

THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEPELEY, EDITORS
Sellinggrove, Pa., August 15, 1867.

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.

SEWING MACHINES.

We have in our possession a number of the bills for Sewing Machines which we obtained for advertising, and which we will sell cheap.—
A Howe Sewing Machine. Price \$60. We will sell it for \$45.

An Emory Sewing Machine. Price \$60.—
We will sell it for \$45.

A Finkle & Lyons Sewing Machine. Price \$60. We will sell it for \$45.

These are all first class family Sewing Machines.
Melodeons.
We have also duetells for Melodeons and Cabinet Organs which we will sell cheap, namely Princes Cabinet Organ \$150, we will sell for \$125.

Pebouets Melodeon.

Five octaves, Rosewood case, Price \$110, we will sell for \$85.

Persons wishing to obtain any of the above articles at the prices stated will please give us notice at their earliest opportunity.

THE SUSQUEHANNA CONFERENCE.

It was our good fortune to meet with the Susquehanna Conference, which met on Monday, the 12th, inst., in the beautiful and newly dedicated Lutheran church at Shamokin, Pa.

The following ministerial brethren were present, members of the Conference: Evans, Wolf, Born, Sharrerts, Parson, Horne, Keller, Wampole, Sherts, Smith, Winton, Lentz, Shoup, Becker, Micholitz, Rhodes, Doner and Alleman.—18. Three charges have no pastors at present, the Sellinggrove church is now served by a member from the Synod of Central Pennsylvania, and Rev. Rice, pastor of the Esby charge was absent, making in all 23 ministerial members of the Susquehanna Conference when all the pastorate are represented. Two candidates for licensure, the brethren Griffith and Hillpot, were also present, and expect to occupy the vast mission field round about Williamsport, which will swell the number of ministerial members to 25.

The following visiting brethren were also present: Rev. Dr. Wedekind, of the New York Ministerium.

Rev. M. J. Alleman, of the Synod of West Pennsylvania.

Revs. Anstadt, Heisler and J. B. Riemen-snyder, of the Synod of Central Pa.

Revs. Sikes and Prof. Elrehart, of the Lebanon Conference of the East Pa. Synod.

The business meetings of the Conference were mainly occupied with reports on vacant congregations, and mission stations, and the means of supplying them with stated preaching.

The fraternal reading of the Lebanon Conference was read in open session and listened to with profound and respectful attention. A committee was also appointed to draw up a report on its contents. The committee reported in substance as follows: That the Susquehanna Conference reciprocates the kind and fraternal feelings of the Lebanon Conference; but as we have already passed the resolution to ask for a dismission from the East Pennsylvania Synod, with the view of forming ourselves into a new Synod, we do not see the necessity of taking further action on this subject at this time.

The subject was therefore not opened for discussion. Yet Dr. Wedekind and Prof. Elrehart made some very eloquent remarks against, and Rev. M. J. Alleman in favor of formation of a new Synod. After these remarks by the Reverend gentlemen, the report of the committee was adopted with but one dissenting voice.

The religious exercises during the Conference were solemn, instructive and interesting. On Monday evening, Rev. J. Evans preached on the Training of Children. In this discourse some very important truths were presented in a clear and forcible style, which it would be well for parents and Sunday school teachers to heed.

On Tuesday afternoon, the Sunday school of the congregation held its celebration, at which the brethren Parson, Wolf, Riemen-snyder and B. F. Alleman, made appropriate addresses. In the forenoon preparatory exercises, and in the evening the celebration of the Lord's Supper. This was a most solemn and impressive occasion.

On Wednesday morning the members visited the coal mines, entering into one of them to the distance of about a mile, under the leadership of Rev. Wampole. After the opening of Conference, Rev. D. Beckner read an interesting and instructive essay on the "True Relation of the Sabbath school to the Church." The subject was afterward discussed by Dr. Wedekind, Parson and Lentz.

The next meeting of the Conference will take place on the first Monday in November, at Montoursville, in the charge of Rev. Smith-deal.

The meeting of Conference together with the dedication of the elegant church, produced a very salutary effect on the congregation in Shamokin. This is a live Conference. It would be difficult to find a parallel to it in the Lutheran church. Of the nineteen clerical members now belonging to it, only one was absent. The brethren are all actively and successfully engaged in the work. It is therefore no wonder that the Synod of East Pa. should be very reluctant to dismiss them for the purpose of forming themselves into a separate Synod. The brethren however appear determined to consummate their organization into a Synod.

A SAD CASE.

The newspapers are recording this week the sad and deplorable fall of Rev. H. Wendt, a Lutheran preacher, for two years superintendent of the Orphan's Home in Germantown, Philadelphia. He appeared to manifest great activity in his calling for a while, establishing a printing office in the orphan house, publishing the "Busy Bee," and in his report to the Synod of Pennsylvania, holding out the expectation that this was about to become the great publishing house of the church! But alas, how soon do these bright prospects give place to the picture of desolation and ruin! It appears that he had embezzled the money of the institution, and involved it hopelessly in debt, the papers say, to the amount of \$27,000. But still more sad and deplorable, he is accused of committing brutal outrages upon some of the female orphan children.

