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Poetry.

CHRISTIAN UNION.

Jesus and His Church are one;
Blessed, holy union!
Strangely, mystically wed;
They the members, He the Head.

How, then, should each Christian strive
Lovingly to act and live,
So that neither deed nor word
Grieve his dear and coming Lord.

Uniformity, we know,
Is not found in aught below;
Blasphemy, mystically wed;
To the world Christ's law of love.

'Twas for this the Saviour pray'd,
Ere to cruel death betrayed;
This He gave us as the sign
Men should own His truth divine.

Dearest Lord, thy people teach
Love and union, each with each;
That no strivings vex their breast,
But the strife to serve Thee best.

Whosoever name they bear,
Shepherded beneath whose care,
Gathered in whatever fold,
In what lesser name enrolled,

If, blest Lord, they love but Thee,
Each shall be most dear to me;
Nor shall differing thoughts impart
Strangeness to my hand or heart.

Ah! from Thee we live too far—
Therefore so apart we are;
Sad confession! it is why
Christians feel unbrotherly.

Draw us nearer, every one,
Lord of love and union;
Nearer to Thyself—then we
Nearer, each to each, shall be.

Communications.

For the American Lutheran.

The Propagandists of Romanism in the United States. No. 5.

The Romanists often undertake to prove the divine origin of their system by the moral effects it has produced upon the nations of the earth. This is just what we want to do, and to prove from its immoral effects that it cannot be from God. The old Jewish religion was from God, and had a wonderful effect upon a nation of rude and ignorant men who had just come up from the most degraded state of bondage. When God delivered the Israelites from Egyptian bondage, they must have been very ignorant and degraded, it could not have been otherwise. The little tradition of religious knowledge that may have been handed down during four centuries from the days of Jacob, must have been very much mixed with error, just as we see the effects of traditional religion in the church of Rome.—The most beautiful and edifying ordinances are distorted and altogether perverted from their original intention. When the children of Israel after a long and painful journey reached the Holy Land, they commenced their state poor, and exposed to many dangers.—But under the protecting care of God, and in obedience to the laws which he had given them, they prospered and became a great nation, long before Greece or Rome was founded. It was the obedience they rendered to God's laws that made them prosperous. And the same course of conduct will make any nation prosperous. Now why are not Italy and Spain, and all other purely Catholic countries prosperous, intelligent and happy? Simply because they do not obey the laws of God.—They have permitted the Roman Catholic church to impose laws upon them which are not the laws of God. And no matter how faithfully they may observe those human laws, they do not thereby keep the commandments of God. Yea, Romanism by its foolish traditions has destroyed the laws of God. Well has Jesus said, Matt. 15, 9, "But in vain they do worship me, teaching for doctrines the commandments of men." What else are the doctrines of Romanism but the commandments of men made the law of God of none effect in all Catholic countries? Is it any wonder that the poor deluded nations that permit the priests to remove the laws of the eternal God and receive the mere commandments of men in their stead, should remain in ignorance and sin? "Whosoever a man (or a nation) soweth that shall he also reap." This is one of those great eternal laws that can never be changed, and we see it illustrated in every nation on the face of the earth. It must be so, it cannot be otherwise.

The whole system of Romanism is one of opposition to God's system of blessing and elevating and saving the world. In this paper we shall seek to point out a few only of the un-Scriptural errors of Romanism, and thus endeavor to show why it cannot improve the nations under its influence. Romanism knows no Sabbath, at least no such Sabbath as God would have us observe. Romanism is non-Protestant countries knows no Sabbath, and in this country Romanists always unite with Deists and Infidels in opposition to the observance of the Sabbath. No nation can grow into virtue and intelligence which rejects God's holy Sabbath. Man in his physical, intellectual, and in his moral nature needs a Sabbath. This requires no argument. Look at the nations in the East, in Asia and Africa, see how they are sinking deeper and deeper every day

in sin and degradation. Paganism, like Romanism has no Sabbath. What do the missionary labors of Roman Catholics amount to? They know no Sabbath at home, and they will teach none abroad. Hence their converts can never rise in the scale of piety. They may go to church, and hear mass said, (without understanding it), they may call on the Virgin Mary, or any other of the saints, to intercede for them, but they must remain in ignorance of spiritual religion as long as they do not keep the Sabbath. If Romanism were to teach everything else, as purely and correctly as we do, and were yet to thrust God's Sabbath aside, we would have no influence in its reforming power. Romanism to be of any benefit to its votaries must have a Sabbath.—Civil and religious liberty can never be established or sustained in any country where the Christian Sabbath is not respected. Without its observance the religion of the Bible can not exist. Where the Sabbath is devoted to amusement, dissipation or business, the Bible is not respected. In all purely Roman Catholic countries it is well known the Sabbath is looked upon as a holiday, a day of relaxation, men work, and visit, and gamble, and carouse, all kinds of amusements are attended to, and no serious thoughts ever seem to enter into the minds of the people. How can such a people ever become virtuous or intelligent? The want of the proper observance of the Sabbath is one chief cause of the ignorance and moral pollution of all Roman Catholic countries.

Romanism teaches that the institution of the Sabbath was a Jewish rite, and was abolished under the New Testament. This very interpretation shows as clearly as day light that the church of Rome can err, and has greatly erred on this, as well as on many other important points, and that her interpretations are not to be relied upon. We admit that the Jewish ceremonial laws have been abolished, but the moral laws never have been and never will be abolished. The moral laws of God are as unchangeable as his eternal throne, and hence Jesus says, "Heaven and earth shall pass away before one jot or tittle of the law shall fail. This refers of course to the moral law.

Another reason why a purely Roman Catholic country can never rise in the scale of intelligence and virtue, is because the people are not only not encouraged to think, but are not even permitted to think for themselves.—To such the Bible is of no use, it might almost as well not be in their hands at all. For they must understand it as the church directs. Where then is the freedom of thought?—What do we read the Bible for? Certainly to learn what God says. But the church, as Romanism teaches, is here in God's stead.—The Pope occupies St. Peter's chair, and what the mouth of God to the church, and what he says must be true. There is therefore in the papal system no room and no motive for the exercise of thought. The less the devout Romanist thinks the better. The priests can do all the thinking, and the people need not trouble themselves about so unnecessary a thing. You ask an ignorant, or even an intelligent Romanist what he believes, and his reply will be, what the church believes. And what does the church believe? What I believe. This is all you can get out of him.—Now how can those who do not read the Bible or think, ever become intelligent Christians? It is all nonsense to talk about a priest making Christians by mumbling a few Latin words over an unconscious infant. We become Christians by faith in the Lord Jesus Christ, he that believeth shall be saved. Romanism can never raise men from sin to holiness, or turn them from darkness to light.—Romanism like Paganism does not reach the heart, it works only on the outside. Hence it never can regenerate a nation or an individual. If men become truly pious in the Papal church, it is by the blessed influences of the Holy Spirit, working through the truth of God.

Here is another great defect in Romanism, it teaches Pelagianism. There is no doubt of this. For proof of this look at Tract No. 8, "What shall I do to be saved?" Not one word is said in answering the great question in that tract about the grace of God, or the operations of the Holy Spirit. Pope Zozimus in the 5th century introduced Pelagianism into Rome and although the doctrines of Pelagius and Celestius were condemned at the council of Ephesus in a formal way, yet the church has retained much of that heretical doctrine. It is indeed true that theoretically they teach that grace is necessary, that man is a sinful being by nature, that the Holy Spirit is absolutely necessary for the enlightenment of the soul, but practically these views are altogether ignored, and the church go back to the naked Pelagianism of the 5th century. It appears now that the doctrines so forcibly taught by Augustine Thomasa Kempis and Fenelon, and other pious Catholics, is altogether swallowed up in a cold, dead naturalism. Men are now saved by works of the law, not by grace. These are the strong points of the Propagandists, enforced and illustrated in all their tracts. Now can a system of such mere Naturalism, or if you please pure infidelity, ever elevate and purify a nation? You might as well expect Paganism itself to save men from the moral pollution of their fallen nature. The teaching of such miserable, un-Scriptural and heathenish doctrines has kept the nations under the influence of Romanism in such a dark and immoral state. And so it will be until the doctrines of divine grace and the illumination of the Holy Spirit are taught. For the Bible clearly teaches that man in his present fallen state must have the Holy Spirit

in enlightening influences, before he can be saved. Romanism has perverted the whole system of morals taught in God's Word. It is of man and not of God. R. W.

For the American Lutheran. The Moral Power and Influence of Bible Societies.

