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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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Inquiry Department.

Will R. W. please answer the question, Does God work mediocrity or immediately upon the sinner's mind in conversion?—P. T. S.

ANSWER. This is an important question, and demands a careful answer. And although it would seem to call for a long and elaborate answer, we will try to make it as short as possible. There are various theories as to the manner in which God reaches the understanding. In Luke 24:45, it is said, "Then opened he their understandings." Now we all know how Jesus opened the understandings of his disciples. He taught them the Scriptures. The several theories are:

1. The Augustinian, or High Calvinistic.
2. The Palagian, or Erroristic.
3. The Lutheran or Arminian, and
4. The Faustical, or Mystical one.

1. The Augustinian Theory teaches an irresistible grace, that God so influences the mind that the sinner must yield. St. Augustine believed that God in calling the sinner implanted a new physical principle into the soul which he called "Influxum vim physicum," or "an infusion of physical power," and this inward moral, or rather physical force could not be resisted. This idea runs through all the systems of Calvinistic Theology. In this system we do not believe, because it is not taught in the Bible. Dr. Doddridge thought a very moderate Calvinist, yet is under the influence of this system; speaking of the opening of the understanding by the Saviour, he says, "He not only in words expounded to them the sense of the sacred writers, but also by a secret operation on their minds, opened their understanding that they might understand those passages that referred to him self."

What he means by a "secret operation," we do not comprehend, unless he means an immediate operation outside of the word of truth. If Christ performed such an operation, it must have been a miracle, and is not now to be expected.

Whatever the Lord may have done in the case of St. Paul on his way to Damascus, or in that of Lydia when "he opened her heart," we are not authorized by the Word of God to look for such things now.

2. The Palagian theory is the opposite of the Calvinistic, and is almost in all cases adopted by errorists, who reject all divine influences. This bold system has no Holy Spirit, and needs none. With them the word only by its own naive power must bring conviction to the mind. Faith in this system is nothing more than a mere assent of the mind to a proposition made either by God or man. The Unitarians, Universalists, Campbellites and other errorists hold to this view. This theory does not admit the doctrine of human depravity, or the supernatural in any sense. With such, religion is nothing more than a cold, calculating intellectual operation. This is of course contrary to the teachings of the Bible, and produces little or no fruit.

3. The Lutheran or Arminian theory. This is adopted by the Lutheran church, and all other Protestant churches who reject Calvinism. Our church in her confession teaches that the understanding becomes enlightened by the operations of the Holy Spirit, through the truth of God's Holy Word, and in no other way. We reject the Calvinistic theory, and also the Palagian, as unfounded in God's word. We are called through the truth of God's Holy Word, and in no other way. The Spirit works only through the instrumentality of the word. Even the Holy Sacraments owe their efficacy to the Word of God, aside from that word they have no power. Luther always attached great power and efficacy to the presence of God's Word in Baptism. He always said Baptism is not merely water, but water mixed with the Word of God. He believed that the water in baptism was completely permeated by the Word of God, and it was this presence of God's word that imparted such great power to baptism.

We believe that Christ can work internally upon the soul, even without means, but he does not ordinarily so work. We believe, of course, in supernatural influences, but these influences are produced solely and alone through the instrumentality of the Word.

The Holy Spirit is to convince the world of sin, but how? Not as on the day of Pentecost by a visible appearance in a miraculous manner, but through the word of God. We must therefore hold on to the Word as unto an anchor, sure and steadfast. Whenever we leave this ground there is no telling where we may land. Other foundation can no man lay. But perhaps some one will say, "What becomes of the direct witness of the Spirit with 'our Lutheran view'?" All our Lutheran views are safely fortified behind the strong walls of scriptural truth. We are willing to have them examined by that word. The Word of God, according to our Lutheran view, is the only instrumentality through which the Holy Spirit is conveyed to the heart. This is evident from many, very many passages of Scripture; thus Paul says, Gal. 3:2; "Received ye the Spirit by the works of the law, or by the hearing of faith? i. e. by the hearing of the gospel of faith. In Peter, 1:22 and 23 we read, 'Seeing ye have purified your souls in obeying the truth through the Spirit, being born again by the word of God.' And in James 1:18, 'He read of his own will begat he us by (or thro') the word.' Jesus says, John 15:3, 'Now ye are clean (purified morally) through the word which I have spoken unto you.' Thus everywhere in the Bible the word is the great instrument of moral purity. The Holy

Spirit is the agent, the Word, the instrument. They go together, they cannot and dare not be separated. The Spirit is to bear witness with our spirit that we are born of God. But how are we to know this? Dr. Thomas Scott says, 'The Holy Spirit by producing in believers the tempers and affections of children, as described in the scriptures, most manifestly attests their adoption into God's family. This is not done by any voice, immediate revelation or impulse, but by coinciding with the testimony of their own consciences, as to their uprightness in embracing the Gospel, and giving themselves up to the service of God.' This is sound doctrine, and agrees with the teachings of our church. Every one must have the inward conviction in his own heart that he is a child of God. But whilst we believe in the supernatural influence of the Holy Spirit through the Word, we at the same time oppose the faustical theory. The faustical theory teaches that God works upon the mind without means—directly. This view is fraught with danger, and has never received any countenance in our church. It is indeed true that Arndt, Spenser and Franke were often charged with the errors of fausticism, but no men in the church were sounder on this point. Just as our revival men of the present day are charged with fausticism, so were they. The Anna-Baptists of Germany and all the wild fanatics of the present day believe in an immediate revelation. Hence little account is made of the Bible, a direct revelation from God to each individual soul is far superior in the eyes of a fanatic, than the Word of God. Men who like the Mormons, have the direct communications of the spirit, do not need the Bible. Fausticism rejects Scripture, reason, and common sense. The man who is under the influence of fausticism, will listen to no reason. His feelings are the only standard of religion, and everything that does not come up to his standard is of course wrong. The moment we separate the word from the spirit, we tread on dangerous ground. Look at the fanatic, he has left the word of God, and thrown himself altogether upon his own inward feelings, and these changeable and capricious feelings are to be his guide and standard! Is it any wonder then that fanatics always run into the most foolish and absurd errors? A fanatic is one who believes that he is inspired from above, and that all his thoughts and feelings are under the immediate inspiration of God. We have a striking and graphic picture of a fanatic in Isaiah 50:10-11. "Who is he hath no light and walketh in darkness, lethim trust in the name of the Lord, and stay upon his God. Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled, this shall ye have of mine hand, ye shall lie down in sorrow." This is a correct likeness of the fanatics of our day. The pure fanatic will learn nothing, he is a perfect nuisance in the church, a fault-finder, a busy-body, a hypocrite and a pharisee. He is harsh and unreasonable in his judgement, condemns all who differ from him, and of course thinks himself better than others. The supposed light he has is all darkness. He is a disturber of the peace and harmony of the church, and the everlasting pest of the pastor. The sooner the church that has the misfortune of having such members in her bosom, gets rid of them the better. This fausticism has found its way into some of our Gen. Synod churches, and has done us no little harm—the man have to bear the sins of the few. Whilst we believe in pure revivals of religion, and the supernatural influences of the Holy Spirit through the word, we do not have any confidence in the wild and unscriptural exhibitions of fausticism.