When his crimes were discovered he fled, but was arrested in Rochester, N. Y., last Sunday in church, and brought to Philadelphia.

The Philadelphia Press of Wednesday, reports the following particulars: "On Monday morning the officer started with his prisoner, and landed him in the evening at Walnut street wharf, and thence conveyed him to the Central Station, where he was locked up during the night. While in the cell the prisoner knelt in prayer, and supplicated the Almighty to be with him in his difficulties and persecution; that if he had wronged any of the little girls of the Home, it was done because he entertained so much love for them.

Yesterday morning he was removed to the Recorder's office, and was confronted with those whom he had shamed and debauched. Their presence had little or no effect upon him, and whilst giving in their testimony in an innocent and girl like manner, the monster stood unmoved, and apparently not the least affected, while the fatherless and motherless children wept hot tears for the wrongs they had received at the hands of a man whom they were taught to look up to as a parent.

The witnesses, two in number, pretty and intelligent little girls of fourteen summers, were called upon, and testified to the shameful assaults made upon them by Mr. Wendt.

After the conclusion of the testimony the Recorder committed the accused, in default of \$5,000 bail, for trial.

The prisoner was appointed superintendent of the Home about two years ago, and is a regularly ordained minister of the Lutheran Church. He was looked upon as, and supposed to be, a strictly moral man, and was selected among numerous applicants to fill the position. He is highly educated, is the master of five languages, and has attained his forty-fifth year. He has a wife and six children."

Church News.

TEXAS.—The Lutheran Synod of Texas (German) has decided to unite with the so called "general Council," but has determined to await the further development of events. This Synod numbers 22 ministers and occupies itself mainly in missionary operations in the state of Texas.

LENA, Ills.—Rev. W. H. Shoch has been very successful in his field of labor during the past year. He has added 67 members to the church, or in other words, the membership of the Lutheran Church at Lena has been doubled in the last six months.

MONTGOMERY.—Rev. J. G. Griffith of the Theological Seminary at Gettysburg, will open a select and classical school at Montoursville, Pa., on the 19th of August.

Church Dedication at Shamokin.

MR. EDITOR:—Yesterday was a great day for Lutheranism in Shamokin—a day that will not soon be forgotten. The spacious and elegant church, which the congregation has been engaged in erecting for some time past, was yesterday dedicated to the worship of the triune God. The services on the occasion were interesting and impressive. The dedicatory sermon was preached by Rev. Dr. Wedekind, of New York city. Revs. M. J. Alleman, C. J. Elrehart and J. Wampole, former pastors of the church, were present and participated in the exercises, as also did Rev. W. L. Heisler, of Salona. The church was erected at a cost of \$10,500, and is decidedly the first church in this town of churches.—About \$2,900 were raised toward liquidating the indebtedness still remaining upon the church. The uncancelled obligations are in the hands of members of the congregation, and will be easily managed. An auspicious future is before the church at Shamokin.—The pastor, Rev. J. B. Keller, has great reason to be encouraged in this field of labor.—The Lord has greatly blessed the work of his hands, and now there is open before him a wider field of usefulness.

This afternoon the Susquehanna Conference of the Synod of East Pa., will convene here. This Conference numbers about twenty pastorate occupied by as many faithful and earnest workers in the vineyard of the Lord.—You will no doubt be posted by some one of their number of their doings in this mountain village.

Yours fraternally,

Shamokin, Pa., 12, 1867.

FRATER.

For the American Lutheran,

ASHLAND.

DEAR BRO. ANSTADT:—It affords me pleasure to state that the English Lutheran church of Ashland, Pa., is still active and flourishing. We have recently refitted the church building inside and outside, at a cost of four hundred and fifty dollars, and inside, at least, it is now one of the most handsome churches of the town.

The spirit of circus going and dancing seems to be cast out, at least, it is very quiet at present. Some of the liquor merchants, however, have recently preferred a very serious charge against me, asserting that I have ruined their business. Upon what grounds

they prefer the charge, I do not know. I have preached against this, as I have against other vices. I certainly do not wish to do any individual a personal injury; but the liquor traffic is contrary to the genius and spirit of christianity, and therefore I must oppose it. There are, however, some gentlemen engaged in this business in our town whom I highly respect as men, and whom I should be very glad to see engaged in some other business, that would pay them better, pecuniarily, and afford them more peace of mind. It is but just to say that some of these gentlemen have repeatedly expressed a wish to change their employment. May the Lord direct them into some other business that will be better for both soul and body.

J. R. SIKES.

For the American Lutheran,
THE CHRISTIAN.

