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Communications.

For the American Lutheran.

The speculations of the Ancient Pagan Philosophers on the Immortality of the soul. This Doctrine only Taught by Christ.

Paul says, (2 Tim. 1, 10), "That Christ has brought life and immortality to light through the Gospel." This would seem fairly to indicate, that it was not clearly understood before the advent of our Savior. The old Testament saints, as Moses, Job, David, Solomon and the Prophets, certainly had some ideas of a future state, and a strong belief in the immortality of the soul, though not as clear and distinct as those who live under the New Testament Dispensation. Job expected to see God in the flesh after worms should have destroyed him. David hoped to join his child in another world, and Solomon says, "That at death the soul shall return to God who gave it." We admit indeed that many of the promises and threatenings of the Old Testament, had a reference only to this life, but not all. The reflecting men among the Jews like those of all other nations, of course could not help but think about the soul, its powers and its destiny. But we do not now notice, either the revelation they had, or their own speculations on this subject. Our object now is to see if we can find out the exact views the ancient Pagan Philosophers entertained on this subject, and by what means they came to these views. The first great error of all the Pagan Philosophers, from the Great Moral Teacher of Greece, Socrates, and the Divine Philosopher, Plato, down to Zeno Epicurus, on the soul, was the belief of the existence in a former state, and in some other body. Hence Plato in the Phædon says, "The soul existed somewhere before it was produced in the human form." The word in Greek, "nóus," was used to denote the mind, and the word, "Pneúma," the soul. Plato taught that the "nóus" was contained in the "Pneúma." Aristotle taught that the "nóus" alone was immortal, the "Pneúma," according to his view was destructible. Plato represents, in the Phædon, Socrates as teaching, that the soul generally hovered about the place where the body was buried, as a Ghost. This shows that his ideas were not clear as to the immortality of the soul.

Aristotle's views were radically wrong on this subject, he says, "Death is of all things the most terrible, for it is an end of us, and there appears to be no further use, either good or bad, for the dead." Bishop Warburton translates this passage thus, "Death is, of all things, the most terrible, for it is the final period of our existence, and beyond that it appears there is neither good nor evil for the dead man to dread, or to hope." Lord Henry Brougham denies the correctness of this translation. But as we have the Greek before us, we pronounce Warburton's rendering the true one—he gives the exact idea Aristotle evidently wished to convey.

Pythagoras the Father of the doctrine of metempsychosis, knew nothing of the immortality of the soul. Plato among the Greeks, and Cicero among the Romans, were the only persons who seemed to have anything like correct views of the immortality of the soul. Socrates, who was born six years before Christ, and might have heard some of the Apostles of Christ preach, closed his eyes to the glorious doctrine of Immortality, and in his De Consolatione, and in his famous "De animi Tranquillitate," says very little about the immortality of the soul; he was a Pythagorean and a stoic, though one of the finest and most extensive moral writers of his age among the Romans.

Cicero unquestionably had the clearest views on this subject of all the ancient Pagan Philosophers, and yet he was very far from those clear and positive views, which Christians have. The philosophy of the ancients may be said to have culminated in the magnificent intellect of this talented and learned man—and yet what was it? It could only point to an hereafter as a mere probability, no certainty about it. His hopes of heaven were but beautiful dreams—and his convictions in their reality were not strong enough to support him under the misfortunes of life. He died about 43 years before Christ—and of course long before life and immortality was brought to light.

The doctrines concerning the immortality of the soul were not clearly taught, until taught by Christ. This doctrine as we have shown was not known among the heathen. Bishop Warburton has also shown that even the Jews had no clear, distinct knowledge of the immortality of the soul. Moses did not teach it; David and the Prophets merely hinted at it, and when Solomon says "The soul shall return to God who gave it," he merely teaches that the soul will not die with the body, but says nothing about its immortality. If the doctrine of immortality would have been clearly understood, either by the heathen or the Jews, how could it be said that Christ had brought it to light by the Gospel? If it had been brought to light before, either by revelation, or the researches of philosophy, how could it be brought to light again? Jesus was the first to raise the veil that hides the future world from us, and makes known that the soul can never die—that death is but a change of position—that the soul lives—thinks, feels and acts when separated from the body. Look at the Parable of the Rich Man and Lazarus. They lived after death, and in the full possession

of all their faculties. The resurrection of the body too, and its reunion with the soul, was necessary to a clear notion of immortality. This was taught by Christ. It is true the Jews also had some idea of this doctrine, but it was obscure and mixed with error and superstition. Thus they believed that a physical substance which they called "Luz," and which is supposed to be the "Pineal gland," a small bone embedded in the lower part of the brain, was to be the germ or "seed corn" of the future body. There is no such idea advocated in the New Testament.

Jesus taught that at the last day, the body would be raised and the soul reunited with it, and soul and body as companions in sin, or piety, should be judged together, and sent into everlasting punishment, or eternal life.

And then it is distinctly stated, that the soul shall never die. This then must be immortality—not are we left to the disputed meaning of the word "Ionion," everlasting, or eternal—which sometimes does mean a limited period—but the negative term, "not" is used, "shall not die." "Where the worm dieth not, and the fire is not quenched."—Does not this place the matter beyond all dispute? Is it not clear then that Christ alone has brought life and immortality to light?

R. W.

For the American Lutheran.

Moral Reflections.

Whence arises the misery of this present world? It is not owing to our cloudy atmosphere, our changing seasons, and inclement skies. It is not owing to the debility of our bodies, or to the unequal distribution of the goods of fortune. Amidst all disadvantages of this kind, a pure, steadfast, and enlightened mind, possessed of strong virtue, could enjoy itself in peace, and smile at the impotent assaults of fortune, and the elements. It is within ourselves that misery has fixed its seat, sometimes never to leave us again. Our disordered hearts, our guilty passions, our violent prejudices, and misplaced desires, are the instruments of the trouble we endure, of which "political strife is one. How often do we see men at enmity one with another on this account, and sometimes professing Christians (not Christians, but only those who make an outward profession) have a hatred one toward another, which some even carry in remembrance to the grave. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Math. vi. xv.

How can they expect to be forgiven, if they will not forgive others? These sharpen the darts which adversity otherwise points in vain against us. While the vain and the licentious are reveling in the midst of extravagance and riot, how little do they think of those scenes of sore distress which are passing at that moment through the world, multitudes struggling for a poor subsistence to support them and the children whom they love, and who look up to them with eager eyes for that bread which they can hardly procure. But at the same time, how many are there that never consider on the shortness of time. To day we may be in health, to-morrow in the grave; for we know not "what a day may bring forth." Things are changing every day, for to day does not appear as yesterday, nor will to-morrow appear as to-day unto us. "Time is short."

Yet men live as though there was no end to this life; they banish all thoughts of eternity from their minds, while at the same time multitudes are groaning under sickness in desolate cottages, unattended and unmourned; many apparently in a better situation of life, pining away in secret with concealed grief; families weeping over the beloved friends whom they have lost, or in all the bitterness of anguish, bidding those who are just expiring the last adieu. How often are solemn promises made when they see those whom they loved depart this life for eternity, but the solemn promise is broken, and all is again neglected.

Never adventure on too near an approach to what is evil. Familiarize not yourself with it in the slightest instance without fear. Listen with reverence to every reprehension of conscience, and preserve the most quick and accurate sensibility to right and wrong. If ever your moral impression begins to decay and your natural abhorrence of guilt to lessen, you have ground to dread that the ruin of virtue is fast approaching us in a state or situation in which we could not expect to escape its awful abhorrence yet to come.

By disappointment and trials, the violence of our passion is tamed, and our minds are formed to sobriety and reflection. In the varieties of life occasioned by the vicissitudes of worldly fortune, we are inured to habits, both active and of the suffering virtues which is the foundation of honor. How much soever we complain of the vanities of this world, facts plainly show that if its vanities were less, it could not answer the purpose of salutary discipline. Unsatisfactory as it is, its pleasures are still too apt to corrupt our hearts. How often are we found wandering astray from our duty after things of no benefit unto us; worldly thoughts control our mind, and we become the victims of some evil or other, which we might escape by "Moral Reflection."

The gambling tables, drinking saloons, theatres, ball-room, or some other evil place will perhaps lead some astray, and make them miserable in after life. Thousands upon

thousands are rushing every day into traps of evil without ever thinking whither they are going. The Sabbath breaker, profane swearer, taking the name of the Most High God in vain. If they would only reflect and turn from their evil ways. "O! that all men were wise," is the language of the Bible. If vanities were less, how fatal then must the consequences have been, had it yielded us more complete enjoyment. If with all its troubles we were in danger of being too much attached to it, how entirely would it have secured our affection if no trouble had been mingled with its pleasure.