R. W.

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer-Meeting.

A gentleman present one day last week said: "Some twelve years ago I came to this meeting a poor sinner seeking relief; I was young and without experience, yet feeling I was a sinner. Prayers were offered for sinners in distress, but they did not seem to meet my case. As I was leaving the room a young man spoke to me and took me to a place of prayer, and converted me, and two days afterwards I was able to come and tell you that the Lord had been gracious to me, and inspired me with hope in His salvation. After years of absence I return to this vicinity as the pastor of a church and here again to ask your prayers for God's blessing upon my labors and the people of my charge, that we may grow in grace and largely participate in the work of winning souls to Christ; and also to acknowledge the goodness of the Lord which, through all these years, has been with me encouraging my heart and prompting me to greater love and devotion to Him who has done so much for me, and for the work in which I am engaged. I have learned that all human efforts are feeble and unavailing without the help and blessing of the Lord."

Many persons as usual ask for Christian sympathy and prayer. "My son and daughter are yet unconverted; will you unite your prayers with mine that God will save them?" asks a praying mother. "You are requested to pray for two young men who have gone out into the world without, and are inclined to be worldly-minded, that God in His mercy may save them." "O pray for a dissipated young man, who seems to be halting in his madness

that he may be led to Jesus." Another asks: "Pray for me that I may have more of the spirit of my Master."

"A Sunday-school missionary, who meets with much opposition, desires an interest in your prayers, that God may prepare the hearts of a gainsaying people to receive instruction and learn to love the Lord."

A young minister said: "I came here last fall to ask your prayers for the church and neighborhood where I had just commenced to labor. Everything was then unpromising, in fidelity in many shapes, and worldliness and evidences of human depravity were on every hand—and I was in earnest and anxious that a change might come, and believed that it could only come beneficially through the blessing of the Lord, and so I prayed for it and asked you to pray for it, and thanks be to God it did come; the whole aspect of affairs there is changed, and additions have been made to the church of such as shall be saved, we trust, and I request that you will continue to pray for us."

Another said: "God is love and loves to hear his children pray, not only for themselves, but in behalf of others. His ear is ever open to the cry of the needy, and such are we all, and His word to us is full of promises most precious to His children, and He encourages His children to continue in prayer by granting what they need."

It is noticed by many that the meetings have never been better attended or more spiritual during the warm season than they have been this summer. It is expected that the meetings will soon be removed into the adjoining church, and probably remain there until the new edifice on the spot where they are now held shall be erected and ready for use, and therefor to be continued through succeeding generations.

A Ride with a Lunatic.

The pleasures of railway traveling in England are vividly illustrated by the following incident which happened on a line near London:

A young lady got into a second-class carriage where she was soon joined by a gentleman about thirty years old, whose manner seemed very strange and excited. They were alone in the carriage.

As soon as the train started, this man got up all of a sudden, and began by throwing his carpet-bag out of the window, saying:

"This carriage is much too heavy. Come, we must lighten it as much as possible." He then sat down again, but jumped up a minute after, screaming out:

"It's too heavy! It's too heavy!"

And so saying he sent his coat out of the window to join the carpet-bag, then away went his waistcoat, his cravat and his shoes!

He then sat down, and appeared to be thinking profoundly. All of a sudden he turned toward the young girl, who was as frightened as possible, and said:

"On your knees, Madam, on your knees! We will pray for the Duke of Gloucester!" And he knelt down.

The poor girl immediately obeyed him. The stranger then began praying fervently for the Duke of Gloucester, then for the Duke of St. Alban's, then for the Duke of York—in a word, for all the Dukes in Great Britain and Ireland.

He then sat down again. The young lady, more dead than alive, was in a corner of the carriage, a prey to the most profound terror.

"This can't go on," he said, "it is really much too heavy—much too heavy. The train will soon have to stop—it won't be able to go on. Come now, we must lighten it. One of us must get out. I won't; supposing you jump out of the window!"

And he walked resolutely up to the cowering girl.

But she said to him, crying:

"Oh, sir, do stay for one moment: we've not yet prayed for the Duke of Northumberland!"

"You are right, we had forgotten him. On your knees, and let's pray for the Duke of Northumberland!" They were still in deep prayer when the train arrived at the station, and the young girl fainted in the arms of some friends who were waiting for her.

Her companion was arrested, and soon recognized, as a lunatic who had escaped from Hanwell.

Praying to the Saints.

The Romanists are no longer to have the monopoly of praying to the saints. The *Meth. odist Home Journal* in its account of the proceedings of the late national camp-meeting, says, that at a season of great interest the congregation sang with fervor a familiar hymn, while Rev. J. S. Inskip, with both hands raised, "invoked the spirits of Wesley, Fletcher, and all the redeemed in heaven, to help them accept the truth in all its length and breadth." The prayer seems to have been intended to benefit Methodists especially, since some of the more distinguished Methodist saints were especially singled out. The practice of praying to Mary and the apostles is really preferable, since all christianism is supposed to have some interest in those worthies. Another Methodist paper very properly thus approves Mr. Inskip's outburst: "This was probably well intended, but to thoughtful people, away from the excitement of the occasion, it appears marvelously out of place. Possibly a hundred years hence it will be quoted to prove that the Methodists of this day were firm believers in the Romish superstition!"

—Rel. Telescope.

The Pulpit.

Preaching to Children.

