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NO. XX.

Poetry.

IF WE KNEW.

If we knew, when walking thoughtless,
Through the crowded, dusty way,
That some pearl of wondrous whiteness
Close beside our path may lay,
We would pause where now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew that forms were fainting
For the shade which we should bring,
If we knew what lips were parching
For the water we were bringing,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cooling cups of water,
Planting rows of shading palms.

If we knew where feet were weary
Climbing up the hill of pains,
By the world cast out as evil—
Poor, repentant Magdalenes—
We no more would dare to scorn them
With our Pharisaic pride,
Wrapping close our robes around us,
Passing on the other side.

If we knew when friends around us
Closely press to say "Good-by,"
Which among the lips that kiss us
First beneath the flowers should lie,
While like rain upon their faces
Fall our bitter, blinding tears,
Tender words of love eternal
We would whisper in their ears.

Holy Father in the heavens!
Nearer to their perfect day,
Through the shining track of duty:
Wilt Thou guide us on our way;
And when these clay walls shall crumble,
When this mortal breath shall cease,
Wilt Thou crown us in Thy kingdom
With Thy own "exceeding peace."

Communications.

The Heroic Conduct of an East India Woman.

We sometimes think that all the heroism of females, of which we read so much, was confined to ancient times. Not so, we have in our own days examples, as glorious as any in other days. It is only in times of persecution that these noble traits of christian heroism can be fully developed. The christian heroine Fatima, of Delhi, the wife of Waiyat Ali, a converted Mohammedan Hindoo preacher, is a noble example of faith and steadfastness. Her husband was brutally murdered by the revolting Sepoys a few years ago. When the sad intelligence reached the christians in Delhi, that the Sepoys had closed the gates of the city and were murdering all the christians, "My husband," she says, "kissed us all, and said, see that you do not deny Christ, no matter what comes to pass. I began to weep, he says, dear wife, I thought your faith was stronger than mine. Remember that if you die, you go to Jesus. If you are spared Christ is your keeper. If the christians are all killed before your face, Oh, then take care that you do not deny him who died for us. At this time some Sepoys came up to us, and Fakir, (i. e. a Mohammedan devotee) said to them, 'Kill him for he is an infidel preacher, and has destroyed the faith of many by preaching Jesus Christ.' One of the Sepoys now asked my husband who and what he was? He answered, 'I was at one time blind, but now I see. God mercifully opened my eyes, and I have found a refuge in Christ.' 'You see,' said one, 'that is a Kafir (i. e. a barbarian), kill him.' I next saw my husband in a crowd of Mohammedans. They were dragging him on the ground beating him on the head and in the face, and saying, 'Now preach Christ to us. Now where is the Christ in whom you boast?' Others asked him to forsake christianity and repeat the Kulna (the Mohammedan creed). 'Believe in God and Mohammed is his Prophet.' But my husband said, no, never, my Saviour took up his cross and went to God, I take up my life as a cross and will follow him to heaven. They now said mockingly, 'Do you want some water?' He replied, when my Saviour died, he got vinegar mingled with gall, I don't need your water. But if you intend to kill me, do it at once, and do not keep me to long in pain. You are true children of your prophet Mohammed. He went about converting with his sword, and he got thousands to submit through fear. But I will not. Your words have no terrors for me. Let them fall, and I shall fall a martyr for Christ.

"Now a Sepoy came up, and asked what all this was about? They said, here we have a devil of a christian, who will not recant, so you kill him. At this, the Sepoy, (a Sepoy is a Mohammedan soldier), aimed a blow with his sword which nearly cut off his head. His last words were, 'O, Jesus, receive my soul.' I was close by under a tree, where I could see and hear all this. I was much terrified and shrieked out when I saw that my poor husband was dead.

"I went back to the chapel, and found our house in flames, and the people plundering it. I now went with my children to the house of Mirza Hajee, where I staid three days, when orders were issued that if any were found harboring, or concealing christians, they should be put to death. The Queen Zeenut Mahal had some fifty Europeans concealed, but she had to give them all up. Mirza Gohur, a nephew of the king, knew that I was with Mirza Hajee, and warned him of the consequen-

ces of keeping me. Mirza Hajee now told me that I must either become a Mohammedan or leave his house. I was urged to forsake christianity, I was told that every christian in India had been killed, and that it was great folly for me to hold out any longer. I was promised a house to live in, and thirty rupees a month, (a rupee is an India coin, worth about 24 cents of our money) to support my family and no one should molest me. God helped me to resist the temptation. No, I replied, I cannot forsake Christ. I will work to support my children, and if I must die, God's will be done.

"I had now to leave the house with my seven children, and had to wander about ten days without shelter or food. On the 13th day I managed to leave the city with my children. We got to a place called Talwar. Here I had to work night and day to get a little food. Here my children all took the fever, my youngest died, and I had no money to get it buried. No one would touch it. So I went about the sad task myself. They said if I would become a Mohammedan, they would bury it. I took up the little corpse, wrapped it in a cloth, and carried it outside of the village. I began to dig a little grave with my own hands, when two men came up and asked me why I was crying so? I told them; they helped me to dig the grave and then left. I then took up the little corpse in my arms, and looking up to heaven, I committed it to God's care, and covered it up in the ground, there to rest until the resurrection.

"At last I found a native christian, Heera Loll, who knew me. He wrote to Agra, and found that some of the missionaries were yet alive. When the missionaries wrote back to her, she was rejoiced. They cared for her, as her husband told her they would. Here was female heroism that far surpasses all Grecian and Roman heroism, and fully rivals the moral heroism of the ancient faithful martyrs.

R. W.

John Wesley's Mother on Family Government.

Family government being one of the most important things in the world, we may well devote a chapter to it. It is so important that the present and eternal happiness of both parents and children depend upon it. Rev. Abbott has written a work on the training of children many years ago. That little work has been widely circulated, and has done an immense amount of good. Children must be trained to be made useful, virtuous and happy. Abbott's "Mother at Home," ought to be in every family. It is true it was written thirty years ago, but it is just as much needed now as when it was first published, and will be just as useful a century hence as now, for it contains all those great principles that belong to a correct system of family government. We have recently met in our reading, an account of the family government at Epworth, under which John, Charles and Samuel Wesley were trained. John Wesley, in 1732, was so much impressed with the efficiency of the family government at Epworth, that he requested his mother, who was a woman of great strength of mind, and an extraordinary executive ability, to furnish him with an account of her system. She complied with his request, and furnished him with the following sketch. And we hope it will be read carefully, and pondered by all parents into whose hands it may fall:

EPWORTH, July 24, 1732.

DEAR SON:—According to your desire, I have collected the principal rules I have observed in educating my family.

1. The children were always put into a regular method of living from their birth. The children were rocked to sleep. (This was most certainly a mistake on the part of Mrs. Wesley, children ought to sleep without rocking.) They were kept rocking, rocking in the cradle till it was time to awake. This was done to bring them to a regular course of sleeping, which at first was three hours in the morning, and three in the afternoon, afterwards two, until they needed none at all. When turned of a year they were taught to fear the rod, and to cry softly, by which they escaped much correction, and that most odious noise of crying was rarely heard in the house.

As soon as they grew pretty strong, they were confined to three meals a day. At dinner their little table was set by ours, where they could be overlooked, they were suffered to eat and drink as much as they pleased, but they were not permitted to call for anything. If they wanted anything, they would whisper to the maid, who came and spoke to me. As soon as they could handle a knife and fork, they were set to our table. They were never suffered to choose their meat, but always ate such things as were provided for the family. Drinking and eating between meals was never allowed. At six o'clock, as soon as family prayers were over, they had their supper, and at seven they were put to bed, and left in their rooms by themselves, for there was no such thing allowed in our house as sitting by a child until it went to sleep. The children were so constantly used to eat what was given them, that when they were ill, there was no difficulty in making them take the most unpleasant medicine, for they dared not refuse it. (This shows great skill and success in family government.)

2. In order to form the minds of children, the first thing to be done is to conquer the will. To inform the understanding is a work of time, but the subduing the will is a thing that must be done at once, and the sooner the better, for by neglecting timely correction, they will contract a stubbornness and obdura-

cy, which are hardly ever after conquered, and never without using such severity, which would be as painful to me as to the child. In the esteem of the world, they pass for kind and indulgent, whom I call cruel parents who permit their children to get habits which they know must be broken afterwards. When the will of a child is subdued, and it is brought to revere its parents, and stands in awe of them, then a great many childish follies may be passed by. Some should be overlooked, and others mildly reproved, but no wilful transgression should ever be passed by without chastisement. I insist upon conquering the will of children betimes, because this is the only rational foundation of a religious education, without which, both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by the reason and piety of its parents, until its own understanding comes to maturity, and the principles of religion have taken root in the mind. I cannot yet dismiss this subject, as self will of all sin and misery so whatever cherishes this in children, answers their irreligion and wretchedness, and whatever cheeks and modifies it, promotes their future happiness and piety. This is still more evident if we further consider that religion is nothing else than doing the will of God, and not our own; that the one grand impediment to our eternal and temporal happiness being this self-will, no indulgence of it can be trivial, no denial unprofitable. Heaven or hell depends on this alone. So that the parent who studies to subdue it in his child, works with God in renewing and saving the soul. The parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child's soul and body, forever.