In seasons of distress or difficulty, to abandon ourselves to dejection, carries no mark of a great or a worthy mind. Instead of sinking under trouble and declaring "that his soul is weary of life," it becomes a wise and a good man in the evil day, with firmness to maintain his post—to bear up against the storm—to have recourse to those advantages, which in the worst of time are always left to integrity and virtue, and never to give up the hope that better days may yet arise to our vocation. How many young persons have at first set out in the world with excellent disposition of heart, generous, charitable and humane, kind to their friends, and amiable among all with whom they had intercourse; and in them we imagined the future man or woman in society. And yet how often have we seen all these fine appearances unhappily blasted in the progress of life, merely through the influence of gross and corrupting pleasures. They were like the chaff which the wind bloweth away; and those very persons, who promised once to be a blessing to the world, sunk down in the end, so as to be the burden and nuisance of society. They perhaps have become drunkards, and have taken the advantage of their fellow beings, in order that sinful lust might be satisfied, and thus have become miserable beings in presence of all.

The most common propensity of mankind is to store futurity with whatsoever is agreeable to them, especially in those periods of life when imagination is lively, and hope is ardent. Alas! how deceitful do all these dreams of happiness often prove; while many are saying in secret to their hearts "To-morrow shall be as this day and more abundant," we are obliged in turn to say to them, "Boast not yourself of to-morrow for you know not what a day may bring forth."

To-morrow, perhaps, will never come to some, for "to-day we may be in health to-morrow in the grave," or perhaps to-morrow will find us still unwearied, as well as to day, for doing our duty. But it may seem easier to perform to-morrow, simply because we forget that to-morrow will be now; and should at all times remember that "Each day's lot is enough to bear." So it is perhaps with some of us; we set forth a great and arduous work, but put off from this time to some time in the future, but this time never comes to pass, and always remained a time in the future.

"As from the wing no scar the sky retains; The parted wave no furrow from the keel; So dies in human hearts the thought of death. Even with the tender heart which Nature sheds O'er those we love, we drop it in their grave," J. KNIDER, Agt. College, Pa.

The Pulpit.

For the American Lutheran

Seeing Jesus.

BY REV. H. M. ROGERS.

"Sir, we would see Jesus." John 12: 21.

The expression of an important and anxious desire. Made by certain persons termed Greeks. Who was it they wished to see? Jesus, or "one sent to save."

Setting aside the views those Greeks entertained of the object of their search,—what those views were is not certainly known—the Scriptures assert that Jesus is God. "In the beginning was the Word, i. e., Christ, and the Word was with God, and the Word was God." John 1: 1. "Take heed"—says Paul "to feed the church of God, which he hath purchased with his own blood." "But unto the Son he saith, thy throne, O God, is forever and ever." Heb. 1: 8. "Christ came who is God over all, blessed forever."

Thomas exclaimed, when he saw the wounded feet, side and hands of the Master, after the resurrection, the following acknowledgment, viz. "My Lord and my God."

"I and my Father are one," said Christ, whereas the Jews seized stones with which to stone him, saying, we stone thee for blasphemy, "and because that thou being a man, makest thyself God"; proving that the Jews understood Jesus to claim to be God. This interpretation of his language he recognized as correct, by replying as follows, "Say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest? because I said I am the Son of God."

But it is unnecessary to multiply quotations. The question whether Christ is God, to which though volume succeeding volume has been devoted, is one that needs no argument. The prophets, apostles, and Christ himself throw upon this question the light of noonday. They over and over unequivocally assert his divinity. Hence he who denies it, conceals as he will, thought he exhaust the vocabularies of all languages, to find specious names for his new faith in order to cloak his falsity, pronoun

ces Christ and his ancient followers perpetrators of the grossest frauds, base deceivers, and unmitigated impostors.

Pronounced conversions, silly dreamers of the imagination or mere pretences, and evangelical churches monuments of grave superstitions.

If consistent with his theory and himself he will throw away his Bible, for he gives the direct lie to the most lucid testimony of Inspiration. Reader, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." "For in him dwelleth all the fulness of the Godhead."

But the person those Greeks desired to see was also, human.

In speaking of him one of the sacred writers says, "Forasmuch as the children were partakers of flesh and blood, he also himself, likewise took part of the same." Heb. 2: 14, "Verily he took not on him the nature of angels, but he took on him the seed of Abraham." We have it declared that the "Word was made flesh," that being in the form of God he took upon him the form of a servant, and was found in fashion as a man. He retained and still retains all the divine attributes he ever possessed; has surrendered no one of them, but he joined to them, assumed, caused to subsist in connection with them human attributes. He did this out of love for humanity; that he might be touched with the feeling of our infirmities; that he might realize our infirmities himself, and thus enter into an experimental knowledge of our ills, our trials, our griefs, our pains, our hopes, and our fears.

But how, we hear it asked, could he do this? How could he be both God and man? The character of the particular act by which he united the nature of man to the divine nature he possessed from the beginning, we do not aspire to explain. This is approaching ground upon which no man has the right to speculate.

To the human intellect it is intangible. The decisive statements of Revelation that this act was accomplished ought to satisfy us. We cannot explain, discover the hows, the whys, and wherefores of a multitude of acts we know have been performed by our Creator. Can we explain, can we tell how, is it not a mystery how he formed this world? Yet we know he has formed it. Is not a mystery how he gave effulgence to and set in their places the Sun, Moon and stars? Yet with our own eyes we can see them blazing in the blue concave above us.

Is it not a profound mystery how they are sustained? Yet we look yonder, through immeasurable intervening space and behold they are sustained. Is it not the union of the soul to a moving body of clay a mystery? Is not the union of the principle of life to the fibers of the plant and tree a mystery? And is not the evolving, the development of that principle into the plant's full growth and maturity a mystery? Are not the millions of living creatures on earth, in air and ocean each and every one of them a startling and amazing mystery? Are there not myriads of deep, overpowering, transcendent, fearful mysteries all around us, and are these not the handiwork of Jehovah?

The assumption of our faculties by Christ, a self-existent God, and the author of these faculties, is no greater mystery. Does it seem more difficult and unaccountable for Christ to unite our nature to himself than to at first create this nature?

Nothing is impossible with God. But can we, who are finite, expect to understand all that the Infinite understands? Can we expect to find out God unto perfection? He who attempts in this life to fully fathom his ways, will surely make a most signal failure.

See there! crawling at your feet is a little worm. He has muscles and limbs and can move. He has instinct to shun danger, seek shelter and find food. He has eyes and can see you. He has ears and can hear you. But how much does he understand of you? Though marvelous in himself, you are inconceivably more marvelous. Between the endowments of that tiny verminous and yours the distance is vast; but between your endowments and the attributes of God the distance is vaster. His greatness is unsearchable. Touching the Almighty we cannot find him out. Nay! any more than the wonderful and sentiment, but stupid worm can find us out.

His greatness is high as the heavens. "What canst thou do?" Deeper than, in its highest flights imagination can point, what canst thou know? We catch glimpses, ah yes! but only glimpses. How little a portion is heard of him? "The thunder of his power, who can understand?"

Rev. C. E. Lindsley describes, in the *Congregationalist*, a Sabbath which he spent at the Hermitage, soon after General Jackson's retirement from public life. The old man laid aside all books, papers and letters, and spent most of the day in devoutly reading the Bible, as it was too stormy to go to church.

There is enough in the world to complain about and find fault with, if men have the disposition. We often travel on hard and uneven roads; but with a cheerful spirit we may walk thereon with comfort, and come to the end of our journey in peace.

Practical.

The Fulton Street Prayer Meeting.

The prayers of the meeting were requested for a member of the legal profession, a man on whom God had conferred great abilities, but who stupefies his talents, wastes his money, and neglects his business for the intoxicating cup.

A stranger said; "I am deep in sin, and am in sorrow and suffering on account of it. I desire your prayers for the mercy of God, that for the love of Christ he will have mercy, and grant me deliverance."

Another said; "I believe God is answering the prayers of his people, by awakening the churches and people to a sense of their danger in slumbering on amid the ruin which is surrounding them, and causing them to awake, and call upon the Lord."

Another said; "Many churches are awake, and God is blessing them. These movements are not caused by chance. Those now so profoundly awake to the importance of more devoted to Christ, have long been the subjects of united prayers, and persevering Christian labors and prayers, for years. In some cases these efforts have been continued amidst powerful opposition, and they may well ascribe glory to God, who now verifies his word of promise, in reviving the hopes of his children by the dispensations of his grace, and in bringing stout-hearted rebels to bow at the footstool of the cross, and plead for mercy. These mercies are subjects of thankfulness, and teach us to continue in prayer and supplication."

Another said; "The declarations of Jesus afford unspeakable consolation to the sinner—'Go, and sin no more'; 'Believe, and be saved'; 'Ask, and receive'; 'Seek and find.' I have experienced these consolations in the past but there is a load now upon my heart, which I cannot remove, and cannot carry. Brethren, I ask your prayers."

Another said; "God manifested his power over human helplessness and shows his undying love to the sinner, while he encourages his own servants to draw near to him in prayer, with the assurance that the humble he will lift up."

