

# The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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NO XIV

## Communications.

For the American Lutheran.

### Chiliasm.

A friend forwarded to my address, a copy of the AMERICAN LUTHERAN containing an article of R. W., on "The Second Coming of Christ." The first thought suggested on its perusal, was, that it deflected itself by its unwarranted language and hence was unworthy of a reply. A little reflection, however, indicated that his wholesale condemnation and indiscriminate jumbling of orthodox, and errors might prejudice some honest minds not familiar with the history of Millenarianism. It occurred to me therefore to give a very moderate answer to R. W., allowing facts to speak for themselves. Leaving him to reconcile with the commands of Christ respecting the manner he should speak of others, the grave charges of "heresy," "want of spiritual religion," &c., &c., we shall direct attention to a few prominent alleged reasons for rejecting Chiliasm. We do this, objecting, not to R. W.'s liberty to accept for himself what he believes to be the doctrine of Bible on the subject, but, to these reasons and the manner in which they are represented, on the ground that they misrepresent and ridicule many of the best men that the church has ever possessed; men too, who, in the period of final judgement, will be found to be immeasurably our superiors in every respect, having cheerfully shed their blood or endured the stake and cross for Christ's sake.

1. He informs us, "even some of the orthodox christian Fathers, and especially those who had no well balanced minds, advocated a personal reign of Christ on earth." The fact is that all the prominent fathers of the primitive church for the first and second centuries were express Chiliasmists. Such as Barnabas, Clement, Ignatius, Pulpit, Papias, Justin Martyr, Irenaeus, Melito, Tertullian, Cyprian, and others were Millenarian in sentiment. Only one father during those two centuries appeared who opposed Chiliasm and that was Causus, who as a father, owing to his rejection of the Apocalypse &c., is but little regarded as authority. Now R. W. cannot, if he hunts history through, give us any other name than this, down to Origen and Dionysius (A. D. 250). Surely when for a time all the ablest fathers (all saving one man) were not only express Chiliasmists but the exponents of an age of martyrs to the truth, should men arise at the present day to denounce them as having "no well balanced minds." We leave this to the reader's reflection, whether it be either a just or honorable argument. If these men were crazy or half-witted, where then do we find the enlightened and vigorous intellects?

2. He tells us of these fathers, "no two held the same views." This is evidence that R. W. has never read them. We respectfully refer him to "the Ante Nicene Library," in which all are left to speak for themselves, and in direct opposition to his statement. They are almost a unit in their views, differing only on some minor, and unimportant points.

3. He says again that these fathers and others build their entire system on one "obscure passage, Rev. 19: 1-5." He meant, no doubt, to say Rev. 20: 1-5. This misquotation of the A. Apocalypse indicates what I intended to write, viz: that he has not read these fathers and others, therefore is not familiar with their views, seeing that they largely quote from Dan. Isa. Ezek. Zech. &c. &c.

4. The favorite argument, however, presented in detail is, that gross errorists hold it in part or whole, thus, i. e., "the Mormons and Soul Sleepers." Knowing nothing concerning the Mormon Doctrine on this point, I can not, at present, verify the correctness of his statements. Take it for granted that it is as he asserts, it does not affect our position one way or the other. Does R. W. know that we have a sacred doctrine which has not been held, perverted and abused by wicked men? If this is his test, will he please to apply it to himself and see what, of all that he esteems, will be left? As to those gross materialists, he perhaps is also aware that they (the Thomases, &c.) detest us Millenarians as cordially as he himself does. In this respect they sympathize with R. W. for they have called me and others of like faith, just what W. characterizes us, "heretics." We are as little responsible for their vagaries as R. W. is; and we deem it unfair, unbrotherly to class with Mormons, Thomases, &c., men, in all denominations, of the highest standing, piety, and learning. Surely, it is very modest in him to assume that Mede, Bonar, Delitzsch, Bunyan, Newton, and a host (in "Voice of the Church") three hundred prominent names are given with extracts of others to be classed with such bodies! Surely many Millenarians of the present day, such as Alford, McNeill, Cox, Leask, Bp. Meade, Bp. McIlvaine, Tyng, and many others will consider themselves highly flattered in being thus summarily depicted! The lately deceased, such as Bp. Henshaw, Dr. Duffield and others, failed by their premature departure to become enlightened! But soberly, will not this correspondent see that his attempt to fasten contempt, heresy &c., on our doctrine is materially affected by the pious, godly and honored men who have held it? We thank God that Jesus Christ, and not R. W., is our appointed judge. Would it not be as well, at least, to

dent if he would suspend his judging of brethren until the appointed time has arrived and due authority is given; or to say the very least, would it not be wise to curb his pen somewhat and not hold up to public odium men whom the church has ever delighted to honor?

5. He also classes us with the Millerites and gives us a pitiful story of a church broken up by them. We beg to inform R. W. that Millenarians are not Millerites. The fact that he classes them to be identical conclusively proves that he knows nothing or very little about Millenarianism, or else he would not have made the blunder. For his enlightenment, we shall say that Miller's views, excepting the point of the nearness of the Advent, far more closely resembles his own than ours, Millerism denies the cardinal point in our system, viz: a future Millenium of blessedness after the first resurrection on earth, and the personal reign of Christ with his saints on the earth during the thousand years. All their books and advocates teach that Christ comes, then occurs the great judgement, all the dead being raised, the world is destroyed by fire and the redeemed are translated to heaven, &c. The Millerites have no sympathy for the doctrine which peculiarly and distinctively distinguishes us as Millenarians, as the very word indicates, Millerism is of modern growth, and thoroughly engrained with modern views, whilst Chiliasm is as old as the christian church—the earliest fathers being its exponents and upholders.

6. Lastly he declares that if—for he all along classes our doctrine with these others, refusing to distinguish the one from the other—the church were to adopt this theory, "in six months every missionary on earth would be recalled, every station abandoned" &c. &c. Indeed, this is sad news; but fortunately we have the means at hand to allay his and our fears. Does he not know that Chiliasmists Bickersteth of sainted memory and others were founders of those great missionary societies in England? That several years ago, by actual statistics furnished by D. A. Good in his Theological and Quarterly Journal, it was found that taking all Missionaries, over one-half were Millenarians? That among the primist and strongest supporters of American Missy Societies' Millenarians stand forth as prominent as others? That quite a number of successful, self-denying, and laborious Missionaries have written works in favor of Chiliasm? That some of the most abundant laborers in God's vineyard, such as Byle, McNeill, Bonar and many others are express Chiliasmists? Really I feel ashamed thus to boast, and my apology is, that R. W.'s disparaging and unkind (perhaps well meant) remarks have forced me to it.

Finally allow me to suggest that the style of writing assumed by R. W. can not and will not advance the truth; it can not and will not promote brotherly love; it can not and will not assist in maintaining his own doctrinal position; and it can not and will not recover those whom he deems in error. We have had repeated injustice done us in ungarded and unwise imputations cast upon us and we answer, that, whilst ever ready to receive instruction or information if properly given, such charges of "heresy" &c., from whatever source they emanate, have no tendency to cause us to deny our faith. We want good, substantial argument and not abuse. G. A. H. P. Springfield, Ohio.

For the American Lutheran

### The Misfortunes of the Poets.

"Ten cities fiercely fought for Homer dead, In which the living Homer begged his bread." The sentiment contained in this well known couplet, is true in reference to many other poets besides Homer. A few have been appreciated, and honored by their contemporaries, but by far the greater number have been treated with indifference and cold neglect, and many of them died in poverty and want, disgusted with the ingratitude of their countrymen. Homer is represented as a poor old blind mendicant begging his daily bread, from door to door on the Isle of Scio. His immortal poems were not appreciated until some centuries after his death. Haus Sachs, the great lyric poet of the Reformation, was a poor shoemaker, and plied his awl, as well as his pen, depending more upon the former than the latter, for his daily bread. Oliver Goldsmith begged and fluted his way through half Germany without a cent of money.

Savage was a bar-room loafer, and depended even for his grog upon the liberality of his boon companions. Henry Kirk White, the sweet and youthful poet of Nottingham, had to contend with poverty and disease while he lived. Robert Burns the great Scotch poet of human nature was scarcely able to keep himself in old rye whiskey. Edgar A. Poe became a sot, and died in a fit of mania potu. Milton's immortal "Paradise Lost" was sold for 5 pound sterling, and after the Reformation his friends, even when he was blind and poor, in order to save him from the King's hangman, had to report him dead, while he was still living. Dodd wrote his best poem in prison. Walter Scott lost all his property and became poor, after having made a fortune.

Tasso the great Italian poet, of all the unfortunate poets was perhaps the most unfortunate. He had even in his youth to share in the persecutions of his honored Father. He was, through the villainies of others brought into disgrace at court, cast into prison, kept in close confinement for years, and after his liberation he wandered about in a

state of gloom and melancholy, bordering on insanity. Just before his death his contemporaries saw their error, and attempted to honor him, but it was too late—he died of neglect and with a broken heart.

There lived a remarkable poet in Spain, in the 16th century, by the name of Lope, he was (according to an account given by L. Bertuch in his Magazine of Spanish and Portuguese Literature, 1780.) born in Madrid, in 1562. This was the most prolific of all the poets that ever lived. It is said he wrote no less than twenty-one million three hundred and sixteen thousand verses of poetry. Just think of it 21,816,000 verses, not lines. Now if each verse contained but four lines, he must have written no less than 85,264,000 lines. Milton's Paradise Lost contains about 120,000 lines, the poetry of Lope would make just 710 volumes as large as Paradise Lost. His greatest poem he calls "Lotomachia," in which he laments the misfortunes of the Poets in these words, "Knowledge and virtue often died unrewarded in hospitals and garrets, the laurels fade, genius and worth perish."

