the beginning of the session.

For particulars and Catalogue address
REV. P. BORN,
Principal of Classical Department,
June 22 '69

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A GREAT CRASH
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WINTER ARRANGEMENT.
MONDAY, NOVEMBER 23d, 1869.

Great Trunk line from the North and North-West for Philadelphia, New York, Reading, Pottsville, Tomakqua, Ashland, Shamokin, Lebanon, Allentown, Easton, Ephrata, Lids, Lancaster, Columbia, &c.

Trains leave Harrisburg for New York as follows: 2:30, 5:55 and 8:10 a. m., and 12:20 noon, and 2:55 and 11:00 p. m., connecting with similar trains on Pennsylvania Rail Road, and arriving at New York at 10:15 a. m. and 12:05 noon, 8:45, 6:55 and 10:00 p. m., and 6:00 a. m., respectively. Sleeping cars accompany the 2:30 and 5:55 a. m., and 12:20 noon trains without charge.

Leave Harrisburg for Reading, Pottsville, Tomakqua, Allentown and Philadelphia at 8:10 a. m., and 2:55 & 8:40 p. m., 2:55 train stopping at Lebanon only; the 4:10 p. m. train stopping at all stations and making connections for Philadelphia, Pottsville, Columbia and all intermediate stations between said points only. For Pottsville, Schuylkill, Reading, Allentown, via Schuylkill & Susquehanna Rail Road leave Harrisburg at 3:40 p. m., and 5:00 and 8:00 p. m., Philadelphia at 8:15 a. m., and 3:30 p. m. Sleeping cars accompany the 9:00 a. m., 5:00 and 8:00 p. m. trains from New York without charge.

Way Passenger Train leaves Philadelphia at 7:30 a. m., connecting with similar train on East Pennsylvania Railroad, returning from Reading at 6:55 p. m., stopping at all stations.

Leave Pottsville at 5:40 and 9:00 a. m., and 3:05 p. m., Herndon at 9:20 a. m., Shamokin at 5:40 and 10:40 a. m., Ashland at 7:05 a. m., and 12:30 noon, Tomakqua at 8:35 a. m., and 2:20 p. m., for Philadelphia and New York.

Leave Pottsville at 5:40 a. m., Schuylkill and Susquehanna Rail Road leave Harrisburg at 3:40 p. m., for Pottsville and Trenton.

Reading Accommodation Train leaves Pottsville at 5:40 a. m., passing Reading at 7:30 a. m., arriving at Philadelphia at 10:20 a. m. Returning, leaves Philadelphia at 4:45 p. m., passing Reading at 7:40 p. m., arriving at Pottsville at 9:30 p. m.

Pottsville Accommodation Train, leaves Pottsville at 6:45 a. m., returning, leaves Philadelphia at 4:00 p. m.

Columbia Railroad Trains leave Reading at 1:15 a. m., and 6:15 p. m., for Ephrata, Lids, Lancaster, Columbia &c.

Parkenton Railroad Trains leave Parkenton Junction at 9:00 a. m., and at 3:10 and 5:30 p. m., returning, leave Schuylkill at 6:15 a. m., and 8:15 a. m., and 12:45 noon, connecting with similar trains on Reading Railroad.

Chester Valley Railroad Trains leave Bridgeport at 8:30 a. m., and 2:30 and 5:02 p. m., returning, leave Downingtown at 6:30 a. m., 12:45 noon and 5:15 p. m., connecting with similar trains on Reading Railroad.

On Sundays: leaves New York at 5:00 and 8:00 p. m., Philadelphia at 8:00 a. m. and 3:15 p. m., (the 8:00 a. m. train running only to Reading), leave Pottsville at 8:00 a. m., Harrisburg at 5:30 a. m., and 11:00 p. m., and Reading at 12:45 Midnight, and 7:15 a. m., for Harrisburg, at 7:20 a. m., and 12:55 Midnight, for New York and at 9:40 a. m., and 4:25 p. m., for Philadelphia.

On Saturdays, Milledge, Season, School and Excursion Tickets, to and from all points, at reduced rates. Baggage checked through; 100 pound allowed each Passenger.

G. A. NICOLLS,
General Superintendent.
Reading, Pa., November 22, 1869.

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FALL TIME TABLE.

Eight Trains (Daily) to and from Philadelphia and Pottsville, and Two Trains to and from Erie (Sundays Excepted.)

On and after Monday November 15, 1869, the Passenger Trains on the Pennsylvania Railroad Company will depart from Harrisburg and arrive at Philadelphia as follows:

EASTWARD.
PHILADELPHIA EXPRESS leaves Harrisburg daily (except Mondays) at 2:10 a. m. and arrives at West Philadelphia at 6:30 a. m.

FAST LINE leaves Harrisburg daily (except Monday) at 5:20 a. m., and arrives at West Philadelphia at 9:40 a. m.

MALL TRAIN leaves Harrisburg daily (except Sunday) at 8:00 p. m., and arrives at Harrisburg at 9:10 p. m.