Another said; "I have been trying to find the peace of the believer, but all my efforts thus far are fruitless. My sins are many, my heart is hard and cold, my faith is weak, and to speak plainly I have no hope. For the love of Jesus, pray for me."

Another said; "I come from a city of the West, where we have a daily prayer-meeting which I attend when I am at home; and I feel refreshed in finding a place of prayer here, where I can unite with the lovers of Jesus in prayer and praise. The young men of our city have an association to promote religion, and by God's blessing, have had good success, though surrounded by much opposition. It is believed that their prayers and efforts have been the means of bringing a number of young men to accept Christ as their Saviour. Pray for us, that we may have more abundant success, that Christ may be glorified in all we do."

Another said; "I ask your earnest prayers for a man of family, who is wasting his substance, and ruining soul and body by indulgence in sin—the great sin of our day, which is bringing ruin and death on many."

Another requested prayers for a neighbor, who is very temperate. He has a worthy wife, and an interesting little son, whom he frequently abuses. Pray for his conversion, and that his horrid oaths and curses may be turned to praise the God whom he now blasphemes."

Another said; "Isolated cases sometimes attract our most serious attention. The case of one who is convicted of sin, but has not the decision to stretch out his hand and take Christ, freely offered, affects me deeply. Convinced of sin, and hesitating—oh! this shows how powerful are the influences which withhold faith from the sinner convinced of his lost condition."

A stranger of foreign accent said; "I wish you would pray for me, so that I may be able to do something to bring my friends to Jesus."

Another said; "Dear friends, I feel that I am a great sinner, and now ask your prayers. I was once a praying man, and invoked God's blessing morning and evening, but business got the ascendancy, and I had not the time to call my family together. I knew it was wrong, and time after time I promised. He passed under the emotions of conscious neglect of duty. He could proceed no further, but his case was understood, and fell upon the ears of some who it was thought might take up the lamentation in fact, if not in sympathy with him whose distress was so apparent at the consciousness of his own neglect of means of grace, which in their use bring comfort and peace to the believers in Jesus."

This request was followed by the leader reading one of like import from a man in Maiden Lane, which says; "I got money, but I left me, and I knew it was God's will; yet I cannot pray. Will you, praying friends, remember me? And may God yet have compassion on me."—*Christian Intelligencer*.

The contemplation of human affairs will lead us to the conclusion that among the different conditions and ranks of men the balance of happiness is preserved in a great measure equal, and that the high and the low, the rich and the poor, approach in real enjoyment much nearer to each other than is commonly imagined.

Sunday.

If Sunday had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are.—Lord Macaulay.

There is no religion without worship, and no worship without the Sabbath.—Count Montalembert.

The more faithfully he applied himself to the duties of the Lord's day the more happy and successful was his business during the week.—Sir Matthew Hale.

A corruption of morals usually follows the profanation of the Sabbath.—Blackstone.

The Sabbath as a political institution is of inestimable value, independent of its claim to divine authority.—Adam Smith.

Sunday is a day of account and a candid account every seventh day is the best preparation for the great day of account.—Lord James.

I can truly declare, that to me the Sabbath has been invaluable.—William Wilberforce.

Give to the world one half of the Sunday, and you will find that religion has no strong hold of the other. Pass the morning at church, and the evening, according to your taste or rank, in the cricket field or opera, and you will soon find in the thoughts of the evening, hazards and bets intrude themselves on the sermon, and the recollections of the popular melody interfere with the Psalms.—Sir Walter Scott.

I feel as if God had by giving the Sabbath, given fifty springs in the year.—S. T. Coleridge.

A Sunday given to the soul, is the best of all means of refreshment to the mere intellect.—Isaac Taylor.

Where there is no Christian Sabbath, there is no Christian morality, and without this free institutions cannot long be sustained.—Justice McLean.

The religious character of an institution so ancient, so sacred, so lawful, and so necessary to the peace, the comfort, and the respectability of society, ought alone to be sufficient for its protection; but, that failing, surely, the laws of the land, made for its account, ought to be as strictly enforced as the laws for the protection of person and property. If the Sunday laws be neglected or despised, the laws of person and property will soon share their fate, and be equally disregarded.—Attorney General Bates.

We are to account the sanctification of one day in seven a duty which God's immutable law doth exact forever.—Richard Hooker.

The very life of religion doth much depend upon the solemn observance of the Sabbath; consider, if we should but intermit the keeping of it for one year, what a height of profaneness would ensue in those that fear not God!—Archbishop Leighton.

We never in the whole course of our recollections, met with a Christian friend, who bore upon his character every evidence of the Spirit's operation, who did not remember the Sabbath day to keep it holy.—Dr. Chalmers.

The Sabbath must be observed as a day of rest. This I do not state as an opinion, but knowing that it has its foundation upon a law in man's nature as fixed as that he must take food or die.—Willard Parker, M. D.

As a day of rest, I view the Sabbath as a day of compensation for the inadequate restorative power of the body's unintermitted labor and excitement. One day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system.—John Richard Farret, M. D.

So far as my observation extends, who are in the habit of avoiding worldly errors on the Sabbath are those most remarkable for the best performances of their duties during the week. I have a firm belief, that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven.—John C. Warren, M. D.

EVANGELICAL ALLIANCE.—The meeting of the Evangelical Alliance, which was appointed to be held in the city of New York during the present year, has been postponed to 1870. The change is made at the request of leading members of the alliance in England, Germany, and Holland, on account of their inability to complete their arrangements for the meeting within the present year.—The Alliance is the most powerful organization of evangelical Christians in the world, having branches in Great Britain, France, Holland, Germany, Switzerland, Sweden, Palestine, Persia, Turkey, New Zealand, Australia, Africa, and the United States.—The object of the alliance is the defense of sound Christian doctrine, and the rights of conscience, and the promotion of catholic feeling and practical union among the various bodies of Christians.

The Round Table advocates the adoption of a central meridian of longitude as a standard of uniform time for the continent, and also the sensible Italian fashion of numbering the hours of the whole day through in a single series, from one to twenty four.

The latest stage or phase of the velocipede is the two-seated vehicle, for lady and "beau," which has made its appearance in Newark, propelled by the gentleman and guided (of course) by the fair one. It is bewildering to think of the pitch that a velocipede mania of this pattern will rise to.

A Bargain with the Pump.

A queer place to make a bargain, truly, but there's many a harder customer for a thirsty man to deal with, than our honest friend, the Old Pump.

John Ashworth in his Tenth Annual Report of the "Chapel for the Destitute," Rochdale, England, tells the following good story of one of the flannel-weavers there who made a good bargain with the pump:

"This man had saved a guinea for the express purpose of having a whole week's fuddle. He began on Monday, spending three shillings per day for seven days; on the morning of the eighth day he was bawling with thirst, but his money was gone. He went to the back door of the drapery where he had spent every farthing of his guinea, to get a pint on trust. Judy, the landlady, was mopping the passage; he stood looking at Judy, with his cracked lips, parched tongue and bloodshot eyes, expecting her to give just a drop, but she did not, and he begged her to trust him for only one pint. With an indignant look of scorn and contempt, she replied—

"Trust thee! thou dirty, idle vagabond; set a step in this house, and I will dash this mop in thy face."

"The poor wretch hung down his head in shame. He was leaning against a pump; and after a little study, began to talk to the pump. 'Well, Pump,' he said, 'I have not spent a guinea with thee, Pump; wilt thou trust me a drop?' He lifted up the handle, put his burning mouth to the spout, and drank to his fill; this done, he again said to the pump;

"Thank thee, Pump, and now hear me, Pump. I will not enter a public house again for the next seven years, so help me God, and Pump, thou art witness."

"The bargain was kept, and this man afterwards became a respectable manufacturer, and often said, 'It was a grand thing for me that Judy threatened to dash the mop in my face!'"

Many a poor fellow would do well to stop trading at the bar, and try a bargain with the pump; and many others who have traded at the bar till they can trade there no longer, might go and do likewise.

WATCHING ONE'S SELF.—"When I was a boy," said an old man, "we had a school-master who had odd ways of catching the boys. One day he called to us: 'Boys, I must have closer attention to your books. The first one of you that sees another boy idly, I want you to inform me, and I will attend to the case.' 'Ah!' thought I to myself, 'there is Joe Simmonds, that I don't like. I'll watch him, and if I see him look off his book, I'll tell.' It was not long before I saw Joe look off his book, and immediately I informed the master. 'Indeed!' said he, 'how do you know he was?' 'I saw him,' said I. 'You did?' 'And were your eyes on your book when you saw him?' I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have but little time to find fault with the conduct of others. There are some folks who only behave well when they are watched. Now, if they would only always watch themselves, they would be quite likely always to behave well. But, whether we watch ourselves or not, there is always One whose eye is upon us. He sees not only what we do, but what we think. He can look right into our souls and see our thoughts. We can never get where God is not, and if we love Him we shall not want to.

Startling Facts and Figures.