Few persons can form an adequate idea of the immense amount of good which our Bible societies are doing. Some indeed, only look upon them as large publishing establishments, which ought to sustain themselves without the contributions of God's people. But this is a mistake, the Bible Societies can no more sustain themselves, than the great rivers that flow through the earth can keep up their supply of water without the contributions of the little streams and rivulets which flow into them. The Bible is the bread and water of life, and is intended for all. All need it, and all should have it. The object of the Bible Societies is to furnish the bread of life to all men in all lands, and all those in Christian lands who have been enlightened and elevated through the blessed influence of the Bible should assist in the great and godlike work of publishing the Word of Life. No mind of man can form an idea of the amount of good that has been accomplished by the Foreign and British Bible Society and the American Bible Society. They have caused the waters of life to flow around the earth. The presses of this mighty institution are now with Brian arms working out the salvation of the world. As an evidence of the good Bible Societies have done, and are still doing, we ask the pious reader to look at the following facts, connected with the first Bible Society that was ever formed. This was the Canstein Bible Society of Halle in Germany. This famous institution was founded in 1712, and was called "Die Canstein Bibel Anstalt."—Its founder was the pious and liberal Baron von Canstein, who was the friend and disciple of the pious Prof. Herman A. Franke, of Halle. This pious nobleman most probably at Franke's suggestion appropriated a sum of money for the purpose of publishing Luther's translation of the Scriptures. Franke was appointed to superintend the work. It was small at first, but it increased in magnitude until it became a mighty power in the earth. We lately saw one of the Bibles published by this Society, it was the 232d edition published in 1814, just 100 years after the Society was founded. In the preface to that edition we find the following facts stated: In 1713 the first edition of the New Testament was published, in 1717 the first edition of the whole Bible was issued. Thus it seems to have taken those good men five years to get out an edition of the whole Bible. It was God's work. All who were engaged in the work have long since gone home to heaven, but the work stopped not, the publishing of the Bible went on, and after the work had gone on 100 years, we find the following results, and we thank God for what has been accomplished:

In 1814 we find that there were published the 232d edition of the 12mo Bible making 1,188,398 copies. The 109th edition of the octavo Bible making 668,265 copies. The 5th folio edition making 4,000 copies. The 5th large quarto edition making 22,150 copies. The 17th edition small octavo making 98,160. The 24th edition of the New Testament making 915,418 copies. Besides parts of the Scriptures, as separate gospels, and the Psalms, and Testament in the Bohemian language 250,000. Making in all 3,052,241 copies. This is a good century's work. Since 1814 more than 50 years have passed by, and if the work has been carried on with the energy of the first century, by this time more than 5,000,000 of copies of God's blessed Word, must have been sent forth from the Canstein Bible Society. What will be the record of the British and Foreign or the American Bible Society after they have been at work for 100 years? Is not the Angel of the Apocalypse through those mighty agencies carrying the everlasting gospel through the midst of heaven, and over the whole earth?

It is hoped these noble institutions will keep a record of the number of volumes issued from year to year. Would these millions of Bibles been published and scattered over the world if there had been no Bible Society?—Some still contend that private enterprise will always supply the demand for Bibles. Some years ago when labor and paper were cheaper than now, our Bible Society published Bibles for 23 cents, and New Testaments for six cents. No private book publisher could do this. But then the mere publishing of the Bible is not all that our Bible Societies do. They circulate them and put them just where they are most needed, and this sending of them out into the world often costs more than the paper and printing. Thus in 1866 the British Bible Society circulated 14,000 Bibles and Testaments in Mexico, at an expense of \$5,500 over and above the cost of the books.—What bookseller would have sold that number of Bibles in that dark and benighted land? God is opening up the way for the circulation of his Word, all over the world, China, Japan, Turkey, Greece, Italy, South America and Mexico are calling upon us for the bread of life. And

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men be lighted
The word of life deny?" R. W.

—True goodness is like the glow worm, it shines most when no eyes, except those of heaven, are upon it.

For the American Lutheran. "I THIRST."

BY REV. J. B. SHOUP.

I have returned this minute from a walk in my garden. The heat of the sun is extreme. Many of the plants look wilted—they seem to say almost audibly, "I thirst!" How a copious shower would revive the dear patient growers! When it has come and passed, these same drooping things will lift up themselves on very tip-toe, to bless the hand which bro't them the cup of refreshing.

In a city visited by famine, an isolated family was attacked, every member of which perished in a few hours, leaving not even a servant to care for the helpless domestic animals confined in the stables. When, after some days the premises were visited by neighbors, and the condition of the helpless creatures looked into, their beseeching and agonized groans seemed to resemble echoes of the words—"I thirst, I thirst!"

On a hot Saturday in August '64, we were burying the dead and caring for the wounded borne on that dread day, from the fatal spot south of Richmond, popularly known as "Dutch Gap." Among the wounded was a delicate looking youth, torn and bleeding and death-like in pallor: he looked fitter for the grave, than for the hospital. As one bent lower to hear whether breathing had ceased, the shriek of a passing death-missile startled the young sufferer, and opening his large blue eyes, he faintly whispered—"It was but a gasp—'a drop of water, boys, I thirst!"

How necessary is natural water to vegetable and animal life—how sorely its want is felt—how grateful its cooling alleviation when thirst has become extreme! Scientific authorities tell us—and experience has a thousand times confirmed the assertion—that no physical agony is to be compared with the agony of extreme thirst. Its pangs are keener than the gnawing of hunger: rather would I perish with cold on a desert of ice; rather burn to ashes amid the slow flames of the stake, or die on the rack of the inquisition than endure all its inexorable agonies, and die of thirst!

Did Jesus understand the full force of the word he employed to express his agony upon the cross? Did he know that by giving expression to his pains in the word *thirst*, he gave to us the very utmost reach of insight into the unfathomable agonies of his passion? Yes; he understood it all; he knew it well—for he knoweth all things. Therefore this, And whatever he said was designed to be for our good.

Then come, my christian brother, come ye followers of the thirsting crucified, engulf your souls within the deepest depths of meaning in this agony-laden word of Christ! "I thirst!" 'Tis wonderful—amazing agony! "I thirst!" and all the cool and crystal waters of this great wide world have not the power to quench the fire, and subdue the agonies arising from this thirst. Oh! loving Son of God. Were there virtue in a sacrifice, I would go into bonds to bear all the waters of "The Middle Sea" and pour them on the spot which bore the cross whereon my Saviour died.

Sybertsville, Pa.

The Pulpit.

For the American Lutheran.
Relations and Duties of Ministers
and Church Members.

DUTIES OF MINISTERS—PREACHING.

Preaching is one of the principal duties of the minister. "As ye go preach," and "Go ye into all the world and preach my gospel to every creature," are commands that fell from the lips of our divine Master. We are to preach the gospel, hold up Christ crucified as the chief foundation stone in the redemptive scheme, and unfold and illustrate the principles and doctrines growing out of and associated with this. But this does not ignore the law. "The law," says Paul, "is a school master to bring us to Christ." And the claims of the law must be presented in order to make men sensible of their guilt, and their consequent need of salvation. "The strength of sin is the law." And we must be made to feel our weakness compared with its strength, in order that we may seek aid of one more mighty than we or it. And not only the law, but all of Nature and Revelation, Science and Art, History and Genius, should be rendered tributary to the gospel. We may draw arguments and illustrations from all sources within the range of our knowledge for the purpose of illustrating and comparing the truths and doctrines of the gospel. Still the gospel should ever be the great central theme. It should be with the minister in preaching what it really is in itself, the great central truth around which all other truths revolve and upon which they are dependent, as the planets revolve around and depend upon the sun.

2. The gospel should be preached plainly, so that the illiterate as well as the learned may be benefitted by it. It is a duty we owe those over whom God in his providence has placed us, to preach the word, so that they may understand it. A few thoughts expressed in words that are easily understood, are better than a thousand expressed in language which is above the comprehension of the masses. It is possible too for us to obscure, or entirely hide the glories of the gospel behind the brilliant glare of fine rhetoric and splendid oratory. These are good in them-

selves and in their proper uses, and should by no means be despised. But they should be used to elucidate, not to obscure the gospel. It is related of one of the most eminent ministers of the United States that he reads every one of his sermons before he preaches it to an uneducated female friend, and strikes out every word that she does not understand, and thus he adapts his discourses to the illiterate as well as the learned of his congregation. The great object of preaching the gospel to the people is to do them good, and in order that they may be benefitted by it they must understand it, and if they are to understand it we must preach it plainly.

3. The gospel should be preached earnestly. It is possible for us to preach the gospel with but little or no earnestness. We may get up a good or an indifferent discourse and read it or speak it as though it were of little importance, leaving our hearers in doubt whether we believed it ourselves, and making the impression that it might or might not be true. And in this way we may do more harm than good. We want an earnest ministry. Men in every other calling in life, if they expect to succeed, set about their work in earnest.—God was in earnest when he gave his Son to redeem us, Jesus Christ was in earnest when he died for us. Heaven and hell and Satan are in earnest. And we should be in earnest and evince our earnestness when we preach the gospel to men.

4. The gospel should be addressed to the heart. The mass of men in Christendom are generally sufficiently orthodox in theory, but woefully infidel in practice. And it is a fact that needs no illustration that a man may have his head full of theology, and his heart full of sin. The object of the gospel is to reform the heart, to lead men to such a change, not of their mental constitution, but of their moral nature, which controls their mental powers. And we might preach to men's heads until the last trumpet sounds, and yet accomplish no good if we fail to reach their hearts.

It is easy, therefore, to see the importance of having the heart in view in the preparation and delivery of our sermons. True the heart is often reached through the intellect, but every minister knows the difference between preaching simply to the intellect, and preaching so as to reach the heart.

J. R. SIKES.

Practical.

