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 Answor to problem ln last week's Trisns :-
A would loue $\$ 75$ on hits 8300 lavestment, and



## ENIOM 1 nm composed of al let valuable llerary work.

a valuable llecrary work.
My $4,7,7$ and 8 lt the name of a planet.
My $16,20,18,7,1$ and 9 is the name of
In inty in Georgla.
My $11,14,12,19$
h New Y York.
New York.
My $, 2,21$ and 5 Is the name of a perton
intloned In the old testament.
My $18,15,7,10,18$ and 21 deaiguntes a part

SUNDAZIEADING.
The Singing Cobbler of Hamburg. he musio inmburg on their way to hear itting under a shade before his door, wae
busily engaged with a shoe. He rested from his work, singing oue of the most
beautiful paalms in old German, scarcely lifting his eyes from the sole, which ocon-
pied his whole atteution, and quite indifferent to the crowd that passed before
him ; when a young man stopped suddenly, nd addressed him: "Well, my triena, you
seem quite hapy and contented? The
apenker had the dross and appearance of spendent. His marked features, his black
stupes his high nose, and his dark complex-
eyen
ion, showed that he belonged to the race ion, showed that he belonged to the race
of Abraham. The cobbler lifted his eyes,
and answered cheerfully. "Happy and contented I am, in truth
sir; and why Ahould I not be on"
"I don't know, but all are not as you Your poverty might distress you. 1 sup-
pose you have only to provide for yoursel?"
"You are mistaken there, sii," he an swered. "I have to feed a wifo and seve
ehildren with the work of these hands. am a poor man, it is true, but with all that,
you see I can sing and do my work." "I must confess," said the young man,
"that I am very much surprised to see a $=$ "Stranger," said the cobbler, putting
down his work, and taking hold of his arm with a solemn look, and a grave and seriou expression, "stranger, I am not so poor a
you think. You must know I am a son or The king, student turned his head, and went
Tis way, saying to himself, "The poor man
is evidently mad: It is his madness that makes him so happy. Reality is but
dream to him, and the dream is reality. thought I should hear from him the secr
of his happiness, but 1 have lost my time. A weok passed by and the young studen
having again ocoasiou to pass the sam
street, found the cobbler sitting on th same place, still occupied with his soles,
and singing as cheerfully as before. The and singing as chserfully as before. The
young man in passing, lifted his cap with morning, Mr. Prince,"
"Stop, my friend," said the cobble putting down his work; "a word of expla-
uation, if you please. You only left me nation, if you please. ove only leat me so
suddenly the other evening becunae you thought I was mad."
I must nay I believed it," auswered the other. "Well, my friend, 1 am not mad. What
I have said, I have sidid in earnest. I am a I have said, I have said in earnest. I am
son of the king. Would you like to hear son of the kang. Would you like to hear
song on my royalty? I will just sing one.
The young man did not doubt that to copt the offer would afford him some amuse copt the oflor would afiord him some amuse-
ment, and great satifaction to the poor
man, and be therefore usked him to ning. man, and he therefore usked him to ning.
The cobbler began to sing a hymn on thil verse: "Thy kingdom come." Whien he
finished, he asked the young man if he had underatood it; but he
under his old impression.
"explain to you in detail coucerning the
kingdom of Clrist, and the glory of the Kinga
king.
He
He began, then with the Divine promise made in the beginning, at the banishiment
from Paradise, that the seed of the woman
should bruise the hend of the serpent. H should bruke the hend of the nerpent. Ho
showed him this promise, increasing in
light from age to ago throughout the prophecies, revealing, Always with elearer evi
dence the Redeemer's kingdom. He abowdenee the Redeemer's kingdom. He ahow-
ed him how all thinga which are written
in the law of Mow in the law of Moses, in the Prophets, and
in the Pealmes, about Jesus Christ, have been fullited. And, with eyes glistening
with bope and love, he showed the young with hope and love, he showed the young
man in language which the depth of his reellings made eloguent, how the subject heir, a Joint-heir with Christ the king: and hoir, a joint-heir with Christ to kingy, and
how hell reign with him for ever and