Of all the damaging statistics which have recently been published, illustrating the relative proportions of crime in different countries, we have seen none more striking than the following, which are given by a writer in the London *Examiner*, and copied from "the most reliable authority." The proportion of murders to the population is as follows: In England, 1 in every 178,000; in Holland, 1 in every 163,000; in Prussia, 1 in every 100,000; in Austria, 1 in every 77,000; in Spain 1 in every 4113; in Naples, 1 in every 2750; and in Rome and the Papal States, 1 in every 750.

Protestant England, in this respect, is the best, and in Papal Rome there are 237 murders to one in England!

The testimony respecting the sanctity of the marriage relation, as indicated by the same authority, is as follows—the figures show the percentage of illegitimate births:—In London, 4; in Paris, 48; in Brussels, 53; in Vienna, 118; and in Rome, 243.

In other words, there are 243 illegitimate children born in Rome for every child born in lawful wedlock!

Could a more damaging record be offered to the world? These statistics prove that as Popery enlarges its influence, and makes its power felt in the community, crime increases in equal measure; and right under the eye of the "Holy Father," in the precincts which are patrolled by his own *stirri*, the most appalling licentiousness abounds. In fact, in Roman Catholic countries, houses of ill fame are regularly licensed.

The above statistics we copy from the *Christian Instructor*. We have not seen the London *Examiner*, of whose authority they are given.—*Christ. Intel.*

A successful book is often a greater event than a successful campaign. There are no less events in the history of the human mind that do not scar the forehead of the world as battles do, yet change it not the less.

Sellingrove Pa., April 3, 1869.

Editorial Items.

We still continue to enclose the accounts of our subscribers in the papers, and we hope they will give them immediate attention. We have been receiving very little subscription money during the last few weeks, and yet we need a certain amount every week to meet the current expenses and support our family. Now since the first of April is past, and our subscribers have settled off their other bills, we hope that last, but not least, they will also remember the printer.

A Welcome Correspondent.

We print in our Sunday School Column this week, another answer to the question asked a few weeks since, "Should the unconverted be employed as teachers in the Sunday School," and although we have printed two replies before, yet the article from our good brother "G.," has so many excellent points in it, and is so well written, that we are sure every reader of our paper will thank us for publishing it, and also thank brother "G.," for writing it. We most cordially invite bro. G. to write again, assuring you since we have formed your acquaintance we shall be most happy to see you very often, in our column, knowing as we do your warm hearted interest in the Sunday School work.

TEMPERANCE LECTURES.—Rev. U. Graves, pastor of the Lutheran Church of Milton, Pa., has been appointed by the Grand Lodge of Pennsylvania to lecture in the Northumberland District. He will lecture in every town or village where a Lodge of the Order is located in the said District, including the counties of Northumberland, Montour, Columbia, Union, and Snyder. On the 17th of March he lectured at Bloomsburg; on the 23d at Northumberland; on the 24th at Lewisburg; on the 29th at Sellersville, and on the 30th at Shamokin. The other places and times have not yet been designated, but wherever he goes we bespeak for him a crowded house, and an attentive audience. We hope none of our readers will miss hearing him whenever he may lecture in their neighborhood. We consider Rev. U. Graves one of our rising men; he is a natural orator. His subject at Sellersville was "THE RELATION OF WOMEN TO THE TEMPERANCE CAUSE," and for one hour and three quarters he kept his audience spell bound.

WON'T BE THERE.—The Editor of the *Kirchenfreund* informs us that he will not attend the meeting of the next Gen. Synod. We are sorry for that, for we hoped to meet him there and shake hands with him. He thinks that, as a native German, who published a German paper for many years, (Query—How did he ever find out that we published a German paper for many years?) ought to know that no German congregation gives its pastor permission to go to Synod on Whitsuntide. He remarks in conclusion: "To us, personally, it is a matter of indifference. We did not intend to attend this meeting of the Gen. Synod anyhow, and would have staid at home in the one case as well as the other; all that we care about, is that the festival of Whitsuntide should be recognized." And it shall be recognized. We hope that not only the hundreds of thousands of Lutherans scattered over the length and breadth of the land, but also the 126 delegates of the Gen. Synod assembled in the City of Washington will pray for the outpouring of the Holy Spirit upon the churches that they may all enjoy a pentecostal season of grace.

IS HE SURE?—The *Kirchenfreund* of the 26th of March, gives us the following item of intelligence:

"The Presbyterians have founded a German Theological Seminary at Dubuque, Iowa, but the General Synod has none yet—not even a German professorship, at any one of our institutions of learning."

Is the Editor quite certain that what he says is true? The discussions in the church papers for the last fifteen or twenty years about the German Professorship at Gettysburg, would seem to indicate that they have something of the kind at that Institution.

WHAT A LAYMAN THINKS.—The following words of encouragement were appended, to a business letter from an intelligent layman: "I like the AM. LUTHERAN better every week. The column for Sabbath School has improved it very much, and I always thought that a column devoted to practical articles, or short sermons, as has been proposed, would be a great improvement. The manner in which you oppose symbolism is also much approved here. I thought I should have gotten a few new subscribers for you, but I could not at present: money is very scarce here just now, and will be until our lumbermen get their lumber to market."

HUMMELSTOWN, PA. We understand that an interesting work of grace has been in progress for some time in the Lutheran church at Hummelstown, under the pastoral care of Rev. P. Rizer. A protracted meeting was commenced in February which resulted in a revival of religion. During the last week it was conducted mainly by the active members of the church, at the pastor was exhausted. About 40 persons professed conversion. On the 11th of February, 11 persons were confirmed. At present 37 young people are attending catechetical instructions, with a view to membership in the church.

The Sunday School, Prayer meeting, Bible Class, are largely attended, and new life and activity are infused into the congregation.

DEFERRED ARTICLES.—Several articles sent to us for this week's paper have to be deferred till next week for want of room.—Among the rest an article by Rev. G. A. H. Peters in reply to R. W.'s article on Chillsiasm. It will appear next week.

CONVERSATION IN THE SANCTUARY.

BETWEEN PETER, JAMES AND JOHN.

John.—I find our view of the movement in Philadelphia for a reunion with the Penna. Synod meets with general approbation from the ministers in the Gen. Synod. Here for instance is a letter from a prominent minister in Ohio, from which I will read you a few sentences. (Reads)

"I have just risen from reading the AM. LUTHERAN, received to-day. I see that another contest has begun. The editors of the *Observer* have inaugurated it. Let it come! I also see that you have spoken out. You have spoken clearly, decidedly, rightly. All I can say now is, stand firm! Honest, earnest men will be with you. This cry for reunion will stir the West to a man."

James.—I should say that fellow has a vigorous style. His words come down like thunder.

Peter.—Come, James, you must be more guarded in your expressions.

James.—Did not Melancthon say that Luther's words were thunder and lightning? and it is true.

John.—Well, don't interrupt the conversation by your side issues. Here I have another letter from a pastor in western Pennsylvania, which is equally decisive. (Reads)

"Post Script. Your paper is improving—was much pleased with your editorial on the question of 'Union of the Lutheran Church.' Stand up for the true."

We will stand up to you. We want no union based on further compromises with symbolisms, and least of all with those who so shamefully left us—when they could not swallow us up—in the hope of ruining us by a strategic movement. And if their failure is their repentance, and don't want them back. We don't need the *Observer* to propose terms for us, neither from the "Church Book," nor Dr. K's explanation of the Lord's Supper. There are other divines on our side of the house who can do that quite as well as he can. If they will come back like men—they being the offenders—and accept the basis of the Gen. Synod, all well. But if they want to propose terms, as a new basis, by proxy, we can only say, we don't thank them for terms or for proxy."

James.—I like the spirit of this letter too, especially the couplet.

Stand up for the true,

And we'll stand up to you,

by which I suppose he means that when the contest begins, they will stand firm in defence of their principles, and not disgrace themselves by an ignominious flight, or a treacherous compromise with the enemy.

John.—Yes, and it means also, that they will recommend the AMERICAN LUTHERAN to their congregations and labor to increase its circulation. Here I have another letter from a minister in Central Pa., which says among other sensible things: "We have not gone out from the Gen. Council, but they have gone out from us. If we have done wrong, let us confess and ask forgiveness, but if we are right we have no concessions to make. I believe we stand on the rock. Let us stand firm there, even if the heavens should fall."

Peter.—What kind of a document have you there?

John.—A copy of resolutions offered at the last meeting of the Lebanon Conference, which a friend sent me to be read in our Sanctuary. They are not the original resolutions, but copied from them by our friend for our special benefit. He says they were opposed by a few persons and advocated by many. For some reasons, however, the mover was induced to withdraw them and hence they are not published as a part of the proceedings of Conference, and yet he thinks it important that the church should know what two-thirds of the Lebanon Conference thinks of the reunion movement in Phila.

Peter.—Well, read the resolutions without any further palaver.