BY REV. A. C. FELKER

What a noble man the christian is, how calm, how kind, how devoted. Honest his convictions, firm his principles and most earnest his longing for God. His desire is God, his ambition is God and his continual song is the praise of God. Every hour his voice rings clearer, his notes run deeper and his strains are more sublime. Once his case was different; within him a frivolous world leaped and danced, and Satan ruled and reined. But through repentance that frivolous world with her noisy voluptuousness was thrust out; the bacchanalian riots of sin were hushed; the iron scepter with which Satan ruled him was broken, and the fetters with which he bound him were burst, and the poisonous malaria rising from the sulphury pits of hell which made his soul look deadly pale were driven away. God entered his heart, he now lives and rules in him, has turned the chaos of his soul into order, its confusion into peace, its darkness into light; and its death-beating pulse he has quickened with new life. In him a frivolous world has given way to a heaven of glory, and the noisy riots of sin have been changed into songs of redeeming love. Humility has taken the place of pride, modesty that of arrogance, and sober thoughtfulness that of a vain glorious spirit; meekness has dethroned anger, and love conquered hatred. The heavens above him open, and the Holy Spirit descends upon him. All within him is radiant with divine light, all without him bears the impress of Jehovah. O happy the man in whose heart God has found a home, upon whom the Holy Spirit is poured without measure. In him, beauty mingles with sublimity and graces every word he speaks, every gesture he makes and every smile flashing over his face. Stern dignity adorns his brow, and gives to his character a heft and tone which renders him truly godlike. Happy, happy! the man in whose heart God has been pleased to reveal himself, to make known his strength and glory; with fervent delight he will worship him, with sacred reverence adore him—"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is," will be his morning song. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God," will be his lay at noon. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, or the son of man that thou visitest him. O Lord, our Lord, how excellent is thy name in all the earth!" will be his hymn of evening praise. O envy not the king his crown, dear reader, but envy the man with such a heart, for the time is coming when angels will look up to him, and vie with each other to do his bidding. Then let God live in you, let him control your thoughts, motives and passions. Let his will be your will, and his life your life; then when you are told—"Love not riches, nor pleasure, nor ambition, your answer will be, "Our souls loathe those things, for 'ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

For the American Lutheran.

The Child in Heaven.

How frequently have we seen the little child like an early flower, cut down and withered by the hand of death. How often have we seen the stricken father and mother, bending tearfully over the infantile coffin, of their cherished offspring, or wending their way with saddened heart and solemn tread, to the little grave beneath the willow in the corner of the church-yard. As we walk among those sleeping forms in the cemetery, how many marble slabs, erected by the loving hand of memory, do we discover, marking the resting places of the bodies of little children, whose spirits have been caught up into God and to his throne! How many little mounds meet the eye, set about and covered over with grey-green mosses and beautiful flowers! These, were planted by the gentle hand of the mother, and have been consecrated by her prayers and tears. As they lift their blooming heads so sweetly, so lovingly and drink in the full glory of the sunlight, how forcibly they remind us of the youthful soul, now happily released from its fetters of clay, which has soared aloft on angel wings to the bosom of God, and is sweetly reposing, delightfully singing, imbibing the glories of heaven and brightly shining in the regions of the blessed. No matter how attractive the child may be. How sweet and winsome its manners, nor how many and captivating its charms. No matter how much it may have endeared itself to its parents, and how strongly cemented to it may be their hearts, death carries nothing for such things. The dread spoiler, none the less, touches the brow with his frozen fingers, fades the rose, dashes out its beauty, sets upon it the seal of silence and consigns it to its original dust.

But weep not stricken mother! Ere long your blighted flower shall listen to a voice from heaven. The resurrection trumpet of God shall awaken it; it shall "shake off the sleep

of a thousand years;" it shall bloom anon; "the obedient grave shall give up its dead," the church-yard shall be graced with its risen and angelic forms; its countenance shall beam with a smile of glory.

"O grave—the guardian of its dust! Grave—the treasury of the skies! Every atom of thy trust, Rests in hope again to rise! Hark! the judgement trumpet calls! Sweet child, rebuild thy house of clay! Immortality thy wall, And eternity thy day!"

The infant, or the child so young that it cannot understand its true relation to God and his government, lies down in temporary death, only to be ushered into life eternal. It is lost to its parents, but saved to Christ. In innocence and purity it goes upward from the arms of its mother to the arms of Jesus, soars away to endless day warbling the notes of a new and triumphant song.

The infant must be saved. Not to save it, would exhibit God as an unjust being. It may be argued that if it would be injustice on the part of God to visit the infant with eternal death, he is equally unjust in bringing upon the innocent child temporal or bodily death. But there is, we conceive between the infliction of the two deaths a very essential difference. In being compelled to endure bodily anguish, and bodily death, the child has inflicted upon it only what is common to the race. That which is the lot of Christians no less than of the godless and profane.—Hence there is no partiality in the act of inflicting bodily death, but it is simply the legitimate fruit or result of original sin and what every intelligent being deserves. Moreover, over the process of the dissolution and decay of the body of the child is not merely death, but rendered necessary, in order that by passing through this process every trace of mortality, weakness, imperfection and infirmity of flesh and spirit may be swept away forever; every spot, every wrinkle blotted out and the image of God restored. Had we in contemplation the erection of a new and elegant building out of the ruins of an old and unbecomely edifice, we would first clear away from the intended location all the useless debris, and throw it into the ditch or consume it in the fire. We would also gather up, remove and prepare over again all that might be valuable of the ruins or made available for the new structure. So when you gaze upon the tiny form of the infant in the cradle, though it smiles ever so sweetly, you see only the wreck, the ruins of what would have been, had that fatal apostasy in the earthly Paradise never occurred. The dwelling torn in fragments; the serpent infests it. But Christ, out of those remains, by his free grace, is to construct another mansion. Hence he collects together these fragments—the body of the child—and removes them. He casts into the grave the worthless part and makes it the food of corruption and the sport of worms. He keeps watch over the germ.—Takes the soul to himself, refines, purifies and sanctifies it. Thus separates from the gross and retains all that is valuable until the glorious morning of the resurrection. When the first dawning light of this morning flashes above the skies, he brings together the parts preserved, yet so long dismembered. By the word of his power whereby he is able to subdue all things unto himself, he brings up one element from below and brings down another from above, unites the twin, by his superior workmanship, refashions and rebuilds the temple, transcendently surpassing the original—viz, the present body—in magnificence, in symmetry, in godlike grandeur and in heavenly beauty.