dian, don'l jou see, how I could why, Tam
a son of tho king' and why I am happy and
contented? It is because I know Jenus.
I believe in him, and I love him. I believe in him, and 1 love him. And it is
the Word that tells me that ' All thing the Word that, tells me that ' Allt things
are mine, whether life or death, or things are mine, whether life or death, or things
present or things to come $;$ all aro mine, present or things to o
because $I$ am Christ s ."
Then, looking the young Israelite in the
face, the old Cliristian said:
"Believest thou the prophets? I know
that thou dost; because I see by thy fes-
tures that thou decendest from, those who
believed in the prophets. Then, my son,
if you believe in the prophets, you must
beliove in him hbout whom the prophets
have spoken."
The young man listened in silence.- The young man listoned in nilence
Strange thoughts arosed his mind.
length he timidly asked this question: "Where may I learn more of these
things, because I see that you believe, and
that you have peace? Oh that I might thave ih also ; for as yet I do not possens it."
"Here," said the old man, handing him "Here," said the old man, handing him
a volume of the Holy 8criptures, "in this
book you must read attentively at home and whifle you battle with the enemies of
your soul, I shall, as Mfoses on the mount, pray for you without ceasing, nod shal
also nask somebody, to ittercede for you,
somebody whom you don't know yet, but who knows yov, and who is greater than
Moses, who is above all."
The young Jew took tho book, and presThe young Jew took the book, and pres-
sing with gratitude the old man's hand,
took off his cap and saluted him with took off his cap and saluted him with re-
spect. non that the Lord Jesus," said the old
man, , litting his eyes toward heaven, and
taking to his work again, "may also graft The story does not end here, and it is
not a fietion. The old shoemaker's prayer was heard. The young Jew was converted
to Christianity, and has since distinguished himself by lis zeal and success as a mis-
sionary among his own people.
There are many lessons in this story, and here is one addressed to every reader. The
cobbler's joy is one everybody must find
for himself. It is the sweetest thing there is under the sun, to partake in God's work
in the salvation of souls, and to enter into the joy of the Lord. A king cannot com-
mand this joy and a beggar may find it.Riches cannot purchase it. This joy will there by those whom we have been the
means of leading to bliss.
A Plous Arkansian.
A pious gentieman in Arkansas, who
whites to a frien for some good books for
his Sunday School, takes oceasion in the
same letter to expatiate upon the beauties bis Sunday School, takes occasion in the of a double-barrel pistol
Moven, Oct. 8, 1872.
My Dean Bor: The double-baret that
you sent came siffly to hand, and I was
only shot at once while carying it home.
Bin Sivers popped at me from behind the
fence as I was passing his house. But I fonce as 1 was passing has the two-shooters as soon as
had load
got it, and he didn't jump from behind
That fence but once.
1 am glad that one of the barrels is a ifle, as I needed it for long rango prac
tice. The other I can load with buckshot nd can riddle a man nicely at close quar Jetts when I meet them. You soe, old and pap haid for lime and killed lím.-
and Then Nigger Tom Jott, as we call him-
the black-faced one-be laid for pap and plagged him. Then 1 picked up a fuss
with Tom, and out him into giblets, and sinee that time his brother Saum has bee I think my doable-barrel will prove to inack for him.
while and bring a rifle. It don't mak any difforence which ilde you belong to itin. It is easy to get up a grudge againn
somebody, and all you have to do is to lay for your man and knock him over. Be hind my pig-pen is ono of the best hiding
places 1 know of, and it is so handy. good many people come withtn ratago in
the course of a weok, and a man can pass I wish you wonld send mea catelorne of Sunday school booke with the prices, it there are any in St. Louris. If we can ge
them on time we will take a big lot of Sooks. I am the saperintendent of th
school now, and I am running it under a full head of nteam, Old man Byant, who was turned out, is right ma
atout it, and swears that he will chaw m
up i, but ho will chaw lead sf ho don't kee clear of me.
My wife wanis to know if you can't sen
her a not of teoth without getting men sured for them. Hor $\$ 25 \mathrm{siol}$ wau bustec all to flindera by a pigtol nihot that wew
through her month, bat it didn't hut her toroughe.. Writo boon to
Your friend and pard, Jans CAes. P. S. -That sneaking, ornory cuas, Sam
Jeth, erep up last night and fired at me thirough the window, but he didn't happe,
to kill apybody except a niggor giri. mean to go for him, though, to-day, an
will be glad of the chance to try the doub will be
baree.