John.—(Reads)

Whereas, Our brethren of the Phila. Conference have seen fit to adopt a resolution, in which they propose to inaugurate a movement looking to the reunion of the Lutherans of the two Synods embraced in that territory, and

Whereas, This resolution has been published in the *Lutheran Observer*, in which there has appeared an Editorial by the mover of the resolution, unfolding his reasons for supporting such a reunion feasible, and indicating the concessions he is ready to make for its attainment, and

Whereas, This movement is so important as not only to involve the interests of the Church, within the bounds of the East Pa. Synod, but of the whole Gen. Synod, therefore,

Resolved 1st, That we look upon this action on the part of our Phila. brethren with deep regret, and protest against any step being taken that would affect the integrity of the Synod of East Pa.

Resolved 2nd, That we regard this action viewed in the light of the editorial explanation by the mover as a compromise with the forces of the Gen. Synod, and inconsistent with the maintenance of its principles and honor.

Resolved 3rd, That while we would most heartily rejoice to see a union of the separate elements of our Church, we nevertheless see nothing, in the history of the past few years that gives any encouragement to hope for such a result, upon the liberal and truly Lutheran basis of the Gen. Synod, and that we are unwilling to consent to any reunion with those who have seceded from it, except such as may be attained through their return to it.

Resolved 4th, That if the *Lutheran Observer* is to retain our confidence and support, it must not be used to advocate a compromise with the falling fortunes of the Gen. Council.

Peter.—To change the subject, I see that the Missourians have now come up to Whittier. They have arrived at the fifth point, and now want to know how the Gen. Council is going to stand on that point.

James.—Well, if they are to be spitted up and roasted, I should think it would make no

difference whether they are to be pricked with a four or five pointed fork. But let us hear what their fifth point is.

Peter.—They say that close communion implies also private confession and absolution; for if none are to be admitted to the Lord's Supper but those who hold the symbolical view on that subject, they must first examine the communicants to find out whether they have the right views.

James.—I should think this point would not nag them very hard, for have they not got private confession and absolution in their "Church Book" already?

John.—In theory they may indeed come up to this point, but in practice they will lag far behind.

For the American Lutheran.
A New Church at Dixon, Ills.Dixon, March, 15 '69.
DEAR BRO. ANSTADT.

Yesterday I had the pleasure of preaching in the new Lutheran church of this place. It was dedicated on the 2nd Sabbath of Feb. I had not the pleasure of being present, but have been credibly informed, that the exercises were, not only very satisfactory, but exceedingly interesting. The dedicatory discourse of Rev. G. A. Bowers of Hillsboro', is spoken of in the highest terms. Father Thumel, the Brethren Young of this place, and Lipe of Sterling, were present and assisted in the services. Bro. A. A. Trimmer, the Pastor, read the service of dedication by which one of the most beautiful, chaste, and substantial Lutheran churches I have seen in the West, was consecrated to the service and worship of Almighty God.

This church is situated in a most convenient part of the town, it can be seen by travellers in R. Road cars as they sweep around from north to the south side of the town. It has a commanding appearance. The style of the building is Gothic, 42 by 72 feet. The audience chamber is 16 feet in the clear at the side walls and runs up to an acute angle under the roof. The steeple is on one corner in front 100 feet high. There are fine rooms on basement for lectures, Sunday school, &c.

The cost of the church is somewhat above \$15,000, the furnishing of which was attended to by the ladies of the congregation. You may, therefore, well imagine that it would not only be well done, but neatly done. I say it is well done, for the materials are of the best kind. Cushioned and carpeted all over. There is nothing wanting that I could see by which to make the church more comfortable. Besides their own labors the ladies expended \$877.35. They saved about \$200, by making the cushions themselves. I have understood that the money for the lamps will be or has been furnished by Mrs. Hutter of Philadelphia. I had the pleasure of preaching out of a beautiful Bible presented by our mutual friend and Bro. Martin Buehler, also of the Quaker City.

The stone and brick work were performed by Mr. John Robinson, the wood work, painting and frescoing by Mr. J. G. Anderson, both of Dixon, Ills. As far as my judgment goes in such things, I think the building can't be well excelled. The large front window, inside of which the choir sits, has stained glass; the side windows frosted. Back of the pulpit, apparently in a deep recess, you read in German text,

"Thy word is truth,"

underneath this is a Bible lying on a stand.

The following brethren were the committee under whose supervision this church was erected: Messrs Geo. Fleck, Ed. Miller, H. Burkhardt, Perry Walker, and Wm. Rink.

On the day of Dedication upwards of \$2,000 were collected leaving a few hundred dollars yet to be provided.

I do not know that I have ever been more gratified in giving a church notice, than I have been in this. It seems but a day since Bro. Wm. Uhl came to this far western country and soon afterwards a number of his brothers and sisters and other friends, and commenced a new to open farms, build churches and such like things. The old church still stands upon the hill, a monument of much self sacrifice and labor. Now by their faithfulness, and unity of Spirit in bonds of peace, they have one of the best proportioned and neatest, if not the grandest structures I have seen any where. I am most happy to make this truthful record, as many of these people in their more youthful days became members of the Lutheran church under my ministry in the East. To God be all the glory of this good work. Much credit is due to Bro. Uhl for material aid and Bro. Trimmer for faithful labor in this great undertaking. Yours,

L.

For the American Lutheran

Woman, why weepst thou?

John 20, 13-15.

Tears are no strangers to the households of all; all have them and all shed them in this "vale of tears." The minister over the waywardness of his flock, &c., parents over the loss of virtue of children. Oh, how many causes operate to flood the eyes and deck the cheek with these heart voices; when bankruptcy has stolen your years of toil, &c.

None too good; none too high, too low, too poor, or too great to be exempted in this conflict of sorrow and disappointment. How frequently the poor imagine the rich fortified and proof against it, the working maid, amid the din of roaring machinery, in some loft, sighs and weeps over her forlorn condition. Yet even such may hear, "Woman, why weepst thou?" Oh, how we often build our castles of tinsel fabric, and complacent ourselves with our prospect of permanence and our freedom from all sorrows and disappointments of others; oh, how proud we are!

Why should the spirit of mortal be proud? Like a flash fitting meteor, a fast flying cloud, a flash of the lightning, a break of the wave, He passes from life to his rest in the grave.

Alas, how life gives its counterpart:— 'Tis the twink of an eye, 'tis the draught of a breath,

From the blossom of health, to the paleness of death,

From the gilded saloon to the bier and the shroud, Oh, why should the spirit of mortal be proud?

Observe first:

If it is indicative of weakness to propound questions to those of near relationship—then Jesus had the weakness of inquiring of his followers as regards their love and attachment for and to him that he might draw out an expression of their faith.

Peter, &c., Disciples. Woman in the text, &c. It was not his divine nature, for that was omniscient and could see into the heart, and measure it all; but it was the natural man, evidencing itself when he here desired a public and oral declaration. Ah, beloved, man loves to be told by those he loves that he is beloved. Illustrate by a mother—asks her child if it loves pa or ma a thousand times. It was just this that was demonstrated by Jesus, the man, when he inquired—"Woman, why weepst thou—whom seekest thou?"

Observe again—This was a thrilling event. Oh, what a magnificent and splendid picture of a heroine, and what a field for the display of artistic skill, poets fancy, &c., &c.

Give the history itself—Describe a lonely woman. The dew still glistens in the morning dawn. The first day of the week commences Mary early, when it was yet dark. Mark the beautiful ringlet—ever to be celebrated as the woman that wiped the feet of the Savior with the hair of her head. What are the workings of her mind? Perhaps she is thinking of the stone at the door of the sepulchre. Oh, how glad. Then runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved. Describe the meeting and the interview—speak of Peter. Then they went away to their own home, &c.—oh, how manly. Man saw, believed and departed, &c. But woman, oh, how natural—lingers—for it is written—but Mary stood without the sepulchre weeping, &c. That was a sacred spot, Holy love, &c.

Behold silent, tearful love, &c. O woman! woman! ever true and kind, Thou sweet perfection of the human mind! Blest to refine thy lord—like brothers, man, The last, but noblest of the Almighty's plan, How calm, how tender, and how full of love, An earthly angel sent him from above, A being in whose soft expressive eyes We read the light, the language of the skies.

Thus you have the dazzling love scene and the wonderful interview of a resurrected Christ and a tearful and sorrowful disciple.

We learn from this wonderful interview between Mary and her Rabb on several lessons: 1st. That when God's children are bereft that Jesus is nearer than they suppose. She little thought as she wept that in what she supposed to be the gardener, she should have found the object of her heart, &c.

When thy companion was called to the grave. When child, &c. Whom the Lord loveth; He is near, &c. When the believer is at his "wits end," and entirely forsaken, then Jesus gives his angels charge over him. All had left her, gone to their own house, &c. Then it was angels like unto men came, &c.

3d. When care or sorrow causes us to humble ourselves and we are of a lonely and contrite spirit, then we are blessed with manifestations of divine assurances. Just when she was crushed—as she stooped—for, as she wept, she stooped down and looked, then, and not till then did she see two angels, and not only that, but right there she found Jesus and received a commission, &c. Woman was the first to lose in Eden the divine principle, but glory be to God, she was the first to find a crucified and resurrected Christ. Yea, when we seek Him, we find Him to the joy of our souls.