3. Our children were taught the Lord's prayer as soon as they could talk. They were early taught to distinguish the Sabbath from other days. They were soon made to understand that they were to have nothing they cried for. Taking God's name in vain, profaneness, obscenity, and rude, ill-bred names were never heard among them. They were taught always to call each other by their proper names.

It would seem from what Mrs. Wesley says, that they had a family school at Epworth in which all their children were taught. They were kept in school six hours a day, and she says they made rapid progress.

"The children were never permitted to run in the streets. For some years all went on very well. Never were children better disposed to piety, or in more subjection to their parents, until that fatal dispersion of them, (occasioned by the burning of the parsonage at Epworth,) after the fire, into several families. In these they were left to full liberty to converse with servants, which before they had always been restrained from, and to run about and play with any children, good or bad. They soon learned to neglect a strict observance of the Sabbath, and got knowledge of several songs, and had things, which before they had no notion of. That civil behavior which made them admired when they were at home, was in a great measure lost, and clownish accent and many rude ways learned, which were not reformed without great difficulty. When the house was rebuilt and the children were brought home, we entered on a strict reform. Then we began the custom of singing psalms at the opening and closing of the school.

There were several by-laws observed among us. I will also mention them because I think them useful.

1. It had been observed that cowardice and fear of punishment often led children into lying. To prevent this, a law was made that whoever was charged with a fault of which they were guilty, if they would confess it they should not be punished.

2. That no sinful action, as lying, playing on the Sabbath, or at church, quarreling, &c., should ever go unpunished.

3. That a child should ever be chid, or punished twice for the same offence.

4. That every signal act of obedience, especially when it crossed their own inclination, should always be commended and rewarded according to its merits.

5. That if a child performed an act of obedience, or did anything with an intention to please, though the performance was not well, yet the obedience and intention should be kindly accepted, and the child with sweetness directed how to do better for the future. (Here we see that there was after all something soft and tender in the rigorous government at Epworth.)

6. That propriety be inviolably preserved, and none suffered to invade the property of others in the smallest matter, though it were but of the value of a pin, which they might not take from the owner without his consent. This rule can never be too much inculcated on the minds of children.

7. That promises be strictly observed, and a gift once bestowed, and so the right, once passed away from the donor, be not resumed, but left to the disposal of him to whom it was given, unless it were conditional, and the condition of the obligation not performed.

8. That no girl be taught to work till she can read very well, and then that she be kept to her work with the same application, and for the same time that she was held to her reading. This rule is also much to be observed, for putting children to learn sewing before they can read perfectly, is the very reason why so few women can read fit to be heard."

This was the code of family ethics under

which John Wesley was trained. Suppose the mother of Lord Byron would have adopted this system and carried it out, might not Lord Byron have been a blessing instead of a curse to his country? Suppose all the gay, thoughtless, and pleasure seeking mothers of our country, were to adopt the Epworth code, might we not soon have thousands of men and women like the children of Samuel Wesley? This letter was written by Mrs. Wesley before Paley or Beatty wrote their splendid systems of Moral Science, and yet so far as it goes, is equal to them. It has been said that "The mother makes the man. Lady Byron would have made John Wesley the petulant and misanthropic poet; and Mrs. Wesley the first magnitude, in the cause of his country's glory. Napoleon once asked what France needed to make her the greatest nation in the world. Madame Campan replied, 'Mothers.' Meaning of course, good, intelligent, and pious mothers, like Mrs. Wesley. And that is just what we need in this age and country. The destinies of our church and country are in the hands of the mothers of our land. The character of our men in future will show what kind of mothers we now have.

R. W.

Practical.

The Fulton Street Prayer-Meeting.

A Brother said: "In the establishment where I am employed there is a man who is much troubled concerning his future state, but still holds out against the Lord. I ask your prayers that the Lord may show him the wickedness of his heart, and bring him to repentance and faith in Christ." Another requested prayers for a family in affliction, that this dispensation might be blessed to survivors.

Another said: "The promises of God and the repeated fulfillment of those promises in answer to prayer, encourage me to ask remembrance in prayer for a dear brother who has been long and faithfully prayed for by a Christian father and mother, as well as by brothers and sisters, but no favorable answer has yet been given to their prayers. He is under the influence of evil companions, and seems to grow worse and worse. He has made some attempts to reform, but they have only been followed by deeper sin. I cannot urge you too earnestly to plead that the Spirit may seek him out and save him as a brand from the burning."

Another said: "In behalf of another who is present, I request prayers for the reformation and conversion of an intemperate son. He has many times resolved to reform, but fails in his resolutions. He is now trying again. She also requests your prayers for the conversion of two other sons. They are all children of many prayers and have had seasons of reflection upon the subject of religion."

The leader read a request for prayer from six children—the children of deceased parents—for the conversion of two brothers, who are growing old without being reconciled to Christ. He also read several acknowledgments of great blessings received in answer to prayer. "I read in the *Intelligencer*," writes one, "of the many direct answers to our prayers, and I approach again with earnest desire for your prayers. I have asked you to pray for a friend who was converted, and now enjoys bright hopes of salvation, and for a dear sister who is now enjoying the same precious blessing, and I ask you to pray for the conversion of another friend, who is professionally desirous of becoming a true disciple of the Lord—and will you not also pray for me? I have been for several years a professing Christian, but of late I have great fears, that all is not right with me. These for whom I have asked you to pray are so bright and dear in their experience, and their assurance appears to be so strong and well founded, that doubts arise in my mind if I have indeed been born again. Now, I desire your prayers, that I may have the true witness of the Spirit, a feeling heart, and strength of faith to overcome temptation, and all doubts of the Saviour's love to me."

Another writes: "I am a constant reader of the reports of your meeting in the *Intelligencer*, and have been induced by them to ask you to pray for me. I do not know that you ever received or noticed my requests, but I know that God has graciously bestowed upon me great blessings since my requests were sent to you. All gloom and distressing fears have been removed from my soul, and I rejoice in the full hope that Jesus is mine and I am his. The precious promises of his word are now my daily food, and I live a new life in Christ. Pray on, brethren, pray on, that the true light of life may shine into every dark and doubting heart—that all who have named Christ, or look to him for salvation, may be filled with the full assurance of hope, and manifest their love by keeping his commandments."

During the past week, much religious experience has been stated in the meetings. Persons from many countries of Europe and many of the States of America have stood up and told of the goodness of the Lord to them. These persons have represented nearly the whole of denominational and educational religion. Yet there has been a wonderful harmony in their experience—showing that in all countries and in all schools of learning where the Scriptures are known, the same Holy Spirit moves men to repentance, and

the same grace of God renews and regenerates the human soul, and brings it into accord with the divine love which inspires the hope of life and salvation.

On other days requests for prayer were presented in behalf of many who were anxious for themselves and friends, and much sympathy was expressed and ardent prayers were offered for them. Among them was one from a mother in Israel, residing in Buenos Ayres, S. A., who is ninety years old, asking to be remembered in prayer. It was said that she was converted many years ago, under the pastoral care of Dr. Payson, in Newburyport, and for nearly fifty years has resided in South America, where she has ever retained her faith in Christ, and many have been cheered by her counsels and prayers. Some of her children and grandchildren are unconverted, and she requests prayers for them, that before God calls her home she may have the joy of knowing that all of them have been converted, and that her long-continued prayers for them have been answered. She says she has been praying for her children for sixty-six years.

Several others for the conversion of souls, like the following, were presented and remembered in prayer: "A widowed mother begs the prayers of God's dear children in this meeting, for her son, that he may be brought to Jesus. The Spirit of God has been striving with him, but she fears he has resisted and grieved the Spirit. O dear brethren, pray that our merciful Father will not give him up, but that he may be brought, to the foot of the cross, and may say from this time, 'Lord, what wilt thou have me to do?'"

Another writes: "Dear Christian friends, I ask an interest in your prayers. I have been a member of the Church of Christ more than forty years. I read the Bible much, and take pleasure in reading it and in prayer, but I feel that I have not the peace of Jesus in my soul, or that living 'faith which works by love and purifies the heart and overcomes the world.' Dear friends, pray God to deliver me from my distressing doubts and fears, from darkness of mind and hardness of heart, and to give me to love him supremely, and to live to his praise."