Is it not our privilege and duty, as preachers of Christ, to do more preaching to children? I think of nothing in my own ministry with so much regret, and so little respect, as I do of my omissions here. We get occupied with great and high subjects that require a handling too heavy and deep for children, and become so fooled in our estimate of what we do that we call it coming down when we undertake the preaching to children; whereas it is coming up rather, out of the subterranean hells, darknesses, intricacies, dungeon-like profundities of old, grown-up sin, to speak to the bright daylight creatures of trust and sweet affluence and easy conviction. And to speak to these, so as not to thrust Jesus on them as by force, but have him win his own dear way, by his childhood, waiting for his cross, tenderly, purely, and without art—oh! how fine, how very precious the soul equipment it will require of us! I think I see it now clearly; we do not preach well to adults, because we do not preach, or learn how to preach, to children. Jesus did not forget to be a child; but if he had been a child with us, we should probably have missed the sight of him. God's world contains grown-up people and children together: our world contains grown-up people only. And preaching only to these, who are scarcely more than half the total number, it is much as if we were to set our ministry to preaching only to bachelors. We dry up in this manner, and our thought wizens in a certain pomp of pretense that is hollow and not good. The very certain fact is that our schools will never make qualified preachers till they discover the existence of children. Let every young man who is going to preach, put himself to it, first of all, in that afternoon service we just now spoke of, there to begin a ministry, wise enough and rich enough in gospel meaning to take the heart of children.

—Dr. Bushnell.

The Lord's prayer and the Jews.

A correspondent writing from San Francisco, under date of June 21, to the New York *Observer* says:

It is a little amusing to notice some of the attempts at interference with our common school system by those who wish to use it for sectarian ends. One of the members of the Board of Education, at a recent meeting called attention to the custom of repeating the Lord's Prayer in the schools, and asked that it be prohibited on the ground that the Jews of the city objected to it. The matter was laid over until the next meeting, when the gentleman called it up again, thinking no doubt, that he had at last found a settler; but in the midst of his disinterested appeal in behalf of his proposition a letter was read, written by a well known lawyer, himself a Hebrew, being the son of one of the Jewish rabbis here, in which he denied that the prayer was objected to by his co-religionists, and challenged the gentleman to prove his assertion. He says:

"When you consider that the Lord's Prayer is a purely Hebrew composition, that it teaches a belief in and dependence upon the One God, free from all sectarianism, and that it was taught by Christ and His disciples—themselves Jews—you must conclude that the objector, not the Jews, had drawn widely upon his fertile imagination."

This proved to be the settler, for the matter was immediately laid on the table.

The last number of the *Hebrew* newspaper takes the subject up, and the editor says that he never heard of any of the alleged objections until they were spoken of in the Board of Education. He declares that there are twelve or fifteen Hebrews among the teachers of our public schools, some of them the most strict in their religion of any to be found, and yet they do not object at all to using the prayer themselves in concert with their scholars. He adds: "It is a strictly Jewish prayer."

One Cent.

A son of one of the chiefs of Bardonia was converted by a single tract. He could not then read, but he went to Rangoon, a distance of two hundred and fifty miles. A missionary's wife taught him to read, and in forty-eight hours he read the tract through. He took a basketful of tracts, preached the Gospel at his own home, and was the means of converting hundreds to God. He was a man of influence, the people flocked to hear him, and in one year, fifteen hundred natives were baptized in Arracan as members of the church. And all this through one little tract. *That tract cost one cent; and possibly some little boy or girl gave the cent. What a blessing it has been!*—*Eclectic Treasury*.

MARIA, THE PORTUGUESE CONVERT.—A—Tell me, Maria, do you understand what you mean by faith? Can you explain what faith is?

Maria—"Yes; we think this: God say to me, 'Maria, I promise you something very, very good.' Me not know what it is; me not see it; me wait perhaps long, long time; but me sure God not tell story. Me quite happy. God say he give; and me quite sure God will; that me think faith. God say, 'Maria, me do it;' me quite sure; no want to see—God say, and that enough for Maria. That is faith, is it not?"

Speech by Bryant.

One of the saddest and most touching speeches that we ever read is that of the venerable poet, William Cullen Bryant, at the late Commencement of Williams College.—Being called upon to speak at the annual dinner, he said:

"It has occurred to me, since I, in the decline of life, came to visit once more this seat of learning in which our youth are trained to succeed us on the stage of the world, that I am in the situation of one who, standing on a spot desolate with winter and dim with twilight, should be permitted by a sort of miracle to look upon a neighboring region glorious with the bloom of spring, and bright with the beams of morning. On the side where I stand are herbless fields and leafless woods, stood sheeted with ice, a frozen soil and the shadows of approaching night. On the side to which I look are emerald meadows, fields of springing wheat, orchards in bloom, transparent streams, and a genial sunshine. With me it is too late for any further hopeful tillage, and if the plough were put into the ground, its culture would be obstructed by the ice-bound sods. On the side to which I look I see the tokens of judicious cultivation and careful tendance, recompensed by a free and promising growth. I rejoice at the kindly care thus bestowed, and my hope and prayer is that under such auspices all the promise which meets my eyes may be amply fulfilled, and that from these luxuriant fields a harvest may be gathered richer and more abundant than has ever yet been stored in the granaries of our land."

We copy the above from the *N. Y. Sun*. We sat by Mr. Bryant when he made the speech, but we saw nothing, heard nothing said in the manner or words of the good old man eloquent, while he spoke. He who looks back on a well spent life, rejoicing in the bright hopes of the young running after him, is not sad, and his passing away is not sad when he looks to the harvest home before him.—*New York Observer*.

Time-Measurers.

The Northmen, who overthrew the Roman Empire, used a very primitive method of measuring time.

At the break of dawn, when the chieftain of the camp or village arose, a boy-slave came and took up his position at the entrance of his hut, and sat down with two helmets, one full of pebbles and the other empty, before him. His business was to transfer the pebbles, one by one, and not too fast, from the first helmet to the second, after which he rendered his turn to some one else, who repeated the operation, and so on till dusk. As the helmets were mostly very big, and the pebbles, on the contrary, very small, the process of emptying must have taken a good two hours. It is probable, therefore, that the days of these Franks and Norsemen, Teutons and Vandals, were divided, like those of the Assyrians, into six parts or watches. As soon as the helmet had been emptied, the fact was proclaimed through the camp by the striking of a sword against a shield, gong-fashion, at the chieftain's door. The echo was caught up around, and men knew that dinner-time had come.