But ungrateful Spain did not appreciate this immense quantity of poetry—the poor poet had to contend with poverty and want, and at last had to enlist in the Navy of Philip the II, where he is supposed to have perished.

Paul Gerhardt, the greatest sacred lyric poet the world has ever seen, was driven by bitter persecution all over Germany.

William Cooper lost his mind. The bright side of the poets. Rogers was the richest of all the poets, he was a London Banker, and as an evidence of his immense wealth he had a million pound note in his office. This sum 5 million of dollars would have brought him 300,000 dols. a year interest. No poor English poet ever called on Rogers in vain, for help, for he was as liberal as he was rich. The Poet Gray is said to have been the most learned of all the Poets. He was Prof. of Poetry in the university of Cambridge, and was a splendid Latin, Greek and Hebrew scholar, and well versed in all the languages of Europe. Virgil was perhaps the most highly honored in his life time of all the poets, and was, perhaps, better paid than all his fellow poets.

Octavia, the wife of the Emperor Augustus paid him 10,000 dols. for one of his poems, in which he praises her son, who had just died. The following may be looked upon as the distinguishing characteristics of our English poets. Shakespeare is beyond all controversy, taking in the whole idea of Poetry, the greatest of all the poets. He is very appropriately called the "Poet of human nature."

Milton is the Greatest Epic Poet. Pope the smoothest versifier. Cowper the most ingenious. T. Moore, the Poet of Love. Burns, the poet of hilarity. T. Campbell the most martial poet. Prior and Byron the most obscene. Watts, the best sacred lyric poet. Young and Blair the most solemn and lugubrious. Butler the most comical. Thompson the best delineator of the works of nature. Falconer the best marine poet.

So each has his characteristics, and beauties. One poet may excel in one thing, another in another. Of course men differ in their poetic tastes, hence each has his favorite poet. Whilst some delight in the light and fantastic verses of Tom Moore, others find a melancholy pleasure in the sombre and lugubrious strains of Dr. Edward Young.

R. W.

For the American Lutheran.

### The Lutheran Church in the U. S.

In looking over the papers of other denominations in our country, we notice that the position of our Lutheran Church is not understood. Our affairs are mixed up, and considerably muddled. And is it any wonder? There is the Lutheran & Missionary, the Standard, and other English papers, professing to teach true Lutheranism. And the Lutheranism advocated by those papers, is the Lutheranism of another country, and a past age. Now we wish all the writers and editors of the religious papers of other churches to bear in mind, that the only papers that advocate the principles of the American Lutheran Church, are the *Luth. Observer*, published at Phila., ably edited by true American Lutherans; the *American Lutheran*, published at Selingsgrove; and the *Lutherische Kirchenfreund*, published at Richmond, Indiana. These papers all advocate the principles of our General Synod which is the true, and only correct exponent of the Lutheranism of the 19th century. The great mass of the Lutherans who are not connected with the General Synod are foreigners, men who were educated in other countries, and under other circumstances, many of them come from countries where no other than the Lutheran religion is tolerated, and where they must, as a matter of course, become bigots, and look upon all who are not in the Lutheran Church, as heathen, and outside barbarians. They are altogether ignorant of the spirit of the age, and century in which they live. If the great mass of the members of the churches who sustain their foreign ministers, had not come from the old country, they (the ministers) could accomplish nothing here. But they keep their people in ignorance of the spirit of the age, and most of them use their influence against the English language. Then there are a few ambitious Americans, who saw, or thought they saw an opportunity to make themselves

famous by uniting with this bigoted foreign element, and fell in, or rather pretended to fall in, with the spirit of the past age.

Hence the formation of what is called the "General Council," which hoped to bring all the foreign and intolerant elements into one great ecclesiastical organization. But the thing has most signally failed. The leaders of the General Council cannot stomach the intolerance of the Germans and Scandinavians. This is a hopeful sign.

The General Synod embraces, at present, about 600 ministers, 1000 congregations, and nearly 100,000 members. These are about as intelligent, liberal and pious, as are found in other churches. Among these are many foreigners, both ministers and members, who are just as good General Synod Lutherans, as those to "the manor born." We recognize in all God's children our brethren—we extend the hand of christian fellowship to all true christians—we most cordially invite them to our communion tables. We exchange pulpits freely with all other christian churches. We are in favor of revivals of religion scripturally conducted. We co-operate with all our christian brethren in the great benevolent societies of the age. We do not exclude chiliasm from our churches, nor good men who may feel it their duty to connect themselves with secret societies. We receive the doctrinal articles of the Augsburg Confession as a true and faithful exhibition of the truths taught in the Word of God. But we recognize nothing but the sacred Scriptures as the only infallible rule of faith and practice. We believe in the divine institution of the christian Sabbath, and try to enforce its observance in all our churches. We are Protestant to the very core. We hate Romanism and its offspring Ritualism, in every form and shape. With these sentiments thus made known, we do hope our friends of sister denominations, will make themselves familiar, and not confound and mix us liberal, enlightened General Synod Lutherans up with those whose principles we oppose as much as they do. We have sin enough of our own to bear, without being burdened with the sins of others. R. W.

## Cures for Fits.

*For a Fit of Passion.*—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpulton.

*For a Fit of Idleness.*—Count the ticking of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a negro.

*For a Fit of Extravagance and Folly.*—Go to the workhouse, or speak to the ragged and wretched inmates of a goal, and you will be convinced.

Who makes his bed of briar and thorn, Must be content to lie forlorn.

*For a Fit of Ambition.*—Go into the churchyard and read the gravestones; they will tell you the end of ambition. The grave will soon be your bedchamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

*For a Fit of Repining.*—Look about for the halt and the blind, and visit the bed-ridden and afflicted and deranged, and they will make you ashamed of complaining of your lighter afflictions.

*For a Fit of Despondency.*—Look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

*For all Fits of Doubt Perplexity and Fear.*—Whether they respect the body, or the mind; whether they are a load to the shoulders, the head, or the heart, the following is a radical cure which may be relied on for I had it from the Great Physician—"Cast thy burden on the Lord, he will sustain thee."

## Lifelong Courtship.

When the senior John Trumbull was Governor of Connecticut, a gentleman called at his house, requesting to see His Excellency in private. He said: "I have called upon a very unpleasant errand sir, and want your advice. My wife and I do not live happily together, and I am thinking of getting a divorce. What do you advise, sir?"

The Governor sat a few moments in thought; then turning to his visitor, said: "How did you treat Mrs. W.—when you were courting her? and how did you feel toward her at the time of your marriage?"

Squire W.—replied: "I treated her as kindly as I could, for I loved her dearly at that time."

"Well, sir," said the Governor, "go home and court her now just as you did then, and love her as when you married her. Do this in the fear of God for one year, and then tell me the result."

The Governor then said: "Let us pray."

They bowed in prayer, and separated. When a year had passed away, Squire W.—called again to see the Governor, and said: "I have called, sir, to thank you for the good advice you gave me, and tell you that my wife and I are as happy as when first we were married. I cannot be grateful enough for your good counsel."

"I am glad to hear it, Mr. W.—, and hope that you will continue to court your wife as long as you live."

## Practical.

### The Fulton Street Prayer Meeting.

An aged man who was well known in Fulton street, near the place of meeting, as a man of business, had been noticed in the meeting for several weeks by those who were acquainted with him, with much surprise. He had a reputation as a man of ability, and when he arose to speak one day, he received most solemn attention. He spoke modestly and like a man who was uttering solemn truths, which were affecting to himself. After a few words of explanation of his business circumstances he said in substance:

"I was religiously educated, and many years ago united with the Church. Afterward I became immersed in business, and fell into sin, abandoned the Church and all means of grace, and was abandoned by all religious people. I felt that I was abandoned by God also, and I sank low in the scale of a human being. In former years I had been acquainted with the missionary, Mr. Lanphier, but had not spoken to him of late, and I suppose I was as much despised by him as I knew I was by many others. In the very depths of my misery and despondency, I met him in Greenwich street, and he spoke words of kindness and invited me to this meeting and to his private room, where he prayed for me and spoke words of encouragement. In a conflict with temptation and sin, he was my daily counsellor for months. I came to this meeting again and again, and here at the place I now occupy I felt the grace of God in my soul, and in answer to your prayers which were then offered for me I was relieved from the load of sin and felt thankful and happy. It was three months ago, and all the time since, by the same grace I have been growing stronger in health and God has continually favored me with the assurance of his love, and given me to experience the truth of his word—that he can save to the uttermost—even the worst sinner who comes to him in the name of Jesus. I would say to all, none need despair. I have found Jesus to be a very precious Saviour."

Another said, "Two years ago I was in St. Louis Hospital, sick with delirium tremens. I had been in the army, and I now unexpectedly see my old commander (Gen. Loomis, U. S. A., who often attends this meeting) whose warning voice was against the sin which ruins so many; and I wish to let him know and let you all know what the grace of the Lord has done for me. Your prayers were offered for me, and the Lord answered them. I was restored to health and brought to hope in Jesus and, blessed be his holy name, he has been with me in Spirit ever since, giving me help to contraine steadfast in faith and hope."