Another writes: "This is the third letter I have sent asking you to pray for me, and I would not trouble you again, but reading in the *Christian Intelligencer* so many answers to your prayers for those that are in like circumstances, I beg you once more to pray for me. I have been many years a member of the Church, and have thought at times I had sweet communion with my dear Saviour, but for a long time I have not felt any joy or comfort in prayer, which makes me fear I have been deceiving myself, and that I am still in my sins. Do pray for me, that the Lord would show me my true state, and give me grace to rely upon his word with all my heart that the remainder of my days may be spent in his service."

A brother requested prayers for the church to which he was attached. Their pastor was absent to recruit his health, and he feared while the shepherd was absent the sheep might be scattered. "Brethren," said he, "we entreat you to pray earnestly for us, that we may be baptized anew by the out-pouring of the Holy Spirit—that our faith may be strengthened, our zeal quickened, and that our love may abound more and more, and our hearts be united as the heart of one man, in the service of our Lord and his Church."

The crowded room continues to elicit expressions of hope that larger accommodations may be provided for those who desire to attend this consecrated place of prayer.

HUMAN TRADITION VERSUS BIBLE.

FROM THE CHURCH UNION:

Human tradition.—"Natural death is the gate to endless life."

Bible.—"When this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory?"

Human tradition.—"Death dissolves the natural body. . . . the man himself still lives."

Bible.—"Man dieth, and wasteth away." *Human tradition.*—"The material body in which he formerly dwelt, he will want no more, and consequently will never resume it any more."

Bible.—"Thy dead men shall live, together with my dead body shall they arise. . . . The earth shall cast out the dead." "Awake and sing, ye that dwell in dust." "They that are in their graves shall come forth."

Human tradition.—"Having risen from the dead, they continue to live in the spiritual world."

Bible.—"Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. . . . And their word will eat as doth a canker."

Human tradition.—"There is not the slightest intimation in the word of the Lord, that the angels are a distinct order of beings, as some have supposed. They are simply men who once lived on this earth or on some of the other earths in the universe."

Bible.—"What is man that thou art mindful of him? Thou madest him a little lower than the angels."

Human tradition.—"The resurrection is the resuscitation of the Spirit as soon as its connection with the natural body is dissolved."

Bible.—"How say some among you, that

there is no resurrection of the body? It is sown in corruption, it is raised in corruption; it is sown a natural body, it is raised a spiritual body."

Human tradition.—"The death of the body is the release and resurrection of the immortal man."

Bible.—"We groan within ourselves, waiting for the adoption, even the redemption of our body." "And the Lord God formed man of the dust of the ground. God said unto Adam, 'Dust thou art, and unto dust shalt thou return.' 'Shall mortal man be more just than God?' 'This mortal shall put on immortality.'"

"I am a fellow-servant with thee, and with thy brethren the prophets, and, with those who keep the words of this book, worship God." (Euphatic Dia.) "He was employed by the same God, on the same errand, and with the same testimony, and therefore not entitled to worship." (Clark's Com.)

"Rock of Ages, Cleft for Me."

In the pleasant county of Devon, and in one of its sequestered passes, with a few cottages sprinkled over it, mused and sang Augustus Toplady. When a lad of sixteen, and on a visit to Ireland, he had strolled into a barn, where an illiterate layman was preaching—but preaching reconciliation to God through the death of his Son. The homely sermon took effect, and from that moment the Gospel wielded all the powers of his brilliant and active mind.

Toplady became very learned, and at thirty-eight he died, more widely read in fathers and reformers than most dignitaries can boast when their heads are hoary. His chief works are controversial, and, in some respects, bear the impress of his over-ardent spirit. In the pulpit's milder agency, nothing flowed but balm. In his tones there was a commanding solemnity, and in his words there was such simplicity that to hear was to understand.

Both at Broad Hembury, and afterwards in London, the happiest results attended his ministry. Many sinners were converted; and the doctrines which God blessed to the accomplishment of these results may be learned from the hymns which Toplady has bequeathed to the Church: "Rock of Ages, cleft for me;" "A debtor to mercy alone;" "When languor and disease invade;" and "Deathless principles arise"—hymns, in which it would seem as if the finished work were embalm, and the living hope exulting in every line.

During his last illness, Augustus Toplady seemed to lie in the very vestibule of glory. To a friend's inquiry, he answered, with sparkling eye, "Oh, my dear sir, I cannot tell the comforts I feel in my soul—they are past expression. The consolations of God are so abundant that he leaves me nothing to pray for. My prayers are all converted into praise. I enjoy heaven already in my soul." And within an hour of dying, he called his friends, and asked if they could give him up; and when they said they could, tears of joy ran down his cheeks as he added, "Oh, what a blessing that you are willing to give me over into the hands of my dear Redeemer, and part with me; for no mortal can live after the glories which God has manifested to my soul." And thus died the writer of the beautiful hymn, "Rock of Ages, cleft for me."

—Dendrop.

SELFISHNESS IN RELIGION.—The worst of all places in which to display it or to hide it! A friend thus utters a warning: "I wish to ask those who minister daily at the altar, Whether they sufficiently warn their hearers that it is as easy to be selfish in religion as in anything else, and that selfishness is the opposite of true religion? I have often listened to the statements of professing christians in prayer-meetings declaring how much they love Christ, because he had done so much for them, and is going at last to take them to a beautiful home above, yet no word of caution was spoken that there is danger of trusting for salvation to a love founded on favors alone. How natural for us to love those who love us; yet no conversion is necessary for such a love. Christ says, 'For if ye love them which love you, what reward have ye? Do not even the publicans the same?' We may be grateful for favors without being selfish, but we cannot be selfish and at the same time grateful. If we would truly love God, we must love him for his goodness, which is an attribute of his character, and is manifested not only to us, but to others also, and not only in favors to the children of men, but also in purposes of justice to those who are lost. We must love him not only in the sunshine, but also in the shadow, when dark clouds prevent the bright shining of the sun. God always remains the same worthy object of love, whatever may be our condition in this life, or in that which is to come. If we are not saved it will not detract from his goodness, or lessen our obligations to love him."

THE MYSTERY OF EDITING.

BY HENRY WARD BEECHER.

The world at large do not understand the mysteries of a newspaper; and, as in a watch, the hands that are seen are but passive instruments of the springs, which are never seen, so, in a newspaper, the most worthy causes of its prosperity are often least observed or known. Who suspects the benefit which the paper derives from the enterprise, the vigilance, and the watchful fidelity of the publisher? Who pauses to think how much of the pleasure of reading is derived from

the skill and care of the printer? We feel the blemishes of printing, if they exist, but seldom observe the excellencies.

We eat a hearty dinner, but we do not think of the farmer that raises the material thereof, or the cook that prepares them with infinite skill and pains. But a cook of vegetables, meat, pastry, and infinite bonbons, has a paradisaical office in comparison with an editor! Before him passes all the exchange newspapers. He is to know all their contents, to mark for other eyes the matter that requires attention. His scissors are to be alert, and clip with incessant industry all the little items that together form so large an interest in the news department. He passes in review, each week, every state in the Union through the newspaper lens. He looks across the ocean and sees strange lands, and, following the sun, he searches all around the world for material. It will require but one second for the reader to take in what two hours' search produced. By him are read the manuscripts that swarm the office like flies in July. It is his frown that dooms them. It is his hand that condense, a whole page into a line. It is his discreet sternness that restricts sentimental obituaries, that gives poets a twist on which to sit and sing their first lays.

And the power behind the throne, in newspapers as in higher places, is sometimes important as the throne itself. Correspondents, occasional or regular, stand in awe at the silent power which has been the last glance at an article, and may send it forth in glory or humility. And, in short, as the body depends upon that vigorous digestion which goes on by means of the editor.

Ought they not to be honored? And since little fame attends them, they should at least have their creature comforts multiplied. From that dark and dismal den-residence they are at length translated!

The Palm-Tree Christian.

Rev. Dr. Cuyler wrote a book, several years ago, entitled "The Cedar Christian." He found the title in the 92d Psalm, verse 12, "The righteous shall flourish like the palm-tree; he shall grow like a cedar in Lebanon." We have often wondered that he did not take the first inspired symbol in this verse rather than the second; for the palm-tree seems to us one of the noblest pictures of what the christian may be and should be.

The palm, like the cedar, is evergreen. But more than this, it is the tallest and straightest of trees. You cannot make it grow crooked. If you bend and bind it so that its head cannot point to the zenith, it droops and dies. So with the christian. He can flourish only when looking and growing heavenward.