In towns where some faint remnant of Roman civilization survived, the reckoning was kept by watchmen. At daybreak a soldier started on foot (or, if the town was a large one, on horseback) to walk round the city.—When he had gone his round, the first watch was over; and he returned to his quarters blowing loud on a trumpet, while a second soldier set out in silence to perform the second watch. This continued uninterruptedly day and night, the only difference being that after sunset there was no trumpet-blowing, and that the watchmen, instead of proceeding singly, went their rounds in batches of ten or a dozen.

Giving Too Much.

I once heard a story something like this:—X—applies to Y—for some money for a certain object.

Y. Oh! I never give to any thing so far off. I think charity begins at home. We have our own poor at home.

X. Well, I will give ten dollars to the poor at home for every five you will give.

Y. Oh! I don't mean that; but there are our Sunday schools: they are always wanting money for them.

X. Ah! then I will give ten dollars for every five you will give to our Sunday schools.

Y. Oh! I didn't mean that; the home missionaries are miserably supported. You ought not to give to those abroad when our own men need it so much.

X. Well then, I will give ten dollars for every five you will give for home missions.

Y. Oh! I don't mean that either.

And, indeed, he did not mean anything but to excuse himself from giving money, and to escape calls upon his charity.

This is the point of the story: "He did not mean that either." He did not mean to give away anything; if he could help it.

An old Scottish preacher is reported to have said, in one of his sermons at Aberdeen:—"Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the Devil."

MISCELLANEOUS.

God, A Father.

Christ especially revealed Him as a Father.

1. In his first and last words Christ calls him "Father."
2. As a Father, God thinks of us.
3. As a Father, God loves us.
4. As a Father, God works for us.
5. As a Father, God cares for us, protects us, provides for us in the future. Father is the most endearing appellation in which He is made known unto us.

"I should have been a French atheist," said Randolph, "had it not been for one recollection, and that was when my departed mother used to take my little hands in hers, and cause me on my knees to say, 'Our Father which art in heaven.'"

"This little word, *Father*," says Gurnall, "inspired by faith in prayer by a real Christian, exceeds the eloquence of Demosthenes, Cicero, and all the famous speakers in the world."

"My life, says Evans, 'hangs by a single thread; but that thread is in a Father's hand.'"

"I never fear," said a little child, "when my father is with me."—*John Bates*.

God, Irresistible.

As you stood some stormy day upon a sea-cliff, and marked the giant billow rise from the deep to rush on with foaming crest, and throw itself thundering on the trembling shore, did you ever fancy that you could stay its course, and hurl it back to the depths of the ocean? Did you ever stand beneath the leaden lowering cloud, and mark the lightning's leap, as it shot and flashed dazzling athwart the gloom, and think that you could grasp the bolt and change its path? Still more foolish and vain his thought who fancies that he can arrest God.—*Dr. Guthrie*.

Dancing Circumspectly.

A telegraphic dispatch, in giving an account of the ball last week at Long Branch, says, that Gen Grant "danced circumspectly, and made no blunders." The compliment has a doubtful force. There seems to lurk in it an allusion to another late occasion when he hobbled so wretchedly that the whole floor became confused. The General succeeded in resisting all the efforts made at Chicago to induce him to drink, but the appeals of the ladies who esteem it the crowning achievement of their earthly ambition to dance with the President, he cannot resist. His early education for this business, we fear, spoiled, and his later pursuits have not tended greatly to develop terpsichorean skill. It must be really appalling to be obliged to dance circumspectly, whatever that means when applied to dancing. And then it is such small glory to have it said simply that one made no blunder. We really admire the heroic spirit of self-sacrifice which leads the President to accept so faint praise that he may please the ladies, and feel the sincerest pity for him that with all his efforts he achieves no more brilliant success.—*Rel. Telescope*.

GOD ROCKS BOTH CRADLES.—On a recent Sabbath morning, I learned that a neighboring Methodist church was to come over and worship with its sister church in our village, on the occasion of the visit of the Presiding Elder of the district. A "love feast" was to be held before the regular services; having never attended one I dropped in, and not only satisfied my curiosity, but was spiritually profited. Soon after entering, I heard, amid earnest Amens, the pastor's wife say, she "was rocked in the cradle of the Methodist church, and dandled on its knees." The pastor asking me to "come forward and say something" I referred to that remark by his wife, and said, "I was rocked in the cradle of the Congregational church. I thanked God that these different organizations were *only cradles*; that if we were true Christians, God was our Common Father, and Jesus Christ Elder Brother to all of us." To this remark there were many fervent Amens. The Elder following, clinched it by saying; "These different denominations are *only* cradles; these two churches here, so unlike in so many respects, are a unit in Christ; they are *only cradles*, but God rocks them both."—*Congregationalist*.

AMERICAN NOBILITY.—The following is a fair presentment of the American claim to noble birth and position:

Minister Burlingame rebuked the foreigners who thought they "outranked" him in Paris, in the following style: "We Americans do not raise the question of rank. We receive all gentlemen as occupying a common level. But if you raise the question of position, we outrank you. You are nothing but dukes, marquises, and counts. We belong to the royal family. We are the equal of our President. We are all heirs apparent to the throne. We stand up for our order, and, if need be, we fight for our order."

A convict in the Ohio Penitentiary chopped off his right hand just at the wrist, a few days ago, in order to be relieved from work. A short time ago, he cut off one of his fingers for the same reason.

WEATHER AND PIETY.—The man who penned the following is a correct observer:

There is a mystery about this effect of the weather or piety. Sabbath heat seems hotter, Sabbath cold seems colder, Sabbath rain wetter than that of any other day. For the same measure of heat, or cold, or rain, on a week-day, will not keep one from his usual business. We need a Sabbath almanac, that will show by the weather-scale when it will be safe for a vigorous Christian, a weak and sickly Christian, or an average Christian to expose himself on the Sabbath by going to the house of God. Such an almanac would enable pastors and superintendents to know whose presence they could depend upon in the services of the Lord's day.

A correspondent of the *Churchman* tells of a clergyman whose salary was made up by subscription. Not proving sufficient to support him, his wife gave music lessons. When the salary was collected, a mean miser, who had subscribed \$10, refused to pay over \$5, because he paid the minister's wife \$5, for a quarter's instruction of his daughter. Another cut down his subscription from \$40 to \$20, because the wife received \$20 for teaching his daughter music.

Of the Tauchnitz edition of the New Testament, from the three best manuscripts, 25,000 copies have already been sold. This forms volume 1000 of the Tauchnitz republication of works in the English language.