Taking It Coolly The story of Harrison Otis and the tid ing-man is thus rolated: Otis was traveling in the State of Con
pecticut. It was before railroad-cars, hat necticut. It was before railroad-cars, ha
begun to break men's bones on Sunday. begun to break men's bones on Sundayn,
He had an important cause to argue in
in Boston on Mondary, and having been de tained in New York until Saturday, ho left that eity in his gig, rode on till jate
Saturday night, when he put up at a NewSaturday night, when he put np at a Now-
England villago inn, and resumed his journey Sunday morning. He had rode but personage, known as a "tiding-man,",
stepped up, took his hiorso by the head, and coolly informed Mr. Otis that he was
arrested for traveling on the Sabbath, and must proceed with bim to the jail, Mr
Otis replied:
"Sir, I reepect the day and the law; but
I shall be obliged to break your head as well ns the Sabbath, if you do not let me quiet.y go on my w
But the officer w in this manner. He sald he knew his duty and should do it. Mr. Otis then drow out
from his portmanteau a volume which the oflicinl rocognized as the the statutes of the State, and remarked very blandly. Woll, my friend, it won't do any ho
to look the law a little."
"Oh no," said the tidingen " will find it all there", "if any person shall
Mr. Otis read aloud, "if Mr. Otis read aloud, "If any person shu1) it shall be lawful for the tiding-man to
arrest and stop him,"" and then he added, "Lhe law is against," me, I musteubmit." "you must make up your mind to quarter
in the lock-up till to-morrow ; so if you please, we will ride back together."
"Oh no"' retorted Otis, "that will never do. I don't intond that you shall ride
back, or anywhere else with me, to-day. The Statue reads, mind you, that you shall
arrest a nd stop ; that's all. You can stop arrest and stop; that's anl. You can stop
me as long as you please; but that is the
extent of your power. The law says nothiug at all about you carrying me off to the lock-up, nor of you riding in my gig on
the Sabbath either."
It was a very stormy day. The poor tiding-man was already completely drenci-
ed; and the prospect of standing by the gig all day and night in a muddy road was
by no meaus either pleasant or compatable with the diguity of his office. Mr. Otis again repeated with entire composure, "I still wikh you to consider, sir,
that I am your prisoner-for so reads the law: nothing more. You can go back it
you please, but I intend to stop where I
So saying, the old lawyer drew his cloak arouod him, and made preparations for a
quiet snooze till Monday moruing, if the
tiding-man maintained his watch until that fur-distant day. The poor fellow
looked as blue as indigo, and really folt quite as uncomfortable as a young gosling on the composed expreasion of the shel-
tered and complacent hawyer, and without saying a word-for his feeings were too
big for utterance-he relinquished his prey, and went home to meditate on the mysto-
ries of the plainer precepts of the gospel. Mr. Otis lingored just long enough to

> The old South Churel.