A stranger said he was in the meeting nine years ago, and believed he was then converted. Said he, "I went to the West, and business and the world overcame me, and almost extinguished all religious hopes and all efforts at a Christian life. Two years ago I became alarmed for myself and the inhabitants of the place where I reside. All religion appeared to be banished from all hearts, and it was the thought of this religious destitution which brought me to consider my ways, and if anything could be done to arrest the downward course of things around me, and more than all within me. I sought relief in prayer to God, from whom I had wandered far, and I received courage to speak to one of my neighbors, and found that the Holy Spirit had spoken to him before I did, and with others who were alarmed and looking for something, they seemed scarcely to know what; and we associated in prayer for light and guidance from God. We all felt humbled under the mighty hand of God, and the Holy Spirit was present with us as eighteen were hopefully converted; at our second meeting a larger number, and soon we counted one hundred and twenty eight who had embraced the Saviour, and all were desirous to make known the tidings of salvation. We went forward; our town was divided into districts, and the work of aggression upon the works of darkness and sin commenced. As we went forward, we found that the Lord had preceded us and prepared the way. The people were willing, and flocked to our meeting and in calling upon Jesus they found a Saviour. The work spread through the adjoining towns, the Holy Spirit in the advance—and sinners awakened were inquiring the way of life, and were finding it; and still the work is progressing in great power. Such a revival was not before known in Minnesota."

A brother asked: "Please pray for my aged father, and also for two young men. God has already given my father warnings to prepare for death; but he heeds them not, and he may be called at any moment into eternity. Ask Jesus to give me a clearer view of his grace and my acceptance and faith and power to bear my cross. Pray earnestly and with faith for those who never pray for themselves."

Another said: "I beseech you will particularly remember me in your prayers. I am a professing Christian and humbly hoped I was a child of God, though I acknowledge my unworthiness. God has seen fit to afflict me. If hope it may be for my good. Ask him, if he please to let me be restored to health, and so sanctify my afflictions to me that I may be more devoted to his cause than I have ever been, but should it please him to remove me by this affliction, pray that I may have abiding confidence in passing the valley, and that my family may be sanctified and my brother saved. These blessings it appears to me, are worth praying for, but only that Christ may be honored and glorified thereby."—*Christian Intelligencer.*

For the American Lutheran.

## Revivals.

To say of a church that it is a "revival church," and of another that it is "opposed to revivals," using the word in its common and popular sense, is equivalent to saying that the former is not symbolical in doctrine nor ritualistic in practice, whilst the latter is understood to be both. That is, the line of distinction between high church and low church, symbolist and non-symbolist is the same with that which divides Revivalist and non-Revivalist.

Indeed I am persuaded that just here we find, not only the distinction but the reason of it. The classification which at present ranks all parties into the two great divisions named, is based, not upon differences of doctrine and usage, for these are mere effects, but upon differences of *life*, for this is the cause. Revival and non-Revival are products from different roots, not merely from different soils. The dogmatic theologian may analyse creeds and symbols with all the subtlety and skill with which the chemist analyses the soils in which our different fruit trees grow, to find out, if he can, the causes for the difference of view with regard to this matter of revival, and yet unless he seek principally for the reason of this difference in the *life* of the two great parties, he would be like the chemist who should try to find the reason for the different flavors and qualities of the fruits of different trees by analysing their different soils, whilst overlooking the mysteries of that vital force which reigns in them and which, no matter what be the soil, produces always fruit, and "seed after its kind."

Does not depend on the chemistry of symbols whether we shall have Revival or hatches or not, but on a more subtle sort of chemistry in their vital forces whether this fruit shall be found in their branches. With a revival, life in it, a symbolical church growing dead, vantage among the rocks of its hard dogmas would be found to bring forth some, it may be, dwarfed specimens of this fruit; whilst a non-symbolical church with all other favoring conditions yet, mayhap destitute of this singular vitality, would be "barren and unfruitful." Symbols or no symbols we shall have revival, if the spirit and life of revival be in the church, otherwise not. That is, the symbolical question is only incidental, to this controversy about revivals and not causal and primary. And yet so uniform is the tendency to symbolism and ritualism in the absence of the true revival spirit that it may be regarded as an almost infallible index of such absence. I apprehend therefore that no amount of debate about creeds and confessions will harmonize the views of high churchmen and ritualists with those of their brethren who believe in special outpourings of the spirit, and the speedy conversion of sinners. Nothing but those very outpourings of the spirit will do this.

But this will do. With hearts full of the Holy Ghost and consequent love of souls how little do men think of wrangling about creeds and liturgies, and gowns, and the mere incidentals of worship! In their union of desire to honor the Lord Jesus and to bring to a saving knowledge of him precious bought souls, how little would they care about minor and nonessential diversities!

CARLYLE.

The following article we clip from the *Christian Intelligencer*, one of our most valuable exchanges. From the introductory note it appears that it is the design to publish a series of articles of this nature. The translation says:

"I send some translations from the German excerpts from Luther's sermons, writings and table-talk, bearing strongly on two questions just now prominent—on the power of the Roman priest, and on ministerial employment, and support. The language cannot be elegant, it being a literal translation from a sort of German which, by its antiquated style, in itself is by no means elegant, but which will all the more show the vigorous mind and unvarnished expression of the sturdy Reformer. We will call them

## LUTHERISM.

NO. I.

I should not have thought that people would forget so soon and not remember more the misery and wretchedness in which we stuck fast under Popery. We live so securely now, as if we had been forever in such liberty and now nobody will give anything more to churches, pulpits and schools; if they could let the preachers die of hunger, they would do it willingly; they also persecute the preachers and could they drive them out of the country they would like that better still. But so also the gospel fared in olden times, and it will be so in the future. The children of Israel were badly plagued in Egypt: their babies were drowned, and they themselves wholly weighed down. But when they came out and were redeemed from the Egyptians it was soon clear forgotten; they remembered only the onions and fleshpots. The like happens in our time; we think only of rest and luxury. Well, all kinds of plagues will follow thereupon, so that death will press upon the poor, and pestilence throttle the rich; yea, shedding of blood will come, many tyrants and rebels will bestir themselves, and the word of God will have a fall again, too. Ah! no wonder if the country were gone to the bottom long ago, or had been thoroughly devastated by Turk and Tartar in consequences of such heinous and damnable oblivion and contempt of the great mercy! Yea, it is a wonder that the earth yet bears us, and the sun

yet shines: since it would be just that, by reason of our ingratitude, the whole heaven should become black and the earth oversalted, that it should go, as the Holy Scriptures speak in Psalm 106, and be like Sodom and Gomorah; save that God spares and holds up on account of the few pious Christians, known and acknowledged by him. For we see wherever we look nothing but a flood of fearful examples of ingratitude against the beloved gospel in all ranks; how kings, lords and princes bite and scratch, envy and hate each other, oppress and consume their own land and people, never thinking of Christian harmony. The nobility scrape and pull and rob whatever they can lay hold on, from both princes and others, especially from poor churches, and trample the ministers and preachers under foot like very devils.

## Religious Liberty in China.

A most interesting development is now going forward in China. That populous empire, so long so intensely jealous of foreigners, has for some years tolerated the preaching of Christianity, but it has done it grudgingly. Recently, through the negotiations of Mr. Burlingame, a step of the highest importance has been gained; and now for the first time, we have an official pronouncement sent out by the authority and sanction of the imperial government, declaring that there shall be no abridgment of religious liberty, and that all persons, foreign and native born shall be fully protected both in teaching and receiving such religious faith as they may select. As this document possesses peculiar interest as to the character of religious freedom to several hundred millions of people, our readers may be pleased to see the following translation:

WHEREAS, The preaching of religion is sanctioned by treaty, and all persons are at liberty to become proselytes thereto as it suits their convenience, without compulsion either for or against; We, therefore, issue this proclamation to give the population, civil and military, of these districts, to know that it is required of them to carefully observe the treaty which has been concluded by our most gracious sovereign, the Emperor, and that they must not annoy religious establishments, nor raise pretext; nor must they treat foreign travelers with wanton disrespect. Every offender will be severely punished with heavy punishment, without hope of pardon.

Obedience with trembling! A special proclamation, 27th day, 9th month, 7th year of the Emperor Tang Che.

We may add that the Chinese government, by this proclamation, is outdoing our good manners. There is no doubt at all that this treaty will be observed with the utmost good faith in China. On our side the Chinese are treated with great brutality. Nobody threatens heavy punishment without hope of pardon. On the other hand, every man who casts a stone at a Chinaman, or knocks him down in the streets, in San Francisco, knows beforehand that the police will not see him, though the act be committed under their very eyes. Somebody ought to read the terms of the treaty in California, and summon the authorities there to "obey with trembling."—*Rel. Tit.*

## "If Thine Enemy Thirst."

Mr. James Grant, of Philadelphia, who labored among the men at Fairfax Station, tells this story of a Testament:

"I was busy removing the bloody garments from a wounded Union soldier. In his pocket I found a small book; taking it out to ascertain his name I discovered it was a Testament. On opening it, to my surprise, I found the name of a North Carolina soldier. I inquired how he came to have it. He told me that he was disabled at Hanover Court House, and lay on the field near by a severely wounded rebel, who was crying piteously for water. Desirous of relieving the poor fellow's thirst, he crawled to a stream, filled his canteen, and returning held it to the dying man's lips, while he greedily drained its contents. In return, the North Carolinian took out his Testament, and handing it to the Union soldier, said:

"I have no way to thank you for this, but to give you the thing I love best of all—my precious Testament."

