





## THE AMERICAN LUTHERAN.

REVS. P. ANSTADT &amp; C. LEPEL, EDITORS.

Selinsgrove, Pa., May 9, 1867.

## Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new one year subscriptions with the money. \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by at least ten, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

## DIRECTIONS.

Announce your intention to compete at first subscription forwarded.

The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.

The successful competitor will be announced to all who compete.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$60.

For ten new subscriptions we will send a volume of LANG'S COMMENTARY; for 18, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each, \$5.00  
" 20 " " 100 " " 10.00  
" 30 " " 150 " " 15.00  
" 40 " " 200 " " 20.00

All above 50 will be entitled to \$1.00 premium in each. In all cases, however the money is to accompany the names of the subscribers in advance.

We send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

## SYNOD OF CENTRAL PENNA.

The Synod of Central Pennsylvania, will meet, (D. V.) June 6, 1867, at 7 o'clock, P. M., in the Evangelical Lutheran church of Lewistown, Pa. Brethren on their arrival, will report themselves at the parsonage, Rev. J. B. Reimsnyder, pastor loci.

W. H. DIVEN,  
Pres. of Synod.

## SUSQUEHANNA CONFERENCE.

It was our good fortune to be present at the meeting of the Susquehanna Conference, which held its sessions in Jersey Shore, during this week. The members of the Conference were nearly all present, and most of the congregations sent lay delegates. It was, therefore, a full attendance.

After the ordinary business of the Conference was transacted, such as reports and resolutions on Missionary stations which the Conference supplies, and vacant congregations within its bounds, the Conference proceeded to the discussion of the most important question that was ever brought before it, namely, *The formation of a new Synod.*

The discussion of this important subject took up the whole of Tuesday afternoon. Very able speeches were made in favor of the formation of the new Synod by Revs. Dinn, Born, and Evans, and also some important reasons assigned on the opposite side by Revs. Parsons, Eichholtz, and Wampole. But after a full discussion of the subject, the Conference resolved almost unanimously to form itself into a Synod, under the name of SUSQUEHANNA SYNOD, occupying the present boundaries of the Susquehanna Conference. Doctrinally this new Synod will stand on the basis of the General Synod, with which it will seek to connect itself at the next session of Gen. Synod at Harrisburg.

The brethren of the Susquehanna Conference do not separate themselves from the East Pennsylvania Synod, on account of any dissatisfaction with the mother Synod, or any doctrinal or practical differences of opinion; but they take this step solely with a view to the glory of God, the good of souls, and the extension of the church.

They have a most extensive and important Mission-field, extending from the Susquehanna to Lake Erie, and the New York State line. This vast field is occupied by the Lutheran Church, only in the valley of the North and West Branches of the Susquehanna river, but there are vast tracts of land westward and northward, fast filling up with a Lutheran population, which must soon be occupied if they are not to be lost to the Church. This, the brethren are persuaded, they can do far more efficiently as a separate Synod of the territory than they could in their connection with the East Pennsylvania Synod.

They will organize with a membership of twenty-five ministers, which will probably be doubled in less than ten years, whilst the East Pa. Synod, stimulated by her daughter between the rivers and the lakes, will in all probability do as much in the good cause, as it did when both were united.

Abyssinia is one of the most beautiful countries for scenery in the world. Graceful hills rising one above another; mountains as high as Mount Blanc; villages embosomed in dark groves of evergreens; innumerable streams, and beautiful lakes, one near the capital, Gordon, two hundred miles in circumference; the soil fruitful; harvests plentiful; the climate healthy; coal and iron abundant; cotton easily raised; such is the enchanting picture.

## The weather Cock on the Steeple.

Our Teutonic friend C. P. K. has written some spicy articles in his Luth. and Miss. on the weather-cock, and given it as his deliberate opinion that the cross is the only appropriate symbol on the top of a church steeple, whilst a weather-cock is of all others the most inappropriate for such a position. And other men, no doubt influenced by his powerful example, have also said and written the same thing. We have had quite a controversy in the Philadelphia Lutheran papers on the question, whether the cross on the steeple of St. Mark's Lutheran Church in Phila. was blown off and thrown to the ground Providentially or accidentally. The Missouri Symbolists have, however, without paying the least regard to the deliberate opinion of our Teutonic friend, C. P. K., adopted the weather-cock as their symbol. The "Lutheran" of the first of May contains an account of the dedication of one of their churches near St. Louis, Mo., in which the following interesting item is related:

"It is a brick building 60 by 40 feet, 20 feet high with a steeple rising 37 feet above the roof." The point of this steeple is graced with a gilt ball and a weather-cock the symbol of watchfulness, and which also reminds us of the cock that called Peter to repentance after denying the Lord Jesus."

Now just as the Parisians control and rule the fashionable world in the matter of dress, so the Missouri Symbolists control the church usages among the Symbolists, and they have now given the example in this case, the weather-cock will henceforth become the fashionable symbol on all the church steeples of the Symbolists. If therefore that cross, so mysteriously blown off the steeple of St. Mark's, has not yet been replaced, we would advise that the more fashionable weather-cock be substituted in its place.

Rev. Luth. and Miss. and Luth. Observer please copy.