"Bold infidelity, turn pale and die! Beneath that stone four infant's ashes lie, Say are they lost or saved? If death by sin, they sinned, Because they're here, If heaven's by works, in heaven They can't appear, Reason, ah! how depraved! Review the Bible's sacred page; The knot's untied; They died—for Adam sinned, They live—for Jesus died!"

Massachusetts.

THE NORTHERN CONFERENCE.

Of the Synod of Central Pennsylvania, will meet, (D. V.) in the First Ev. Luth. Church at Sellinggrove, Snyder county, on Thursday evening, September 5th, 1867.

Brethren, do not forget the Missionary collection for Conference.

W. L. HEISLER, Sec.

Salona, July 29, 1867.

MEETING OF THE HARTWICK SYNOD.

The Thirty-seventh Annual Convention of the Hartwick Synod, of the Evangelical Lutheran church, of the State of New York, will be held in the Lutheran church at Richmondville, Schoharie county, N. Y., commencing on Friday, the 20th September, at 7 o'clock, P. M. The change in the time and place of meeting, is made for various reasons, which to the officers of Synod, seem to require it.

The trains on the Albany and Susquehanna Railroad, leave Albany for Richmondville, at 7:30 A. M., and 1:30 and 5 P. M. Brethren will take the 1:30 train.

Brethren will try and double their collections for the Synodical Treasury, as the Treasurer has had to advance money to meet certain claims for printing minutes &c.

P. A. STROBEL, Sec.

Centre Brunswick, Aug. 2, 1867.

A Noble Example.

We see from the papers that the liberal donations to La Fayette College at Easton, Pa., are not yet exhausted. They still continue. William Adamson, Esq., of Philadelphia has contributed \$10,000 to the Institution, Thomas Beaver, of Danville, \$10,000, A. Pardee, of Hazleton, \$80,000, additional to \$120,000 previously given. It is confidently expected that the endowment will soon amount to \$400,000. And this for a College under one Synod, occupying but a small portion of the State.

MARRIED.

In Lena, August 4th, by the Rev. W. H. Schoch, GEORGE HARRAUGH, of Henry Co., Ills., to Miss ELIZABETH PATTON, of Stephenson county, Ills.

DIED.

June 14th, 1867, in Lena, Stephenson Co., Ills., Mrs. MARGARET McCULLOCH, aged 33 years, 10 months, and 8 days.

The deceased was a member of the Lutheran church, and died rejoicing in the Lord. She leaves a husband and three children to mourn her departure. Two of her children preceded her to the land of glory.

W. H. SCHOCH.

Pennsylvania College.

COMMENCEMENT WEEK.

On Sabbath morning the president of the college delivered the baccalaureate sermon from Titus, ii, 6: "Young men likewise exhort to be sober-minded." The theme was sober-mindedness, and this was addressed to young men. The importance of the subject was exhibited in its relations to parents, to the Church, to the country, and to the attainment of the great end of life. These points were developed so as to elucidate the subject. In order to make the attainment inculcated, young men were exhorted to meditate upon the importance of the subject and the difficulty of its attainment, to make a determined effort to secure it, and finally ask help of God, without whose aid all efforts, even if well directed, will fail of successful issue.

On Tuesday, the 6th, the Rev. Dr. S. Sprecher, president of Wittenburg College, Springfield, Ohio, delivered the Holman lecture, on the Augsburg Confession, viz: the second article, original sin. This lecture is found in the Theological Seminary of this place. In the evening of the same day, the Rev. J. G. Butler, of Washington City presented an animated and well-delivered address to the alumni of the seminary on the theme, "Christianity in its relations to the work of reconstruction."

On Wednesday morning the usual exercises of the junior class was performed, enlivened by the charming music of the Germania. In the afternoon Dr. Joseph Seiss, of Philadelphia, was the orator of the literary societies of the college, and in the evening Rev. Victor Conrad, of New York, the orator of the alumni. On Thursday the graduating class delivered their speeches. The compositions and the delivery of this class were of an unusually high order.—Press.