"In an hour afterward, the grateful sufferer was silent and without thirst in death. The 'precious Testament,' will be an heirloom in the family of the Union soldier—a sacred memento of Christian love in scenes of hate and carnage."—*Incidents Christian Commis-sion.*

LONG SERMONS.—A lawyer who consumes three hours on a question of law relating to the ownership of a barrel of apples, is indignant at his minister for exceeding twenty-five minutes in unfolding one of the great principles of morality, on the observance of which the tolerable existence of society depends.—The judge who fills two hours with his 'opinion' on the right of the counsel to challenge a witness, grumbles at his minister because he has prolonged the discussion of the fundamental laws of human progress to thirty minutes. The physician who takes ten minutes to prepare the medicine for a headache, is nervously restive if his minister spends only twice as many attempting to relieve a chronic headache. The belle who has spent—how long?—in adjusting her bows in her bonnet, is remorseless in her criticisms on the minister who does not finish his meditations on the Fatherhood of God in fifteen minutes. The fop, who has combed and stroked and perfumed his moustache for half an hour, is mortified past endurance if the poor minister is not through his discussion of the immortal life inside of twenty minutes.



Selinsgrove Pa., April 10, 1869.

## Editorial Items.

## A Visit to York.

We spent a most delightful and interesting Sabbath in the ancient town of York, Pa. York is a stronghold of Lutheranism, containing no less than four Lutheran churches, all in a flourishing condition. First comes the old mother congregation organized over a hundred years ago, and now served by our venerable father and brother, Dr. A. Lochman. Although this congregation has swarmed three times already, it is still by far the largest congregation in the place, having members enough to form two large congregations. Dr. Lochman, although getting high up in years is still active and zealous in the Master's vineyard. Although it is the German Church, and three English congregations may be said to have gone out of it, yet it is becoming English again, as the German language dies out with the rising generation. Among his large class of catechumens, Dr. Lochman had only three German catechisms this year, and he now preaches one-half of his time in the English language.

The church now served by Rev. A. W. Lilly was until recently incorporated with the German congregation. It is now however, we are told, independent. It has been served by its present pastor for many years, and has greatly prospered under his ministry, having recently received large accessions to its membership.

We arrived in York on Saturday evening and were most hospitably entertained by Mr. Jacob Batstess, Cashier of the First National Bank of York. Brother Batstess claims to be a Selinsgrover, and takes special pains to exercise hospitality on persons coming from Selinsgrove. But we had a special claim on him from the fact that he is the agent of the AM. LUTHERAN in York and has sent us quite a list of subscribers which he thinks he can yet greatly increase. We spent a very pleasant day with him and his interesting little family. In the morning we were called upon by our old friend Rev. J. H. Menges, that uncompromising advocate of revivals and American Lutheranism. At his request we preached to his people both morning and evening. We also attended the Sunday School of Rev. Menges' congregation, superintended by our friend and agent J. Batstess. Here we had the pleasure of meeting Mr. Jacob Baumman from East Berlin, Sunday school agent for York county, and heard him make some very appropriate remarks in reference to his labors in the S. S. cause. He has been engaged in this work for several years with marked success in organizing Sunday-schools in different parts of the county. Rev. J. H. Menges has served this congregation from the beginning of its organization and it has been greatly built up under his ministry. The congregation has enjoyed quite an extensive revival of religion during the last winter, as the readers of the AMERICAN LUTHERAN had an opportunity of seeing in its columns some time ago.

On Sunday afternoon we enjoyed a very singular exhibition. It was the taking down of an old church and the building of a new one in its place. St. Paul's congregation, served by Rev. Dr. W. Baun, has determined to build a new church. On last Sunday afternoon the congregation and Sunday-school took a formal leave of their venerable old church building. The exercises were varied and unique. They consisted of singing and prayer and the alternate reading of appropriate passages of Scripture by the different classes in the Sunday School. They had also prepared for this special occasion perfect models of the old church that was to be taken down, and also of the new one that is to be erected. We came too late to witness the taking down, but we witnessed the building of the new one, by the "Reconstruction Committee," as they were termed. We must confess that we never saw a church built as expeditiously and as noiselessly as this one. This reconstruction committee deserve to be sent to Congress. Allusions were made in the reading to the building of Solomon's Temple, and we noticed one striking analogy between the building of this "model church" and the rearing of that ancient structure. At the building of Solomon's Temple, we are told that there was no sound of the hammer or trowel, and we certainly heard no such sound in the erection of this edifice. The materials for this model were all contributed by the officers of the church and the classes of the Sunday School. What seemed most remarkable was, that the contributions were all ready the moment they were called for. There was no "begging" nor urging to give, and what was still more remarkable was, that each contribution came in just at the right time and fitted in the place just as if it had been prepared expressly for the spot which it filled up. Thus the work proceeded briskly and uninterruptedly until the noble structure stood in all its grandeur before our eyes, the banner on the pinnacle of its majestic tower inscribed with the words, "Glory to God in the highest." A most appropriate finish for a church spire. This will no doubt be the largest church in York. It will be 150 feet long and some 60 feet wide, including the lecture or S. S. building which is to be on the same level with the main church. It will be built of brick, doors and windows faced with brown stone, and is estimated to cost from \$50,000, to \$60,000.

After the "reconstruction" we had some voluntary address. Mr. Charles Morris, who claims to be the oldest member of the congregation, having been connected with it ever since its organization in 1835, made some very appropriate and impressive remarks. Mr. Craver, the Superintendent of the Sunday School made an able and appropriate address. One of the scholars then delivered a very chaste and beautiful speech. Prof. H. L. Baugher from Gettysburg hap-

pened to be present and favored the audience with a few timely remarks. In conclusion, the editor of the AMERICAN LUTHERAN spoke a few words which were very kindly received by the audience.

Sunday evening we preached again to Rev. Menges' congregation, and then rode out with him to his country residence where we enjoyed his free and generous hospitality. Taking it altogether we passed a very pleasant Sabbath in York, and were treated with the utmost kindness by all with whom we came in contact.

## CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

John—Are you not going to rebut some of those lies which the *Luth. and Missionary* printed about our paper from their correspondent "Bergman," week before last?

Peter—I think I shall not notice them. I recollect hearing my old pastor say, when you get your clothes spattered with mud it is best not to try to rub it off immediately, that would make it worse, but wait till the mud gets dry and then it will fall off of its own accord. So when any one slanders you, it is best to take very little notice of it, and time will prove the falsity of things said against you.

James—Who is this "Bergman"?

Peter—It is said to be my friend Rev. Jacob Fry of Reading, Pa., but who takes a singular way of showing his friendship.

John—Well he must be a strange fish.

James—I should say he belongs to the kind commonly called "Small Fry."

John—I have some interesting letters here from which I will read some extracts. It is from a pastor in Central Pa., inclosing two dollars for a new subscriber and with the following remarks: "The above young lady must work near two weeks to pay for her paper, and two weeks more for the cause of benevolence. I wish all church members possessed the same spirit, then all would have the AM. LUTHERAN, or some other good paper, and our causes of benevolence would never suffer for want of funds. I hope she may get a good pious husband who will continue to take the AM. LUTHERAN."

James—I say, ye, and Amen to the last remark of the above letter.

Peter—The poor give vastly more to the cause of Christ in proportion to their means than the rich. It was so already in the days of Christ, who saw a poor widow cast in two mites into the treasury and declared that she had given more than those who had given large sums, for she had given all her living. John—Here is another letter that interests me equally with the one read above. It is from a pastor in Eastern Pa. and reads as follows: "Mrs. S. —, is a poor widow with three interesting children. She is indebted to you for her subscription to AM. LUTHERAN. I find in the Lord's Treasury an amount sufficient to cover this bill, hence I herewith send you for her, the amount due you. Please enclose a receipt in her next paper. May the blessing of God accompany the visit of the AM. LUTHERAN to her and her children."

James—What does he mean by the Lord's Treasury in this letter?

Peter—I think I can explain this. I know this good brother personally; he told me, that he is in the habit of laying aside a certain sum every week for benevolent purposes, and from this he takes whenever a call is made upon him for some good cause, such a call seldom finds him unprepared to respond liberally, and he says he is astonished to find how much he is enabled to give to benevolent purposes by this system.

James—I would take this opportunity to recommend this good brother's system to all our subscribers.

John—But here comes another letter of a somewhat different character. It reads as follows:

"It is with deep regret that I send you these lines, asking you to discontinue my paper. I do not ask it because I dislike the paper, but because I don't feel able. I have been very much attached to it, so that it seems like parting with an old friend."

James—It is a pity that there is not a fund to send the paper gratis to some of our poor church members who would be so much interested and benefited by reading the AMERICAN LUTHERAN.

Peter—I hope the above subscriber will still be enabled to raise money enough to continue his subscription, or that some rich subscriber will send us two dollars to pay for his paper another year.

James—What news about the Phila. movement for a union with the General Council.