## "Two Weeks Longer."

From the following editorial it will be seen that the *Evangelical Lutheran*, "The recognized organ of the General Synod of North America," will cease to exist, unless help can be procured within two weeks. Although occupying a different theological standpoint from the editors of that paper, yet we sincerely sympathize with them in their trouble. Had they taken a truly American Lutheran standpoint, they would doubtless have represented the views and practices of the Southern Churches more correctly than they have done, and they would doubtless have also been better sustained. Here follows the editorial from the *Evangelical Lutheran*:

"The generosity of a friend has enabled us to arrange for the continuance of the paper two weeks longer, which will afford our brethren the opportunity to send us the help we need. We cannot but think, that our candid statement of last week will awaken their sympathy in our behalf. At any rate, we will hope on until the time specified expires, and then if there is no lifting of the dark cloud now overshadowing the prospects of the paper, we shall give up with the consciousness that the blame of failure rests not with ourselves, but with those who advised and urged the undertaking without furnishing the support so faithfully promised. Must this be the finale in the history of the 'recognized organ of the Lutheran Church?' We know there are a number of the friends of the Church, both among the clergy and laity, who will reply: 'It shall not be, if by any effort on our part, the calamity may be averted.' Brethren, what you intend to do, do it quickly."

## Vacant Churches in Lycoming Co.

At the meeting of the Susquehanna Conference, which met this week in Jersey Shore, it was stated that there were fourteen churches vacant in the vicinity of Williamsport. The statement seemed almost incredible, until we were told they were mostly congregations that have been served by Father Schulze, an aged minister belonging to the Synod of Pennsylvania. He has become so enfeebled by age, that he has been compelled to resign his charge; he is at present so ill, that he is not expected to live much longer. He preached only in the German language, but English services will no doubt be needed. This large field should at once be occupied by two or three active young men, who can preach in both languages. Truly the harvest must be great in that region, and the laborers few!

## The Jews and the Insurance Companies.

There has been considerable commotion among the Jews of late, because the Insurance Companies refuse to insure any more property from them. The Jews have held a meeting and passed resolutions condemnatory of this action of the companies, but the resolutions have had no weight; the insurance companies do business for the purpose of making money, and when they find that they cannot do this by dealing with the Jews, as a class, they have a perfect right to refuse their custom. The following is the reason given by the companies for refusing to insure property for the Jews:

"At a recent meeting of insurance officers, the ground of proscription is thus specified by the President of one of the companies:

"It is a fact which is abundantly proved by the insurance experience of the last fifteen years, that losses have occurred in the premises of Jews of German origin, doing business in a small way, during that period, far out of proportion to their numbers as compared with the business community; that they are, for the most part, persons of no known business antecedents, of no known social standing or pecuniary responsibility, and that whenever any effort is made by the companies to defend themselves against the most bare faced and extortionate demands, the claimants have generally been found to possess a reserve corps of witnesses of like faith, by whom they were always able to prove any fact necessary to support their own views of the case."

NEVER purchase love or friendship by gifts; when thus obtained they are lost as soon as you stop paying.

## Church News.

WILLIAMSPORT.—The Lutheran church in Williamsport, Pa., is making very encouraging progress. The English congregation under the care of Rev. A. R. Horne, is about planting a colony in the Northern part of the city. They intend to put up a building for this purpose during this summer. The German Lutherans, who have been worshipping in the English Lutheran Church, also intend to build a church, and call a pastor for themselves. Next year it is designed to build another church on the South side of the river, so that in the course of a year or two we may have three or four Lutheran churches and pastors in that rapidly increasing city.

For the American Lutheran.  
SUSQUEHANNA CONFERENCE.

This Conference met in Jersey Shore, on Monday, the 6th inst. The attendance was very large, all the brethren being present with the exception of two. The business sessions were held on Tuesday and Wednesday. A large amount of local business was transacted. It is very evident, that this Conference is actively engaged in cultivating the large and interesting territory within its bounds.

## VACANT CHURCHES.

All vacant churches are regularly supplied with preaching by members of Conference, until pastors are obtained. The following is the report on vacant congregations. I will give it, with a view that the brethren may refresh their memories, as to where they are to preach, and the congregations know who is to supply them.

Sunbury. This congregation will attend to having its own pulpit supplied, until their pastor elect, locates in their midst. Plum Creek church, supplied by Revs. Evans and Sherts. Watsontown, Rev. Parson, Turbotville, Revs. Wampole and Sharretts. Orangeville, Revs. Dinn and Rhodes. Blooming Grove, Revs. Horne and Winton. Espy charge, Revs. Wolf and Leutz. Catawissa, Revs. Keller and Alleman. Mount Carmel, Rev. Keller. Blossburg, Rev. Parson. Sybertsville, J. B. Shoup, student of Missionary Institute. Bloomsburg, B. F. Alleman, also student of Missionary Institute. Each of these young brethren has been unanimously elected to the respective charge which he supplies, and we presume, so soon as they are licensed, will accept the call extended.

## REPORT OF THE MISSIONARY COMMITTEE.

Our missionary at Montoursville, reports that the congregations continue large and attentive; that he has two interesting classes of catechumens; that a prosperous Sunday school has been organized in the Trinity church, where heretofore no school ever existed; that there are five preaching points in the missionary field; that arrangements are about to be made to commence preaching at another point. It is the opinion of brother Smithdeal, that another laborer should be sent into this extensive and promising field.