The palm has no branches. They start out as it grows, but soon fall off. The tendency of its sap is upward. None can be spared to nourish laterals; all is needed for the crown of leaves and fruit at the top. And thus it is that the true christian flourishes, not "spreading himself like a green bay-tree," Psalm xxxvii. 25, but growing in grace and in the knowledge of our Lord and Saviour Jesus Christ—growing not outward and world-ward, but upward and heavenward.

The palm-tree serves a greater variety of useful purposes than any other tree. From the trunk beams and boards are made; from the fibrous bark, cordage, mats and baskets; with the large leaves houses are shingled; its fruit, the date, is the food of millions of people and even the date seeds are ground for the camels to eat. In Egypt, Arabia and Syria, the palm-tree is to the people what our forests of timber and our fields of grain are to us. When the date crop fails there is a famine in the land. Such should be the influence of the christian, so manifold the blessings of his holy example and of his labors of love. He is to be the salt of the earth and the light of the world.

Many fruit trees bear their best crops while young, but the palm-tree, when a hundred years old, yields its fullest harvests and its most luscious fruit. And so says the Psalmist of the righteous; "They shall still bring forth fruit in old age." One, looking at a palm-tree, branchless and leafless for sixty feet, a mere stem of wood and bark, might esteem it of little value or beauty, until he saw the crown of leaves and the heavy clusters of fruit at the top. And many a christian, who has been stripped of wealth and health and friends, seems to the world unlovely and unhappy. But they who have seen the crown of peace and hope that God has set upon his soul, know that the aged and desolate sufferer is happier than a bride, and richer than a king.

The best fruit of faith is that which grows in the chamber of sickness and on the bed of death. When other men who have sought their chief good in this world, cry, "All lost," the christian shouts, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Reader, if you are planted in the house of the Lord, you may flourish there as a palm-tree.—*Chris. Herald.*

The city of Yoddo in Japan numbers about two millions of inhabitants. It is said that a beggar or a drunkard is never seen in their streets. Every man is able to read, and is engaged in some business which supplies the wants of his family. They have no newspapers, but plenty of books. The women are said to be handsome, and the men robust and industrious.

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR.
REV. R. WEISER, CORRESPONDING EDITOR.

Sellinggrove Pa., May 14, 1868.

The Demoralization of the Lutheran and Missionary.

Of all the papers, religious or secular, that we read, this organ of the General Council is the lowest in the scale of morality and decency. It is the most bitter, and malignant sheet anywhere to be found. The issue of April 30th, is a fair specimen of its utter demoralization. We are ashamed, and blush that a paper professing to be a religious paper should stoop so low, and sink itself deeper in the mire of partisanship than even the dirtiest political sheet of the day. Alas for the cause that calls for such a paper. Shame on the men who can so far forget themselves, as to resort to such low and contemptible warfare. Has not R. W., the Corresponding Editor of the AMERICAN LUTHERAN, a right to write for any paper he pleases? Is he not older in years and in the ministry than any of the editors of the *Lutheran and Missionary*, and has he no rights that symbolists should respect? If he writes anything that is false, cannot those learned doctors refute it, without stooping to low and malicious jest, half earnest sarcasm, and jeering innuendo? Must his private character be destroyed in order to break the force of his arguments? So it would seem. We cannot avoid making a quotation at this point from Dick's Philosophy of Religion, page 364, and we insert it for the special benefit of the editors of the *Lutheran and Missionary*, and we hope they will give it a prayerful reading, and apply the text to their own hearts:

"While controversies among philosophers have frequently been conducted with a certain degree of candor, and politeness, the temper with which religious disputants have encountered the opinions of each other, has generally been opposed to the spirit of christian love, to the meekness and gentleness of Christ, and even to common civility and decorum. The haughty and magisterial tone which theological controversialists frequently assume—the indignant sneers—the bitter sarcasm—the malignant insinuations—the personal reproaches they throw out against their opponents—the harsh and unfair conclusions they charge upon them—the general asperity of their language—the bold and unhalloved spirit with which they apply the denunciations of Scripture to those whom they consider as erroneous, are not only inconsistent with everything that is amiable and christian but tend to rivet more powerfully in the minds of their opponents, those very opinions which it was their object to subvert. To gain a victory over his adversary, to hold up his sentiments to ridicule, to wound his feelings, and to bespatter the religious body with which he stands connected, is more frequently the object of the disputant than the promotion of truth."

Let the editors in Philadelphia may consider this a forgery manufactured for the occasion, we hope they will look up this passage. On page 365, Dr. Dick says:

"We to religion when it meets such boisterous wrestlers. Do such controversialists really imagine that the wrath of man worketh the righteousness of God? Or that the religion of heaven stands in need of such arts and such unhalloved passions for its vindication and defence? If it did, it would be unworthy our reception or support. What a contrast to the mild and gentle spirit of christianity, to behold one zealot dipping his pen in wormwood, when he sits down to defend a religion of love! Such disputants seem not to be aware that they are grossly misrepresenting the genius of the christian system.—There are heresies in conduct, as well as in doctrine, and of all heresies the former are the most pestiferous and pernicious."

One of the favorite measures of these capricious editors is to pronounce all who differ from them ignoramus. Of course, if a man dares to have an opinion different from theirs, he must be ignorant. They know everything that any body else knows, and what they do not know is not worth knowing. Wisdom will die with them. This is an easy way to get over difficulties, it is much easier to call a man an ignoramus, than to refute his arguments.

As an instance "Spencer Junior" in the AMERICAN LUTHERAN, stated that in most Lutheran countries in Europe there is no Sabbath nor Sabbath schools, no prayer meetings, no revivals. Now how do these learned and pious divines meet this? Simply by stating that the man who utters such thoughts is a slanderer of his brethren, and an ignoramus. Now I appeal to all intelligent men, who are not blinded by symbolical bigotry, whether this is not true in the letter and in the spirit?

Now for the charge of ignorance. Let us see how far that is true. Do the editors of the *Lutheran and Missionary* think that all men, like themselves, read only one side of the question? Or that all the intelligent Lutherans in this country, like the editor, hide their heads in the rubbish of symbolism, and then consider themselves safe. No, no, there are men to take in the state of all churches as well as the Alt Lutheran church. Let us see how the very learned editorials corps read a work called "The Journal of a Residence in Sweden, Denmark and Norway in 1836-37," by Mr. Laing? Do they know anything of a work called "The Condition of the Lutheran Church in Germany," by Dr. Rose? Have they ever heard of Robert Brenner's Excursion in Germany and Sweden? Do they know that the moral statistics of Mr. Laing were so startling, that the Swedish government tried to refute his statements and that he then proved to the whole christian world that the Sabbath breaking, licentiousness and other enormities were even greater than he had at first stated?

We could furnish some of these revolting statistics that would raise the blush even on the hardened cheeks of the bigoted champions of symbolism. We may keep a rod in soak for them for future use. Look, too, at the journals of our more modern tourists, do

they not all without a dissenting voice confirm the statements of the AMERICAN LUTHERAN? And is not this the proper way to get at the merits of the case? Is not this the very plan proposed by our Saviour himself when he says, "By their fruits ye shall know them?" If the system of symbolism is the good thing they would have us believe, why should they get cross, ill-natured and ugly, when we point out its short comings?—Why should they abuse their brethren, and ridicule them, and even attack their private characters, if their cherished system is so good. In the most silly manner they call the attention of the AMERICAN LUTHERAN to Lewis Harms. Did they ever read a pamphlet of Chas. Harms, called "The Tears and Groans of a Bleeding Church for another Luther?" They might there see something of the spiritual state of the symbolic churches in Germany. We shall not be diverted from the course we have marked out for ourselves, we shall go on in the fear of God in the prosecution of our work, looking neither to the right nor to the left, regardless of the abusive and unbrotherly innuendoes of the *Lutheran and Missionary*, and we shall hold ourselves at full liberty to give them a broadside whenever we think they deserve it. We will try to keep our temper, and it shall be our constant prayer to God to preserve us from ever falling so low as to forget to be honorable and decent. We shall endeavor with all the force and energy the Almighty may have imparted to us, to hold up symbolism as a soul-destroying, God-dishonoring system of error. It has ruined and blasted the church of Luther, in one hemisphere, and we are determined, if we can help it, it shall not do it in another.—Our motto is, "Friends in peace, enemies in war."

Meeting of the General Synod.

The General Synod met according to previous announcement on Thursday morning the 9th of May in the First Ev. Luth. Church of Harrisburg, Rev. G. F. Stelling pastor. Notwithstanding the secession of the Synod of Pennsylvania, parts of New York, Pittsburgh, and Illinois Synods, this was no doubt the most largely attended General Synod that ever was convened in America. Twenty-two district Synods were represented, and it is stated in the Harrisburg papers that about three hundred ministers and laymen besides a very large number of the citizens of Harrisburg were in attendance at the opening exercises.