John—I think that has already received its quietus. There was such a unanimous sentiment against any further compromise with symbolism that I think our Philadelphia brethren have entirely abandoned the idea, and are getting out of it as decently as they can. Dr. Albert and Rev. Hollman come out in a card, in which they say the resolution was sprung on the Phila. Conference unexpectedly and did not pass unanimously. Dr. Stork, the mover of the resolution, also publishes a lengthy sentimental editorial in which he declares that he did not content plate an ecclesiastical union with the Gen. Council, but only wished to cultivate reconciliation and friendly feelings with all the Lutheran ministers in Phila.

Peter—They should do that at any rate, and for this there was no necessity of a resolution, or the appointment of a committee from the conference to meet another committee from the Pa. Synod's conference to consult on the subject. I hope those brethren in Phila., belonging to the Gen. Synod and the Gen. Council have no personal animosity against each other. If they have, they should seek a reconciliation by all means.

FRANKLIN CHARGE.—Rev. E. Dutt having resigned the Strassburg charge has accepted a call to the Franklin charge. His address now is, Blaserville, Cumberland Co. Pa.

## Editorial Correspondence.

DEAR BRO ANSTADT:

I feel that I would not be doing justice to the cause of missions, to your many readers, nor to myself, were I not to give you a further account of the surroundings of Davenport, Iowa.

There is an Island about three miles long, in the Mississippi just opposite Davenport. A R. R. Bridge passes over the River from Rock Island on the Ills. side, through or rather over this Island. On this Island the Government will erect its Arsenal as I noticed in my last. On the Ills. side the water forms a kind of slough, a sluggish water, as I have noticed in most places on the eastern bank of the Mississippi River. On the west, viz., the Iowa side, there are pretty high bluffs, forming a bold, romantic appearance, as tho' the great prairies of Illinois were once all covered with water, and as the waves would pass westward they would throw up sand banks, debris, forest trees, and such like, finally forming a shore.

Just at this time important discoveries are being made by the Chicago & R. I. R. R. Co., on the west side of Davenport, in their excavations for a new track. They have a mammoth shovel, that is propelled by steam, with which a cart is loaded full with one motion of the shovel. Here 18 feet under the surface, as they are pressing through a slight bluff, they have exposed knots of pine, wood of the hemlock, and what seems to be most curious of all, a large horn, more than eight feet long and four to five inches in diameter at the base. Search is now being made to find bones of an animal to correspond with this horn.—This discovery is exciting much attention amongst antiquarians.

These facts give evidence that the Bluffs, on the west bank of the Mississippi, are a formation of the overflowing of the waters, or of heavy waves of a large lake, until the waters found a base which passed along the eastern side, thus forming a channel. The Ills. side has but few Bluffs that I have seen, mostly low, marshy, undefined banks. When therefore the channel of the great River, was formed, it would naturally drain the lands on either side and thus form rivers.

Whether my ideas of the formation of this magnificent river will bear investigation I do not know; but I give my own impressions as far as I have seen or had a chance to investigate.

On the Bluffs of Davenport there are most beautiful palatial houses erected, none on the "Highlands of Georgetown" superior. I almost envy the occupants of some of these establishments, on a summer's eve, the pleasure of their beautiful verandas, looking out over the Great Father of waters, winding his way to a more southern, if not to a more hospitable clime. Now and then you will see a proud boat with the "Flag of the Union" floating in the breeze, heaving in sight. All this, and much beside, makes these heights a most desirable place to live. I love to dwell on this scene, but I must hasten on to notice

**MOINE.**  
a city of about 3000 inhabitants, on the Ills. side, three miles above Rock Island.

The Government is erecting an immense dam, running down the Ills. shore, about one mile and a quarter, thence across to the Island, to dam up the water of that branch of the River. This when finished will be an extraordinary water power all along the shore for 14 miles. This power will be leased to parties who wish to erect manufacturing establishments. I visited one "Pail and Tub" factory, which gave me an idea of the adaptation of machinery to the various mechanical arts, of which I had no knowledge, or perhaps never could have conceived. I can only give general thoughts. Details would be impossible.

The timber is floated in rafts, down the river, sawed up as needed in size and form. In this work there are 125 hands daily engaged. Capital, \$150,000. Daily they turn out 75 dozen pairs, 25 dozen tubs, 15 dozen churns, 30 dozen washboards, besides a large amount of shingles, laths, &c.

## PLOW FACTORIES.

There are two in operation. Deer & Co., is the oldest and the largest. They employ about 200 hands. They are making at this time 1200 plows per week, about 45,000 per year. The capacity is for 60,000 per year. They were just boxing 800 plows for San Francisco. They have orders from South America, and are now at work for one plow ordered by Napoleon III. Emperor of the French. Their mould-beds are cast-steel. I should also have said that they make yearly about 4,000 corn-cultivators.

The other company works about 170 hands. The buildings and machinery are not completed; but the capacity of this shop will be about equal to the other.

There are other establishments, such as woolen, flax, &c., of which it is unnecessary to speak. The income of all these manufacturing establishments, in these three cities, Moine, Rock Island and Davenport, is estimated at \$2,000,000 per year. All these establishments have commenced within the last few years.

One special fact I wish to notice in regard to these vast works, is that the operatives are nearly all Swedes. At Moine they have a large church, services conducted exclusively in the Swedish language. Their children are rapidly becoming angelized by attending the public schools, and are becoming feeders to the Presbyterian, Congregational and Methodist churches.

If our writers on the doctrines of the Church, were to travel among the masses of the people and see the workings of the different creeds, they must, I think, lay aside their golden pens dipped in gall and wormwood, and begin to devise ways and means to save the son- and daughters of the house of Luther, in this foreign land. It seems to be more important to our unyielding Theological Dis. of the different Lutheran Schools, than to sharpen their pens to write for the salvation of souls.

Will the day ever dawn upon this world, when all men will harmonize upon all the doctrines of the Christian religion? Will the

mind ever become so clear, so distinct, so much of a unit in thought, and the heart ever so pure and good, as to be a unit in all the doctrines without a shadow of difference? There are many reasons for doubting this.—Those most dogmatical, are possibly the most unreliable, as they certainly are the most liberal. I have charity enough to believe that our "leading minds" are striving, in the different places of Lutheranism, to attain to a harmony in the church; but they, each party, are doing it in their own way, and want others to coalesce with them. Whilst this is progressing the church is bleeding. Who is responsible? May the Lord have mercy!

Lena, Ill. March 30, 1869.

For the American Lutheran.

## A "Watchman" in the Dark.

This custodian comes out with a childish argument against some words (not ideas), we sent you on the natural inferences from the church book's contents; and the editors of the *Missionary* ought to be congratulated on the display of extraordinary judgement in putting it in an obscure part of the paper. As they have buried it, we would let the dead bury their dead. Poor Vera is called a "leading mind" of the AMERICAN LUTHERAN.—Well, well, this is too good to let pass. He grows furious in his catechetical lecture upon the chronological character and authorship of the Creed and confessional: contained in the "Church Book." He forgets, if he ever knew that the creeds and articles of faith published in a church book indicate the views entertained of those adopting it; I say it is a legitimate deduction that they are the faith of the entire church so using the said book. If not, where is the propriety in publishing or incorporating them previous to the selection of hymns.

Our letters meant but to illustrate the apparent steps toward the old church of Rome. Nothing more and nothing less. When that was done all was done that we desired. So that whether Luther, Melancthon, Paul or Cephus dictated them in Germany or "Tarsus" if they be in antagonistic with the Scriptures, they are of none effect. What? Did Luther hold such a faith as "We confess to Pastor as to God" and "We do take his (Pastor's) absolute without doubting as of God?" If so, why object to the "pernits" for pay? Why risk the loss of the confidence of former associates? and why cause and endure excommunication?—Yea, why the Reformation inaugurated at all?

Did not he repudiate the power of man to forgive sins and declare justification by faith as based more upon the grace of God than upon any power of Pastor or Priest? Was it not an economy of grace more than an economy of humanity in which he trusted for absolution? But dear young beginner in the way of the world and of church literature, read this:

"The enumeration of all our transgressions is not requisite in confession," (how about known sin and every other evil in the Church Book?) "For this is impossible, according to the declarations of the Psalmist who can understand his errors?" But again, for your information as we feel you need such:—

"That men cannot be justified before God by their own strength, (we supposed a Pastor is a man and hence included) merits and works (why confess to Pastor as to God then?) but we are justified gratuitously for Christ's sake through faith; (not 'from Pastor as of God') when they believe that they are received into favor, and that their sins are remitted (abolved) on account of Christ; (not Pastor) who made satisfactions (not the Pastor) for our transgressions by his death." Who is the author of this? what is the date of its birth? Watchman where art thou?—thine unaltered Augsburg Confession and thy great Symbolical Books? Does this look like priestly absolution, or is it the effect of the incarnate word?

If the Reformers are the authors of the two above quotations, then it is clear that when we all in all in the power to justify, when we confess the Lord Jesus and believe that God raised him from the grave. Here is pardon and here is salvation.

We act upon the hypothesis of watchman's ability to seek for and find the pearl of great price. Poor fellow! We fear alas, notwithstanding our hints—he is like the custodian of the sepulchre of Jesus, of Roman fame awaiting large bids to proclaim "they stole him away," or to be more charitable, you are a sleepy fellow.

Watchman, oh—  
Watchman tell us of the night,  
What its signs of promise are!