Your committee hope and pray that the day may soon come, when this conference, instead of having one missionary within this wide and unutilized field, shall have many, and that multitudes of perishing sinners, may be gathered into the fold of Christ.

Respectfully Submitted,  
GEO. PARSON,  
J. R. DIMM,  
J. EVANS.

Revs. Horne and Smithdeal were appointed to secure an additional missionary, for the missionary field in the vicinity of Williamsport. The Conference obligated itself to pay the missionary seventy-five dollars, for the first quarter. One hundred dollars was appropriated to the Catawissa charge, for the pastor. In view of these additional expenses, the members of Conference resolved to double their quarterly contributions for missionary purposes. The brethren of Conference, and the Lutheran church in general, within the bounds of the Susquehanna Conference, are unquestionably taking a deep interest in the cultivation of the interesting field within their bounds. The Lord prosper them in their work.

## THE NEW SYNOD.

The principle business of public importance was the determination to form a New Synod, to be called "The Susquehanna Synod." The proposition to form a new Synod has occupied the attention of this Conference for a number of years. At the meeting of Conference, previous to this one, the question to form said Synod, was pretty thoroughly ventilated. It was, however, again discussed. When the final vote was taken, there were of the thirty-five members of Conference, but three who voted in the negative. One of these made the statement, before Conference, that he was in favor of the new Synod, but voted in the negative on account of the boundary proposed. Two were excused from voting.

Bro. Winton, the pastor loci, has been doing a good work since his location in the Jersey Shore charge. During the last winter, and this spring, he has added to the Church upward of one hundred members. A short time ago he also organized congregation of thirty-six members in the town of Jersey Shore, prior to which we had no church organization in the place. At present, this infant, though living church, worships in a large hall, one half of which is the property of one of the members, who has the mind, the heart and the purse to do much for the interest of our cause in the place. We are not a prophet, nor the son of a prophet, yet we venture to predict, that the time is not far distant, when the spirit of a Lutheran Church will point heavenward in the town of Jersey Shore.

A new feature in the meeting of this conference was, the celebration of the Lord's Supper on Tuesday evening, by the Conference and the members of the church. It was a precious time. All felt it was good to be there. During the meeting of Conference, the Word was preached to large and attentive audiences.

The next meeting of Conference will be held in Trinity Church, Shamokin, bro. Keller pastor loci, on the 12th of August, next.

From the Congregationalist.  
Letter from Berlin.

It will probably interest your readers if I give you some account of the state of Berlin in relation to church matters, church accommodation, church attendance, clergy, societies, and so forth. Full and precise details you will not expect; but still I will try to give as clear a picture as I can in the compass of a letter.

First a few general statistical notices. Berlin is now the largest city in Germany, including Austria, and contains upward of 630,000 inhabitants. From 1861 to 1865, the population increased nearly 20 per cent.—a very rapid rate of growth. There are here 115 bookellers, including publishers who have no open shops; 220 confectioners; about 2,100 beer shops; 900 tobaccoists; 145 hotels; and how many churches, that is, how many places where public worship is held regularly on Sundays? Fifty—say fifty, these fifty capable of accommodating at the outside not more than 70,000 persons! In other words there is a congregation for every 2,269 souls; a tobaccoist for every 700; and a beer shop for every 300; but a chapel or church for only every 12,600. There is church accommodation at present in Berlin for not more than one person in seven, after deducting one third of the entire population as incapable from one cause or another of attending public worship.

Compared with this state of things, that of London is very satisfactory, for there is accommodation for one million out of the three, that is for one in two of those who may be assumed capable of going to chapel or church. There is scarcely another city in the world, that is, the Christian World, so wretchedly supplied in this respect as this city, which proudly claims to be considered as "the city of intelligence." To a certain extent also, this said claim is justifiable. There is perhaps not another city in the world where in proportion to its size, or possibly even elsewhere, there is so much learning, talent, cleverness, genius, concentrated as in Berlin.—Learning is almost as common as dirt—to use a vulgar comparison. You can find a man for nearly everything. There is scarcely a language on earth, there is certainly not a science, which has not here its special cultivator. Whether the general run of people here is very intelligent, I cannot say; so far, however, as my opportunities of observing extend, I do not believe they are much more intelligent or clever, much better informed than the same class with you. I know the Germans will consider this a hasty prejudice of mine; for if they have no very strong national consciousness, they have a very lively intelligence—consciousness. Of one thing I am perfectly sure, that neither the trading artisan, nor lower working classes, evince much greater interest in literature than yours; and they certainly evince infinitely less interest in religious matters than yours.

And this leads me back to my theme; How many clergymen, then, has Berlin? There are about one hundred in all—of all sorts and sizes; or one to about 5,700 souls. And what is their general character? Most of them I rejoice to be able to believe, are earnest orthodox, believing men, if not very eminent as preachers. Not a few, indeed, belong to the so-called liberal school; that is, the school that is liberal toward everybody but believers, and toward everything but orthodoxy. They may be called the Unitarians of Berlin as regards their belief, and practice, and success. At the head of this party is Dr. Lydon, a pupil of Schleiermacher, who calls himself an "Evangelical" in the English Episcopal sense of that term; but who would rather rank with such men as James Martineau. There are sometimes curious contrasts at the same church, and the peace and unity which is apparently secured by the State Church is not so real as it seems. Here is a specimen or two. At the Jerusalem Church the two principal clergymen are Hingmann and Muller. The former is a most orthodox Evangelical preacher—the latter belongs to the advanced Rationalistic party and is said to have publicly recommended Renan's "Life of Jesus" as a suitable book for a Christmas present. So that a stranger might very possibly have the curious felicity of hearing the preacher of the afternoon pulling to pieces what the preacher of the morning had proclaimed as Divine truth, and from the same pulpit—not, indeed, directly, but at all events indirectly.