A man now temporarily in Nova Scotia does not know to what country he belongs.—His father was Irish and his mother German: He was born in Canada, was naturalized in the United States, became a Confederate by rebellion; and is by residence and attachment a Mexican.

The New Testament, containing the Japanese and English versions, in parallel columns and edited by the American missionaries, is now in course of publication in Japan, and will soon be issued. Glorious results will follow the reading of the New Testament by the Japanese, and they will read it, if permitted to do so, in their own language.

SINGULAR CASE.—The Hanover *Citizen* says: We are reliably informed of rather a singular affair which occurred last week on the premises of Mr. William Carbaugh, in Union township, Adams county. For some time past a cow belonging to Mr. Carbaugh had been pasturing in a field in which there is considerable underbrush, and for a number of weeks it became evident the cow had been milked from two of the small teats, which only at times gave milk. This could not be accounted for until last week, when a large black snake was found sucking the cow. It was killed, and was perfectly bloated with milk.

A rustic, describing Louisville, said the finest residence there belonged to Mr. M. E. Church, whose name was out in big letters over the door, and there was a sharp-pointed chimney on the house, two hundred feet high.

Twenty thousand strangers were, it is said, in Worms during the great Protestant Conference which has just been held there. The delegates came from all parts of Germany, including Austria, and there were some from France. The declaration which the Conference unanimously adopted protest against the Papal Encyclical of the 8th of December, 1864, and the Syllabus, as being incompatible with human intelligence and subversive of State Government.

One indication of the progress of evangelical truth is making in Germany appears in the fact that in the University of Heidelberg—the nursery and centre of the rationalism that has prevailed so extensively among the German scholars—now contains but 45 pupils, notwithstanding the scientific abilities of its faculty: while the University of Halle where the truths of Evangelical Christianity are taught, numbers more than 800 students.

A Swedenborgian named Parker is attracting some notice in Toronto by the relation of his curious spiritual experiences. He declares that he was taken up into heaven, which is divided into zones like the earth. The frigid zone is peopled by Unitarians, who wear lions' skins on their heads, tigers' skins on their bodies, and bears' skins on their feet, and ride in chariots of ice drawn by horses without any tails.

The Wilmington (Illinois) *Independent*, edited by Mr. Steele, says; "A printer last week proposed to go into partnership with us. His name is Doolittle. The firm name would sound bad either way you put it—'Steele and Doolittle,' or 'Do Little and Steele.' We can not join. One of us would soon be in the poorhouse and the other in the penitentiary."

King James I. was once entreated by his old nurse to make her son a gentleman. "Nae nae, nurse," was the reply of the British Solomon. "I'll mak' him a lord, an' ye wull but it is beyond my power to mak' him a gentleman."

A firm faith is the best divinity; a good life is the best philosophy; a clean conscience the best law; honesty the best policy.

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR

REV. R. WEISER, CORRESPONDING EDITOR

Sellinggrove Pa., August 14, 1869.

The Lutheran Publication Board.
URGENT APPEAL TO PASTORS, CHURCHES AND SYNODS.

We have received a circular under the above caption with a request to give it a favorable notice in the AM. LUTHERAN. We have only to say that we wish the Publication Society success with all our heart and the best notice we can give of this circular is to publish it and let it speak for itself.

The time has come, when the friends of the Lutheran Publication Board, if they expect it ever to accomplish the designs of its founders, must make a combined and vigorous effort to put money into its treasury. We have an attractive book store, an obliging and attentive Superintendent and Assistants, a goodly assortment of Sunday School and other religious books, and we have issued some very valuable original and translated works; but, for want of sufficient capital, we are not doing, as extensively as is desirable, the work the Society was organized to do, viz.—that of a Lutheran Publishing House. We can command manuscripts, original and translated, which would prove of great interest to Lutherans everywhere, but, for want of the necessary means, we are not able to print them. We have the will, and the desire, but we lack the money.

And now, to deliver this important church interest from this state of inefficiency, to enlarge its capital, and its consequent means of usefulness, we address to you this appeal, and request, as far as lieth in you, to help it forward by your own contributions, as God hath given you the ability—that it may be placed on a sound, solid, enduring basis, and prove, under God, a power in the land and in our beloved church.

The Presidents of Synods are urged to present the Publication Society to their respective bodies at the forthcoming meetings, and introduce a column in the parochial reports, reporting the contributions to this Cause, as to others.

Pastors, in the way that to them seemeth best, are urged to bring the Publication Cause promptly before their people, and induce them to contribute of their substance to this excellent work.

Individual members of the Lutheran Church, who have the means, of which there are thousands, are urged to remember the Publication Board, liberally, in their benefactions.

All, to whom these Presents shall come, are urged to remember the Publication Board.

We need Money, in the shape of Gifts—not loans alone—gifts to the Church, and loans to the Lord, who repays what we do for Him with usurious interest.

Having no longer an Agent abroad to solicit contributions, we appeal to our friends to send them voluntarily.

Send all moneys designed for the Publication Cause, to Martin Buehler, Esq., the Treasurer, No. 427 Market Street, Philadelphia, by whom they will be duly acknowledged.

M. SHEELEY, President.
S. A. HOLMAN, Rec. Secretary.
E. W. HUTTER, Cor. Secretary.
Philadelphia, August 1, 1869.

A Flood From China.

It is estimated, that, on our Pacific slope, there are upwards of one hundred thousand Chinese; some say two hundred thousand. On Thursday last week some thousands arrived at San Francisco in sailing vessels, and they gave notice that multitudes were at once to follow. Silver is found in very large quantities in the White Pine district, and new gold mines are constantly discovered; hence Chinese labor must soon be, as is now, in greater demand in our extreme Western States than it has ever been hitherto. Shrewd men say, that, in ten years, we shall have millions of Chinese in our Pacific States and it seems a decree of destiny that they shall supply all the immense amount of labor required in our Southern States. They are a far harder, more industrious, and more thriving and economical people than the negroes ever were or ever can become in a condition of either slavery or freedom. Still we don't know and cannot know what traits of character they will exhibit in the future, or whether they will be a blessing or a curse to our hemisphere.