We say here and we say forever—that whenever the forgiveness of Pastor is to be received as the forgiveness of God, and is made an absolute sine qua non for church membership in the Lutheran church, or if in ordination it is to be unequivocally binding so as to make one a Lutheran divine, whether it emanated from Luther or any other, then the church is recreant to the most authentic records she had before the world and is unworthy of continuance, and will not be accepted and believed by any but Roman Catholics, and they more through ignorance and bigotry than from meditation and comprehension of the primary laws of salvation, justification, repentance, and regeneration.

1st. We believe that God for Christ's sake forgives or absolves and he alone.

2nd. That confession should be to God, not to Pastor or Priest, with or without robe.

3rd.—That Luther and all the best representatives of what was termed Lutheran, discountenanced and admonished and discard man power in spiritual matters, and receive only the proprietor of our sins, even Jesus Christ the righteous, which, though we sin we have an advocate (not the Pastor) even Jesus Christ the righteous.

Now if this be Lutheran then well, if not, it is at least—Biblical and there stand and there the General Synod stands, and this is American Lutheranism! Which cannot die as truth is eternal.

VERA.

## Sunday-School.

## R. G. Pardee.

We publish in our Sunday School column this week, a very interesting biographical sketch of that great Sunday School leader, R. G. PARDEE, who departed this life Feb. 4th, 1869, written by Prof. John S. Hart, LL. D., and copied from the *Sunday School Times* of April 31, 1869.

No one who has been a reader of S. S. literature, during the past five years, could have failed to come across many of the practical and excellent writings of this good man.

We shall never forget our first meeting with Mr. Pardee. It was at the Sunday School Institute, held in Harrisburg, a little less than a year ago, having read many of his practical sayings and writings, we were prepared to hear much that was valuable and practical. For clearness, conciseness, and pointedness in expressing his ideas, we never before, or since, have met his equal. He was intensely practical, and had little or no patience with mere theories. He was always good natured, and as he took us by the hand saying, "Stand firmly by the work, and prove yourself a true soldier in the great army of Sunday School workers, and you shall have stars in your crown of glory," we felt his soul was alive in the work. He was one of the signers to the call of the National Convention, to be held in Newark, N. J., on the 58th of April, '69.

But that convention will assemble without him, whose labor has done more perhaps to bring the convention work to its present advanced state, than any other one man. We ask every reader of our paper to read the interesting sketch of the lamented PARDEE.

## Richard Gay Pardee.

BY JOHN S. HART, LL. D.

MR. PARDEE was in some respects the most remarkable man I have ever known. His example is worthy of special record as showing, better perhaps than any other that can be named, what large results can be accomplished through persistent singleness of purpose, in the absence of any great natural endowments.

He was neither brilliant, nor learned, nor eloquent, nor original, nor profound, nor had he any special advantages of voice, or person, and yet he accomplished, single-handed, results not often vouchsafed to those who have all these qualities and advantages combined. Some account, therefore, of his useful and honored career may be of service, both to the church at large, and to the special cause to which his life was devoted. A better example for young men in general, or for the Sabbath School worker in particular, it would be difficult to find.

Mr. Pardee was born at Sharon, Connecticut, October 12, 1811. His parents Orrin and Julia Pardee. He was the oldest of a family of twelve children, all but one of whom are still alive. His boyhood was spent on his father's farm, upon Sharon mountain, and he attended the common district school. This was the only schooling he ever had.

At the age of seventeen he went to Seneca Falls, N. Y., to live with an uncle, and was engaged for a time as a clerk in the Post-Office, but afterwards learned the dry-goods business. He was at this time strongly inclined to a life of gaiety, and was especially much addicted to novel-reading and dancing. His conversion took place when he was about twenty years of age, and his religion was from the first of a decided character. He became at once that course of Christian activity which marked him all through life. He became very active in the Sabbath School work and in the prayer-meeting, and was ever ready to speak for Jesus when there was an opportunity.

He was married in 1836, at the age of twenty-five, to Rebecca Camp, by whom he had four children, two of whom, a son and a daughter, are still living.

In the year 1840, at the age of twenty-nine, he removed to Palmyra, Wayne Co., N. Y., where he engaged in mercantile business. He was an elder of the Presbyterian church of that place, and was for several years clerk of the session, and superintendent of the Sabbath school. While living in Palmyra he became intimate with Mr. L. B. Tonley, the well known children's missionary of that region, and the two friends made frequent missionary tours together through the western part of the State, addressing large meetings of children, teachers, and friends of Sunday schools. He was also for several years Corresponding Secretary of the Wayne County Sunday School Union.

In the year 1851, he removed to Geneva, N. Y., but remained there only until the summer of 1853, when he came to New York, and entered the service of the New York City Sunday School Union. As the agent of that organization, his business was to promote, in every legitimate way, a healthy activity in the cause of Sunday-schools, but especially to secure the establishment of mission-schools. The agent was well suited to the task assigned him, and the work accomplished became at once a spur and a model for Christian workers in this line of effort in other cities. The mission-schools of the N. Y. S. S. Union became a notable feature in the religious movement of this great metropolis, and had a wide influence in leading to similar operations elsewhere. It was in this work that Mr. Pardee first came prominently before the public, and in no part of his public labors was he more completely and thoroughly successful. He continued in this service ten years, from September, 1853, to October, 1863.

The last five years and a half of his life were spent in a work of a very peculiar kind. By his mercantile labors in the earlier part of his life, and by judicious investments, accompanied with habits of economy and prudence, he had acquired a moderate competence, so that a salaried position was no longer needed for the support of his family. Having resigned, therefore, his office as an agent or missionary of the Sunday School Union, he entered into the employment of a Life In-

surance Company, on terms which occupied about one-fourth of his time (an hour or two in the day), and left him at entire liberty as to his movements in coming and going. Under this arrangement he spent, during the last five and a half years of his life, more than three-fourths of his time in voluntary, unpaid labor in the Sunday School cause, going to Conventions, Institutes, and Sunday-school meetings of every kind, to which he was invited, visiting in this way every State in the Union except California, every where welcome, and everywhere carrying with him an influence rich in blessing. He was sent for by the students of several of our largest Theological Seminaries, and delivered in each a course of familiar lectures on the practical details of Sunday-school organization and labor. Among the institutions in which he thus labored were the Presbyterian Theological Seminary, at Princeton, the Union Seminary, in New York, and the Episcopal Seminary, in Philadelphia.

A few months before he died, Mr. Pardee made an extensive tour through the Southern States, going by the invitation of pastors and Sunday-school men, and receiving everywhere a most cordial welcome. No equal portion of his life probably was so rich in results as the few months spent in this most interesting and promising field of labor, and his letters to *The Sunday School Times*, describing his visits to the various centres of population and influence in that region, were of the most cheering kind. Either through over exertion, or through not accommodating himself sufficiently to the change of climate, he laid in this tour the seeds of disease which carried him off soon after his return. He came back yellow with jaundice, and not using apparently sufficient precaution, was soon prostrated beyond recovery. He died at his own home, in New York city, February 4, 1869, in the fifty-eighth year of his age.

No man was so widely and generally known to the Sunday Schools of the United States, as R. G. Pardee. No important Convention or Institute seemed to be complete without him, and his engagements during the latter part of his life always extended several months in advance.

He was the uniform and steady friend of *The Sunday School Times*. From the publication of the first number in January, 1859, down to the time of his death, there was hardly an issue which did not contain either some contribution from his pen, or some account of his labors written for the paper by others. Without being remarkably original, he was yet eminently progressive in his ideas always keeping himself on the top of the advancing wave, and the new ideas which he gathered and scattered in such rich profusion wherever he went, were in turn sent broadcast all over the country, through the columns of this paper.

I first saw Mr. Pardee at a Sunday-school meeting which was held in the old Arch St. church, Phila., and which led to the organization of the Philadelphia Sunday-School Association. It was a large meeting, containing some of the best clerical and lay talent of the city, and I shall never forget the impression made upon me, when, after some pretty tall talking by sundry speakers, the little, wiry, unpretending man from New York came forward by invitation and addressed the meeting. His appearance certainly was not commanding, nor his voice musical, his movements were stiff and angular, and had none of the graces of rhetoric, and he was not very amenable to the laws of grammar. Yet he held that audience, rather a fastidious one, spell bound. What it was that made the impression I do not know. But after the first sentence that fell from his lips, I do not believe any man or woman there ever once thought whether the man was eloquent, or graceful, or anything else. We forgot the man in the absorbing interest of the thoughts which he gave us. It was so always. Mr. Pardee was so simple and direct, and so full of his subject, that people forgot everything else but the truths and facts which he presented.

My next recollection of Mr. Pardee brought to light another prominent trait in his character. I had been invited to deliver a public lecture in some town in the eastern part of New Jersey, and Mr. Pardee came over from New York to hear me. In the course of my lecture, I noticed that whenever I advanced any thought or illustration, he seemed to him new or available, out came his pencil and note-book. Such was his uniform custom. Never did he travel without his note-book. Especially never did he go without it to a public meeting of any kind. Hence he was all the while gathering material. It was this that made him such a full man. He cultivated more industriously than any man I ever knew, the habit of observation and of putting his observations on record. Every speaker that he heard, as well as every book that he read, became tributary to him.

Another peculiarity of Mr. Pardee was that whatever mental acquisitions he possessed, he had absolutely at his control. He was not a man of enlarged and varied knowledge. But whatever he did know, he knew perfectly, and he could call it up at will, at any time, in any place. This perfect readiness of knowledge gives wonderful power in all practical matters.