The same edifying spectacle might also be witnessed in one or two other churches. I may add, however, as a very interesting circumstance—a circumstance, too, perhaps of some apologetic value—that the same church is badly attended or well, according as the preacher is rationalistic or sound. I am not aware that there is a single exception to the rule in Berlin—that where a rationalistic Gospel is proclaimed, few attend; where the old-fashioned Gospel is preached with earnestness the church is well-filled. This is an encouraging fact; and I believe myself that if some German Beecher or Spurgeon were to arise in Berlin, he would attract crowds who never darken the threshold of a church. Whilst I am bound to give the majority of the ministers credit for earnestness and faith, I cannot help lamenting their lack of insight into the true state of things, their incapability of accommodating their modes of work to the wants of the people, and the incompatibility of many of their views with full spiritual success.

Before referring to what I deem some of the reasons of their failure, I will allude to the theological and ecclesiastical position of the Orthodox majority. They are divided into two classes, which one may term High Church and Broad Evangelical; the terms here in use are Unitarian and Confessionalistic; the former such as are disposed to sink minor differences and lay stress on the essentials on which all Orthodox churches—especially the Lutheran and reformed—agree: the latter such as lay stress on the distinctive features of extreme Lutheranism, that is Baptismal Regeneration, Consubstantiation, and the Priestly office. At the head of the former are Dr. Hoffman, Dr. Kogel, both of them excellent men and excellent preachers; at the head of the latter are Dr. Buchel and Dr. Bachmann, also good men, but narrow minded. Much harm is done both directly and indirectly by the doctrine of Baptismal regen-

eration; for on the one hand it prevents self-consistent preaching, and on the other, breeds false security in the minds of the hearers.—The indiscriminate administration of the Lord's Supper, especially where the number of communicants is the chief measure of the state of piety, does also much mischief; it blinds the leader and deludes the led; the latter regard it as a special grace working in an *opus operandum* way; and the former regard communing in too favorable a light.—Another great misfortune is, that the clergy have so much to do with matters that ought to be delegated to civil officers and in the *multa* which they do, they fancy there is a *multitudo*. Busy as they are, occupied as they are, they accomplish really very little for the spiritual welfare of the people; and because they do so many things, fail to see this. They are also so jealous of lay activity, lay independence; so fearful that their own dignity, authority, position should be at all treasured on, that much is left undone that might be done, many plans left untried that promise well, and their own energies frittered away on external matters that should be committed to the members of their congregations. But it is the old story. I could go on enumerating for a long time. What else can one expect to be generated by doctrines of such a character, backed by state support? There never was a State Church that did not end in eternal priestly pretensions, and priestly pretensions always produce stagnation. Not even Scotland is an exception to the rule. And yet notwithstanding all these state churches lay exclusive claim to the title "Church." In consideration of this circumstance, I almost think the free Church communities ought to begin to repudiate the name Church; for in point of fact the *true Church* is not in the "churches," but out of them. To give you another specimen of the concord secured by the rule of the State and of Ecclesiastical authorities: In one of the parishes here there are two clergymen; one of them is a warm friend of Sunday schools and has a large one in his church; the other clergyman, his colleague, is very much opposed to them and would like to abolish the one which meets in his own church. What say you to that? Of course each does what he likes.

D. W. S.

## Editorial Correspondence

MR. EDITOR.—I have been very much interested in your editorials about "Salvation by the Means of Grace." Now I wish to know, do the Philadelphians really teach that old Romish doctrine that we must be saved by the use of the means of grace, or was it only a slip of the pen in the writer of the article in the first number of the Philadelphia?

Answer by the Editor.—When we first saw the statement, we thought also that it might have resulted from a "slip of the pen," until we saw the following card in the *Evangelical Lutheran*, from which it appears they are in sober earnest:

"MR. EDITOR.—I wish to correct an error in a communication, some time ago, in the *Evangelical Lutheran*. I stated that Dr. C. W. Schaffer, in the *Philadelphia*, held the doctrine that Salvation came only through the Sacraments. He wishes to be understood as saying Salvation comes only through all the means of grace used and enjoyed by our Church. I take pleasure in making this correction, as he has, in a very polite and Christian manner, requested it; and we had no intention whatever to misrepresent him. We wish the kind Doctor and his paper great success."  
BETH-EDEN

## Religious State of New York City.

The sad condition of New York, the commercial metropolis of the nation, is a reproach to American Christianity. Foreigners often judge of the nation by its representative city, as was notable in the recent discussion of democracy, in Edinburgh, between Prof. Blackie and Ernest Jones, where the learned professor drew many of his arguments against popular government from Mr. Parton's famous article on New York corruption. The annual report of the New York City Missionary and Tract Society gives the following startling statistics, as we find them in the *Christian Intelligencer*:

The population of this metropolis, according to the State census of 1865, is 768,386.