4th. Sincere, pure, and honest believers are not only blessed, but they are Divinely Honored. Other disciples had been there, &c., but it was reserved for the persevering and weeping love of a female convert to be honored as the first—for, Now when Jesus had risen, early, the first day of the week, he appeared first—to loved John? No, no—to Mary Magdalene, out of whom he had cast seven devils. Thus, beloved, in the Lord, be of good cheer. You may be forsaken and weeping, and fearful, and infirm Peters, Johns, and Marys, yet your teacher, Immanuel, and Saviour will be with you at the tomb.

And like a dying saint, you may feel— No consolation near, No voice to soothe, no friend to cheer; Of every earthly friend bereft, And nothing but your Savior left.

Yet, Hallelujah! Though— Fast sinking into kindred dust, The word of life may be your trust: The joys God's promises impart, Like like a cordial on our heart— Unshaken faith its strength supply, We love, believe, adore and die.

God bless us and give us the joy of his presence when we are on the borders of our land and the divine companionship during an eternity, for Christ's sake. Amen, and amen!

LUTHERBAUM.

For the American Lutheran

The Christian Convert.

NO. X.

MY DEAR BROTHER:—In my last letter I called your attention, particularly to evils which must arise from spiritual idleness, in its consequences, upon your own soul; now I would direct your mind to the duty of spiritual activity in the salvation of your fellow-men. Remember, that the whole intent of Scripture is, that being saved by grace yourself, it at once becomes your duty to set about the work of saving others. Jesus Christ came to earth to save others, and in order to do this, it was absolutely necessary that even the wicked persecuting sayings of his enemies should become true. "He saved others, himself he could not save." Yes, to save the world, the world's only Redeemer could not save His own life the sacrifice of Golgotha!

Think of this, my brother, and then say if it be too much, that He expects you to be most active in trying to bring men and women to the foot of the cross? Do not think of excusing yourself from the labor and responsibility of this duty by asserting, that, as you are not a minister, it does not come in the line, or path of duty. Remember that since Christ is become the sacrifice for sin, we all are priests, whose duty it is to cry everywhere and at all seasons, both by precept and

example, "Behold the Lamb," Look about you young Christian, see on every side men, in the "gall of bitterness and in the bonds of iniquity," posting their way heedlessly down to hell; a word from your lip, spoken from an upright and honest heart will stay them in their mad career, and lead them to the feet of Jesus; shall not that word be spoken? He whose blood alone saved you, and is as efficacious to save all others, who are willing to forsake their sins and cry for mercy, bids you warn, rebuke, entreat and pray men to be reconciled in Him, who is the head of all grace and power. Here my brother, is the true sweetness of your work as a Christian. If you are active, your reward will be a rich harvest of souls, the redemption of which will bestow upon your crown with a glorious array of sparkling gems, and become the speaking testimony of your "colaborer with God." What a consolation it will be to see, it may be, but a single soul, in whose salvation you have been instrumental. One precious soul saved through the spiritual activity of your religious life, must render more solid comfort to my dying hour, than the possession of worlds beside.

Not only should this spiritual activity develop itself in the work of bringing sinners to their Saviour, but also, in giving proper and timely warning to your brethren, as well as the discovery to them of a willingness, on your part, to help bear their burdens and by so doing fulfil the law of love. You will doubtless meet with much selfishness among those who would be considered children of God, and at times it may have not a little to do with cooling your religious ardor, or sapping the efficiency of your outflowing zeal; but dear brother, let not such unpleasant development keep you from duty. Remember, first the labor; then the harvest; first the battle, then the victory; first the cross, then the crown. There are those weaker than yourself, to whom your words of encouragement will be "as apples of gold, in pictures of silver."— Give them cheer and heart by every power of grace, the Father, through the Son, has made you possessor of.

Do not look for your reward here. God, in His own good time will reward you, for, in "due season you shall reap if you faint not." This however, does by no means prevent you from enjoying even in this life, many a sweet morsel by the way of recompense for labor bestowed; for the child of God enjoys much in common with his fellow men. When he sees others happy, it is a source of great joy to his own heart; and, so much the more is this blessedness increased when he feels that the comforts of a fellow creature, in part is the result of a word or act of his own Christian life. The field before you then, my brother is a wide and most interesting one. Go up to possess it, and the Lord prosper thee on thy way.

Until this time you have considered yourself only under drill, but let me assure you the time has fully come, when you should go forth to glorious warfare, for truth and God. Your master has well said, and the truth still holds its full force, "The harvest truly is great, but the laborers are few, pray ye therefore the Lord of the harvest to send forth laborers into the field," and when you do pray, then let it be remembered by you, that duty bids you, as far as possible, to answer your own prayer, by rising up and at once going to the field. Thrust in your sickle and reap; gather the sheaves and bring home to your Father's house the precious burden, redeemed from sin and saved for heaven's eternal glory.

In spiritual activity lies your great strength for God. You may be lost like lead than others; you may possess less natural ability than some of your brethren; your influence, perhaps, extends over less ground, and is somewhat circumscribed, but if faithful and active when the great ingathering day shall come, with honest joy you may be permitted to look on a harvest of souls, you yourself, had not the remotest idea of having set down to your credit, as an humble instrument of their conversion. You never can know how much you may do, therefore let no opportunity slip of speaking a word for Jesus to your poor fellow pilgrim on the way to the great unknown.

Work, my brother, with a will while the day of probation lasts, for soon the night of death will end all your earth-born care, and, as well as present you before the bar of Him whose eyes are as a "flame of fire," and whose scrutiny will search out the most hidden secret of your soul. Work for Jesus, who will soon call you from a state of spiritual activity here, to a home of spiritual rest and pleasure beyond. There, my dear young friend "the wicked cease from troubling, and the weary are at rest."

IOTA.

For the American Lutheran

Lebanon Conference—East Penna. Synod.

This Conference met at Dauphin, in the charge of Rev. H. D. Kutz on Monday evening, March 22nd. The opening sermon was preached by the President, Rev. J. M. Ditzler, from John 1. 20.

Owing to various causes, there was an unusual small attendance. The following delegates were present:

CLERICAL.—J. M. Ditzler, C. J. Ehrhart, M. Fernald, G. W. Halderman, E. D. Henry, J. Kaempfer, F. Klinefelter, H. D. Kutz, J. G. Marz, P. Raby, A. D. Read, M. Rhodes, P. Rizer, D. P. Rosenmiller, H. Steck, G. F. Stelling, P. Willard, A. Yeiser.

LAY-DELEGATES.—C. Snyder, G. D. Beaver, Geo. Garberich, D. Feltz, J. J. Ball, Geo. Real, T. Oberlin, F. Fausalt, J. Rehm, A. Keefer, J. Hoffman, C. Leader.

Several of the absent brethren—Revs. Burkholder, Curtis, Forthman, Gotwald, Harpel and Hoover, having by letter stated their reasons for absence from conference, were excused.

Rev. D. Steck of Pottsville and Rev. Meager of the Presbyterian Church, were received as advisory members.

The appointed essayist not being present the question for discussion was changed to "What are the best means for rescuing a declining church?" The discussion was opened by Rev. Stelling and participated in by

many of the brethren. Although but little time was afforded for preparation, this part of the proceedings was unusually interesting and profitable.

Question selected for next meeting. "How can we best secure and maintain a good attendance upon our regular week day services?" Essayist—Rev. Wm. H. Steck. The committee on Lykens Valley Mission was continued.

The resident pastors of Harrisburg were appointed a committee to superintend the missions in Harrisburg and vicinity.

Revs. Henry, D. Steck, and A. Yeiser were appointed a committee to supply Mahanoy City until a pastor is secured; and Rev. Rosenmiller the same for Reading until the pastor elect takes charge.

The attention of members of Conference is directed to their subscriptions, made at Synod, for Orphan's Home and Wheeling Mission. Have you paid them?

Tuesday afternoon was devoted to the Sunday school, and in the evening Rev. M. Rhodes preached from I. Peter IV: 12.

Revs. Stelling, Rhodes and Halderman, were appointed a committee to revise the constitution.

It was resolved that at the next meeting of Conference two public services be held each day, and those brethren who are to preach on those occasions be appointed previously.

With many thanks to the kind friends at Dauphin, Conference adjourned to meet at Tremont, Schuylkill Co., on the third Monday in June.

Tremont, March 25th 1869.

Sunday-School.

For the American Lutheran.

Question.

What is the best method of opening, conducting, and closing a Sunday School session?

MR. EDITOR: Please insert the above in your Sunday School Column, and hoping some of our experienced workers will tell us how they do. I am truly yours, a young

SUPERINTENDENT.

For the American Lutheran.

"Should the Unconverted be Employed as Teachers in the Sabbath School?"