One of the prominent structures in the
burned district that escaped destruction in the recent fire at Boston is the Old South Church, whith is thus described:
Apart from the homes of its worshipers
and surrounded by massive and surrounded by massive blocks devoted
to trade and manufacture still atands one of the quaintest meeting-houses in America,
the Old South Church. The Old South
Socety She $\begin{aligned} & \text { oty was the third Congregational So- } \\ & \text { eiety in Boston, and was organized in 1669, }\end{aligned}$ in consequence of a ourions theological
quarrel in the Firat Church. The first Clurch building of this soelety, erected in 1063 , stood for sixty years. It was of cedar
and it had a steeple and galleries, with the pulpit on the north side. It was taken
down in 1729, when the present bullding wis erected on the same spot, and roligious services were held in it for the first time
on the 20th of Aprii, 1730 ( O . 8.). This meeting-house is, perhaps, the most noted
church edifice in the Uniled Stotes church edince in the
Internally very quaint and interestivg.--
Its Its sounding board over the pulpit, its
hight, square box-pews, its double tier of gallerien, lu fact its whole appearance at-
truct the visitor's attention, pand lead ain to inquire into ita listory if he does not the entrance on the Washington street, side of the tower gives conclisely the malin facts. The Old south Church in frequently men.
tioned on the pages devoted to tho history tioned on the pages devoted to tho history
of Boatou before and during the Rovolation. When the meetings of citizens became too
large to be accommodated in Faneuil Hall then much smaller than now, they adjourned to this charch. Here Joneph Warren stood and delivered his fearlens oration on
the unniveraary of the miasiore of March 5 , 1770 , in deflance of the thireats of those in authority, and lut the presence of soldiery.
Here were held the enies of meetings that culminuated in the deatriuction of the de- olian
lested tea. In 1775 the British soldiers, eager to insult those by whom they were no
cordally liated, but whom they held so complotely in their power, occupied this neeting houss as a riding school and place
for cavalry drill. They established a grog shop in the lower gallery, which they partially preserved for spectators of their own, and the whole galleries were torn of its wood work. The floor they covered ith about two feet of dirt. At this time new pastor was ordained antil 1779 .
In 1782 the building was thoroughly recondition. The first election sermon wa elivered in the Old South Church in 1712 and the ancient custom is still observed. As soon as the two branches of the Legis-
ature have mot and organized, the Goverar the General Cour wrocession was formed, and the State Gov ernment marched to this historic building o hear a sermon by a preacher designated
y the procceding Legishature. The by the procceding Legislature. The mem-
ories of two centuries consecrated this place of worship, and it is not strange that of business, although its worshipers bave rept fartheraway, year by year, and found walls. Although encompassed with flames It has strangely
flagration.

How Trees are Killed by Lightuing. All who have examined a tree which has noticed not only how the layers of wood
have been shattered and separated into strips, as if full of wind sepakees, but antso
the dryness, hardness, and brittlness of the process of ouring in a kiln. This is attribWhen thisture within the wood-into steam orearly Junc, the amount and force of the steam not only bursts and separates the
layers and fibres, but rends the trunk in pleces or throws off a portion of it, down a
line of greatest power, or least resistance, denly generated is less, owing to the dryer
condition of the stem from continual evap. oration and leaf exhalation, there may be yet the leaves will wither in a fow days, showing that the stem has been rendered
incapable of rendering supplies, and the reo willeither partially or entirely die.
Still highter discharges may be conducted down the moist stem, without any lesion

## Aneedote of Lorenzo - Dow.

Lorenzo had a keen eye for the humor-
ous, and his satire was of the most biting
character. It wau character. It was Dow who so discomfited a brother itinerant who had remonstrated
with him for his eccentricity, both in his "' I think,' gaid he, "you had better stady your Bible a little more; you don't
always get the right meaning. I think
you was mistaken, for instance, when you told your hearers, the other day, that under dhe old Jewish dispensation that all smail ear; that it was a rare thing to find a large time, without finding half of them wit their ears off, and that this was what Christ meant by saying so often, "He that hath " "I never sald so " indignantly respond" 'well, neve never mind now; it has all gone by; but whole congregation is seldom mistaken "."

## An Unexpected Ride.

A day or two nince, while the train on
the Louisvillo and Nashville Road, was ruming at its usual rate of speed, a few tempted to cross the track, and was caught upon the cow-catcher. The velocity of the ongine was so great that, instead of being
thrown from the track, she was thrown back against the pilot, where she found a lodgment uutil some of the hands about the
train, secing the accident, ran forward to train, soeing the accident, ran forward to
the engine, and walked out upon the railing to her reliof, expecting to find her at
least very budly hurt. Their surprike was giri lyipg quiotly and enti.ely uninjured apon the plot, and apparontly exjoying
the ride. The engino sped on, and nle was carried thus to the next station, a distance jomped from her riding-place and exclamed:" Dis is junt de place I wanted to

There is a man fu Cecilla who has been an "excessive tobncco chewer for fify -olight
years," and yet every tooth in bis hoadand he has the usual allowance-is as tioned that he "neyor held a political of
fice," and now we aro in doubt as to wheth. or he has prenerved his toeth by excesnive
ohewing of tobacoco or abstaining from the excessive jaw exerches, peculiar to politi-