Of this number, 486,000 dwell, or reside, or rot or live, as the case may be, in tenement houses, cellars, holes and garrets.

There are 8,000 drinking houses, at which are expended yearly about \$16,000,000.

About 87,000,000 are expended annually in supporting theatres, and other places of debasing amusement.

The houses of infamy are reported to be 730, and females living lewd lives, 3,417.

The police is supported at an expense of \$2,000,000.

All the above items show the cost of supporting, controlling, or punishing vice, immorality and crime.

Let us now look at the other side of the picture. There are 216 regularly organized Protestant churches, with an average membership of 300, making a total of 64,800 communicants.

There are in all 275 places for Protestant worship, capable of seating 200,000.

The population of the city consists of 383,716 persons born in foreign countries, and of 429,952 natives. An immense proportion of these natives are, however, the children of those born in foreign parts.

It has recently been said that New York has more Germans than Bremen, and more Irishmen than Dublin, and every year the ratio between the foreign and native born is changing, so that this city is becoming more and more European, and thus takes character from its population.

These are facts which deserve the attention of philanthropists and Christians. The city mission sees and appreciates them, and has earnestly set about the work, which, if left undone, will prove that the churches who hold the truth know not the nature of the responsibility which rests upon them.

New York is coming to be as truly mission-

ary ground as any portion of our country, and there is, therefore, a needs-be for liberal, earnest and united action. Such action the city mission has organized. That it ought to receive a perfectly adequate support is a truth so plain that we need not undertake to make it plainer.

## "In Memoriam."

"Quoniam anime memonisse horret, luctum refugit, incipiam." is the expression of one, who, although well-nigh unmanned by grief, still felt constrained to speak and to-day, we feel constrained to write, what we could have wished another to have written, but we feel like paying our humble tribute of respect to one that is truly worthy. Whilst the church rejoices because her courts are filling up so fast, with those who shall be everlastingly saved, there are many breaches being daily made, which tempo, even sad our joy, and remind us forcibly of Paul's advice, when he says, "Let those that rejoice be as though they rejoiced not." We rejoice to-day, the death of an estimable Christian lady. After a protracted illness, borne with Christian resignation, and closed in the triumphs of Christian faith, Mrs. Susan Dehaven, daughter of Owen and Cath. Ashton, and wife of P. F. Michener of Duncannon, Perry Co. Pa., exchanged the labor of the church militant, for, we fondly trust, the enjoyment of the church triumphant. Of this dear sister in the Lord much might be written of more than local interest—for hers indeed, was a life that—would to God—more generally obtained in the Christian church. At the early age of 16 years she united with the Ev. Luth. Church of Duncannon, then under the pastoral care of Rev. Lloyd Knight. Of the good that she accomplished in the church, perhaps we should not speak, as eternity will reveal the full extent of her Christian influence. Hers, was an example of early dedication to the Lord, an example which was not without its influence for good, and one too, which she always endeavored by precept to impress upon the young. You understand by this, of course, that she united with the church because she desired and intended to serve the Lord, and if ever mortal was consecrated to His service here, we think that sister Michener was. She had learned, both to do and to be resigned to the will of God. In health she attended promptly the services of the sanctuary, and delighted to do the will of her heavenly Father. If any were in want, none more ready than she to assist the worthy poor. Had disease and death entered the household of her neighbor! none more ready to enter the chamber of the sick and dying—to visit the house of mourning and to speak words of cheer to the bereaved, than she. She could sympathize with the bereaved, for she herself had wept beside the graves of dear children and friends. In affliction she could say, by faith, "Thy will—not mine—O Lord be done."

"And when she gave, in tears and pain  
The flowers she most did love  
She rejoiced to think, that they'd meet again  
In fields of light above."

And meet again, we truly think they did. On the 22d day of April 1867 she breathed her last on earth, at the age of 37.—She is gone, no doubt to realize that, "It is not all of life to live," but that beyond this fleeting world, "there is a life."—"unmeasured by the flight of years, and all that life is love." She leaves an aged mother—Husband 4 children and many relatives and friends to mourn this sad bereavement. All will feel the "aching void." The family of course will feel it most. The companion and mother, so affectionate and kind, will be missed indeed. The church will feel the loss of one, who always honored her profession and labored for her good. The community cannot but feel the loss of one, so good and kind to all. Her body was interred in the cemetery of the Lutheran Church of Duncannon, April 24th, when a discourse, based upon Job 37: 21, was preached by the writer (her former pastor) to the many who had joined the weeping friends, in the "sad procession to the tomb." May the God who "tempers the wind to the shorn lamb," sanctify this afflictive dispensation to the good of all, and prepare us to meet our sainted loved ones in that better world of "unclouded light—unsullied purity—and unmingled joy," is the earnest prayer of  
Liverpool May 2d 1867.