The Fulton Street Prayer-Meeting

Prayers were requested for a wealthy man, who confesses himself to be a great sinner.—Once he could pray, but yielded to temptation he fell into sin, and has continued in the downward road, until recently he has been made in some degree sensible of his lost condition and the ruin which awaits him. A stranger spoke in reference to this case: "I can sympathize with that man. I was the only child of parents who prayed for me—my father lived to be eighty-one years old, and during that time I have no doubt that he offered more than a year of solid prayer in my behalf; but I was wayward and left my parents and friends. I came to this city, fell into all kinds of sin and dissipation, and was on the verge of a drunkard's grave, when my father's prayers came up in remembrance, and God's gracious Spirit interposed. I was awakened and brought to plead for the mercy of God, and he gave me to hope in that mercy. Bad as the case before us to-day may be, I think it cannot be worse than mine was, and I make this statement to encourage you to pray for him." He spoke under the influence of powerful emotion, and led in prayer, in which he invoked the mercy of God for this poor sinner in expressions of confidence and hope, which appeared to unite the faith and aspirations of all who were present.

A stranger said, "You, brethren, enjoy a high privilege in meeting in this place of prayer. I am a stranger to you all. My residence is beyond the great river. I was never in this city before; but I have read in the papers of this meeting and felt its encouraging influence in my distant home by the fact that in this great city men women were found who were not ashamed of Christ, nor to confess him in broad daylight at the hour of noon—and meet to unite in prayer for his grace and conversion of sinners. Brethren, you little know the effects this meeting has produced and is producing. As the tidings of your prayers and efforts are carried over hills and valleys, and across rivers and lakes to the remote regions of our land, you can scarcely contemplate the thrill of joy and gratitude to God which fills millions of Christian hearts, and they rejoice with you, to know that God answers the prayers of his people. I have often thought that if I ever came to this city this place of prayer would receive my first attention, and now since I am here, I can say that it is a feast of love to my soul, the half of which has never been told them that are dependent, as the planets revolve around and depend upon the sun.

A brother writes from Washington, D. C.: "I would most respectfully, yet earnestly, ask the prayers of your meeting for a young lady who is at the point of death, but without hope in Christ. She has had every advantage, but seems indifferent to her fate. Do pray that God may have mercy and save her for Christ's sake."

Another asked, "Pray for me and another young man. We have travelled the broad road together. Oh, pray for us. I have just begun to see my mistake. I would not listen to the many Christians who have warned me of my danger, and now I feel it. I feel I am lost forever."

Another requested prayers for himself. "I read, said he, in the 'Intelligencer' how God answers your prayers, and now, in the name of the Saviour of men, I ask you to pray for me, that all my doubts and fears may be dispelled, and that I may have clear evidence that I am the Lord's. I desire to have the full assurance of the love of our dear Saviour dwelling in me."

Prayers were requested in behalf of a father, who, though bearing an unblemished character in the world's opinion, has reached the age of three-score years and ten without coming out on the Lord's side.

The leader read a letter which he said was dated at Sunderland, Mass., and was expressive of the condition of many young men. "I present for your prayers the case of a friend just entering manhood, who is surrounded by the temptations of a city, and who, I fear, is too ready to yield to them. He should be the support of a widowed mother. Pray for him, that he may soon find Jesus, and prove a blessing to his friends."

Another requested prayers for an aged female who was apparently near her journey's end. So far as her most intimate friends knew and believed, she has lived a consistent Christian life; for many years a communicant and ever ready to do acts of kindness and charity, but now at times she expresses doubts and fears that she is not of the elect of God. Pray that she may have the grace to overcome temptation, and full and triumphant faith in Christ.

Another minister asked prayers for himself, "that he might labor just as God would have him; that he might be strengthened and encouraged by God's dealing with him, and do all, and spend all his talents and strength to the honor and glory of Christ."

The missionary said: "Although this church was large and we could not always hear what was said, yet the Saviour could hear our prayers. Somebody's prayers had been answered in the case of a gentleman who was now present. He was a stranger; was yesterday passing the house—saw the sign of a prayer-meeting and passed by; but reflection made him stop, return and come into this meeting. Here the Holy Spirit met him and has converted him, as I have good reason to believe; and there was another present to-day under deep conviction. He requested prayers for these and also for a brother, who, after long confinement by sickness, was able to be present here to-day. He spoke of the large attendance, and seemed to indicate that a little attention in giving notice that this meeting was held in this large church would soon fill it and secure it as the permanent place of our meetings. Several of our most respected merchants and citizens spoke to the same effect in regard to holding the meeting in the church.

A brother, whose path has been long hedged up, and who has been called to endure a great fight of afflictions, affectionately asks his brethren of this meeting to bring his case before the "mercy-seat," especially praying for submission to our heavenly Father's will, for divine support, and that the Lord Jesus may be magnified by an entire self-consecration to his service.

Many new faces are daily seen, and citizens and old merchants, and those who say they are, in a measure, been crowded out of the lecture-room, avail themselves of these meetings in the church to renew their attendance and interest in this means of grace.—INTELL.

[FROM THE CHRISTIAN WORLD.] The Baltimore Flood.

Public calamities are pregnant with wholesome instruction. God has doubtless a great purpose in permitting adversities to desolate a community, to destroy the fruits of industry, to blast the hopes and the happiness of families. There is a needs be in all those disastrous events which are incident to human life; for if we had no crosses here; if all our plans for wealth and enjoyment were successful, we should soon apostatize from the faith of God, and yield our life up to the idolatry of self. Hence God, in due season, crosses our pathway with his scourging rod, blasts our self-sprung expectations of earthly good, and reduces our life to most painful emergencies, that we may become wise for this life, and for that which is to come, and that we may realize how ephemeral are all our earthly possessions, and how needful it is that we labor here for the better heritage of the great hereafter!

We have just had a most impressive illustration of this, in the recent desolating flood which swept through our city and the surrounding country, carrying in its course the princely wealth of the rich and the scanty pittance of the poor, laying waste the accumulation of years of industrious toil, bereaving families of their dearest friends, and leaving thousands without a shelter and without the means of subsistence!

The great flood with which this city was visited on the 24th July is unparalleled in the history of Baltimore, and is far more disastrous in its effects than the early morning until noon down in torrents from Jones' Falls, which passed directly through the city, rose with great rapidity, over-flowing its walled banks, sweep-

ing into numerous contiguous streets and penetrating dwellings, stores and basements, erecting thereby great consternation, damaging and sweeping off bridges, houses, and all the property which was within its mighty and desolating sweep. The water rose suddenly nearly twenty feet, and poured with a thundering sound into all the adjacent streets, submerging stores, manufactories, and private dwellings. It came down Harrison and Frederick Streets with turbulent roar like some mountain torrent, filling the first stories of the houses, bringing in its headlong rush fragments of bridges and buildings, up-rooted trees, fences, sheds, oil-tanks, barrels, merchandise, furniture, horses, wagons, and human victims, and piling up the debris here and there in every cross street as high as the second story of the houses. In this wild and fearful scene of devastation might be seen, here and there, floating houses and men, struggling for life, and whole families on the tops of houses or clinging to parts or to some floating wreck, and sending forth their wailing, piteous cry for help! The scene appalled the stoutest heart, and caused eyes, unused to weep, to flood with tears of commiseration for the anguish-stricken sufferers. It presented to the eye of the beholder a sad and sickening history of ruined life-labors, happy homes, and prosperous manufactories. Four lives are known to have been lost, and it is believed that many more have found a watery grave.

The pecuniary loss will exceed four millions of dollars. The consequent distress of families, now homeless, penniless, and with no visible means of support, is incalculable.

The flood at Ellicott City was most appalling. Forty-three lives were lost, with immense destruction of property. Thirty houses were washed away. Cotton mills and flour mills were destroyed. Dr. T. B. Owing's wife and six children and three servants perished in the flood. The loss of Benj. Deford alone will exceed \$225,000. The Patapsco River near Baltimore is filled with drift, consisting of all imaginary floating matter driven down by the remorseless flood, and from which are taken daily the bodies of the victims of this terrible deluge.

But no language can portray the scene; no tongue can tell the sad story of the woe it has produced. It affords an impressive illustration of the mighty power of the elements, and of the utter impotency of man when he comes under their influence. We have matter here for profitable reflection, and a sad picture of the uncertainty of human life, and of the insubstantiality of earthly possessions. To the midst of life we are in death, and how soon may all the fruits of our toil and all the fond hopes of the heart be swept into ruin, leaving us to our unavailing tears and to our hopeless grief!

By this flood the savings of a whole life-time of honest toil were destroyed; plans, full of bright prophecy for the future, were frustrated; happy homes, that echoed with glad voices, were swept from their foundation.—Hearts, full of hope and joy, were rent and bereaved! Such is life. Such is the vanity of all earthly things. And therefore we should live for a higher end and a more enduring interest than that which this world affords!

How solemnly does God admonish us, in all the afflictive dispensations of his providence to prepare for death and for all the unforeseen exigencies of life. The true Christian alone can be calm and hopeful amid the adversities of life.

No storm-flood can strip him of his hopes, or take away his personal meanness for a better world. And when all things here below are swept away from him by "the swellings of Jordan," he can pass over his old floods to a peaceful rest beyond. "The end of that man is peace!"

How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary, worn out winds expire so soft!

Gentle reader! If, in the deep Christian sympathy of your heart for the suffering victims of this disastrous flood, you are prompted to contribute of your means to their relief, and will enclose the same to the undersigned at No. 73 Aisquith Street, Baltimore, Md., it will be gratefully received, and judiciously appropriated.