Mr. Pardee was proverbially sagacious.—His sagacity displayed itself equally in his avoiding difficulties and crotchets, and in anticipating the future. No one saw more clearly than he the benefits to result from the various changes in Sunday-school management and organization which have been introduced in the last ten years. Allied to this practical sagacity was an equally remarkable spirit of kindness and conciliation. He was catholic in his views, and his heart overflowed with the milk of human kindness.—Hence he was everywhere and equally welcome, among Presbyterians, Episcopalians, Baptists, Methodists, Congregationalists, East and West, North and South.

There was one great secret of his power, which is implied perhaps in some things already said, but which ought to be stated more distinctly. Few men, who have been so abundant in public labors, have spent so much time in private devotion. He was mighty in prayer. I am permitted on this point to

quote a thoroughly competent witness. Says Mr. Ralph Wells, "We have often slept together, for we frequently travelled in company, and many a time I have known him to get out of bed and spend half the night in prayer. And wonderful utterances they were!"

Mr. Pardee's power was in his tongue rather than in his pen. His education and training had not been of a kind to enable him to wield the latter instrument with special skill; but his pen was seldom idle, and there was something so practical and pointed in his views, that readers willingly forgave any literary shortcomings in his essays. He published, many years ago, a work on the culture of the strawberry, of which many thousands of copies have been sold. But his only book of any size is *The Sabbath-School Index*, published about one year ago. In this volume he condensed, in systematic form, his views on the various topics connected with the Sunday-school work. This volume is the best monument of the lamented author. It has already had a large sale, and it will without question take a permanent place in Sunday-School literature.

## Proceedings of the Northern Conference of the Synod of Central Pa.

This Conference convened in Hartleton, Union Co., Pa., Rev. D. Kloss's charge, Thursday evening, March 18 1869. The opening sermon was preached by the President, Rev. R. H. Fletcher.

The following ministers were present: CLERICAL.—Revs. Auspach, Ziegler, Sell, Fletcher, Studebaker, Heiser, Kloss, Felker, Lazarus and Go-wald.

LAY.—Elias Catterman, and Samuel P. Orwig.

The business transacted was important and full of local interest.

The preaching was pungent and practical. Rev. S. Studebaker, Principal of the Millburg Academy, read a well digested and thoughtful essay on Female Education.

A number of the brethren delivered extempore speeches on the importance of Female Education. These addresses were very instructive.

The subject—"The mutual relation of Catechisation and protracted meetings," elicited quite an earnest and animated discussion.

The reports on the state of religion in the various charges were quite encouraging.

The kind people of Hartleton contributed for benevolent purposes, during Conference, fifty dollars and fifty-three cents.

Bro. Kloss, an earnest, faithful and active pastor and full of the spirit of his Master—has educated his people to give to the Lord as well as to pray. Oh what a blessed result would follow, if all our members would give according to their ability! The Lord have mercy on stingy church members. They have no pleasure in this world, and no hope for the life to come. The next meeting of Conference will be held in Freeburg.

W. N. G., Secretary.

## OBITUARY.

Feb. 22, 1869. Mrs. Lydia Stroup wife of Mr. Henry Stroup of Frosty Valley, Montour Co. Pa., aged 59 years, 3 months, and 18 days.

The deceased was a member of the Evangelical Lutheran Church for over 35 years.—Her place in the Sanctuary on the Sabbath was never vacant unless sickness kept her away. She was a practical example of the holy religion she professed; her life was most beautifully adorned with the fruits of her faith, it shone out in her daily walk and conversation, and gilded with love and beauty the circle of her home. In her last illness she was entirely resigned to the will of God, frequently expressing her desire to depart and be with Christ, and



## Inquiry Department.

Question.—Will R. W., please furnish the readers of the AMERICAN LUTHERAN with an account of the Translations of the Bible?

Answer.—This is a question that covers an immense extent of territory—a book could be written on the Translations of the Scriptures into the more than 200 different languages of the earth. The British and Foreign Bible Society has published a Book containing specimens of 200 translations of the Holy Scriptures in as many different languages. That is about one seventh of all the spoken languages of the earth, and nearly all the written ones. The following table may give some kind of an answer to the question of P. B.

1. The first translation of the old Testament, called the "septuagint," was a translation of the Hebrew Scriptures into Greek by order of Ptolemy King of Egypt, 286 years before Christ. This translation is still in use and highly prized and has been of immense value in all the other translations that have been made from the Hebrew. It was made by seventy learned Jews.

2. The Peshito, i. e., "pure or correct" the ancient Syrian version was made very early in the 2nd century—some even think in the first century—this is one of the most important revisions ever made—as it settles many important disputes about the meaning of passages of Scripture which could not well be settled otherwise.

3. The Egyptian or Coptic version also made early in the 2nd century.

4. The Ethiopic or Abyssinian version in 2nd century.

5. The Armenian version made in the 4th century.

6. The Latin vulgate made in the 6th century, by St. Jerome. This version is valued highly by Roman Catholics. But is not equal in value to the older ones, as it was made near the close of the 4th century, when many errors had already crept into the church, some of which are connived at in this version.

7. The Arabic version made in the 7th century. From this version Mohamed received his knowledge of the Bible.

8. The Gothic version made in the 9th century, still extant.

9. The Slavonic, or Russian made by Methodus and St. Cyril, in the 9th century.

10. The Anglo Saxon version was made in the 8th and 9th centuries by different persons, viz., Bishop Anselm, the venerable Bede, and King Alfred, who translated the Psalms.

11. Luther's German Bible, published 1534, the best version ever made yet into any language. It is true some three or four German translations were made in the Roman Catholic Church before Luther's, but they were merely translations from the vulgate itself, an imperfect translation.

12. The English Bible by Tindale and Coverdale, long since out of use.

In 1382 John Wickliffe finished his translation of the whole Bible, which was used for 200 years. In 1511, the Bishop's Bible was translated by Bishops Tunstall and Heath. In 1607, the Government appointed 47 of the most learned and pious men of England to translate the whole Bible out of the original languages. Seven of these died before the work was done. This Bible was first published in 1610—and is the same English Bible now in common use. This translation bids fair to become the most extensively used of any in the world. If the English Language should (as some suppose) become the universal language of the earth—this translation with perhaps slight verbal modifications will of course become universal.

13. The French Bible made by Olivetan 1535, at Geneva.

14. The Swedish Bible, made by Claus Perri, 1541.

15. The Danish Bible, made by Lalladius 1550.

16. Dutch Bible published (unknown) 1560.

17. Italian Bible made by Brucoli, in 1562.

18. Spanish Bible made by Cassiodorus de Regna, 1569.

19. Welsh Bible made (unknown) 1588.

20. Modern Russian, unknown, 1581.

21. Hungarian Bible, unknown, 1589.

22. Icelandic Bible made by Thorlac, in 1584.

23. Polish Bible, unknown, 1596.

24. Finnish Bible, unknown, 1642.

25. Croatian Bible, unknown, 1642.

26. Basque Bible, unknown, 1642.

27. Irish Bible, made by Bishop Bedell, 1685.

28. Wendish Bible, unknown, 1584.

29. American Indian Bible, made by J. Elliot, 1663.

30. Bohemian Bible, made by several pious men, 1593.

31. Modern Greek Bible, made by Maximus Calligaris, 1698.

32. Lithuanian Bible, made by S. B. Chylinaky, 1660.

33. Turkish Bible, made by Lazarus Leaman, 1666.

34. Livonian Bible, unknown, 1689.

35. Estonian Bible, unknown, 1689.

36. Tappoon Bible, unknown, 1775.

37. Manks Bible, made by Bishop Wilson, 1772.

38. Gaelic Bible, made by James Stuart, 1802.

39. Portuguese Bible, made by Ferreira de Almeida, 1748.

40. Malay Bible, made by Missionaries, 1668.

41. Tamil Bible, made by Lutheran Missionaries, 1723.

42. Greenlantic Bible, made by Moravian Missionaries, 1799.

43. Bengalee Bible, made by Baptist Missionaries, 1801.

44. Marhatta Bible, made by Baptist Missionaries, 1807.

45. Orissa Bible, made by Baptist Missionaries, 1809.

46. San-crit Bible, made by Baptist Missionaries, 1811.

47. Chinese Bible made by Dr. Morrison, 1815.

48. Arabic Testament, translated by Henry Martyn, 1816.

49. Persian Testament, also by H. Martyn 1816.

N. B.—The whole Bible has since been translated into both these languages, which are spoken by 60 millions of men.

50. The Otahaitan Bible translated by the Missionaries, 1818.

51. Cingalese Bible, by the English Missionaries, 1820.

52. Tartar Bible, by Moravian Missionaries, 1820.

53. Albanian Bible, made by Dr. E. Meissner, 1820.

54. Romanes Bible, made by Ladislaus, 1719.

55. Bulgarian Bible, unknown, 1848.

56. Maltese Bible, made by Mr. Lowet, Missionary, 1820.

57. Pushtoo, or Affghan Bible, made by John Leyden, 1821.

58. Bulochia in Bulochistan, Asia, made by Missionaries, 1813.

59. Hindoo Bible made by Mr. Hunter and Henry Martyn, 1803.

60. Telugu (our Mission station in India) by the Lutheran Missionaries, 1818.

But let this suffice. Many of these languages have numerous branches; thus the New Testament is translated into no less than 17 dialects, growing out of the Sanscrit. The Bible is now published perhaps, in 250 Languages. Thus "God's word is not bound" but is rapidly penetrating into every corner of the earth, carrying light and salvation to all.