## "MURDER OF THE INNOCENTS."

The *North-Western Christian Advocate* recently published an article on the murder of unborn infants, a subject which from its delicacy the teachers of public morals seldom touch upon, yet upon which, from its deep criminality, the public conscience should be better enlightened than it is. The *Central Christian Advocate*, in an article on the "Infidel cities of the Married State," thus refers to the same subject:

One other matter of extreme delicacy presses upon our attention. The North-western recently contained an able paper upon "Criminal Abortion." The crime has increased to a most fearful extent, and is the result of a growing dislike to rear children. This want of desire to bring up children is itself highly criminal, and demoralizes and pollutes families. To destroy an unborn child except to save the life of the mother is simply murder. It is not to be attempted except after a consultation of reputable physicians, and the well-grounded belief that it is necessary to preserve the mother from death. Children ought to be desired, loved, cherished, and reared, and unless this wanton, wicked, infernal crusade against infant-life shall cease, we will wither under God's curse. It is not uncommon for separations to result from this criminal cause. The slaughter of infants by their mothers, even in respectable families, is fearful, and in every such case that mother is stained with the black crime of infanticide, and the husband knows it. What man can love a woman who murders his children? Let it not be supposed that we should not meddle with such questions; we must and will, for homes are being turned into hells by these terrible crimes.

The famine in India during the year 1866, was terrible indeed. In the single province of Orissa, two and a half millions (2,500,000) persons perished of actual starvation, or of disease caused or aggravated by a scarcity of food.

From the New York Observer.  
Persecution of Nestorians.

OROOMIAH, Jan. 15, 1867.

Several years ago some pious Nestorian masons, who had gone to the province of Sherwan, lying near the Caspian Sea, in Russia, to ply their trade, returned and brought us word of a very interesting movement among the Armenians of that province, especially in the large town of Schamache, headed by one Varpet Sarkis, who had, several years previous, made his way to Basle. I think where he had studied, and found the truth as it is in Jesus. He returned to his native place, worked at his trade, but quietly let his light shine, and gradually drew many to him by his simple words of truth and love. Eventually he was urged to teach a school for their children. This he did for several years, till it numbered over one or two hundred, as I was informed. We furnished them some books from our depository, and occasionally corresponded with them. Finally this brother was urged to expound more formally the Word of God. But the bigoted priests became jealous of his influence, and tried to put out the light. The little band, however, retired to the ravines and dark recesses of the mountains on the Sabbath, for prayer and study of God's Word, whenever the weather would permit. But more active persecutions began to rage. They were deprived of the right of burial. They were denied the ordinances of baptism and the Lord's Supper, and their young men and maidens the marriage rite. They were forbidden to assemble for worship or the study of God's Word. Sarkis would write short sermons, and a brother would take them and read them to little groups of three or four.

Meanwhile Sarkis endeavored to get some relief for the community, but repeated efforts failed. He was dragged off to Tiflis, and wicked men bound themselves by oath to waylay and kill him, and in one instance nearly succeeded, but the Lord sent a fearful storm of wind and rain. The blinding tempest and the dark night aided this brother in his escape. He had manfully defended the faith before hierarchs to whose presence he had been summoned, and fearlessly exposed their errors and sins. The clouds gathered portentous, and the night grew darker, but the heroic company stood firm. They sought no pecuniary aid from any source. They cheerfully denied themselves for Christ's sake, made weekly collections for the Lord's poor among them, and for instructing the ignorant, and paying expenses incurred by the persecutions of their enemies. They declined asking the aid of the Evangelical Alliance or any foreign influence with the authorities. They rested their cause with God, asking the prayers of his children, and patiently hiding their time. Sarkis was exiled from his home and a prisoner eight hundred verses away. The little company contributed and sent him money to provide for his necessities. They struggled on, using all the means in their power to induce the government to accord them freedom of conscience in matters of religion. We have just received a letter from Ham Partzom, the brother of Varpet Sarkis, informing me that on the 22d of August last an Imperial edict was brought to them by a distinguished gentleman of the Lutheran church in Moscow, granting them liberty of conscience, and freedom to worship God. This gentleman, Mr. William Karbelomer, remained a week with them, organized a church, received one hundred and six to Christian fellowship, baptized forty-six children, united in marriage several couples, and left them rejoicing.

Their joy was chastened by the fact that their leader and teacher, Sarkis, was not with them. But he has been released from confinement and was expected to come back to them soon. Two of their number had been set apart as elders or deacons, and our correspondent was chosen, in the absence of his brother, to act as pastor. This he declined to do, shrinking from the responsibility. Mr. Karbelomer returned via Tiflis, and commended this flock of Christ to the Lutherans of that place. One of their number, an aged and learned and eloquent preacher, as Ham Partzom describes him, has visited them, and comforted them greatly by his words. He also baptized several, and united others in marriage. Ham Partzom preaches to them, but a pastor from Tiflis was expected soon, who could preach to them in Armenian, and they were confidently expecting Sarkis. Our correspondent writes, "Your prayers and ours have been answered. Let us give God the glory." Thus have the faith, patience and hope of that persecuted company been rewarded. Their night has been long and dark, but the morning has at last come with peace and joy. Let us pray that this, their prosperity, be not a snare to them, but a means of greater enlargement in all spiritual blessings.



## Varieties.

## WEALTH, FAME, LOVE AND TRUTH.

BY R. S. ANDROS.

"Oh! give me Wealth!" he said, and lo!  
The pebble caught the diamond's glow!  
The mountain-crag and valley mould  
Bathed with the hues of gem and gold:  
He had his prayer—twas his, the whole—  
But grief sat heavy on his soul.