S. PHILLIPS.
Pastor First Eng. Ref. Church,
Baltimore, Md.

"Argumentum Ad Hominem."

A sceptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker: "Does thee believe in France?"

"Yes; for though I have not seen it, I have seen others that have; besides, there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others has not seen?"

"No, to be sure I won't."

"Did thee ever see thy own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

If a seaman should turn back every time he encounters a head-wind, he would never make a voyage. So he who permits himself to be baffled by adverse circumstance will never make headway in the voyage of life.

God often permits the sinner and the hypocrite to pass without rebuke in the present life. And the darkest of all signs in the case of unfaithful church members is worldly prosperity. It is a fearful indication that their only portion is on earth.

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

Sellinggrove Pa., August 13, 1868.

THE CHRISTIAN UNION.—Inquiries have been made as to what the "Christian Union" is, which has employed R. W. to write a series of articles on the encroachments of Romanism. It has been supposed that it is either a church paper by that name, or a new sect lately started in the West, made up principally of dissatisfied members of the Methodist Episcopal Church. For the information of all such inquirers we would state that the "Christian Union" is neither a church paper nor a sect. But it is a society organized very much like the Tract Society, or Sunday School Union, and is composed of people belonging to different Protestant denominations. Its object is, like that of the Gustavus Adolphus Society in Germany, to propagate the Gospel in Roman Catholic countries, such as France, Spain, and Italy, where it has established missions and organized congregations. Its object is also to resist the encroachments of Romanism in this country, and one of the means employed is to engage able men to write articles on Romanism in different Protestant church papers. R. W. has thus been engaged at a compensation to write for the AMERICAN LUTHERAN. We hope this explanation will be satisfactory and gratifying to all our readers, and that they will read the articles of R. W. with increased interest.

Colorado College.

We have received a communication from Rev. J. J. Scherer, of Columbus, Texas, from which we infer that it is his intention to remain permanently at his post and labor for the building up of the Lutheran church in Texas. He writes:

"This is the only Lutheran congregation this side of the Mississippi south of Missouri. Although it numbers only about twenty five members, male and female, yet it gave about \$2000 toward the erection of Colorado College, and we are trying to raise another \$1000 to pay its indebtedness, and thus secure it permanently to the church. The charter requires the majority of its Trustees to be members of the Lutheran church, as connected with the General Synod of the United States, and we are all General Synod Lutherans. If we could organize a Synod, which we have thought of doing, I am almost sure it would join the old General Synod. As we are trying to relieve the College we can do but little towards building a Church," &c.

The readers of the AMERICAN LUTHERAN are aware that the German Synod of Texas, for which the General Synod has done so much, has succeeded and joined the General Council, leaving only a vote of thanks for its indebtedness. But the English brethren in Texas remain loyal to the General Synod. We should therefore encourage them with our sympathy and pecuniary aid. Let us help them to build a church at Columbus and establish their College on a firm basis. Texas will in the course of time be a very rich and populous State, and as Lutherans we should retain and strengthen the position already obtained there. Any contributions for this noble purpose will reach their destination by addressing:

Rev. J. J. Scherer,
Columbus,
Colorado Co.,
Texas.

Church Discipline—When, Why and Wherefore Necessary.

Every society should possess the power to determine who should come in, and who should go out. Every field must have a fence around it. The whole world is not an open common. The Church is a society consisting of men and women who have agreed to unite in a social compact for certain ends. It is indeed true the Church is a divine institution, but it is nevertheless no lawless association. It has its laws and regulations, and without observing these it cannot prosper. The Bible is replete with instructions on this subject, and of course we ought to follow the rules laid down in the Bible. We will examine a few of the most prominent passages of Scripture on the subject of Church Discipline. In Mat. 18, 15-17, we have the great rule laid down by the Master himself, "If thy brother (a member of the same church) sin against thee go and tell him his fault between him and thee alone, if he shall hear thee, thou hast gained thy brother. If he will not hear thee take with thee one or two more, that in the mouth of two or three witnesses every word may be established. If he shall neglect to hear them, tell unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." All this seems to be of vital importance. Men must be dealt with as rational and intelligent beings. This whole process shows deliberation and care. It says, "If thy brother trespass against thee." Every member of the Church who leads a vicious life sins against every pious member of the Church. But when a member is even expelled from the Church, he is not cut off from all hope of salvation. He is to be looked upon as a heathen man and a publican. Now the way was always open for the heathen and publicans to repent and believe and come into the church. The excommunicated member is in the same situation, when he repents he can be restored. The great object of all discipline is to save the offender. But many do not look at it in this light. If our churches were more careful in enforcing discipline, our prosperity would be greater no doubt.

We may here inquire, who ought to be disciplined? Here again the Bible throws light on the duty of the church.

1. We notice 1 Cor. 11, 16. "Such as are quarrelsome, who disturb the peace of the church. There are such in all our churches, who do more harm than good. They are a sore spot on the church, and the sooner they are cut off the better.

2. 2 Thess. 3, 6. Those who walk disorderly, who visit the bar rooms, gambling saloons, horse races, theatres and circuses and other places where the devil is served.

3. Those who are guilty of open, flagrant sins, such as adultery, drunkenness, fraud, or any dishonest acts. Such, according to the Bible and common sense, ought to be cut off, as Paul says, 1 Cor. 5, 11, "But now I have written unto you not to keep company, (associate in church fellowship,) if any man that is called a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat."

This covers a large list of sinners who have found their way into the church, and have no business there.

The necessity of church discipline must be clear to all. The church is to make an impression upon the world. She is to be the salt of the earth the light of the world. She is to save the world by her influence and example. She is to call the attention of the wicked, sinful man to the superiority of her members, to convince the world that religion is to make men better, holier and happier, but if the world can point to her own members as no better than worldly people, what can she reply? How very remiss many of our churches are in this respect. The church out of a false policy permits all manner of open sinners to go to communion, and thus stands in her own light, and injures her usefulness, and does the poor deluded persons who expect to be benefited by taking the communion no good.

Does not such a course encourage men to eat and drink damnation to themselves? Would it not be better for themselves and for the church if they were disciplined? We have known many cases of church discipline that saved those upon whom it was exercised. We will give one case that is related to us by an old pastor, and occurred in the early part of his ministry. He says, "He was an old man who would get drunk, and yet always appeared at the Lord's table. I brought his case before the church council, and when he would not reform, after I had done just what the Lord had directed, I excommunicated him. He was a very wealthy man, but the council had nerve and did their duty. It raised a great excitement, but this soon died away, and that man gave up his cups, and turned to God." We have known other cases, where church discipline acted as the means of salvation. It should be performed in the fear of God and for the good of the church, and for the purpose of reclaiming the sinner. No motives of revenge should ever mix with it. It should be done solemnly, and only after the full Scriptural admonition. It should not merely be resorted to as a policy, but it ought to be done as a duty enjoined on the church by its Great Head.

We ought to be more strict in our discipline in order to promote a healthier piety, and a sounder and more efficient membership. Our Formula, or Discipline is one of the best and most Scriptural that can be made. Only let it be properly enforced and our church must grow in piety and efficiency.

Conversation in the Sanctum. Between Peter, John and James.

John.—(Reading intently a manuscript) I am reading the second article from Bro. Sikes for our paper. It treats of the duties of ministers and has some very good thoughts in it. Here is one sentence, for instance, that strikes me very forcibly. The paragraph treats of Earnestness in the Ministry (Reads) "We want an earnest ministry. Men in every other calling in life, if they expect to succeed, set about their work in earnest. God was in earnest when he gave his son to redeem us; Jesus Christ was in earnest when he died for us; Heaven and Hell and Satan are in earnest, and we should be in earnest, and evince our earnestness when we preach the gospel to men."

Peter.—That is an eloquent and impressive sentence; it reminds me of an expression I read from an agent of some benevolent cause. Somebody gave him five dollars, saying, "I can give this and not feel it. The agent replied, "Suppose you give ten dollars and feel it. Jesus Christ felt what he did when he died on the cross for you." You must put this article on the first page under the head of "The Pulpit."

John.—Here is another good practical article from Rev. J. B. Shoup; I think I shall put this on the first page also.

Peter.—Do so. I wish our correspondents would write more practical articles, such as are calculated to instruct and edify the people.

James.—(Smiles audibly.)

John.—What amuses you?

James.—Here is a paragraph in the Church Union stating that two ministers, a Unitarian and a Universalist, are each engaged, just now, in writing a biography of the devil, and the editor adds, he hopes the devil will get his due.

Peter.—I have seen a book on that subject already. A great part of it, however is mere conjecture, and I presume the works of those two preachers will be of the same character. There is very little known of His Satanic Majesty beyond what the Bible reveals to us, and that tells no more than just what is needed for us to know. According to the Bible Satan was once an angel of light, and perhaps an archangel. But he fell from his state of holiness, it is supposed through pride and rebellion against God, and in his fall drew other angels with him. He tempted our first parents and induced them also to sin, and thus brought sin and death into the world and all our woes. But Christ the Son of God, constrained by love to fallen man, came into the world, and overcame the power of sin and Satan, and will restore all those who will come to him, to their original state of holiness and innocence.

John.—What a malignant spirit the devil must be that delights only in bringing sin and misery and death into the world. And yet, thousands and millions of the human race serve the devil in preference to the Lord Jesus Christ.