Ever since we know anything about the General Synod, her enemies have predicted her destruction at every session. At this meeting also most disastrous times were predicted to the General Synod, but the "wish, no doubt was father to the thought," for we have never attended a General Synod, where, taking it all together, there was more harmony and good feeling than at this meeting.—What a blessed thing it is, that the symbolists have gone out from us, and left us to do the work of our Master in peace! We do not pretend to say that there was entire unanimity of opinion on every subject that came before the Synod, nor is this possible or desirable. Among an assemblage of intelligent christian men there will and must always be some diversity of opinion on minor points.—This could not be otherwise, unless they have grace enough to tolerate each other, according to the motto: In Fundamentals Unity, in Nonessentials Liberty, in all things Charity. We cannot in this paper give a detailed account of the proceedings of the General Synod. We can give only a meager outline of the most important transactions, up to the time of publication reserving more extended reports for future numbers.

The exercises of the General Synod were most appropriately introduced on Wednesday evening by a Jubilee festival of the Sunday School of the church in which the Synod held its sessions. This is probably the largest and one of the best regulated Lutheran Sunday schools in America, and no doubt the delegates and visitors were highly interested and benefited by what they saw and heard of this Sunday School on Wednesday evening and Sunday afternoon. The exercises of the school were in the highest degree interesting, particularly those of a class of 24 girls lead by Mr. John J. Rebmam.

On Thursday morning the Synod was opened with a sermon by the former President, Rev. Dr. J. A. Brown, on the text, "Destroy it not, for a blessing is in it." Isa. 65, 8. It was a controversial sermon, in which he answered in a very forcible manner the objections urged against the General Synod by her enemies, and showed the advantages or blessings which she conferred. One new Synod was received into the General Synod, namely, the Susquehanna, and three others from whom fragments had broken off to join the General Council, namely the Pittsburgh, New York and Illinois, were recognized as parts of the General Synod from which they had never yet withdrawn.

The election for officers resulted as follows: REV. DR. POHLMAN, President, REV. M. SHELEIGH, Secretary, MR. A. OOKENSHOUSEN, Treasurer.

After the Synod had been thus organized, it proceeded to the transaction of its regular business. At an early stage of the proceedings Rev. Stuckenberg introduced the following resolution in reference to a German paper:

Resolved, That a committee of three be appointed to take action on the propriety and feasibility, of publishing a German paper on the basis of the General Synod, which was afterwards amended that a committee of three be appointed to report a plan for the publication of a German paper. Adopted. The President appointed that committee as follows: Rev. Stuckenberg, Rev. Harkey and Brandan.

A number of enthusiastic and able speeches were made on the subject, and it was peculiarly gratifying to see so many persons who had but a few years ago been entirely indifferent on the subject of a German church paper, now exhibiting such an ardent zeal in the cause. After considerable discussion the matter was left in the hands of a committee and the *Lutheran Observer* Association.

ation, who will doubtless at some future day inaugurate the publication of a German church paper, on the basis of the General Synod, which at this time is so much needed. The afternoons and evenings were usually devoted to the following benevolent societies connected with the General Synod:

1. Parent Education Society.
2. Foreign Missionary Society, India and African Missions.
3. Home Missionary Society.
4. Church Extension Society.
5. Publication Society.
6. Historical Society.

They were not taken up however, in the order in which they stand above. The Home Missionary Society celebrated its anniversary on Friday. The office of the executive committee has been removed from Baltimore to York, Pa., and now consists of the following brethren: Drs. Lochman, Brown, Rev. Lilly Messrs. C. Morris, E. G. Smyser, and D. Kraber. The officers of the Society are:

Dr. S. S. Schmucker, President,
Rev. J. W. Goodlin, Recording Secretary,
Dr. W. Baum, Corresponding Secretary,
E. G. Smyser, Esq., Treasurer.

Rev. M. Officer the efficient travelling agent of the Society has resigned and taken charge of a mission at Van Wert, but the Society declared by a vote that a General agent is essential to the efficiency and success of our Home Missionary operations. The following statistics may be interesting to our readers.

The following contributions were made to the society during the last two years:

From Pennsylvania Synods	\$1,510 61
From Ohio Synods	1,883 27
From Maryland Synods	724 08
From Indiana Synods	498 00
From New York Synods	150 00
	\$4,765 96
From individuals and churches	3,491 81
Sum total	\$8,257 77

The receipts of the preceding two years were \$5,700 93, showing an increase during the past two years of \$2,556 84, so that the scheme in the church, which took place at Fort Wayne, has not resulted in any diminution of funds.

The number of missionaries supported during the past two years has been twenty-one. The fields they occupy are great and important, being St. Louis, Kansas City, Topeka, Wheeling, Des Moines and Tipton.

List of missionaries and their salaries:

Rev. A. M. Geiger, Des Moines	\$300
" L. Wischaupt, Bryan, Ohio	100
" A. W. Wagnalls, Kansas	400
" A. J. Imhoff, Urbane, Ohio	200
" B. F. Kopleinger, Tipton, Missouri	200
" A. J. Hesson, Topeka	400
" S. W. Harkey, St. Louis	600
" S. B. Barnitz, Wheeling	300
" H. A. Kintzhammer, Wellersburg, Pa.	500
" A. F. Shearer, Mt. Vernon, Ohio	300
" M. Officer, Van Wert, Ohio	500

In the evening the anniversary exercises were held, and interesting addresses delivered by Dr. Harkey, Rev. Geiger, Officer and Barnitz. Upwards of \$600, were raised on this evening by lifememberships and a collection in the congregation.

Saturday morning was occupied with miscellaneous business of the Synod.

In the afternoon a very impressive practical sermon was preached by Rev. Dr. Ziegler preparatory to the Lord's supper, and Rev. Lochman of York conducted the liturgical exercises in a very solemn manner. After these exercises the delegates and visitors proceeded in procession to the mansion of Gov. Geary to pay him their respects as chief executive of the State of Pennsylvania. It was a very lengthy procession and attracted much attention as it passed through the streets of Harrisburg. On their arrival at the Governor's mansion, Dr. Pohlman, the President of the Synod made an address to him, and he made a speech in reply. These speeches were published in the daily papers of Harrisburg, but our time and space does not allow us to give them here.

On Saturday evening the Education Society held its anniversary. Prof. Steever acted as President, and Prof. Valentine as Secretary. After the singing of an anthem by the choir, prayer was offered by the Rev. Mr. Stuckenberg.

The President delivered a brief address, explanatory of the objects of the society, and was followed by Drs. Conrad, Hay, Ziegler, and others, who delivered very interesting addresses. At a late hour the meeting adjourned.

On Sunday, the pulpits in Harrisburg, and neighboring towns to the distance of 50 and 60 miles along the lines of the railroads were occupied by the members of the Synod. The following is a programme of the exercises in the First Lutheran church in Harrisburg, where the Synod was in session:

The sermon in the morning, was delivered by the Rev. Dr. Sprecher, of Wittenberg College, and former pastor of the Lutheran congregation in this city. His subject was "The Beast and the Angel; or, the Great Spiritual Conflict." The venerable speaker held his vast audience spell bound for an hour and a quarter. The sermon was a masterly production and evinced the greatest depth of thought as well as a thorough knowledge of the subject under consideration. It was one of Dr. Sprecher's best efforts.

The Sabbath School. Was visited at one o'clock by many of the members of Synod. The exercises consisted of singing by the various departments, and addresses by visiting clergymen.

The Synodical Convention. Services were held at half past two o'clock. These exercises were conducted by Rev. Dr. Pohlman, assisted by a number of the brethren. The occasion was one long to be remembered by all present. Among those who participated with the Synod in the holy communion were Governor Geary and lady.

The Evening Services. Were attended by an immense concourse of people. After an anthem by the choir, Rev. M. Sheleigh, editor of the *Lutheran Sunday School Herald*, announced the 422nd hymn—"As pants the heart for cooling springs, So longs my soul, O King of Kings."

He then read a Scripture lesson from the 5th chapter of St. John, beginning with the 35th verse.

Prayer was offered by Rev. W. M. Baum, D. D., of York, who also read the 195th hymn:

"See, from Zion's sacred mountain
Streams of living water flow;
God has opened there a fountain;
This supplies the plains below;
They are blessed
Who its sovereign virtues know."

The evening sermon was preached by Rev. Mr. Stuckenberg, who announced his text as recorded in St. John, 6: 54: "Whoso eateth My flesh and drinketh My blood, hath eternal life." The sermon was one of great power and most admirably delivered.