This is a question asked by "a superintendent." It is old, yet continues to be important. Often it perplexes inexperienced and conscientious superintendents.

I will endeavor to give my answer, and that from "the voice of experience." And

1. Who are meant by the "unconverted," in this connection? Not any unconverted one. Not those notoriously immoral, however otherwise qualified. Not the profane, nor practicing any of those gross acts of wickedness condemned by the Scriptures—none that are skeptical, are meant here by the term. None of these unconverted persons should be employed. The fact is, very few of such ever offer themselves; and when they do, no devoted and consistent superintendent would accept them.

But it is the moral who are meant. They whose character and life are free from gross evils. They are reputed good according to the proprieties and decencies of society. They are believers in divine truth. But they have never experienced its power in their hearts. God's spirit has not changed them. They are "unconverted." I have, and would recommend the employment of these. And,

2. For what reasons?

I. Because I have often found them more interested in the Sunday School than many members of the church. I know a flourishing Sunday school in which there are six teachers "unconverted." The school could not have been kept up, but in a sickly way, had it not been for their willing interest. There are members enough, but they are indifferent. To this fact of the interest of these unconverted teachers, and the uncommon of many members, every earnest pastor and superintendent can testify.

II. I have often found them more intelligent than some teachers who were professors. They were more apt to teach—felt the necessity of being prepared, and took more pains to qualify themselves than many of our converted teachers.

III. I have known them to be as consistent in their life as some professors employed in teaching. Indeed, in some instances, their morality excelled that of the religion of some professing conversion. Almost every Sunday school can give evidence of this.

IV. In a majority of cases they have become converted. Many instances of this kind could be given. Teaching others, they have been taught. The Holy Spirit has preached and blessed the truth to them, which they taught to others. God made their teaching an instrument to bring them to Christ.

Now should not this interest, this intelligence, this morality, though unassisted by the Spirit, be employed in the Sunday school? Should not the fact that many unconverted teachers become converted, indicate that they should be employed? Certainly. But is the simple employment of such teachers all that is necessary? When a superintendent secures the services of such, is that all he has to do? Does that finish his work, release him of responsibilities toward such a teacher? By no means. His work has only begun. Responsibilities are only made now. He has an unconverted teacher, or more, in his school. Their conversion is his work. It is an interesting relation into which he is brought with those teachers. It is important and solemn. If he be a faithful, earnest man—himself converted—he will put himself to the work. And what a work it is! To accomplish it, let him,

The Blood of Abel.

How would wonderful, that the murderer's hand should be the first to be called beautiful, and that the blood of the murderer should be the first to be called beautiful, and yet, despite all the horror, it is beautiful. Behold the lamb triumph over the lion. Meek Abel, whose greatest achievement was the erection of a rude altar, becomes the hero of an immortal fame; whilst strong Cain, who subdued the hard and stubborn earth to his will, and built a walled city, falls into the loathsome rot of a black and perpetual infamy. How the meek conquer! Let Cain be dismissed from the mind; let earth loathe his name; he is "a child of the Devil," and divine charity seems to have no tears for him.

But "the blood of Abel?" God spoke for all time, when He said to the fratricide, "Thy blood is upon thee." There is a voice in that crimson pool, louder than the thunders, and far reaching as the light. It is the first, the key-note, in the great anthem of triumph that found its eternal swell on Calvary's top; and that will roll on its triumphant waves, till every word is sheathed, and every hand is bound, that would do hurt to the heirs of life.

Defeat is conquest; and out of death comes life! Beautiful paradoxes! In these are concealed a wisdom which the world cannot learn. But say, ye strong ones, ye conquerors of the world, what have you done, so great? Behold your empires, your monuments—where are they? Where are your crowns? What of your victories?—and your victims—are they vanquished, all? Answer, Cain. Is thy brother vanquished? Speak, Belshazzar. Is the glory of thy great Babylon an everlasting glory? Speak to us, Pharaoh; are they slaves bound forever? And thou bloody Herod! behold thy murdered infants walk on the golden pavements of heaven, bearing victor's palms? Oh! it is true: be blood of the victim, prints the words, "eternal victory!"

Fight on then, ye conquering heroes; subdue the weak things of the world, and revel in the glory of your conquests. You have a high day now. But remember the "Blood of Abel," and the words of Him, who, in the flow of his own blood conquered all things, when he said, "the meek shall inherit the earth." NESCOPEK.

An intelligent and finely-dressed girl, about sixteen years of age, belonging to a most respectable family, was taken intoxicated to one of the station houses of Boston, a few nights since; and in New Bedford two respectably-dressed women were seen on the street in the daytime, in a state of beastly intoxication.

The capital of Michigan has a female barber, aged fourteen, who is very popular with the legislators. We have often wondered that female enterprise, taste, and dexterity does not occupy and monopolize the occupation of hair-dressing—though we cannot recommend it in the interest of good morals.

Worldly men often pay homage to Christian earnestness in their peculiar way. The following literal copy of a railroad president's "pass" reminds one of the late Dan Richmond, and the avalanche of good-humored blasphemy with which he used to pass good ministers for his pious wife; "Pass the Rev. George Trask for services in fighting the devil on his own hook, until 31st Dec. 1869."

A Chicago business firm has undertaken the entire support of a foreign missionary. This is an item of news deserving of more than a passing notice. It is refreshing in these days of mammonism to know that some who are engaged in business recognize the obligation to devote part of their gains to the Lord's work. We might mention instances in this city of equal liberality that have lately come to our knowledge.

As a tonic and appetizer, nothing can equal the effect of Dr. H. Anders' Iodine Water. Unlike all stimulants, its effect is permanent, building up the body, and giving strength and vitality to all parts of the system. In old and chronic cases it may be used with almost a certainty of success.

In one of Doct. Ayer's lectures he states that Chemistry confers more practical benefit on mankind than any other science, yet from no other could more be so easily obtained. The arts and economies which chemistry would teach, if more thoroughly and generally studied, would speedily exercise a most beneficial influence. He freely confesses that he is indebted to this science for the virtues of his remedies, and advises that the practical application of chemistry to medicine, the arts, manufactures, and agriculture, be enjoined upon our colleges and schools. (Wrightsville (Pa.) Star.

A STRANGE PRAYER.—The following prayer is said to have been offered lately by some clergyman in Chicago, after saying to the congregation, "Let us commune with one another and our better selves."

"With eyes closed to things of outward sense, we would open up the windows of our souls and let in the azure of resplendent skies, the glorious tints of dawn and sunset, all that is true, and beautiful, and good in morals and high philosophy. Oh! that we might all be actuated by sincere love of the truth, with firm purpose and high resolve to advance the cause of our common humanity. Let us be more manly, more womanly, more forgiving the one toward the other. Let brotherly love continue. Amen."

A reporter says the prayer was well received.

The Mount of Olives is stated to be now the property of the crown of France.

The greatest, truest nobility is to be a servant of God. He is nobly descended who is from above.

Record a Strong Company.

The National Life Insurance Company, which received its charter from the National Congress in July last, has already made its record in unmistakable characters. With its agencies as yet only in process of organization, it has, as we learn, issued insurance to an amount exceeding seven million dollars. The enterprise, we think is a very marked success—it is so much needed for the world.

The Company does a strictly cash business as being in its judgment the simplest and best for both the insurer and the insured, and it never complicates its affairs with either notes, loans, or dividends, and thus leaves no door open to misapprehension or disappointment in the future. While the principle of "so much insurance for so much money" is rigidly adhered to, and every policy has thus a fixed and determinate value, all accumulations that might otherwise be declared as dividends at some future time, are discounted in advance, and the exact pro rata is counted in with the amount of each policy when it is issued.

Managed by men of the highest financial ability and undoubted integrity, protected by a large paid-up cash capital, and possessing all the elements that have given success to other similar enterprises, we should expect this would become one of the most successful institutions of its kind.

The end of wrath is the beginning of repentance.

Missionary Institute.

Located at Selingsgrove, Snyder Co., Pa.

The winter term of this School, both in the Classical and Theological Departments, will close March 3d, 1869. As there will be no vacation between the Winter and Spring terms, the Spring term will begin March 4, 1869. Each term consists of 13 weeks. Students are admitted at any time, and charged only from the time they enter the school.

For particulars and Catalogue address REY. P. BORN, Principal of Classical Department, Dec. 23, '68.

Special Notices.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which they will find a sure CURE FOR CONSUMPTION, ASTHMA, BRONCHITIS, &c. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, 443m. Williamsburg, Kings County, New York.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M.D., and Physician of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years' experience (formerly of Leyden, Holland), No. 805 Arch street, Philadelphia. He can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. No charge for examination. Feb. 26, 1y.

Jackson's Analeptica.