Peter.—This shows that by nature the heart

is deceitful above all things and desperately wicked.

James.—I was very much interested last Sunday morning. Our pastor preached a very earnest and instructive sermon on the text, "Lead us not into temptation." In the course of his sermon he spoke of the devil as the great tempter of mankind. He said he desired nothing to extenuate or set down in malice, but that venerable scoundrel, had for six thousand years been plotting and perpetrating mischief, destruction, ruin and death and is still going about as a roaring lion seeking whom he may destroy.

Peter.—I hope the hearers took warning from this well timed sermon to watch and pray lest they fall into the snare of the devil.

John.—I was very much interested in the theory of Kurtz in his book called Bible and Astronomy. His theory is something like this: All the stars and planets are worlds peopled with angelic beings, the creatures of Almighty God. The earth was originally inhabited by Satan and other angels. He sinned, or rebelled against God and was expelled by Michael, the archangel, who was specially commissioned of God to do this work. This contest between these mighty hosts reduced the world to the state of chaos in which we find it in the beginning of the creation. But God restored the earth again in those six days of creation and peopled it with a new race of beings, formed in his own image. Satan, however, still claimed the earth as his own habitation, and therefore made efforts to regain it. He succeeded in inducing our first parents to sin and fall, and thus make them in one sense guilty like himself. But God in his infinite mercy and wisdom thwarted his plans, by the wonderful plan of redemption, through which man will be redeemed from sin and the power of Satan, and at last a new earth and a new heaven prepared for him.

Peter.—This theory is beautiful and plausible, but after all, a mere theory.

Church News.

CORNER STONE LAYING IN DAVIDSVILLE.—The corner stone of a new church to be 38 by 54 feet was laid with appropriate ceremonies in the village of Davidsville, Indiana Co., Pa., on Saturday, Aug. 1st. The weather was not the most favorable, yet the attendance was large. The congregation itself is small, numbering not twenty members all told, yet, feeling greatly their need, and having a mind to work, they have contracted for a house of worship to cost \$1700, have some \$1400 subscribed, and on the day of the services secured some \$185 more. This church is located in an appreciative and liberal community, who have been very generous in the assistance which they have rendered the congregation in their undertaking. May the blessing of God be upon the people, and prosper the enterprise so that a temple may be reared and consecrated to a free offering to his glory.

C. L. S.

A LIBERAL DONATION.—David Pearson, Esq., of Philadelphia, recently deceased, left to Pennsylvania College 400 shares of stock in the Brook Coal Company, to establish a Professorship to be named the PEARSON Professorship. The par value of the stock is \$20,000. He also left to Rev. Dr. Fritter's church, 300 shares of stock in the same Company for the construction of a new church edifice, provided the congregation shall raise a like amount for this purpose.

A BEQUEST.—We learn that Mr. Geo. Schenberger, of Boalsburg, lately deceased, has left by his will \$500 to the Home Missionary Society of the Synod of Central Pa., \$500 to the Education Society of the Synod of Central Pa., and \$500 to the Theological Seminary of the Missionary Institute at Sellinggrove, Pa. Blessed is the memory of the good.

GETTYSBURG, PA.—We learn from the Star and Sentinel that Prof. Valentine declines the Presidency of Pennsylvania College unanimously tendered him by the Board. It therefore devolves on the Board this week to elect a President for College.

The nomination of Rev. Reuben Hill by the Synod of Pennsylvania to the Franklin Professorship will also have to be acted on. Prof. Wilkens has resigned the German Professorship in Pennsylvania College, which will require the attention of the Board to receive a successor, whilst the new Professorship endowed by Mr. Pearson of Philadelphia will also claim their attention.

WITTENBERG COLLEGE.

The first session of the Collegiate year of Wittenberg College will open on Thursday, Sept. 3d. For Catalogue or further information, please address the President, Dr. S. SPRINGER, or

H. R. GRIGER,
Sec'y of the Faculty.

HARTWICK SYNOD.

The Thirty-eighth annual convention of the Hartwick Synod, will be held at Guildersland, Albany county, N. Y., commencing on Friday September 25, at 7 o'clock P. M.

The members of Synod will take the cars on the Albany and Susquehanna railroad and stop at Guildersland station. The train which leaves Albany about 1 P. M., will be most convenient.

P. A. STROBEL,

Secretary.

Missionary Institute.

SELLINGGROVE, SNYDER CO., PA.
The Fall Term of this school, both in the Collegiate and Theological departments, will begin on the 20th of August next.

For particulars address P. BORN,
July 16 '68. Prin. of Classical Dept.

THE JUNIATA CONFERENCE OF the Synod of Central Penn'a., will meet (D. V.) at New Bloomfield, Perry county, Pa., on Tuesday evening, Aug. 18th 1868.

J. M. STECK.

THE NORTH BRANCH CONFERENCE of the Susquehanna Synod will meet at Snyderstown in the Ev. Luth. church under the pastoral care of Rev. J. R. Foelt at 2 P. M., Monday the 24th of Aug., 1868.—Question for discussion:—What can our laymen and laywomen do for Christ?
J. B. KELLER,
Secretary.

MEETING OF THE ALLEGHANNEY SYNOD.—The Twenty-Seventh Annual Convention of Alleghany Ev. Luth. Synod will be held (D. V.) in Berlin, Somerset Co. Pa., commencing on Wednesday September 2nd, at 9 o'clock A. M.

CHAS. L. STREAMER, Sec.

July 18th 1868.

Susquehanna Female College,
Sellinggrove, Pa.

The next Scholastic year of this Institution will begin on Wednesday, the 2d of September next.

For Circulars address
S. DOMER, Principal.
Aug. 10, '68.

For the American Lutheran.
Mendota College.

Making a short tour West some months ago I spent a few days at Mendota, Ill., a beautiful and thriving little town of about 5000 inhabitants. The chief interest in this place to a Lutheran is, undoubtedly, Mendota College. This Institution is located about a half mile north of the village on a beautiful elevation, commanding a fine prospect of the prairie, stretching away to the horizon in every direction, interspersed with many neat residences and finely cultivated farms. The College is a substantial four story brick, capable of accommodating something over a hundred pupils. Under the able and judicious management of Prof. Corbett, Sparr and Wynn, the institution has become widely popular, and has now a patronage surpassing that of any previous part of its history. I heard its admirable President, Prof. Corbett say, if they only had accommodations, they could have double their present number of pupils. I witnessed the exercise of the students in Phonics, heard them debate and declaim, and was much pleased with the zeal and ability manifested by all who took part in these exercises.

In the struggle now making in the Lutheran church in this great State of Illinois, to centralize their educational interests, to establish some Institute that may take the place of, perhaps perpetuate, Illinois State University, Mendota will present, among its rivals many strong claims and may succeed in uniting the church on a great College in that place. It presents its claims in something like the following style:

1. This is a healthy location. It enjoys a number of advantages in this respect. Its beautiful location, fine water and pleasant climate make it all that could be desired in this respect.

2. It is easy of access. Being situated at the junction of the two great railways of the State, the Illinois Central, and the Chicago, Burlington and Quincy Railroads, it can be approached directly from any part of the country.

3. It is central. It is in a county having next after that in which Chicago is situated, the largest population of any in the State, and as to the Lutheran material of the State, it is quite central.

4. There is no other College near this place. It would therefore have all the local and surrounding patronage for a distance of 40 miles.

5. There being an established Institution at Mendota already, with good, but of course not sufficient buildings, it would be expedient and economical to consider these advantages in the selection of a location for a College.

We have no interest whatever in the selection of this rather than of any other location for a Western College beyond that which any one, loving the Lutheran church, her institutions and desiring her prosperity and growth might feel, yet we think there is probably no other place in Northern Illinois which can present a greater array of advantages for the location of a College than Mendota.

Our church in Mendota though comparatively small in numbers, is made up of good material and exceedingly liberal, as their exertions to improve their house of worship and support their pastor will prove. Our stay here with Bro. D. Harbaugh, the untiring friend of Mendota College, and others was exceedingly pleasant.

We spent a Sabbath with Rev. Wm. H. Schoch, the energetic and successful young pastor of our church in Lena, Ill. The congregation has been doubled in number in Lena since his connection of about three years with it. His country congregation is building, perhaps by this time have finished, a large and handsome church. This young brother is a graduate from the Missionary Institute at Sellinggrove, an Institution which the Luth. and Missionary sometime ago said, was not wanted in the church, and whose graduates, it was also said, would be as little wanted. Would that the church had many such laborers.

VIATOR.

From the Westminster (Md.) Democrat.
Installation Of Rev. P. A. Strobel.

The installation of Rev. P. A. Strobel took place at the Lutheran Church, in this city last Sabbath. Notwithstanding there were light showers in the early part of the morning, a large and intelligent audience was present to witness the ceremony. The introductory services were performed by Rev. Dr. McCron of Baltimore. The sermon was preached by Rev. Dr. Diehl, of Frederick city, from the words "Who is sufficient for these things?" The sermon was a very able one, depicting in clear and forcible style, the duties and responsibilities of the Pastoral office, and the obligation devolving upon the people to give the Pastor the benefit of their sympathy, their prayers, and their active co-operation, to make the Ministry successful, in accomplishing the great ends of its institution. The sermon contained some excellent hits at the unreasonable demands which Church members make of their

Pastor, and the inconsistency of others, who whilst making loud and loud prayers, and setting themselves up as lights in the Church, were continually engaged in efforts to counteract the influence of the Pastor, and to hinder him in his work, and were very active in stirring up strife and contention in the Church.