Monday forenoon was occupied by discussion on the German paper, and objections by the East Pa. delegation to the reception of Rev. A. Wieting, delegate from the Frankan Synod. Rev. A. Wieting was, however, admitted by a vote of the Synod. Also the time and place of the next meeting of the Gen. Synod was determined at this session. Invitations were extended from Frederick, Md., and Cincinnati, Ohio. The latter place was chosen, and Thursday the 16th day of May 1869 agreed upon as the time of the next meeting. It will thus be seen that instead of meeting only once in two years as heretofore, the General Synod has resolved to meet annually, the interests of the church requiring more frequent sessions.

Monday afternoon was occupied by the business of the Publication Society. Rev. Dr. Hutter read a very able report, in which he very successfully and strikingly rebutted some of the objections that have been made against the Publication Society. Rev. Dr. C. W. Schaffer was present, and spoke in behalf of the claims of the Pennsylvania Synod. He remarked, among other things, that the members of his Synod had not been permitted to co-operate with the Board of Publication, but it was clearly shown that they had voluntarily withdrawn after they had been urged to remain. It had been stated in the *Lutheran and Missionary*, that the Synod of Pennsylvania had contributed four-fifths of all the funds of the Publication Society, but it was clearly shown by the figures that the Synod of Pennsylvania had not contributed one-fifth of the whole amount.

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Tuesday morning was occupied by a consideration and adoption of the amended constitution of the Gen. Synod, and by an address of Rev. Niles, delegate from the General Assembly of the New School Presbyterian Church. His address gave great satisfaction to the General Synod and was frequently applauded. He shall probably publish this address in a subsequent number of the AMERICAN LUTHERAN. Dr. Pohlman replied in a very happy manner to Rev. Niles.

At the close of this session a meeting was called of all those western brethren who were favorable to the starting of a western English church paper. As far as we could see nearly all the western delegates responded to the call, they then organized themselves and adjourned to meet in the lecture room at six o'clock in the evening. This is an important movement on the part of the Western brethren.—The West has now arrived at such a stage of strength that they are abundantly able to support a first class church paper, and they need one to advocate the interests of their institutions. They are also a very progressive people in the West, and we here in the East frequently too slow, and conservative for them. The General Synod Lutherans are abundantly able to support three or four English church papers, and we wish our Western brethren God-speed in this important undertaking.

Tuesday afternoon was occupied by the Foreign Missionary Society, and in the evening this society celebrated its anniversary.—But as the AMERICAN LUTHERAN required our presence at home, we left Harrisburg on Tuesday afternoon, and cannot therefore report later than this time. We shall give the conclusion next week and also some of the reports and addresses.

The *New York Tribune*, of the 21st, has an editorial in reference to Gettysburg as "a new Watering Place," and the demand for more commodious Hotels and boarding places, in the course of which it is remarked—

"The managers of the Theological Seminary and grounds meditate their sale, with a view to removal to some more retired location."

We presume the *Tribune* derives its information from a telegram, purporting to come from Gettysburg, which appeared in the Associate Press despatches several weeks ago, representing that negotiations were on foot for the immediate purchase of the Seminary buildings, and that Gov. Geary was at the head of the movement. No such despatch was ever sent from Gettysburg, and nothing is known of it here. We should like to see a large hotel erected here. With the attractions growing out of the notoriety of the Gettysburg Waters, and the great Battles of July, 1864, we believe it would pay. But it is not correct that the managers of the Theological Seminary and grounds, meditate their sale, with a view to removal to some more retired location." The Associated Press despatch was evidently a "canard," manufactured elsewhere, and looks very much like an "advertising dodge."—*Gettysburg Star and Sentinel*.

The true felicity of life is to be free from perturbations, to understand our duties toward heaven and man, to enjoy the present without any anxious dependence upon the future; not to amuse ourselves with either hopes or fears, but to rest satisfied with what we have.

FRANKEAN SYNOD.

The Thirty-first Annual Session of the Frankean Evangelical Lutheran Synod, will begin at 10 o'clock on Wednesday, June 4th at Minden, Montgomery Co. N. Y. The examining committee will meet on the preceding day.

Members from the east will find teams to carry them to the church at Fort Plain in Tuesday and Wednesday—those from the West at St. Johnsville. All should take the mail train.

J. A. ROSENBERG, Sec.

For the American Lutheran.
SHAMOKIN.

It was our privilege and pleasure to visit the above named place on the 25th and 26th of last month, and assist the pastor, Rev. Keller, in the solemn observance of the Lord's Supper. Our trip on the railroad was anything but pleasant, and had it not been for the good company we were in, and, therefore, the consolation that there seems to be in the time and place of the next meeting of the Gen. Synod was determined at this session. Invitations were extended from Frederick, Md., and Cincinnati, Ohio. The latter place was chosen, and Thursday the 16th day of May 1869 agreed upon as the time of the next meeting. It will thus be seen that instead of meeting only once in two years as heretofore, the General Synod has resolved to meet annually, the interests of the church requiring more frequent sessions.

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The Sabbath school in connection with the church is large and flourishing. We were delighted with the school, and much gratified at the zeal and enthusiasm manifested by the teachers. There are two departments. The infant department is under the care of an old friend Franklin Clark, Esq., and Miss Elsie Zimmerman, and the other under the direct supervision of the pastor. During the services on Sabbath morning, we noticed a strange looking boy, sitting on the front pew, gazing intently upon us during the sermon, and during the entire service. After service he came to me and shook my hand and left.

In the afternoon, the most observed was this boy, actively engaged in the Sabbath school, attending to the wants of the boys and girls, in bringing them books, &c. We inquired who he was, and were told that he was deaf and dumb. How sad I felt at first, but then he did not help but felt pleased to see him so delighted and happy in the work of the Sunday school. May God bless that boy. Who knows but what a second Dr. John Kitto is in process of making in the Lutheran Sunday school at Shamokin, Pa.

During our visit we met many warm hearted friends and acquaintances, and many who took us by the hand and said, "I was taken into the church by your father." "I was converted during one of his meetings and shall never forget it."

Let the pastor and the congregation be encouraged. In all that we saw or could learn, there was nothing to dampen the ardor or stay the progress of their labor. There is work to be done there, and I have no doubt, with an humble reliance on God, and continuing with the zeal and spirit of the past, great and glorious results will follow.

May God bless pastor and people, make them faithful, unite their hearts and hands in the noble work, and finally bring them to the enjoyment of the church triumphant in heaven. Our thanks to pastor and people for their kindness. Our visit was gratifying and pleasant, and we returned feeling fully compensated for time and labor. This communion season in the beautiful church at Shamokin will never be forgotten.

Sellinggrove, May 7th, 1867

DIED.

Near Catawissa, April 22d, Emeline, wife of James Vought, aged 30 years 5 months and 23 days—also May 2 Emeline, child of the above, aged 16 days. They sleep in Jesus.

For the American Lutheran. Kansas Items.

MR. EDITOR:—I am in the receipt of many letters of inquiry, from different parts of the country. I would ask a small space in your paper to give a statement of things in answer to their requests. Grasshopper Falls, is a town located on the Grasshopper river, in Jefferson county Kansas, on a beautiful site, about twenty miles from Atchison, thirty miles from Leavenworth and twenty-five miles from Topeka, and is surrounded with beautiful lands, well improved farms and industrious inhabitants. The town numbers about seven hundred in population. There are two grist mills, one woollen factory and one saw mill, and near the town, which bring many people a distance of thirty, and some forty miles, making business very lively at some seasons of the year. There are at this time nine stores in the different branches of trade, these furnish a convenient place for the people to trade, as the mills and stores furnish a market for the farmer's products. The place is also well supplied with smith, wagon, and furniture shops. We have a number of good physicians, who will take care of all who may be sick. The different churches are represented in the place, two of them, the Lutheran and Congregational, have church buildings complete, and others are in process of erection. The Lutheran church, has within two years increased from 5 to 40 members, and is in a living, prosperous condition, with a good prospect of future prosperity.

The people of the town are taking a very lively interest in educational matters. They have erected a fine school house of blue limestone, at a cost of \$10,000, which the school board will always furnish with the best teachers. Our mail facilities are good, being daily from the East and West. The Post Office is a money order office, furnishing a great convenience to remit small amounts of money, in the safest way. Coal is found in large quantities, and very good; and plenty of the finest building and lime stone are quarried in and about town. Timber, of very good quality for this country, is one of the chief peculiarities of the Grasshopper river, a large amount of building timber has been taken from these forests. Fruit we think is no more a matter of experiment in this country, apples, peaches, grapes, cherries, plums &c., all do well here. Crops have been good the past year, and corn was particularly good in quality and a bountiful yield. The present appearance indicates an abundant wheat harvest the present year. Members of the Lutheran church, who think of emigrating to the West should come and see this locality. Land is yet comparatively cheap. But I must stop.

S. P. HARRINGTON,
April 27th 1868. Grasshopper Falls, Kan.

P. S.—We are glad to give any information we can, persons desiring information, will please not forget to inclose stamps.