DISSATISFIED WITH THEIR PASTOR'S SALARY.—There is, in the West, a church noted for its fickleness in reference to its pastor's finances. A correspondent of the Evangelist thus exposes it:

The pastor can hardly say, as Jacob said to Laban, "Thou hast changed my wages ten times." But four times in ten years is enough. First \$250 was added to his salary, then \$250 more. But that did not satisfy them, and presently they added \$500 more. And yet, not content, at the last annual meeting another \$500 was voted. And all the time there seems to be great uneasiness about his finances; for his people have a habit, when he is about to take vacation, of voting him a couple of hundred in consideration of getting aid of him for five or six weeks. Moreover, about Christmas, divers articles of furniture, that could never have come down the chimney, find their way into his house, along with other articles, useful, ornamental, and costly; and upon New Years, notes of congratulation that when opened, show decided "greenness." And all along barrels of flour, in such broken succession now for several years, that one eating of the bread thereof for so long a time almost feels himself in "the succession." Besides this, certain unaccountable enlargements of the wood-pile have been known, that, considering the price of fuel, show great extravagance somewhere in the parish. The result of this is, that he comes off almost as well as Jacob did, with his ten times changed wages.

The Sabbath at the Paris Exposition.

England and the United States are the only countries whose representatives at the great Paris Exposition observe the Sabbath. The departments of these two countries are regularly closed on that day. The correspondent of a New York paper relates the following concerning the influence exerted by this example:

As I passed in the course of my examination I overheard a gentleman, well known both in England and America, saying to his companion: "This sight makes me proud of the Anglo-Saxon race," while a Frenchman, not far from the previous speaker, made the observation that "these Protestant heretics keep the Catholic commandments better than the orthodox Catholics themselves."

A TERRIBLE DEATH.—The accidents resulting from the improper use of coal-oil, burning fluid, and other substances, are so frequent that people can not be too well forewarned against carelessness. The Cincinnati Christian Advocate gives the following account of the burning to death of a lady in that city:

On Monday night, July 22d, a woman, named Elizabeth Henke, who resided at No. 609 Race Street, met with a terrible death. She was attempting to light a coal-oil lamp while the wick of the same was burning. Some persons who were in the room with her remonstrated against her carelessness, when Mrs. H. replied that she had often filled the lamp in the same way, and had never met with any accident. Scarcely were the words out of her mouth when the fluid ignited, and as she sprang away to save her hands she spilled the oil all over her dress. The result of this was that in a moment she was completely enveloped in a sheet of flame. The burning liquid defied the efforts of those present to extinguish the fire, and in half a minute there was not a portion of her body not burned terribly. At the end of nearly three hours death relieved her terrible sufferings. Mrs. Henke was thirty-one years of age, and leaves two children, one four years old and the other yet an infant.

THE ANTS OF AFRICA.

M. DU CHAILLU thus describes one of the insect tribes of Equatorial Africa:

"This evening time forbids that I should speak at any length of the natural history of the country. In these equatorial forests there are found a vast number of ants, some of which are so terrible to man, and even to the beasts of the woods, from their venomous bite, their fierce temper and voracity, that their path is frequently abandoned to them.—The most remarkable and most dreaded of all is the black Bashikony. Bashikony is the name given it by the Bakalai. There are two other varieties of the Bashikony besides the black kind. These black Bashikony may well be called the lords of the forest. It is the most voracious creature I ever met. It is the dread of all living animals, from the leopard to the smallest insect.

It is their habit to march through the forests in a long, regular line—a line about two inches broad, and often several miles in length; all along this line are larger ants, who act as officers—stand outside the ranks, and keep this singular army in order. If they come to a place where there are no trees to shelter them from the sun, whose heat they can not bear, they immediately build an underground tunnel, through which the whole army pass in columns to the forest beyond.—When they grow hungry, as by a sudden command, the long file spreads itself through the forest, advancing forward, attacking and devouring all living things with a fury that is quite irresistible. The elephant and gorilla fly before them; the black men run away; every animal that lives in their line of march is chased. In an incredibly short space of time those that are caught are overwhelmed, killed, eaten, and only the bare skeleton remains.

They seem to travel day and night. Many a time I have been wakened out of a sleep and obliged to rush into the water to save myself from them. When they enter a house they clear it of everything. Cockroaches are devoured in an instant; rats and mice spring round the room in vain. They will not touch vegetable matter, thus they are very useful, clearing the country of many insects. When on their march the insect world flies before them, and I have often heard the approach of a Bashikony army heralded to me by this means. Wherever they go they make a clean sweep, even ascending to the top of trees in pursuit of their prey.

Their manner of attack is an impetuous leap. Instantly the strong piners are fastened, and they only let go when the piece gives way. At such a time this little insect seems animated by a kind of fury which causes it to disregard entirely its own safety. The negroes relate that criminals, by which they are generally mean wizards, have sometimes been exposed on the path of the Bashikony ant, tied to a tree that they might not escape, and they were devoured to the bones. They are larger than any ants we have in America.—The number of one of their armies is so great that one does not like to enter into calculations, but I have seen a continuous line passing, at a good speed, a particular place for twelve hours. So you may imagine how many millions there may have been."