One thing is certain—the vast immigration as it already is to some extent, and soon will be to an immense extent, by immigration from Japan, is certain to exert a mighty influence upon our destinies, either for good or for evil, long before the close of this nineteenth century. Men may speculate upon the probable results, they may indulge in hopes and may cherish fears, they may propose a thousand policies to be adopted for the permanent and effectual protection of the national interests or the national life, but we can see little if anything more for our Government and people to do than to await the inevitable progress of events. We cannot erect a wall around the United States like that which for thousands of years has partially encircled the ancient empire from which the multitudinous hordes of immigration are now breaking and thundering upon our coasts. We may not have the power to solve for ourselves the new and vast political, social and industrial problem that is to be forced upon us, but we are compelled to leave it in a great measure to solve itself, yielding in the meanwhile to the combined power of a thousand agencies which we shall not have the means of resisting. Our great consolation and hope must be in knowing that God rules the earth.

We have established facilities of intercourse with China, Japan, India, and other Mongolian countries, and we must accept the consequences. The world changes.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—Have you any interesting communications for the paper this week?
John.—I have two that interested me very much. The one is from our Corresponding Editor R. W. on the subject, "What ought a good church paper to be?" and how can we have one in our church." In this article our friend R. W. gives us his ideal of a perfect church paper. He thinks we have men of talent and skill among us to make just as good a church paper as they have in any other denomination, but unfortunately he thinks our best writers are not in the "ring." He thinks, however, "by and by the right man, for an editor, will turn up."

Peter.—A church paper cannot well rise intellectually much higher than the denomination which it represents. Now if R. W. can show that our church taken as a whole, is equal to any other in the land in point of numbers, the intellectual and religious culture and liberality of its membership, then there is no reason why we should not have one or more church papers equal to the best that are published by any denomination in the world. The best papers in this country are published by the Presbyterians and Congregationalists. Now how does the mass of our ministry and people compare with these denominations in intelligence, piety and liberality? There are no doubt individuals among us who are equal and even superior to them, but taken in the mass we must acknowledge that they surpass us in these respects. The cause of this is mainly to be sought in the transition state from the German to the English through which our church has been passing for a hundred years, and is still passing. In proportion as our membership rise in intelligence, piety and benevolence, so our church papers will also rise, and the right man usually "turns up" in the Providence of God, as the occasion requires. The great mistake which most learned men make when writing for church papers is, that they forget that the vast majority of their readers are women and children. The subscribers consist mainly of merchants, mechanics, farmers, laboring men, widows, young men and young ladies, very few of whom have enjoyed the advantages of a classical education. The classically educated portion of its readers is comparatively small, just as they bear a small proportion to the whole mass of the community. As, for instance, in a village of 2000 inhabitants, only six persons have received a classical education, namely two ministers, two doctors, three lawyers, and one teacher. Now if a paper would keep its hold on its subscribers it must come down to their capacity, or else they will not read it and discontinue their subscriptions, which would cause the paper to go down.

John. What you say is no doubt correct, but still, I think a paper may be edited in a very popular style and yet at the same time be interesting and instructive to the learned. I believe an editor should be actuated by the same motives as the conscientious preacher, namely to present the truths of the gospel in such simple language that even the most unlearned can understand it and at the same time be attractive to the most educated of his hearers. Luther used to say that he preached so plainly that even the servant man who stood by the church door with cap in hand could understand him, and then he left sure that Melancthon and all the learned doctors in the church understood him too.

Peter.—Well, I agree with you in this respect, and we will try to make our paper as much as possible intelligible and interesting to all classes. But you spoke of two articles that interested you, what is the other one?
John.—It is an article by our friend "Thaddeus" on the "Church Book" to be issued by the Gen. Synod. The article is expressly directed to us for discussion in the Sanctum. He is decidedly opposed to this "Church Book," and is very indignant at the editor of the Observer whom he regards as the chief mover in the matter. He cites some of his speeches and editorials on the subject; thinks it is only another step backward to symbolism, which is also corroborated by the fact symbolists rejoice and glory over the matter. Yea he does not hesitate to call him a daring and reckless symbolist who wants to lead the Gen. Synod on to symbolism, and who would even like to become pope.

Peter.—I think our friend "Thaddeus" is rather too severe on our respected colleague. I cannot believe that he aspires to be pope, although he may consider himself one of the "leading minds." As to symbolism, he never claimed to be anything more than a moderate symbolist and that only by implication, for he is in the habit of calling the Missourians and Gen. Council men "extreme symbolists," which would imply that he considers himself a moderate symbolist.

James.—For my part I have more respect for an open, outspoken, whole symbolist, than a half one, who is constantly tinkering at the doctrinal standard of the Gen. Synod and tries to make it more and more symbolical by degrees, just like the Pa. Synod men were trying to do while they were in the General Synod.
Peter.—As regards this "Church Book" we have on a previous occasion expressed our disapprobation of it. I believe and am glad to hear that there is a very wide spread dissatisfaction with the movement among the ministers and churches of the Gen. Synod. The West will go almost unanimously against it. There was considerable opposition to it in the Gen. Synod at Washington, many brethren declaring that they and their congregations never would use it, but it was passed with the understanding that it should be published for the benefit of those who desired a more lengthy liturgical service, to prevent them from using the Church Book of the Gen. Council or prevent them from going over to the Gen. Council entirely.

James.—I would say, better let them go. I believe in Elective Affinity. If they are not satisfied with our simple forms of worship and feel themselves more at home in the Gen. Council than with us, then it would be better for us if they would go to the place where their heart is, for they will do us more harm than good. But it does not seem right, as "Thaddeus" says, that we should be taxed to pay for their Church Book.

Peter.—How many ministers will use this Morning Service? Very few. And yet the whole church must be taxed with the expense of what will never be of any service to them, just to gratify a little batch of Symbolists who have adventured themselves into the possession of the *Luth. Observer*.
Gentlemen, let us be serious. How will it work to have no Hymn Book in our church? Every one in going to prayer meeting must lumber along with this great Church Book in his pocket.
But happily, Brother Wells in the *Observer* of Aug. 6, comes to our relief and shows, that Symbolists do not hold prayer meetings. That is what is meant by throwing our Hymn Book away, and taking in its stead the *Great Ideal's Church Book*. Is it so?
THADDEUS.

But it does not seem right, as "Thaddeus" says, that we should be taxed to pay for their Church Book.

Communications.

The Church-Book.