A NEW REMEDY IN CONSUMPTION.—A

Physician who had consumed for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession, which he has used in his own person, or who has acquired its virtues, and he can ascribe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but utter despair and entire extinction of all hope of recovery, together with a want of confidence in all others induced him to hazard the experiment. To those who have any disease of the Lungs he proffers a treatment he confidently believes will eradicate the disease. Price \$1.50 per bottle or \$5 a half dozen, sent by express. Send for circulars or call on Dr. E. BOVISTON JACKSON, No. 250 North Tenth street, Philadelphia. For Sale by Robt. L. Bowes, Selingsgrove, Pa., and all Druggists. May 28 1868 ly.

Dr. WISTAR'S BALSAM OF WILD CHERRY.

In the whole history of medical discoveries no remedy has performed so many or such remarkable cures of the numerous affections of the throat, Lung, and Chest, as the long-tried and justly celebrated Balsam. So generally acknowledged is the superior excellence of this remedy that but few of the many who have tested its virtues by experience fail to keep it at hand as a speedy and certain cure for sudden attacks of Cold—fully believing that its remedial powers are comprehensive enough to embrace every form of disease, from the slightest cold to the most dangerous symptom of pulmonary complaint.

UNSOLICITED TESTIMONY.

From Rev. FRANCIS LOBBEL, Pastor of the South Congregational Church, Bridgeport, Conn.

"I consider it a duty which I owe to suffering humanity to bear testimony to the virtues of Dr. Wistar's Balsam of Wild Cherry. I have used it—when I have had occasion for any remedy for Coughs, Colds, or Sore Throat—for many years, and never in a single instance has it failed to relieve me. It has frequently been used by me on Saturday, and looked forward to with a lively interest on the following day with sad misgivings, but by a liberal use of the Balsam my lameness was invariably relieved, and I have preached without difficulty. I commend it to my brethren in the ministry, and to public speakers generally, as a certain cure for the bronchial troubles to which we are peculiarly exposed."

Prepared by Seth W. Fowle & Son, 18 Tremont St., Boston, and for sale by Druggists generally.

GRACE'S CELEBRATED SALVE.

From Mr. E. Tucker, Depot Master at Salisbury, Mass.

"I have been troubled for years with a bad humor, sometimes outwardly and sometimes inwardly. During the past summer it manifested itself more than usual outwardly, and I used your salve. All signs of it have since disappeared, without affecting me inwardly, indicating, I think, the eradicating nature of the Salve."

SETH W. FOWLE & SON, Boston, Proprietors. Sold by Druggists at 25 cts. a box. Sent by mail for 85 cts.

General Synod.

The Twenty-fourth meeting of the General Synod of the Evangelical Lutheran Church in the United States of America will convene at St. Paul's Church, (Rev. Dr. Butler's), Washington D. C., at 9 o'clock, A. M., on the second Thursday (13th) of May, 1869. The change from Cincinnati to Washington has been made in consequence of the officers being officially informed that circumstances rendered it impossible to entertain the Synod in Cincinnati at this time. The Chairman of each delegation will bring with him copies of the Minutes of his Synod for the meetings held since the General Synod last assembled.

M. SHEELEY, Secy. of General Synod. Stevensville, N. J., Feb'y 10th, 1869.

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, Agricultural and other Newspapers.

The Bank of California, SAN FRANCISCO.

CAPITAL, \$5,000,000. Gold. 1,200,000, do.

Agencies.

VIRGINIA CITY, NEVADA. GOLD HILL, IDAHO. AUSTIN, WHITE PINE, IDAHO. AUBURN CITY, IDAHO.

A General Banking and Exchange Business Transacted by the Bank and Agencies.

FUNDS deposited with us for investment in Farming Lands, City or other property on the Pacific Coast, will be paid by Telegraph or otherwise in any part of California, Oregon, Idaho, and in the Mining Districts of Nevada, through the Bank and Agencies as above, on the most favorable terms.

LEES & WALLER, Bankers, And Agents for the Bank of California in New York, ap. 3, 5t.

HEARTH AND HOME.

An Illustrated Weekly of Sixteen Handsome Folio Pages, for the Farm, Garden, and Fireside.

EDITED BY DONALD G. MITCHELL AND HARRIET BEECHER STOWE.

assisted by a corps of able editors and contributors in all departments.

HEARTH AND HOME meets with universal favor. From all classes of persons in town and country.

It contains every week original articles by the best American Writers each in his own department on

FARMING, PLANTING, STOCK BREEDING, POULTRY RAISING, GARDENING.

PLANS OF COUNTRY HOMES, RURAL ARCHITECTURE, ORNAMENTAL GARDENING, FRUIT GROWING, FLOWER CULTURE, &c.

In its Literary Department it includes the choicest original reading for all members of the family. Adventures by Sea and Land, Pure and Elevating stories, sketches, Biographies, Poems, &c.

MRS. STOWE, GRACE GREENWOOD, MRS. M. Y. DODGE, contribute regularly and the best writers in the country will constantly enrich this department.

THE BOYS AND GIRLS.

will be specially provided for, and will find their own page always lighted with fun in pictures and fun in stories, so tempered with good teaching that we hope to make them wiser and better while we make them merrier.

TO ALL WHO LIVE IN THE COUNTRY.

We hope to bring Entertainment, sound Teaching, and valuable suggestions.

Terms For 1869.

Single copies, \$4, invariably in advance; 3 copies \$10; 6 copies \$15. Any one sending us \$24 for a club of 8 copies (all at one time), will receive a copy free.

Postmasters who will get up Clubs in accordance with above rates, may retain 10 per cent, of the amount, and are respectfully solicited to act for us.

We will send HEARTH AND HOME one year to any settled Clergyman (he stating with his remittance the church over which he is settled) for \$2.50. A specimen copy sent free.

No travelling agents employed. Address all communications to PETTINGILL, BATES & CO., 37 Park Row, New York.

THE MAGIC COMB.—Teeth are coated with solid gold. You wet your hair and use the comb, and it produces a permanent black or brown.—One Comb sent by mail for \$1.25. Address ap. 3, 12t. WM. PATTON, Springfield, Mass.

A Cough, Cold, or Sore Throat.

REQUIRES IMMEDIATE ATTENTION, AND SHOULD BE CHECKED. IT ALLOWED TO CONTINUE.

Irritation of the Lungs, a permanent Throat Affection, or an incurable Lung Disease IS OFTEN THE RESULT.

Brown's Bronchial Troches.

Having a direct influence to the parts, give immediate relief.

For Bronchitis, Asthma, Catarrh, Consumption and Throat Diseases.

TROCHES ARE USED WITH ALWAYS GOOD SUCCESS SINGERS AND PUBLIC SPEAKERS.

will find Troches useful in clearing the voice when taken before Singing or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The Troches are recommended and prescribed by Physicians, and have had testimonies from eminent men throughout the country. Being an emblem of true merit, and having proved their efficacy by a test of many years, each year finds them in new localities in various parts of the world. The Troches are universally pronounced better than other articles.

Do not take any "Brown's Bronchial Troches," and do not take any of the worthless imitations that may be offered.

SOLD EVERYWHERE dec. 17, 4mos

WATERS' NEW SCALE PIANOS.

With Iron Frame, Overstrung Bass and Agraffe Bridge. Melodians and CABINET ORGANS.

The best Manufactured; Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly Installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Ware-rooms, 481 Broadway, New York. March 26, 1y. HORACE WATERS.

CATARRH.

Catarrh is a dangerous disease; yet it can be cured by the use of Dr. Wolcott's Annullator, a different Remedy, and unlike Pain Paint, which sends suffer without knowing the nature of this universal complaint. It is an Ulceration of the head. Its indications are Hawking, Spitting, weak or inflamed Eyes, soreness of the Throat, dryness and heat in the nose, matter, and is running from the head down the Throat, ringing or deafness in the Ears, loss of Small Memory, impaired judgment, and dizziness of the Head, pains in the left Chest, or side under the shoulder blades. Indigestion, inveterate, attends Catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only one. Very little pain attends the disease until the Liver and Lungs are attacked in consequence of the stream of pollution running into the stomach. It ends in Consumption.

Bronchitis reveals to his neighbors the child of Catarrh. Troches and all palliatives cannot in any way reach the fountain in the head, where the polluted festering, corrosive matter issues; snuff or dust of any kind aggravates and deepens the disease.

A sneeze is nature's emphatic warning, and is produced in consequence of an irritation of the head. Nature speaks out and says not at every sneeze; she opens the watery ducts, and floods the nostrils with water to drive out the intruder, just as the ducts of the eye are opened when dust affects that organ. Taking snuff will produce Catarrh. The patient feels heavy, stupid and sleepy, his tears are not aroused until perhaps too late. He catches cold constantly in the head, sometimes running at the nostrils; the breath sometimes reveals to his neighbors the child of Catarrh. The patient feels heavy, stupid and sleepy, his tears are not aroused until perhaps too late. He catches cold constantly in the head, sometimes running at the nostrils; the breath sometimes reveals to his neighbors the child of Catarrh. The patient feels heavy, stupid and sleepy, his tears are not aroused until perhaps too late. He catches cold constantly in the head, sometimes running at the nostrils; the breath sometimes reveals to his neighbors the child of Catarrh.

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