At the close of the sermon, the Pastor elect with the officers of the church, approached the altar, when the officiating clergyman had placed in their hands the call which had been extended to the Pastor. The Pastor having signified his acceptance of the call, the ceremony of installation was performed in a very solemn and impressive manner by Dr. Diehl, The Rev. Dr. McCron delivered an eloquent and stirring charge to the Pastor. The Choir under the direction of Miss Joyce and Mr. Governor, furnished some excellent and appropriate music. The benediction was pronounced by the Pastor elect. The Rev. Dr. Steneb of the Baptist Church, and Rev. Mr. Owens, of the Lutheran Church, were present.

A very large audience assembled at the church in the evening, when Dr. McCron preached a very eloquent sermon from the words "The work of righteousness shall be peace, and the effect of righteousness quickness and assurance forever." The Doctor held the undivided attention of the large audience for nearly an hour.

All the services of the day passed off admirably, leaving a very favorable impression upon the community.

The new Pastor enters upon his duties with the most encouraging prospects of success.

Revival in a Swedish Church.

Rev. W. A. Nichols writing for the "Advance" gives the following description of a scene in a Swedish Lutheran Church that he attended, and appends some remarks about the Swedes which will no doubt be interesting to our readers: "I passed a Sabbath in Gottsburg and attended a service in a Lutheran church with a capacity to accommodate at least a thousand people; and not only the pews, but all the aisles were full, though it was at four o'clock P. M. Five-sixths of the women were under their heads, simply, a silk fringed kerchief, tied under the chin. So they worshipped with their heads covered, and, in this respect in a more Scriptural form than ladies who attend church in fashionable hats. The preacher had not the advantage of a beautiful head of hair, a fine set of teeth, a well turned personal figure, and a rich, musical voice, all which are very desirable aids in connection with higher qualities; but having attained, if I mistake not, the age when spectacles are a needful supplement to natural vision, his form was stooping, and his voice, pitched high, was shrill, at times almost squeaking. But he was earnest; and seemed as one who has a message to deliver, and not simply "a piece to speak." The hearers, evidently, did not stick in the letter, but entered into the spirit of the occasion, for as soon as the sermon commenced many of the young people with pencil and paper prepared to take notes. As the discourse proceeded, one and another of both men and women rose up and leaned forward toward the speaker, till the close, as many as fifty or sixty held this position. There was considerable weeping, in different parts of the house, and as I could not understand except by natural signs, I began to imagine that I had been strangely carried back to the time and place where President Edwards was preaching his memorable sermon, "Sinners in the hands of an angry God." The same indications in the United States would have led to the conclusion that a thorough revival had already commenced, and yet, from all I learned, I had witnessed only an ordinary service.

The Swedes are rapidly emigrating to America, and surely no better class of foreigners can go to take possession of our wild lands, to lend the bone and muscle needful to reduce and develop a new country, and be the moral stability of unformed society.

Their industrial habits and trained economy will help them to get a foot-hold with small means, and constitute a safe basis for broader operation in their new circumstances. The more wealthy Swedes at home feel anxious for their poorer brethren in the United States lest they be left to starve before they can earn bread from their own planting. They spoke to me with deep regret that so many of them should leave their native land with these dubious prospects. I desire to say an earnest word in behalf of the Swedish emigrants to my native land. For in some respects they are the New Englanders of Europe, and when their training and character shall be applied on a suitable scale they may become Yankees lengthen it out."

The Duties of a Mother.

The following excellent suggestions were originally contributed to and published in the Country Gentleman nearly six years ago.

The article has ever since been floating among our exchanges, and we think its prolonged vitality affords some evidence that it is worth republication and perusal:

She should be firm, gentle, kind; always ready to attend to her child.

She should never laugh at him, at that he does that is cunning—never allow him to think of his looks, except to be neat and clean in all his habits.

She should teach to obey a look, to respect those older than himself. She should never make a command without seeing that it is performed in the right manner.

Never speak of a child's faults or foibles, or remarks before him; it is a sure way to spoil a child.

Never reprove a child while excited, nor let your voice be raised when correcting him. Strive to inspire love, not dread—respect, not fear. Remember you are training and educating a soul for eternity.

Teach your child to wait upon himself; to put away a thing when done with it. But do not forget that you once were a child.

The griefs of little ones are too often neglected—they are great for them. Bear patiently with them, and never in any way rouse their anger if it can be avoided.

Teach a child to be useful whenever opportunity may offer.

MARRIED.

July 26th, at Sybertsville, Pa., by Rev. J. B. Shoup, John Snyder, of Ashland, Pa., to Miss Martha E. Welch, of Luzerne co., Pa.

OBITUARY.

George W. Schell departed this life on the 21st ult., after a painful and protracted illness aged 23 years, 4 months, 13 days.

During the revival of religion in the Pine Creek church last fall, Bro. Schell publicly consecrated himself to God at the altar of prayer, where in the exercise of prayer to God and faith in the Lord Jesus Christ, he realized the divine forgiveness and "rejoiced in the hope of the glory of God." By the new life—a life in harmony with the teachings of the word of God—Bro. S. gave undeniable evidence that his conversion was the work of God. His integrity of character and manly bearing won the confidence and esteem of all who knew him.

His bodily sufferings during the ten long weeks of his illness, were endured with commendable christian patience and resignation. At the last interview between him and his pastor he conversed freely of death and his home in Heaven. He reverted with pleasure to his conversion, and the many delightful seasons enjoyed in the service of God. To him death had lost its sting. "I have no fears," said he, "to go to my Savior, whenever He wills to take me to himself, I am ready to go."

In the death of Bro. Schell the church has lost a bright example, and the bereaved parents a noble son. "The memory of the just is blessed."

H. B. WINTON.

Jersey Shore, Aug. 4. '68.

The Absurdity of Drinking.

It has become a sort of popular—almost national—faith that it is not possible to be truly happy unless you drink. Among certain classes—and they are by no means exclusively the lowest—drink is the beginning and end of everything. The very name of liquor is held to be synonymous with enjoyment, and the clearer the liquor the more it is prized and coveted. Yet every man who is not a downright drunkard is well aware that the pleasures of drinking are, beyond a certain extent—a mockery, a delusion, and a snare. I put it to any one who has stood half the night in a club room, drinking, smoking, and bawling reckless talk, if the enjoyment of such an evening has been anything like that of a few quiet hours spent at home with a book or newspaper? The evil influence of tavern pleasure on the health is too obvious to be denied by any one, and the illusory nature of the pleasures themselves would be undeniable also, if the persons who indulge in them did not deceive themselves and put the truth out of sight.

No one has ever brought any good out of a drinking-bout yet. It is a short, feverish spasm of animal enjoyment, which leaves nothing behind but moroseness, regret, bad temper, self-reproach, and headache. I should like to ask you, sir, if you say your prayers when you come home in that state? No—you don't. You are ashamed to say them. You postpone them until you have purged yourself, your mind and your lips, by more sober and rational behavior. Next night when you pass the hours quietly at home with a book or a friend, you feel that you have had real enjoyment, and that the time has passed pleasantly, that you have learned something, and that you have not injured your health. You are not ashamed to say your prayers, and you get up next morning with a clear head, a good appetite, and an increased faculty for work and enjoyment of life.—All The Year Around.

LOCKED IN.

Most of the young men who went to Christ Church yesterday morning, to hear the fine music, in their anxiety to obtain good seats in the gallery, neglected to read the notice which was placed on the doors. Therefore their surprise can be imagined when the Rev. Mr. Meech announced, before commencing the services, that the doors to the galleries would be locked, in accordance with the notice on them, from the commencement of the service until the close of the sermon. This precaution had been taken, he said, to try and do away with a growing evil. It was customary on the occasion of any festivals, to stay during the musical part of the service, and then retire, just as the clergyman was about to commence his sermon. This was a great annoyance to the majority of the congregation, and was neither flattering to the officiating minister nor showing due respect to the house of God. While he, as well as the members of the church, were glad to see strangers there, he hoped that the measures now resorted to would have a salutary effect in preventing the outward rush just as soon as the music was over. The blank looks that came over the faces of many of those who were crowded into the gallery were very noticeable. They were kept locked in through an unusually long service till 1 P. M.—Hartford Times.

There has just been made an important change in European geography. Austria henceforth disappears from the list of sovereign states, and its place is taken by the "Austro-Hungarian Monarchy." There is no risk in predicting that we shall not have to wait long for additional changes, both as regards Austria and other states. Ch. Un.

None but a western writer penned the following figure of speech. Referring to the rapid growth of a young Western town, he says: "But after all, it is but one of the hundred joints in the fishing-pole, and doesn't contain all the sap. It is a comma in the sentence that progress is writing across the continent, not the verb or its nominative." Adv.

The more woman's waist is shaped like an hour glass, the quicker will the sands of her life run out.

LITERARY NOTICES.

BALLOU'S MAGAZINE for September is already on our table. It is, as usual, an interesting number. The first article, "A Tale of Lagerbeer," is a capital hit, both as to the matter and the illustrations. Elliot, Thomas and Talbot, Boston.