R. W.

## Missionary Institute.

Located at Selinsgrove, 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 15 weeks. Students are admitted at any time and charged only from the time they enter the school.

For particulars and Catalogue address  
REV. 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, etc. 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,  
143m. Williamsburg, Kings County, New York.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M.D., and Professor 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. Testimonials 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 Analeptics.  
A NEW REMEDY IN CONSUMPTION.—A Physician who had consumption for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only physician who has used it in his own person, or who has any knowledge of its virtues; and he can ascribe the degree of health he now enjoys to nothing but the use of this medicine; and nothing but after despondent 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 suffering with any disease of the Lungs he proffers a cure most confidently believed will eradicate the disease. Price \$1.50 per bottle or \$8 a half dozen, sent by express. Send for circulars or call on  
Dr. E. BOWEN, Jackson,  
No. 250 North Tenth street, Philadelphia.  
For sale by Robt. L. Bowes, Selinsgrove, Pa., and all Druggists. may 28 1868 1y.

IRON IN THE BLOOD.  
The necessity of a due proportion of iron in the blood is well known to all medical men; when it becomes reduced from any cause whatever, the whole system suffers, the weakest part being first attacked, and a feeling of languor, lassitude, and "all general" pervades the system. Stimulants only afford a temporary relief, and have the same effect as giving a tired horse the whip instead of oats. The true remedy is to supply the blood with the necessary quantity of iron. This can be done by using the  
PERUVIAN SYRUP.  
a protected solution of the protoxide of iron, which is so prepared that it assimilates at once with the blood, giving strength, vigor and new life to the whole system.

To take medicine to cure diseases occasioned by a deficiency of IRON IN THE BLOOD, without restoring it to the system, is like trying to repair a building when the foundation is gone.  
An eminent divine says: "I have been using the PERUVIAN SYRUP for some time past; it gives me new vigor, buoyancy of spirits, elasticity of muscles."  
Pamphlets containing certificates of cures, and recommendations from some of the most eminent physicians, clergymen and others, will be sent free to any address.  
The genuine has "PERUVIAN SYRUP" blown in the glass.  
J. P. DINSMORE, Proprietor,  
No. 36 Day St., New York.  
Sold by all Druggists.

For all the Protean forms of Disease originating in SCROFULA.  
such as Salt Rheum, Cancer, Consumption, &c., there is nothing can equal the purifying effects of Iodine when administered in a pure state.  
Dr. H. ANDERS' Iodine Water  
is a pure solution of Iodine dissolved in water, without a solvent, and is the best remedy for Scrofula and kindred diseases ever discovered. Circulars free. J. P. DINSMORE, 36 Day St., Sold by Druggists generally. New York.

The Episcopal Bishop of New Jersey in a given notice that he will refuse at Confirmation to lay hands on the piles of false hair and chignons which disgrace the heads of many young ladies seeking admission to the church and communion.

"THEIR NAME IS LEGION," may be applied to the innumerable diseases to which the skin is subject. It would be well for those who are afflicted with apparently incurable ulcers, old sores, erysipelas, and eruptions, to use Grace's Celebrated Salve, which cures in a very short time, cuts, burns, scalds, flesh wounds, &c.

## 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 this time. The Chairman of each delegation will bring with him copies of the Minutes of his Synod or the meetings held since the General Synod last assembled.

M. SHELLIGH,  
Secy. of General Synod.  
Stewartsville, N. J.,  
Feb'y 10th, 1869.

Mr. JACOB SCHEETZ.—Sir: I cannot refrain from expressing my entire confidence in the curative powers of your "Celebrated Bitter Cordial." I administered it to my child eighteen months old for Bowel Complaint; to my neighbors' children for pain in the stomach; and to my adult friends for Diarrhoea, with astonishing cure. I was dreadfully paralyzed, and for two years suffered severely with Rheumatism. After using all the tinctures of curatives without relief, and becoming satisfied that the kidneys is the centre from which Rheumatism emanates, I made a firm stand against all liquors, particularly malt, and used your "Herb or Bitter Cordial" exclusively; the result is—I have had no Rheumatism during the Winter last past, notwithstanding its severity and duration. Yours truly, P. HINKLE, Jr.

Read Scheetz's standing advertisement in another column.

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. Cash and balance and the balance in Monthly Installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Warehouses, 481 Broadway, New York.  
H. K. WATERS.

S. M. PITTENGLIL & 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.

HEARTH AND HOME.  
An Illustrated Weekly of Sixteen Handsome 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.  
GRACE GREENWOOD.  
MRS. M. Y. E. DODGE,  
contribute regularly to the best weekly 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, to tempt them to good reading. 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, \$1, invariably in advance; 3 copies \$10; 5 copies \$15. Any one sending us \$24 for a club of 3 copies (all at one time), will receive a copy free.  
Postmasters who will get us 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 \$25.00. A specimen copy sent free.  
No travelling agents employed. Address all communications to  
PITTENGLIL, BATES & CO.,  
37 Park Row, New York.

THE MAGIC COMB.—Teeth are coated with solid dye. 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  
ap3, 13t. WM. PATTON, Springfield, Mass.

A Cough, Cold, or Sore Throat.  
Requires regular attention, and should be continued, until it ceases 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 voice. The Troches are recommended and prescribed by Physicians, and have had testimonials from eminent men throughout the country. Being an article 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 any other article.  
OBTAIN ONLY "BROWN'S BRONCHIAL TROCHES," and do not take any of the worthless imitations that may be offered.  
SOLD EVERYWHERE. dec. 17, 4mos

CATARRH.  
Catarrh is a dangerous disease, and can be cured only by the use of Dr. Wolcott's Annullator, a different Remedy, and unlike Pain Paint. Those who suffer from Catarrh, weak or inflamed Eyes, soreness of the Throat, dryness and heat in the nose, matter running from the head, deafness, ringing or deafness in the Ears, loss of Smell, Memory impaired, dizziness, and dimness of vision, Head, pains in the Left Chest or side and under the shoulder blades, Indigestion invariably attend Catarrh; a hacking cough and colds are very common. Some have all these symptoms, others only few. Very little pain attends Catarrh, until the Liver and Lungs are attacked in consequence of the stream of pollution running from the head into the stomach. It ends in Consumption.

Bronchitis is the legitimate child of Catarrh. Froches and all palliatives cannot in any case reach the source of the disease, where the polluted, burning, corrosive matter issues; stuff and dust of any kind aggravates, and never cures the disease. A sneeze is nature's emphatic warning, and it should be heeded. Nature speaks out and says not at every sneeze; she opens the water ducts, and floods the nostrils with water to drive out the intruder. Just as the ducts are opened, when dust or dirt enters the throat, taking stuff will produce Catarrh. The patient feels dull, heavy, stupid and drowsy, his ears are not aroused until perhaps too late. He catches colds, and runs in and out of the running at the nostrils; the breath sometimes returns to his neighbors the corruption within; while the patient has often lost the sense of smell. He is unable to eat, and his body is in the chest, lungs, or bowels, startles him; he backs and coughs; has dyspepsia, his liver complaint, wants to take a blood purifier, or liver oil. He is in the head, and the head is reached by such nostrils. He becomes nervous, his voice is harsh and unnatural, feels fishy, memory loses her power, judgment her seat, gloomy forebodings hang over him. He feels, yes, thousands, seek a rope, a razor, a revolver, or a razor, and cut the miserable thread of life. The world looks on and wonders that a man, surrounded by all the comforts of life, and the best of friends, should deliberately choose a quiet grave; others drag on a weary life and sink under long complaints by inches. Many hire some miserable scamp or some big sounding charlatan, having such a string of professions from Europe that they actually bewilder and dazzle their victims. who at once comes down with the dust, pays \$5 for a useless examination, \$50 more for each part of a job, and then the cure is not only not given, but the balance, but thanks God he was not killed outright by the outrageous treatment. The victims could write a flaming certificate, and attest the truth of the matter. Twelve years ago, I was cured of Catarrh, and the cure is perfectly curable. No lung complaints can exist unless caused by Catarrh. But the liver is always first attacked. Medicines taken in the stomach are worse than useless. Physicians know nothing, comparatively, of the symptoms of this disease—its cause or cure—and few are bold enough to deny this assertion. Many physicians have cured themselves, and do not know it; those of the highest standing by "Annihilator" to cure it.

For all affected with this disgusting complaint, Dr. Wolcott's "Annihilator" is the sure, sure and speedy cure, when no bones have come from the head. The nostrils must be rinsed with Annihilator, by snuffing through to the throat, and spit out the corruption instead of swallowing or allowing it to run down the throat, and thus keep the ulcers clean of matter and they he 1 perma nently. Also for Weak Nerves, Chronic Headache and Catarrh of the Eyes, Catarrh of the Throat, and all other diseases. Of course the cure is not only given, but the balance, but thanks God he was not killed outright by the outrageous treatment. The victims could write a flaming certificate, and attest the truth of the matter. Twelve years ago, I was cured of Catarrh, and the cure is perfectly curable. No lung complaints can exist unless caused by Catarrh. But the liver is always first attacked. Medicines taken in the stomach are worse than useless. Physicians know nothing, comparatively, of the symptoms of this disease—its cause or cure—and few are bold enough to deny this assertion. Many physicians have cured themselves, and do not know it; those of the highest standing by "Annihilator" to cure it.

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