Letters from Europe.

Sometime ago we published a letter from Mr. M. C. Ely, now sojourning in the "Fatherland," which was read with much interest. We have now the pleasure of presenting another, kindly furnished us by his father, Mr. Jacob R. Ely of Harrisburg, Pa. which will be followed by others, and eagerly looked for by our readers:

GENEVA, SWITZERLAND.
SIR: I have asked my friends to allow me to spend the coming winter either in Prussia or Baden, and, as they have kindly given on their consent, I propose to "pull up stakes" in this land of magnificent lakes and mountains. For numerous reasons I like Geneva—as a place of sojourn, and for educational purposes. The citizens I find to be substantial and intelligent. Society is based on a good moral foundation—not very strictly carried out, however. The facilities for the acquisition of language, music and various other accomplishments which families usually desire to obtain, by a residence at Geneva, are unsurpassed. In fact the schools, everywhere throughout Germany, are excellent, in some respects the very best in the world.—They are conducted with great care and under the strictest municipal regulations. The teachers are, generally, persons of superior ability, and thoroughly educated. No mere learning by rote is permitted. Every study must be thoroughly understood; and however little a student may acquire he at least comprehends it, as far as he goes. Superficial show is altogether disregarded. Until a youth is duly qualified in a primary class he cannot, under any consideration, enter a higher one. Due regard is also paid to the health and comfort of the pupils.

Heidelberg and Geneva are the headquarters of English residents and students. Dresden is also a noted place, or resort, on account of its superior schools, the beauty of its gardens and its gallery of fine arts. Geneva, so far as my experience goes, is the most expensive city to dwell in. Berlin takes a high social rank—its society is good—the purest German being taught in the schools. In other respects these cities are not, generally, as pleasant to Americans as the towns further south. I am rather inclined to take quarters at Carlsruhe, in Baden, as it is considered more suitable and advantageous to students in the pursuit of knowledge.

It is really wonderful to Americans to observe how smoothly, how tranquilly the Germans spend their lives, how little they care about the bustle and progress of the world, and what trifling pleasures afford them enjoyment. They have their 'Schiller Fests,' 'Schutzen Fests,' and I don't know how many other 'Fests.' Nearly every Sunday we have balloon ascensions on a grand scale. I have often witnessed, just in front of the cottage of my pleasant home, a lady ascending on a pony attached to the huge balloon. Last Sabbath, Baron Rothschild (one of the noted bankers) accompanied the lady in her perilous

ascend. These aeronauts, seemingly, manage their balloons as easily and gracefully as one would a sail boat on the Delaware or Susquehanna rivers, in the United States.

After church, of a Sabbath afternoon, the cities of the German States seem, literally, to pour out their entire population. The public gardens are thronged to overflowing. The country, for miles around, is actually alive with gaily-dressed crowds. On these 'gaily' occasions the houses are tastefully decorated with flags and banners. The air resounds with vocal and instrumental music. Pavilions with whirling horses, cake stands and fruit stalls line the sidewalk. To be 'gay and happy'—light-hearted as they can—seems to be the chief aim of their lives. Poverty, to a painful extent, abounds among them.—Your tailor or shoemaker takes his seat near you, and calls for 'Ein flash hier,' or 'Ein Pass kaffe,' and is as politely attended to as the wealthiest banker on the premises.

I mentioned in a former letter that much of the heavy or drudge work here is done by women. Troops of them may be seen going out into the fields to labor, every morning, during the summer season, looking as laborers as herds of cattle. I wonder what my tender-hearted friends of Harrisburg would say, if they would see toiling up Col. Brant's hill, a mother, father and son on their way home; the mother wheeling a huge load of potatoes and cabbage; the father and son walking leisurely behind her, chatting and smoking their pipes, apparently unconcerned about the old woman tugging away at her load! This I have witnessed, and much more.

I have frequently been asked by persons who have friends residing in the United States, that have emigrated thither at some period or other, 'do I know such or such an individual?' During the past summer, while spending a month at 'St. Javes,' a celebrated resort on the Alps, I met a person who, upon learning that I was from the States, informed me he had a brother living there—perhaps I knew him? His name was Schmidt? As I had heard of some of the Schmidts before I naturally enough replied: 'Yes, I know a person of that name. Whereabouts in America does your brother live? Is it in Pennsylvania or in Illinois?' He thought it was one of those places, but he could not tell which. Is it Chicago or Philadelphia?—'That sounded much like it—felt pretty certain that was the place.' 'What sort of a looking man is your brother?' 'Well, Herr, he is about forty years of age; short, thick set, with big, red face, and a very large nose.' 'So you say he is not very tall and that his name is Schmidt?' 'So, mein Herr—ganz so—that's my brother! I thought you would know him! Here my German friend became greatly excited, calling upon his vrow to 'come and see the Herr Amerikaner' who was acquainted with his brother! Fortunately for me, while the foregoing conversation took place, a party was made up to visit 'Mont Blanc,' the highest peak of the Alps. I joined them and so escaped further interrogation from the inquisitive, overjoyed German. It would, doubtless, interest your readers if I could give an account of that tedious, wearisome and perilous journey, in making the ascent. We set out on foot, of course, and returned to Mt. Javes after an absence of four days. I will not attempt to describe the grandeur and vastness, the magnificent, awe-inspiring nature of the scenery that meets the eye in every direction! To attempt a description of 'Mont Blanc' would occupy too much space in your columns.—Therefore, I will not attempt it.

[To be Continued.]

S. S. Intelligence, Items, &c.

PENNSYLVANIA STATE SUNDAY-SCHOOL CONVENTION, (OFFICIAL).—

The Fourth Annual Convention, of the Sabbath-Schools of Pennsylvania will be held in connection

LOCAL ITEMS.

LITERARY CONTEST.

A literary contest, between the Philosophical and Clonian Societies of the Missionary Institute, will be held in the Second Lutheran Church, on Wednesday evening, June 3d, 1868. The exercises will consist of literary performances, such as essays, papers, orations and debates. The question chosen for discussion is as follows:

Resolved, That the women of the United States should enjoy equal rights with the men, as regards suffrage.

Admission 25 cents. The proceeds to be devoted to the libraries of the Societies.

By order of the Committees.

No wonder so many worthless medicines are advertised for the cure of various diseases, and when tried, "found wanting," that the invalid loses all faith in specifics. We have yet to learn, however, of the first failure of *Wistar's Balsam of Wild Cherry*, to cure coughs, colds, and pulmonary disease.

Baptist Oddities.

It seems that the Baptists in Boston are bent on making themselves comfortable. The *Congregationalist* says:

They have water-proof and tight fitting garments in many of their more popular churches, that keep the immersing officer and the candidate quite dry in the administration of the rite. The face is left exposed to be wet (rather more than sprinkled), while the rest of the body remains as baptism by sprinkling leaves it—in a state of good Christian comfort. I have not yet learned whether this process was re-discovered as an old one, by the recent immersionist translators of the Bible. King James' men should have known whether the original Hebrew and Greek would allow of immersing a person without wetting him.

The *Watchman and Reflector* calls this—Poking fun at a Christian ordinance, an ordinance dear in its whole symbolism to one of the largest and most enterprising denominations in the land; when the best scholarship of the world, the uniform practice of the Greek Church from the time when it received the Greek New Testament from the hands of the apostles, and the general practice of all Churches for more than a thousand years, and all history, and all archaeology, and all philology, go to show that this ridicule is directed against the ordinance as the Master gave and enjoined it.

We cannot see the force of this last. For while, undoubtedly, the Primitive Church immersed both infants and adults, no "scholarship" ever dreamed that it gave dry drippings of this sort to anybody.

The Baptist method of tipping people over backwards in the water with their clothes on, was never heard of till invented by John Smith and Roger Williams.

The whole thing is not "an ordinance as the Master gave it" at all, but a pure invention; and when performed in rubber covering to keep the good folks dry, is fairly a subject for satire.

By the way, the *Standard* of this city tells us how the "Apostolic Succession" of the Baptist church originated. In answer to the question:

Can a Baptist Church receive a man as a member who was immersed by a minister who had never been immersed himself—I mean receive him on his baptism?

It says it can, and adds:

Indeed, we must hold this principle, or concede that all our baptisms are invalid; for, as English and American Baptists, our "succession" begins with Rev. John Smyth, who was first baptized by Rev. Thomas Helwiese, like himself, up to that time, an Independent minister; and then, in his turn, baptized Mr. Helwiese, and the other who joined them in the first English Baptist church organization. We may cite also the case of Roger Williams and his brethren.