Gentlemen of the Sanctum. Good morning, I've come to have a friendly chat with you, if you will permit it. I wish to talk of our beloved church, and of the course we are drifting. Gentlemen, I regard you as the only open and publishing defenders of *Evangelical* Lutheranism. Every body knows, and everybody sees in every number of the old *Observer*, that the present conduct of that paper is not acceptable to the great body of General Synod Lutherans. Yes, gentlemen, were it not for you, we would now be hopelessly symbolized. This, I steadfastly believe.—Now for the proof:—

Last week, in the *Observer* of July 30, one of the most prominent editorial notices, calls attention to a communication placed in the most prominent part of the paper. Did you read that communication? What was there in it that so tickled the fancy—not to say vanity—of the *Observer* man? Doubtless this: When speaking of the new forthcoming Church Book, that communication says:—"Within the same lids will be embraced also the *Augsburg Confession*, Catechism, Constitution of the General Synod, Formula of Government and the Liturgy. Such a Church Book has long been needed, and we hope soon to see it in every family and in every pew." Gentlemen, there you have it.—Hymn Books are to be done away with. Yes, even *Lutheran Hymn Books* are too protestant for this advancing age of Symbolism.—We must have a *Church Book*. And why? The Old Synod and the General Council have one, and the Southern General Synod has one, and we will not quite be Lutheran if we don't have one.

And do you not know, gentlemen, that the *Observer* man claims the paternity of this forthcoming Church Book? Were you not in Harrisburg when he was taking the initiative in the General Synod to have committees appointed, when he made that remarkable claim? "When the Hymns are done you have that!—when the Constitution is done you have that!—when the Formula is done you have that!—when the Morning Service is done you have that!—and, when the Liturgy is done you have that!" Was something like his giving out on that occasion.

Now, gentlemen, I'm a River Brother, and have come down expressly to have a talk with you in the Sanctum upon this subject. My candid opinion is, that this Church Book step, will do the General Synod more harm than any step which has yet been taken. We are going by steps. We were induced—you know—to leave our *substantially correct* subscription, which was the first wrong step.—Now talk as you please, pass what resolutions you please, there it stands; it is our confession, and if we don't believe every sentiment contained in it, we are not Lutherans. So say Symbolists. Now to have Hymn Books is too protestant, too much like Presbyterians, Baptists, Methodists; too much like the sects: we must have a Church Book, something like the Episcopal Prayer Book. Does it not look a little towards old Mother?—Brethren, I am alarmed. I never despair of the General Synod till the last meeting. Did the Church order a Church Book? Was any Congregation, Conference or District Synod ever consulted upon the subject? Where, then, did this thing originate? In the General Synod. The General Synod heretofore has been merely an advisory body, and now it claims to be *chiefly* such, and yet it takes upon itself the authority to "change our Hymn Book to a Church Book."

Again, gentlemen, did you read that remarkable editorial in the *Observer* of June 18, headed "Worship?" Did you observe how the editor went into ecstasies over the gigantic stride which he had caused the Church to take in the adoption of this prominent feature of Symbolism? I am losing all patience with a man professing to set himself up as the very best ideal of a General Synod editor, and yet he is doing the very things which will, if permitted, take us into the Council or the Missouri Synod. What are our ministers and churches thinking of, to suffer themselves to be led on by this daring, reckless symbolist?

Gentlemen, you saw with what a flourish of trumpets the *Lutheran* and *Visitor* hailed the advent of the *Observer* into the ranks of Symbolism on the appearance of the above named editorial of the 18 of June.—He heads his article, "Wonders will never cease." No doubt he was thunder struck to meet such an article in such a place. Yes, and he begins his article significantly by saying, "Saul was once among the Prophets, the *Lutheran Observer* is among the advocates of Liturgical services;" and by implication, a little further on, he calls all opposed to Liturgical or Church Book Service, *Anti-Christ*. Poor apostle Paul and Peter and all their coadjutors who lived before this wonderful Church Book was formed, must be consigned to the nether regions by the bulls of these illiberal Symbolists, or if saved at all, only saved through the unconquerable mercies of God.

Once more, gentlemen, I wish to call your attention to the fact, that the Formula of Discipline as it was, is not the Formula to appear in this forthcoming Church Book. No verily: This *ideal* Editor managed by offering resolutions and by other shrewd tactics to get himself made chairman of the committee to revise and alter the Formula, and he has actually and really altered the very terms by and upon which the great body of Lutherans have been received into the church. This is too true. Gentlemen, if the church will permit it, I shall not be surprised if he manages to have himself made Pope.

But the Southern man of the *Lutheran* &

Visitor closes his article by asking two very significant questions:

1. "What will our brethren do now, who have not introduced our Book? Will they introduce the *Northern Book of Worship*?"
2. "What will the Brethren do, who fought our Book, and at last ran away from it; where will they escape to?"

Now, gentlemen, aid us in answering these questions. From the above, it appears, that some southern brethren will not use the present Book of Worship introduced into the Southern Synods, but are using our Hymn Book. What are they to do? Again; the Southern editor says some brethren ran away from their Book, and have come among us to get shut of it. What will they do? Yes, gentlemen, and what are we to do who are determined not to be caught in this Symbolic snare? Take my word for it, there are others besides brother Jenkins who are opposed to, and determined not to use this Symbolic symbol.

How many ministers will use this Morning Service? Very few. And yet the whole church must be taxed with the expense of what will never be of any service to them, just to gratify a little batch of Symbolists who have adventured themselves into the possession of the *Luth. Observer*.

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THADDEUS.

For the American Lutheran.
What Ought a Good Church paper to be?
AND HOW CAN WE HAVE ONE IN OUR CHURCH?

These are important questions just now in our Church. A good church paper ought to be rich and original in thought, elevated in sentiment, pure and sound in doctrines and morals. As we live in a fast age, we do not need long, prolix and wordy leaders from dull editors. We want sharp, short and spicy editorials, such as will make an impression on the mind. A good paper ought of course fully and fairly to represent the views, and to meet the wants of the church to whose interests it is devoted. Thus a church that is ritualistic in its tendencies, ought to have a ritualistic paper, so also a church or branch of the church, that is not inclined to ritualism ought not to have a ritualistic paper. The Methodist, Baptist, Presbyterian, and Congregationalist churches are not ritualistic, hence they would not support a paper that would try to further the interests of ritualism. The German Reformed church has become ritualistic, and of course must have a paper of that sort. The Reformed Dutch church is not ritualistic, and would not sustain a paper devoted to ritualism. The Lutheran church is divided on that point, one part for ritualism, the other opposed to it. That part of the church that supports ritualism wants a ritualistic paper, and that part which is opposed to ritualism does not of course want a paper opposed to its own views. Our General Synod is unquestionably opposed to ritualism and with everything belonging to it. Now the paper that advocates ritualism in our Gen. Synod, must either labor under a mistake as to the position and convictions of a majority of the men belonging to that branch of our church, or be determined to change the views of the General Synod. A good paper must not stand in the way of the great current of the church, nor permit itself to be carried away with it, but it must mount the storm and try to direct it. A good paper must fairly represent the views and feelings of the great mass of the church. It must not be in the hands of a mere clerk, for the church also has her rings. It must labor for the good of the whole. And although it should be sharp in detecting error, it must not be a mere heresy hunter. It must spread out before its readers the current news of the church in as few words as possible—indeed it ought to be a weekly journal of all that transpires in the church. And it ought to build up its readers in faith and holiness, and thus make itself a blessing wherever it goes. Such a paper would be a right arm to the ministry.