Evils of Gossip.

I have known a country society which, tired away all to nothing under the dry rot of gossip only. Friendship once as firm as granite, dissolved to jelly, and then ran away to water, only because of this; love that promised a future as enduring as heaven, and as stable as truth, evaporated into a morning mist that turned to a day's long tears, only because of this; a father and son were set foot to foot with the fiery breath of anger, that would never cool again between them, only because of this; and a husband and his young wife, each straining at the hated lash, which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and joy lay buried, and only because of this. I have seen faith transformed to mean doubt, hope give place to grim despair, and charity take on itself the features of black malevolence, all because of the spell-words of scandal and the magic mutterings of gossip.

Great crimes work great wrongs, and the deeper tragedies of human life spring from their larger passions; but woful and most melancholy are the uncatalogued tragedies that is issue from gossip and detraction; most mournfully the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt-waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent, and punishing them as guilty or unable to pluck out the stings they never see, and silence the words they never hear. Gossip and slander are the deadliest and the cruellest weapons man has for his brother's hurt.—All the Year Round.

The Pope, in his Allocution to the Bishops assembled in Rome, officially informed them of his wish to convoke an Oecumenical Council, and the Bishops, of course, expressed concurrence with this as with every other saying of the Pope. In a speech to the deputies from one hundred Italian cities, the Pope showed that he has not the remotest idea of abandoning the Temporal Power, and his demands for the restoration of those Papal provinces which a few years ago were annexed to Italy. As all the Bishops are, in this question, on the side of the Pope, and the immense majority of the Italian people on the opposite side, the conflict between the Church of Rome and the Italian people must continue.—The Methodist.

A few weeks ago two telegraph wires on the New York Central Railroad had a strange freak of ceasing work about ten o'clock in the morning and resuming again about four in the afternoon. Careful investigations were made, but the matter remained a mystery for some time. At length a point was found about sixty miles from Albany, where a wire passed over the roof of a building, almost touching it. As the sun rose the wires fell, and at twelve o'clock they lay snugly together on the tin roof. As the sun fell they cooled, and rose, and by four o'clock were in their proper positions.

GREENLY.—An exchange condenses from a sketch of Horace Greely, in the New York Evening Gazette, the following:

Mr. Greely's age is 56. His home is at Chaffin, thirty-six miles from New York, on the Harlem Railroad, where he has a fancy farm of 100 acres, on which he has spent nearly all his earnings for fifteen years. He was married twenty-eight years ago, and he has been the father of three children, two girls and a boy, the latter of whom was particularly bright, and gave extraordinary promise, but he died in his early childhood. Mr. Greely had formed the brightest hopes of his boy, and under the bereavement his health for a time gave way. His two daughters, Gabrielle and Ida, are aged respectively eight and eighteen years. They are at present pupils at a convent near New York City; the elder has nearly finished her education. Mr. Greely is a member of a Universalist Church. He has never drunk spirituous or malt liquors, never has chewed or smoked tobacco, but is a lover of tea. He has no special personal friends, but is married to principles. Though owning but ten shares of stock in the Tribune, he nevertheless controls it editorially, all stories to the contrary notwithstanding.

To this we might add that Mr. Greely's annual income is set at \$40,000, a sum quite sufficient to carry on a "fancy farm." If our information is correctly derived this fancy farm was originally one of the most rugged and untoward pieces of ground in the whole region, so uninviting that in the scramble for entering lands it was entirely passed by and remained untaken until some years ago, when Mr. Greely, attracted by the wildness of its scenery, paid the Congress price for it, and fixed his abode there. In a money sense we suppose the farm has made slight return; but the inspiration of the daily editorials in the Tribune has no doubt been largely derived from the pure air which sweeps over its hills.

MR. BECKER AS A FARMER.—The distinguished Brooklyn clergyman spends a part of each summer in the pursuits of a farmer. His farm is located at Peekskill, N. Y., and he appears to be turning it to a handsome profit. An exchange says: "The family cottage stands on the slope of one of the hills that stretch up from the Hudson River, and is one of the smartest and prettiest, though decidedly antique in architecture, that one could wish to live in. Mr. Beecher's family reside here from the beginning of summer till about the end of the fall, and the head of the establishment spends about half of the same time. Every farmer in the neighborhood is puzzled to know how Mr. B. gets so much out of his thirty acres. It produces and enormous quantity of vegetables, most of which are sold in the village, and his neighbors say it nets him about five thousand a year. At any rate there is no farm on the Hudson in a higher state of cultivation than Mr. Beecher's."—Telegraph.

Early Profound Questions.

An exchange, speaking of some of the profound questions upon which the theologians of a former age were accustomed sometimes to try their power, says:

HISTORY tells us that the school-men, whose forms are dimly seen in the twilight of the dark ages gliding from convent to convent,

(Continued from the first page)

and bring the holy office into contempt, they hope to retard the progress of the gospel and disseminate, unchecked, their corrupting principles.