"Oh! give me Fame!"—the laurel-bough  
Twined with the oak to wreath his brow;  
The trumpet pealed, and poet's lyre  
Breathed forth his praise in words of fire:  
He had his prayer—twas his, the whole—  
But grief sat heavy on his soul.

"Oh! give me Love!"—bright lips were there:  
Fair brows—than Parian stone more fair;  
And eyes of love's undimmed  
With beauty's glorious spirit beamed:  
He had his prayer—twas his, the whole—  
Yet grief sat heavy on his soul.

"Oh! give me"—"Stay," a soft voice came:  
"Wealth has been thine, and Love and Fame:  
Ask not again, but give thy youth,  
Time, being, spirit—all to Truth;  
And then, though clouds without thee roll,  
Light—light shall rest upon thy soul."

—Democratic Review, 1842.

## OLD FOLKS.

And don't be sorrowful, darling,  
And don't be sorrowful, pray;  
Taking the year together, my dear,  
There isn't more night than day.

'Tis rainy weather, my darling,  
Time's waves they heavily run;  
But taking the year together, my dear,  
There isn't more clouds than sun.

We are old folks now, my darling,  
Our heads are growing grey;  
And taking the year together, my dear,  
You will always find the May.

We have had our May, my darling,  
And our roses long ago;  
And the time of year is coming, my dear,  
For the silent night and snow.

And God is God, my darling,  
Of night as well as day,  
And we feel and know that we can go  
Wherever he leads the way.

Aye, God of the night, my darling—  
Of the night of death so grim;  
The gate that leads out of life, good wife,  
Is the gate that leads to him.

## An Effective Speech.

"A speech, a speech from Wilton," cried  
the thoughtless fellows.

"He can't make a speech on cold water. I  
defy him," said one of their number.

"My friends," began Wilton.

"Hear him! he's really in for it now,"  
cried a young man whose flushed cheeks gave  
pivotal signs of his devotion to the bottle.

"Wilton is on his feet."

The comrade they called Wilton was a  
young man some twenty-three years of age.

Upon his face, within his eyes, a settled  
melancholy rested; his manners were as grave  
as those of an old man. He was often called  
"Wilton the steady;" on account of his quiet  
adherence to principle.

The head-partner of the firm in whose employ  
Wilton was, gave a great party once a  
year, and it was to this gathering Wilton was  
persuaded to come.

In vain his companions tempted him with  
the wine that flowed freely. The "firm" con-  
sidered themselves good Christians, as, indeed  
did the world generally. They gave largely  
to charities and to their church, where their  
seats were seldom empty. They did a great  
deal of good with their money, yet in placing  
this fiery temptation before young men, some  
of whom were as yet without fixed principles,  
they committed a gross and most fatal error.

Looking about him, Wilton saw already many  
faces flushed almost to incubation; many  
eyes that, spite of their flash and sparkle,  
moved with difficulty, and that dire unsteadiness  
that marks the incipient stage of drunkenness.

"My friends," he said, and then paused  
as if to give greater emphasis to what might follow,  
"I am going to make a confession."

Some of the company smiled at this, but by  
far the greater number were awed at the sad  
yet earnest tones of his voice.

"Five years ago I had a brother, a bright,  
beautiful lad, in whom the hopes of a large  
family circle centred. He was called a gen-  
ius, and he was one. Sensitive, gentle-  
hearted, and generous to a fault, he also gave  
promise of extraordinary vigor of mind. One  
night, several boys in the village where I was  
born resolved to have a frolic. The party was  
to be a secret one, and we were each to carry  
from our homes, if we could, provisions and  
wine. It came off with success. There was  
good cheer, there were bright and flowing li-  
quors, we were all young and buoyant. My  
brother had never tasted wine. Whether it  
was a disinclination caused by natural dis-  
position, or whether his intuitions led him to avoid it  
as dangerous to him, I do not know. I only  
know—and the recollection is at this moment  
burning in my brain—that we all thought if  
we could get Herbert drunk it would be fine  
fun. Friends could not have set themselves  
more ingeniously at work to compass this ob-  
ject than we did. I was foremost in the at-  
tempt. I will not excuse myself, nor in angu-  
ish palliate my conduct. I knew he had a man-  
uscript poem at home, that had been pro-  
nounced remarkable by competent critics; I  
knew he could improvise almost without men-  
tal effort, and expected that under the stim-  
ulus of the fiery serpent—whose sting I dread  
more than I dread death—his brain would be  
quickered, and we should be charmed, per-  
haps amazed at the exhibitions of his rare gift.

At last we prevailed, but instead of quick-  
ening, the wine stupefied his faculties. A  
few glasses reduced him to a state of utter in-  
ebriety.

The party broke up. We were all wild  
with drink and excitement; he alone was im-  
movable and quite insensible. There was no  
rousing him from the state of deathly sleep  
into which he had fallen. I dared not take  
him home that night, fearing that our frolic

might be found out in consequence of the  
trouble we should have in getting him to his  
room. So we left him there, lying as com-  
fortably as we could place him—his handsome  
face flushed and almost purple, his active  
brain, for once, completely stupefied.

In the morning I was awakened by the  
sound of sob. A white, scared face stood  
over me; a trembling weak voice cried out,  
"O Philip, your poor brother!"