THE LADIES' FRIEND for September is before us. An elegant steel engraving, "The Attack," embellishes the first page. The colored fashion plate is superb, although we cannot say that we admire the gaudy garments of the fashionable world. This magazine is a favorite with the ladies. Published by Deacon and Peterson, 319, Walnut str. Phila.

THE NURSERY, a monthly magazine for the youngest readers. By Fanny B. Seaverns. John L. Shorey, 13, Washington str. Boston. Price \$1 50 a year.

This is a new visitor to our sanctum, and we feel sure it will be a welcome one. It is illustrated with just such pictures as children will delight to look at, and contains just such reading as will delight and instruct the youngest readers. Our little Willie at once appropriated it as his magazine.

"The War between the States, its Causes, Character, Conduct, and Result," by Hon. Alexander H. Stephens, is the title of a valuable work just issued by The National Publishing Co., Philadelphia, Pa.

Histories of the late war have sprung up like mushrooms, and they can now be numbered almost by hundreds, but all who are desirous of arriving at a correct understanding of the causes, and a clear history of the events of the late lamentable war, have felt the want of a reliable history of the same from a Southern stand-point, by some representative man of the South. This want is about to be supplied by ALEXANDER H. STEPHENS. MR. STEPHENS was a most earnest protestant against rebellion, and only succumbed at the last moment, when his State, in spite of his warning, committed the great error.

The bare announcement that this distinguished Statesman had determined to write a book, would of itself, be sufficient to kindle a lively and wide-spread interest in all sections of the country; but when it is known that he has chosen as his theme the one so fruitful as THE LATE AMERICAN WAR, the absorbing interest of the subject, together with the evident

Local Items.

CHEAP TEAS AND COFFEE.—Mr. H. E. Miller has been appointed agent of the Great United States Tea Warehouse of T. Y. Kelly & Co., and has a large lot of their different kinds of Teas on hand, done up in packages of one pound each, which he can sell at the following prices: Oolong (Black) \$1.10, Mixed (Green and Black) \$1.10, Young Hyson (Green) \$1.35, Japan \$1.35. Also Ground Coffee done up in one pound packages at 37c a pound. We had the pleasure of trying this for breakfast this morning and found it first rate. Go and see his extensive stock and try it for yourselves.

THE MISSIONARY INSTITUTE will commence its Fall Session on the 20th inst. We have been told the prospects for a full house have never been better in the Classical Department. We have also heard of a number of persons who intend to enter the Theological department.

SUSQUEHANNA FEMALE COLLEGE. By a notice in another column of this paper it will be seen that this Institution will begin its next Session on the 2d of September next.—We hope this Institution also will have a full quota of students.

FOR RENT.—The large room above the office of the American Lutheran used as a Photograph Gallery, is now for rent. Persons wishing to rent this room either for a photographic gallery or any other proper purpose will please apply to Mr. John App on the premises.

Morse's Fountain Pen.

We have received two dozen of this celebrated Pen from Mr. Oscar Sly, of Williamsport, Pa., who is agent for the Pens, also a penholder, eraser, burnisher and pencil sharpener combined. After using one of these pens, we can heartily recommend them to our readers and fully concur in the testimony of our friend, A. J. Peters, which we subjoin as follows:

MORSE'S PATENT FOUNTAIN PEN.—This is the best pen I have yet found in all my experience to write easy, except perhaps, only those of the best gold. I have now been using one of these pens for ten days, that is, the Oreide Gold. I have written as much as one page of small letter paper with but one taking ink. I have also recorded from 35 to 40 names of various lengths into a book with but one taking ink, and I pronounce them the best metallic pen out, as they do not corrode like all others. This was written with but one taking ink and then the pen not dry.

A. J. PETERS,
Clerk to Commissioners.

Middleburg, Pa., Aug. 5, 1868.

TO OSCAR SLY.
The penholder is one of the most convenient inventions that we have ever seen. It is finely finished and contains a steel blade that can be used as an eraser, burnisher and pencil sharpener. We can heartily recommend them to schools and all those who yield the pen of a ready writer.

—We see it stated that the Church and congregation in Tarsus—the birthplace of St. Paul—under direction of the American Board, have doubled their numbers during the past year. Light is returning to the East, where it first appeared.

—Life according to an Arabic proverb, is composed of two parts: that which is past—a dream—and that which is to come—a wish.

—A truly legal decision has just been given by a French judge. A gentleman was seen to come out of a river on horseback where a notice was posted that it was illegal to enter the river. The judge decided that the law forbade entering the river, and as no one had seen the gentleman enter it, the suit was dismissed.

BEST THINGS TO GIVE.—The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to a father, deference; to your mother, affection; that will make her proud of you; to yourself, respect; to all, charity.

—The cloth of humility should always be worn on the back of Christianity.

MY WIFE'S CHOICE AND THE whole family prefer it. Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OR DRESSING, (in one bottle.) Every Druggist sells it. Price One Dollar.

Gave it up.

"I gave the Wheeler & Wilson Machine up because it would not perform my work as well as the Prover & Baker. My work is ladies' cloaks. The Grover & Baker Machine does the very finest and the very coarsest with the same plate and the same needle, and I could not do that with the other machine. I think the stitch in the Grover & Baker Machine is the most elastic. I like it better than any other machine I know of."—*Testimony of Mrs. M. A. McLaughlin, 86 Lewis street, New York, before the Commissioner of Patents.*

DR. LUDON of Paris, one of the most eminent chemists of Europe, says, when Iodine can be dissolved in pure water the most astonishing results may be anticipated. Dr. H. Aude's Iodine Water is iodine dissolved in pure water, and the most astonishing results have followed its use in cases of scrofula and all chronic diseases.

Hall's Hair Restorer; Mrs. Allen's Hair Restorer and Dressing; Leon's Elyc Hair Restorer; London Hair Restorer; Webster's Hair Investigator; Batchelor's Hair Dye; Kromer's Dye. For sale at the Drug Store of SHINDEL & WAGENSELLER.

SHOW AND SUBSTANCE.—What we want in religion is "substance." What we don't want is "show." Half the conflicts in the religious world are between "show" and "substance." Such is the strife now raging in the Episcopal Church. "Substance" is sure to win in the end. The more of Christ's religion a man possesses, the more he avoids the one and seeks the other. "Get thee behind me Satan," was the rebuke of the great Head of the Church to the glittering pagans of this world. The contest between artistic choir singing and congregational singing in her churches, is denotive of the pressure on the minds and hearts of God's worshippers in the direction of the substantial element. Men of sense are tired of tinsel, and this shows that in our revolutions we, as Evangelical churches, are fast approaching that point in our orbit once made luminous by the Puritans, who sought our shores that they might exchange the thralldom of religious show for the simplicity of that faith which is the "substance of things hoped for, the evidence of things not seen."

PLYMOUTH.

DOMESTIC DYES for dyeing all domestic goods. Forty different shades. All perfectly fast. For sale by SHINDEL & WAGENSELLER.

—A great man neglects little things not on account of his greatness, but of his littleness. Nothing is too little for the regard of Omniscience.

IMPORTANT DISCOVERY.—The Poulterer's Friend, or Chicken Powder. For sale by SHINDEL & WAGENSELLER.

WHAT ARE YOU LIVING FOR?—A pastor walking out recently, met a little girl of his flock. As they walked on together, he spoke to her of her studies, and was pleased to find her manifesting an interest amounting almost to enthusiasm, in the cultivation of her mind.

"But why, Ellice," asked her tutor, "are you so anxious to succeed in your studies?" "What do you mean to do with your education after you get it?"

"O, sir," said the girl, "I want to learn, that I may do some good in the world. I don't want to have to tell the Lord in the day of Judgment that I have lived so long in the world without having done any good in it."

Noble purpose! who of our young friends are studying and living to do good and to—Who of us are making an every-day impress for good on the hearts and lives of those among whom we move?

NOW IS THE TIME TO PUT UP FRUIT.—Pear-Fruit Preserving Solution, prevents the decomposition of all kinds of Fruit, and preserves them in a fresh and wholesome condition. For sale at the Drug Store of SHINDEL & WAGENSELLER.

Looking Out For Slights.

There are some people always looking out for slights. They cannot pay a visit, they cannot even receive a friend, they cannot carry on the daily intercourse of the family, without suspecting some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance in the street who happens to be pre-occupied with business, they attribute his abstraction to some motive personal to themselves, and take umbrage accordingly. They lay on others the fault of their own irritability. A fit of indignation makes them see impertinence in everybody they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word, or some momentary taciturnity, mistaken for an insult. To say the least the habit is unfortunate. It is far wiser to take the more charitable view of our fellow-beings, and not suppose a slight is intended, unless the neglect is open and direct. Often, too, life takes its hue, in a great degree, from the color of our mind. If we are frank and generous, the world treats us kindly. If, on the contrary, we are suspicious, men learn to be cold or cautious to us. Let a person get the reputation of being touchy, and everybody is under more or less restraint; and in this way the chances of an imaginary offense are vastly increased. People who fire up easily miss a deal of happiness. Their jaundiced tempers destroy their own comfort, as well as that of their friends. They have forever some fancied slight to brood over. The sunny, serene contentment of less selfish dispositions never visit them.

Genuine Comfort.