"Not unfrequently are the admonitions of the pulpit, nor lightly heard the awful truths, Delivered thence by tongues Endowed with various power to search the soul."

Hence you must expect to meet with those who will endeavor to lessen the dignity and importance of your office, and to counteract its influence, by holding up both the office and him who fills it to the scorn of the vicious and profane. I urge you, then, by all means, in every suitable and legitimate way to magnify your office—act worthily of it—and by exhibiting "the wisdom of the serpent and the harmlessness of the dove," by combining purity and consistency of life, with earnestness and enlightened zeal in promulgating the great truths of the gospel, compel the homage and respect of all to whom you minister in holy things.

The Church has not been sinless in her treatment of those who have ministered at her altars. The church, in many instances, has forgotten that her ministry is ordained of heaven—that they are Christ's chosen messengers, and his duly accredited representatives to the church and to the world. The church seems seldom to heed the solemn injunction of the apostle, "We beseech you brethren to know them which labor among you and admonish you: (i. e. to recognize duly the dignity and authority of their office,) and to esteem them very highly in love for their work's sake." "Let the elders that rule well, be accounted worthy of double honor, especially they who labor in word and doctrine." Nor has the church heeded even the declaration of her Great Head, "He that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me."

Because of the low views which the church in too many places has entertained in relation to the pastoral office, the minister has been spoken of and treated as though he were a mere hireling. In the estimation of not a few, he is like a very common worldly commodity, to be bargained for at the very lowest possible price, and to be discarded whenever the whims, or passions or prejudices, of a few agitators may demand it, or when the interest of a congregation may, in the judgment of some would-be-wise rulers in Israel, seem to require it. Let none of the indignities which may be offered to you or your holy office move you from your propriety. It is enough for you to know that the Great Head of the church has honored you, by putting you into the ministry and bestowing upon you those spiritual endowments, which, whilst they are the sure credentials of your call to the holy office, are also the guarantees of the divine protection and blessing, and of your success in the great mission to which you have been called. Let it be enough for you to know, that although men may seek to detract from the honor of your calling and may even "cast out your name as evil," that he who inspired the prophets and apostles, putting his Spirit upon them, bringing them into most intimate communion and fellowship with himself, and clothing them with authority to proclaim his will to man; has called you, not to the prophetic, nor yet to the apostolic office, but to be an ambassador for our Lord Jesus Christ, and has commissioned you to preach the gospel—the glad tidings of salvation to guilty men.

With questions of political economy, or mere party politics, you have no concern as a preacher of the gospel. The church is a purely spiritual organization. The Saviour himself has declared, "My kingdom is not of this world." The church is not subject, as to its faith, worship or discipline, to the authority of the State, and it has no right to interfere in the State, or to give ecclesiastical judgment in matters pertaining to State policy. Consequently it is entirely foreign to your calling, to discuss in the pulpit any of the political issues, which have divided our people into antagonistic political parties. True, it is your duty, to teach the people both by your precept and example, loyalty to the Constitution and Union, which was framed in a spirit of wisdom and true patriotism, to respect our civil rulers and to be in due subjection to all "who are in authority." But beyond this you have no right to go. You have no warrant in the example and teachings of either Christ or his apostles, for discoursing on questions of State, or identifying yourself publicly and officially with any political party.

I speak thus because in the past few years a large number of professed ministers of the gospel, have been carried away by the political excitement of the times, and forgetting their high vocation, have ceased to be preachers of righteousness, and have degraded the holy office to advance the ends of political parties. It may be said that this course has been taken by many, prompted by zeal for what they considered a righteous cause, and that they were moved thus to speak and act under the impulses of patriotic ardor. All this, however, furnishes no valid excuse for converting the pulpit into a political rostrum, where the candidates for political office are commented or denounced according to the preferences of the preacher, and where all the vituperation and falsehood of a partisan press is re-hashed from Sabbath to Sabbath, to the disgust of one party and to the gratification of the other, thus producing a state of party bitterness which alienates the feelings of brethren, neutralizes the influence of the preacher, produces schism in the body of Christ and wounds the Saviour "in the house of his friends." Under these circumstances the pulpit has lost much of its moral power. Strife has been engendered. Churches have been distracted, hatred, discord, evil speaking and all manner of uncharitableness, have taken the place of the concord, peace, unity and brotherly love which should ever pervade the Church of Christ. If there is any force in the declaration of the prophet, "We unto the pastors that destroy and scatter the sheep of his pasture! saith the Lord," then a fearful responsibility attaches to those professed ministers of the gospel, who, led on by mere partisan zeal, have so comforted themselves in the pulpit and out of it, as to produce alienation and bitterness of feeling, which have

been destructive of the spiritual growth of the church and ruinous to many precious souls. Be yours the wiser, the nobler task to preach Christ to your people as their "wisdom, righteousness, sanctification and redemption;" to inculcate the duty of all Christians to "know no man after the flesh;" to make *christian character* and not party politics the qualification which shall entitle a professor to the love and confidence of his pastor and of his brethren. Be it your blessed and nobler work to heal divisions, to rebuke party bitterness, to inculcate the duty of reconciliation and mutual forgiveness among brethren who have been estranged by political animosities, or any other cause, and to teach the people of God "to cultivate the unity of the Spirit in the bonds of peace."