I sprung from my bed. My friends, I knew  
the truth soon enough. Herbert had recover-  
ed consciousness in the night, sufficient to  
mislead him. He had fallen from the win-  
dow, a height of twenty feet. He was still  
living. In vain my prayers, and tears, and  
anguish. His voice faltered.

Young men, he is living yet, and an in-  
curable idiot. Now will you ask me to take the  
accursed stuff? Yes, the curse of the living  
God rests upon it. It has burdened my life  
—it has ruined as noble an intellect as ever  
was ready to do battle with the faults and fol-  
lies of the world. Do you still jeer and laugh  
because I will not be jovial? I tell you if it  
were a living thing I would strangle it—and  
there is nothing upon earth I hate with such  
a deadly hatred."

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

There was a deep silence. Not one in all  
the company seemed inclined to drink again.  
—WATCHMAN AND REFLECTOR.

## Death at the Breakfast-Table.

Robert Bruce, a celebrated Scotch minister,  
sat at his breakfast-table one morning. Hav-  
ing eaten a boiled egg, he turned to his  
daughter and said:

"I think I am yet hungry; you may bring  
me another egg."

He then grew thoughtful a moment, and  
musing a little added:

"Hold, daughter, hold! my Master calleth  
me!"

Here his sight failed him; but, calling for  
a Bible, he requested his daughter to place  
his finger on Romans 8: 38, 39. This being  
done, he repeated the verse, dwelling espe-  
cially on, "I am persuaded that neither life  
nor death shall be able to separate me from  
the love of God, which is in Christ Jesus my  
Lord." He then said:

"God be with you, my children. I have  
breakfasted with you, and shall sup with my  
Lord Jesus Christ this night!"

These were his last words, for, without a  
shiver or a groan, he at once started on his  
fight to everlasting glory.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

Reader, you breakfasted with your family  
circle this morning. Suppose, like the good  
Mr. Bruce, you should die suddenly to-day,  
with whom would you sup to-night?—Good  
News.

## HONOR THY PARENTS.

As a stranger went in to the churchyard of  
a pretty village, he beheld three children at a  
newly made grave. A boy, about ten years  
of age, was busily engaged in placing plants  
of turf about it, while a girl, who appeared a  
year or two younger, held in her apron a few  
roots of wild flowers. The third child, still  
younger, was sitting on the grass, watching  
with thoughtful look the movements of the  
other two. The girl soon began planting some  
of her wild flowers around the head of the  
grave, when the stranger addressed them.

"Whose grave is this children, about which  
you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place  
these flowers around your mother's grave?"

"No sir, father lies here too, and little Wil-  
lie and sister Jane."

"When did they die?"

"Mother was buried a fortnight, yesterday,  
sir, father died last winter, they all lie here."

"Then who told you to do this?"

"Nobody, sir," replied the girl.

"Then why do you do it?"

"They appeared at a loss for an answer, but  
the stranger looked so kindly at them that at  
length the eldest replied, as the tears started  
in his eyes,

"Oh, we love them, sir."

"Then you put these grass turfs and wild  
flowers where your parents lie because you  
love them?"

"Yes, sir," they all eagerly replied.

What can be more beautiful than such an  
exhibition as children honoring deceased par-  
ents! Never forget the dear parents who  
loved and nourished you in your infant days.  
Ever remember their parental kindness—

Honor their memory, by doing those things  
which you knew would please them were they  
now alive, by a particular regard to their dy-  
ing commands, and carrying on plans of use-  
fulness.

## Paris Exhibition.

There were at least 100,000 spectators pres-  
ent at the opening of the Exhibition, on the  
morning of the 12th of April, in the im-  
mense building in the Champs de Mars.

It was no doubt an impressive and gorge-  
ous spectacle, as the Emperor and Empress  
were met at the gates by the members of the  
Imperial Commission, and the cheering in  
many tongues rent the air. The excitement  
created by the immense preparations that  
were so long making, has considerably died  
away, while the senseless and exorbitant im-  
positions upon visitors by the Parisians, pre-  
vent thousands from availing themselves of  
the pleasure of visiting Paris the present sea-  
son. The Exhibition is not the biggest thing  
in the world, although it is a very clever sub-  
terfuge of Napoleon's to distract the attention  
of his people from some of his schemes that  
materially afflict their interests. He knows  
that it will never do to allow the excitable  
Parisian time to think; ergo, the World's  
Exhibition. On the 26th of September, 1865,  
the Champs de Mars was a sandy plain. It is  
now undulating park, covered with shrubs  
and ornamental dwellings. The 3d of April,  
1866, the first iron pillar was firmly set; now  
the immense structure, occupying a space of  
460,000 metres in extent, is completed, and  
representatives of all nations are gathering  
under its roof.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind man," who had gone to the  
wedding of one of his relations, and begged  
his friend to do duty for him during his ab-  
sence.

A French journal says that the blind man  
on the Pont des Arts was recently observed  
to have shifted his placard, "Pity the poor  
blind," &c., from his chest to his back,  
to have turned himself round, and to be  
intently gazing into the water. On being ad-  
dressed, the man turned round, and proved  
not to be blind at all. He explained the mat-  
ter by saying that he was the intimate friend  
of the "poor blind