While traveling a few years since, I was detained some days in one of our Western cities, in which were several houses occupied by the better class of artisans, and I became much interested in one of these, so much so that no sooner did I hear a glad shout from a little voice than I knew it was meal time, and "Daddy was coming," and I took up my point of observation in harness and admitting scrutiny of the well governed house. On his way in the father raised the rejoicing child in his arms, and gave it two or three resounding smacks; another one had crept to the door-sill and this was lifted also, and its little cheek laid tenderly upon the shoulder, which was hunched up to bring it closer to that of the father's. By this time, the wife had brought a bowl of water, and a white coarse towel. Then she took the children down, applying also sundry pats, now on the shoulders of the little ones, and now on the broad, fatherly ones; and while the husband gave a last rub of the hard, rough hands, he stretched out his neck and kissed the pretty, girlish wife who would be hovering near him. They said grace, they dined at the plain, wholesome board, and more than once I found myself winking them a benediction with tears in my eyes. It is so brutish to pass without a word of recognition of the great Giver. The husband was a grave man, and the wife a lively, cherry one, neat as a new pin, and very chatty. I thought them wonderfully well matched, for there was no

moroseness in the man, nor levity in the woman. And when Sunday came, and the little household, dressed in all their finery, baby and all, went to church, it was a sight to behold.—*Mrs. E. Oakes Smith, in the Herald of Health.*

PHILOSOPHICAL.—A contributor wishes his idea of the mind to be laid before our readers, and he shall have a hearing.

Psychology is the Philosophy of the soul. The soul is a spirit.

Immaterial, and Immortal.

The soul's attributes are: Consciousness; Attention; and Conception, whence we derive

Intuitive Conceptions, as The idea of self, The idea of God, The idea of right etc.

The soul's faculties are: Intellectual, including The Perceptive Faculty, or Perception;

The Representative Faculty, or Memory and Imagination; and The Reflective Faculty, or Analysis and Synthesis;

Emotional, including Happiness and sorrow; Desire and Aversion; Love and Hate; Hope and Fear; and Volition, or The Will.

ADVANCE.

An American merchant entered a fashionable London church a few minutes after the service had commenced, and stood in the aisle. The pew-opener passed him several times and took no notice of him, though there was plenty of room in plenty of pews. Thereupon he quietly spread open his coat tails, and squatted down on the nearly matted aisle. The clergyman noticed him and looked at the pew-opener, who at once went to him and offered him a seat.

"No, thank you," he whispered, "I am quite comfortable, and will sit here through the service."

Photograph Gallery.

The undersigned having removed his Photograph Gallery from App's Building to his own Residence, where he has fitted up an elegant Gallery, invites his friends and customers to call at his new location, corner of Market and Clinton street, next door to H. E. Miller's store. He is at all times prepared to take pictures of different sizes, and on reasonable terms.

M. A. KLOPP.

Aug. 13, 3m.

Peristaltic Lozenges, a positive cure for costiveness, Piles, Dyspepsia, Headache, etc. For sale at SHINDEL & WAGENSELLER'S Drug Store.

A Permanent Tonic.

Every one at times feels the necessity of something to tone up the system depressed by mental or bodily exhaustion. At such times let every one instead of taking alcoholic or medicinal stimulants, reinvigorate his debilitated system by the natural tonic elements of the

PERUVIAN SYRUP.

or Protected Solution of the Protoxide of Iron, which vitalizes and enriches the blood by supplying it with its Life Element, Iron.

Being free from Alcohol in any form, its energizing effects are not followed by corresponding reaction, but are permanent, infusing Strength, Vigor and New Life into all parts of the System, and building up an Iron Constitution.

WM. C. STERLING, Esq., of Poughkeepsie, New York, says:

"Since taking the Peruvian Syrup I feel better, my strength is improved, my bowels are regular, my appetite first rate."

There is an old Physician in this city, (older than I am) who has been in the Drug business for 40 years, who has used the Syrup for three months, and gives it as his decided opinion, that it is the best Alternative Tonic Medicine he ever knew."

For Dispepsia, Debility, and Female Weakness, the Peruvian Syrup is a specific. A 32 page pamphlet sent free. The genuine has "Peruvian Syrup" blown in the glass.

J. P. Dinsmore, Proprietor, No. 36 Day St. N. Y.

Sold by all druggists.

Grace's Celebrated Salve.

We are constantly hearing favorable reports from those who have tried this remedy. Any Anthony, widow of Mark Anthony of this city, and living at No. 6 Leont street, afflicted with a felon on the finger, was recently induced to make a trial of the Salve. Almost instantly she experienced relief from the pain, which had been almost unendurable. Every other remedy but this proved unavailing. Those who have tried it once are satisfied of its merits, and nothing will induce them to be without a supply.—*Tell River News.*

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OUR NEW FAMILY SEWING MACHINE!

The superior merits of the "Singer" Machines over all others, for either family use or manufacturing purposes, are so well established and so generally admitted, that an enumeration of their relative excellencies is no longer considered necessary.

THE NEW FAMILY SEWING MACHINE which has been over two years in preparation, and which has been brought to perfection regardless of time, labor or expense, and is now confidently presented to the public as incomparably the Best Sewing Machine in existence.

The Machine in question is Simple, Compact, Durable and Beautiful. It is quiet, light tuning and Capable of performing a range and variety of work

never before attempted upon a single machine using either twist, linen or cotton thread, and sewing with equal facility the very finest and coarsest materials, and anything between the two extremes, in the most beautiful and substantial manner. Its attachments for hemming, braiding, cording, tuck-making, quilting, felling, trimming, Blindstitching, are novel and practical, and have been invented and adjusted especially for this machine.

The designs of the unique, useful, and popular folding tops and cover cases, peculiar to the machines manufactured by this company, have been prepared for enclosing the new machine.

A full idea, however, can at best be conveyed through the medium of a (necessarily) limited advertisement; and we therefore urge every person in quest of a Sewing Machine by all means to examine and test, if they can possibly do so, all the leading rival machines before making a purchase. A selection can then be made understandingly.

Branches or agencies for supplying the Singer Machines will be found in nearly every city and town throughout the civilized world, where machines will be cheerfully exhibited, and any information promptly furnished. Or communications may be addressed to

THE SINGER MANUFACTURING COMPANY, 458 Broadway, N. Y.

Philadelphia Office 810 Chestnut street.

Schenectady and Buffalo are the Agents for this Machine in Schenectady, Pa. Persons wishing to obtain this excellent Sewing Machine should apply to them.

July 30-683m.

NEW ADVERTISEMENTS.

S. M. PETTINGILL & CO., 37 Park Row, New York, and 10 State st., Boston.

Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Moral, and other Newspapers.

A CLEAR, SMOOTH SKIN, and Beautiful Complexion follow the use of HELMBOLD'S concentrated Extract Sarsaparilla.

It removes black spots, pimples, moth-patches, and all eruptions of the skin.

IN THE SPRING AND SUMMER MONTHS the system naturally undergoes a change, and HELMBOLD'S Highly Concentrated Extract Sarsaparilla, an assistant of the greatest value.

YOUNG LADIES, beware of the injurious effects of Face Powder and Washes. All such remedies close up the pores of the skin, and in a short time destroy the complexion. If you would have fresh healthy and youthful appearance, use HELMBOLD'S Extract of Sarsaparilla.

NOT A FEW OF THE WORST DISORDERS that afflict mankind arise from corruption of the blood. HELMBOLD'S Extract Sarsaparilla is a remedy of the utmost value.

HELMBOLD'S EXTRACT SARSAPARILLA cleanses and renovates the blood, instills the vigor of health into the system, and purges out the humors that make disease.

Two Tablespoons of Helmbold's Extract of Sarsaparilla, added to a pint of water, is equal to a gallon of the Syrup of Sarsaparilla, or the decoctions as usually made.

HELMBOLD'S CONCENTRATED EXTRACT OF BUCUUI is the great discovery. HELMBOLD'S Concentrated Extract Sarsaparilla is the Great Blood Purifier. Both are prepared according to rules of Pharmacy and Chemistry, and are the most active that can be made.

The best test of their purity and superiority will be a comparison with the properties as set forth in the United States Dispensary.

My laboratory for the manufacture of Fluid Extracts has been visited by thousands of physicians and druggists from all parts of the United States, and the mode of preparation received their unanimous commendation.

Helmbold's Highly Concentrated Fluid Extracts are pleasant in taste and odor, and immediate in their action.

None are genuine, unless done up in the steel engraved wrapper, and signed, H. T. HELMBOLD.

The proprietor was careful to adopt such a wrapper, because the growing popularity of his articles, and to prevent spurious and dangerous counterfeits.

H. T. HELMBOLD, druggist, of eighteen years' experience, and manufacturer of HELMBOLD'S Genuine Preparations.

Principal Depots:—Helmbold's Drug and Chemical Warehouse, No. 694 Broadway, New York, next Metropolitan Hotel; and Helmbold's Medical Depot, No. 104 South Tenth Street, Philadelphia.

SOLD BY DRUGGISTS EVERYWHERE.

Price \$1.25 per bottle, or six bottles for \$6.50. July 30-683m.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world the only true and perfect Dye; harmless, reliable, instantaneous; it cures itching humors, restores faded hair, restores the hair to its original color, and restores the hair to its original color, and restores the hair to its original color.

It is the imperative duty of every parent to watch the health of his child, and to provide him with rules of Pharmacy and Chemistry, and are the most active that can be made.

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