This is curious. Baptism makes a man, even on Baptist principles, a member of the Church. There was then, on Baptist principles, no Church when John Smyth wanted to be baptized, for no man in England had been immersed except by "the family of love," or such creatures, for a thousand years, (*children* were immersed down to the time of James I., the first English sovereign not immersed in infancy since the Island was converted—he being "sprinkled") it is supposed by Presbyterians in Scotland.) So John Smyth concludes to make a church. But first he must get into the Church himself. How? Mr. Helwiese will baptize him. But Mr. Helwiese is not baptized himself! Never mind! Mr. Smyth, who is not a member of the church, will admit Mr. Helwiese, who is not a member; and then, Mr. Helwiese being in, will admit Mr. Smyth, who is still out, though he took Mr. Helwiese in.

Queer pushing and pulling, that. Can a man admit another into a Society of which he is not a member himself?

Roger Williams, in this country, was in the same queer predicament. He immersed somebody, and then that somebody turned round and immersed him! And so the church which had perished for ten centuries, and a Sacrament lost for as long, were born again for America. It is good to have the plain confession, that John Smyth and Mr. Helwiese made the Baptist Church, from which, in due time, comes Boston "dry dipping" and other notions of the sort—*American Churchman*.

LOOKING GLASSES.—What if there should be a resurrection of that which has been buried in looking glasses? Little children's faces, anxious mothers, budding girls beginning to suspect their own beauty, vain and giggling looks, grave and sad looks of those who have to grow old, vexed looks of those who have cut themselves in shaving, timid and anxious looks of those who have been sick, double images of lovers gazing upon the sweet picture of their embrace, prim and priggish touches of their gray whiskers and covering their baldness with a few stray locks yet left, simple and wondering looks of curly and wooly Phillips, whose honest homely face is just as dear to her as Cleopatra's.

ITS GOOD EFFECTS ARE PERMANENT. In this it differs from all hair dyes. By its use luxuriant growth is guaranteed, and color and gloss are restored. One trial will cause you to say this of Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER or DRESSING. (In one bottle.) Every Druggist sells it. Price One Dollar.

Among the many restoratives which nature has supplied to relieve the afflictions of humanity, there is no more favorite one for a certain class of diseases than the "medical gum" of the Wild Cherry Tree; but however valuable it is, its power to heal, to soothe, to relieve and to cure, is enhanced ten fold by scientific and judicious combination with other ingredients, in themselves of equal worth. This happy mingling exists to a remarkable degree in

DR. WISTAR'S BALSAM OF WILD CHERRY, whose value in curing Coughs, Colds, Bronchitis, Whooping Cough, Croup, Asthma, Pulmonary Affection, and incipient Consumption is inestimable.

Strong Testimony.

From BENJAMIN WHEELER, Esq., Depot Master at South Royalton, Mass.

"In the Spring of 1858 I was most severely afflicted with a hard, dry cough, with its usual accompaniments of night sweats, completely prostrating my nervous system, and producing such a debilitated state of health that, after trying many remedies to no purpose, I had given up all hopes of ever recovering, as had also my friends. At this stage of matters I was prevailed upon through the influence of a neighbor to try Wistar's Balsam of Wild Cherry, and, before using two bottles, the effect was almost magical. My cough entirely left me, the night sweats deserted me, hope once more came to my depressed spirits, and soon I had attained my wonted strength and vigor. Thus has this Balsam, as has often been remarked by persons conversant with the above facts, literally snatched me from the yawning grave. You are at liberty to use this for the benefit of the afflicted."

Prepared by SETH W. FOWLE & SON, 18 Tremont Street, Boston, and for sale by all Druggists generally.

The best known remedy for

SCROFULA

in all its manifold forms, including Ulcers, Cancer, Syphilis, Salt Rheum, &c., &c., is Dr. Anderson's Iodine Water, a pure solution of Iodine without a solvent, discovered after many years of scientific research and experiment. For eradicating humors from the system it has no equal.

Pamphlets free.

J. P. DINGMERE, Proprietor.

No. 36 Dey St., New York.

Sold by all Druggists.

It will Restore Gray Hair to its Original Color.

It will keep the Hair from falling out.

It cleanses the Scalp, and makes the Hair

SOFT, LUSTROUS, AND SILKEN.

It is a splendid hair dressing.

R. P. HALL & CO., Nashua, N. H. Proprietors.

Itch! Itch! Itch!!!

SCRATCH! SCRATCH! SCRATCH!!!

in from 10 to 48 hours.

Wheat's Ointment cures the Itch.

Wheat's Ointment cures Salt Rheum.

Wheat's Ointment cures Tetter.

Wheat's Ointment cures Barbers Itch.

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Wheat's Ointment cures Every Kind.

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of Humor like Magic.

Price, 50 cents a box; by mail, 60 cents.

Address WEEKS & POTTER, No. 170 Washington St., Boston, Mass.

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We shall be happy to wait on you at our Store,

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Comprising a complete and accurate history of his

eventful and interesting career, with an authentic

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Man, a Soldier, and a Statesman. By Hon. Charles

A. Dana, late Assistant Secretary of War. The

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Hollow cheeks, emaciated forms, dark circles

around the eyes, pimples, &c., cured by the use of

VANZAN'S VITALEX. Was never known to fail.

However thin you are, the Vitalex will cause the

hollow cheek and shrunken form to fill up with

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It is harmless. Satisfaction given, or money re-

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april 18-68

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For catalogues or further information ap-

ply to

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May 14-ly

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BURNETT'S COCAINE,
For Promoting the Growth of, and Beautifying the Hair,—and rendering it
Dark and Glossy.

The Cocaine holds, in a liquid form, a large proportion of deodorized coconut oil, prepared expressly for this purpose. No other compound possesses the peculiar properties which so exactly suit the various conditions of the human hair.

Loss of Hair.

Messrs. Joseph Burnett & Co.:

I cannot refuse to state the salutary effect in my own aggravated case, of your excellent hair-oil—Cocaine.

For many months my hair had been falling off, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. By the advice of my physician, to whom you had shown your process of purifying the oil, I commenced its use the last week in June. The first application allayed the itching and irritation. In three or four days the redness and tenderness disappeared; the hair ceased to fall; and I have now a thick growth of new hair.

Yours truly,
SUSAN R. POPE.

A Remarkable Case.

EAST MIDDLEBORO', Mass. June 9, 1864.

Messrs. Burnett & Co.:

I send you a statement of my daughter's case, as requested. She will have been six years, I believe, since she will have been six years, I believe, since she was afflicted with the disease.

When her hair came off she had been afflicted with neuralgia in her head for several years.

I had used during that time many powerful applications, but with the intense heat caused by the pains, burned her hair so badly that, in October, 1861, it all came off, and two years after, her head was as smooth as her face.

Through the recommendation of a friend, she was induced to try your Cocaine, and the result was astonishing. She had not used half the contents of a bottle before her hair was covered with a fine young hair. In four months the hair was grown several inches in length, very thick, soft and fine, and of a darker color than formerly. She still continues to use Cocaine, and we have little fear of her losing her hair.

With respect,
WM. EDWARDS.

Burnett's Cocaine is the best and cheapest hair-dressing in the world. It promotes the growth of the hair, and is entirely free from all irritating matter.

JOSEPH BURNETT & CO., Boston.

Manufacturers and Proprietors.

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Is the proper time to take cleansing and purifying medicines, of which

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stands pre-eminent for the cure of scrofula, general debility, white swelling, rheumatism, diseases of the liver and skin, and all diseases arising from impurities of the blood and the effects of mercury.

Swain's Panacea has been for nearly half a century celebrated in this country and in Europe for its extraordinary cures for the most obstinate and dangerous diseases.

reference is made to the directions and books (to be had gratis) accompanying the Panacea, some of which give the particulars of cases too fruitful for general publication, where the patients have been almost eaten up with scrofula, and were deemed incurable by physicians.

It has been used in the hospitals and private practice and has been recommended by the most celebrated physicians and other eminent persons.

The wonderful cures effected by Swain's Panacea have for many years made it the most popular remedy. The Panacea does not contain mercury in any form, and being an innocent preparation, it may be given to the most tender infant.

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Having the name of JAS. SWAIN stamped on the seal wax and written on the Internal Revenue Tax Label covering the cork, and a splendid engraving on the side of the bottle, by Draper & Co., bank note engravers, in the centre of which is a portrait of the late Wm. Swain, (copyright secured by law.)

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Also, SWAIN'S VERMIFUGE,

a valuable family medicine, being a highly approved remedy for all diseases arising from debility of the digestive organs, such as acidity of the stomach, worms, cholera morbus, dysentery, fever and ague, bleeding piles, sick headache, &c. See the pamphlet.

Prepared only at Swain's Laboratory, the old stand, South Seventh street, below Chestnut, Philadelphia, and sold by all druggists in the United States.

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