The attention of the pastor was called to the following duties, but the remarks on these points are omitted:

1. The necessity of enforcing church discipline.
2. Proper attention to the religious instruction of the young.
3. Pastoral visiting—going from house to house.

The speaker proceeded. But what more shall I say? So wide the field of duty, so fearful the responsibilities of the pastor, that it is difficult to say, when and where I should stop. But I must not dwell longer.

Your work, my dear brother, is before you, though I have sketched it very imperfectly. How mighty that work! 'Tis

"What might I find an angel's hands, And filled the Saviour's hands."

How deeply successful should you be, to meet fully and successfully your fearful responsibilities! "Who is sufficient for these things?" Such no doubt will often be the anxious inquiry of your heart, oppressed by a sense of your obligations. Let the Saviour himself furnish the answer, "My grace is sufficient." "My strength is perfected in your weakness." On Him then ever rely and you shall be equal to every duty and to every trial of your faith and christian fortitude.

In this new field of pastoral labor you will have to assume many responsibilities, which will be peculiarly trying to your patience and perseverance. You are now engaged in building a new church. Happily for you, you will have the co-operation of men of intelligence and energy, and this will lighten your burden. Yet you must share in the work; this will cause you much anxiety and require great prudence to avoid giving offence, in view of the diversified interests and tastes, which must be consulted in accomplishing such an enterprise. There are many moral evils in this community which you must expose and seek to correct. There are also not a few improprieties amongst professors, which, in a spirit of love and yet with all candor you must endeavor to remedy. You must expect opposition from some—coldness and indifference from others. But let none of these things dishearten you. You will have the prayers, the sympathy, the cordial co-operation of many noble christian hearts. Above all, God will be with you to encourage you, so that you may be sustained in bearing all your burdens.

Your brethren in the ministry will watch your career with earnest solicitude, expecting great things from you, in view of your success in the pastoral charge, which you have recently vacated. No one will feel a deeper interest in your welfare than he who now addresses you. This is but natural in view of the long and intimate and personal relations which have existed between us. Very pleasant have been our friendships; and I will pray God's blessing upon your labors, and be ever ready to rejoice at any tidings of your prosperity and success which may reach me. Besides this, there are in this charge, many dear christian friends, whom I love and esteem and whose well-being shall always awaken my solicitude. I have, too, some "spiritual children" here, in whose religious growth and culture I shall ever cherish a deep interest. My heart therefore shall be made glad as I shall hear that through your instrumentality, this people are increasing in knowledge and true piety, and this church is enjoying a measure of prosperity, such as it has never known in all its past history.

Amidst your toils and trials and discouragements, never suffer your faith to waver nor your zeal to abate. The voice of the Master shall ever and anon whisper to your spirit, the animating assurance, "Be thou faithful unto death and I will give thee a crown of life." The end of your labors will soon be reached and then comes the rest—sweet rest. Once already, the Master laid you on a bed of languishing and brought you very near the confines of the eternal world. You remember, and never will forget, the heavenly ecstasy, the holy calm, which then filled your soul. Those blessed experiences were but the foretastes and the earnest of the rest, and peace, and joy, which you shall realize in full fruition, when Jordan shall have been crossed, and Canaan reached.

In the visions of the future, I see you, after many years of faithful and untiring service as an ambassador of the cross, closing your ministry, with the blessed consciousness that you have been true to the Saviour, and true to every trust, and with all the honors of a life of eminent usefulness clustering around your head. As you gather strength for the last conflict, I see your countenance beaming with heavenly hope and peace, and your eye, flashing with holy triumph, as you exclaim: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of glory, which the righteous judge shall give me at that day; and not to me only, but to all them that love his appearing." The struggle is over, and victory is insured. Safely you have crossed the river and entered into the promised land. The Master greets you, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Upon your brow, radiant with immortal youth and beauty, I see our Great Captain place the victor's crown, dazzling with heavenly effulgence! Yonder I behold a crowd of redeemed spirits, amongst the number your own first-born, and now sainted by; one by one they approach you, and hail you as the honored instrument by which they had been led to the cross, and thro'

the cross, are now heirs of eternal life! These are the "stars in your crown of rejoicing."—Happy, thrice happy greeting! when the faithful pastor reaching the mansions of the blessed, shall meet there not only his dear Saviour, and the objects of his earthly love, but shall receive the salutations of those whom God had given him as "seals of his ministry." Let the glories of that day, when you shall receive the faithful pastor's rich reward, cheer your heart and inspire you to labor with increasing diligence, until the Master shall say: "It is enough, come up higher." And may God abundantly bless you—make you a faithful minister of the New Testament, and bring you and all the people for whom you shall labor to the enjoyment of that rest which remaineth for the people of God. Amen.

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CRISPER COMA,
For Curling the Hair of either Sex into Wavy and Glossy Ringlets or Heavy Massive Curls.

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Oh! she was beautiful and fair,
With starry eyes and radiant hair,
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