But how are we to get such a paper? This is a question more easily asked than answered. Still there are such papers in other churches, and why should there not be in ours? Have we no men of talent and skill among us?—Certainly we have, but they are perhaps not in the ring. There is the difficulty and just there. Hence the writing talent of the church is not brought out. The only way for the church to do is to patronize the paper that comes up nearest to its wants, and by and by the right man will turn up. One other thing; a paper to meet the wants of the church must not depend upon a single editor, it must enlist the best writing talent in the church. The editor of the *Independent* himself could never produce such a paper.—writers must be paid—no paper can expect literary merit. What has made Harper's *Monthly* the greatest success of the age? Its unselfishness. So Bonner has paid well until he has over 300,000 subscribers. Let our Lutheran papers begin to pay five or even three dollars a column—and see if they will not soon be filled with spicy, sharp and interesting articles. There are men in the Lutheran church that can grapple with the great ideas of thought as well as in any other church. But as they are men of like passions and infirmities with those of other churches, they need the same stimulants to bring out their talent.
R. W.

Watches, Jewelry, Silver and Plated Ware constantly on hand at J. K. Stauffer's 148 North Second Street, Philadelphia. This house is worthy of public patronage. Reader bear this fact in mind. His card is in this issue.

Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REDMAN, EDITOR OF S. S. COLUMN.
HARRISBURG, PA.

Religious Novels In Sunday-Schools.

Ours is verily a fast age. One writer dramatizes the Saviour's life in the "House of David." Another attempts to indorse and describe heaven in "Gates Ajar." Others, under the splendid drapery of romance, inculcate the doctrines of faith, repentance, new birth, etc.

The question arises, why are these works of fiction tolerated? Why are responsible publishers and Christian associations found to print them? But above all, why are pastors and parents found to permit them on their tables or in their Sunday-school libraries? We can easily answer why the youth love to read them? Is it the infinitesimal religious element? The fascination of the multifarious pious novels that now swarm into our Sunday-school libraries, is anything and everything but their religious instruction.

Their real charm is excitement, long, continued excitement of the sentimental part of the youthful nature. The more of this exciting material, the more marketable. They are not godless, but in reading, God is left out.

As the result: First, Multitudes of our Sunday-school scholars, male and female, over thirteen, are actually detained from the sanctuary; by the superior attraction of these pious novels. If parental influence compels attendance, they are concealing these fascinating volumes and poring over their pages during actual service in God's house.

Second, A disrelish for the solid instruction of parent, pastor, and teacher, is rapidly developing. Unless the minister, by the brilliancy of his imagination, and graphic powers of painting, seems as glittering as these pious novels, he is esteemed dry and uninteresting. Hence, they murmur if compelled to attend church, without a Sunday-school novel with which to while away the hour. Fond parents soon learn to echo the complaint of children of violated taste. The next step is to change the pastor, break up sacred ties, launch forth in search of one who can be as fast as the fast youth of over-indulgent parents.

Third, Another result is, the morbid desire for novelty destroys that sobriety of mind inculcated by the Holy Ghost upon the youth to be "sober-minded." The wine to an invalid imparts an unnatural glow. Young mind depraved in all their energies, soon reach an abnormal state. They have a glow, not of health, but of the hectic.

Fourth, The loss of time—a million times more precious than gold—is an irretrievable loss. Who can answer for the precious moments, hours and days worse than wasted over these pious romances?

Fifth, All relish for really useful books is vitiated. Works of entertaining knowledge now ready for youth will occupy a lifetime to peruse.

Sixth, The finer sympathies of the heart, being roused and exhausted on fictitious sorrows, are burnt out and used up, when real woes, in the name of Christ, make their appeal.

Seventh, These religious romances lead our youth to the broad, gilded, flowery paths of modern novels. A novel is a theater in the mind. All the gorgeous curtains, actors, actresses, enchanter, fascinating the depraved heart, kindling all its passions, fast prepare the road to the theater. We here let the curtain fall. It makes one sick at heart to think of pleasure's siren voice, and the promise given of joyous days and years to come!

'Alas! the dead are in her house, Her guests are in depths of hell: She weaves the winding sheet of sauls And lays them in the urn of everlasting death."

Rewards.

Among the means of exciting children to diligence and regularity of attendance, premiums formerly took the lead; and, if they have no other claim to kind remembrance, it would be enough that they opened the way for the Sunday-school library. It seems now, however, to be generally agreed among the conductors of Sunday-schools that no public rewards or premiums should be offered, because it is a direct appeal to the carnal pride of children, which we wish to suppress and not to cherish, and because no equitable rule can be laid down to govern the distribution.

Some contend that premiums are useful when awarded periodically to every child, as at Christmas, or New Year's or on the Fourth of July; but in this case they cease to be premiums and become gifts. Others hold that the use of premiums is justifiable when all have an equal chance to obtain them; but who shall judge of this?

There can be no better mode of urging children to diligence and regularity than by showing them that there are high duties, which they owe both to God and themselves, as well as to their teachers. These motives, it is true do not appear so powerfully to the selfish feelings as some others; but they are the only scriptural ones, and can alone be permanently efficacious. Other motives soon lose their force, and fail to accomplish their object. When these take effect, it is deep and abiding influence. The surest method of promoting the diligence and regularity of the children, is to make the exercises of the school such as will engage their attention and deeply enlist their feelings.

Juinaata Conference.

The Juinaata Conference of the Synod of Central Penna., will meet on Monday evening Sept. 6th, '69 in the Lutheran Church at Millfin, pastor loci, Rev. J. B. Anthony.—Questions for discussion: Baptism, Rev. H. C. Shindle, Essayist; The Atonement, Rev. S. A. Hodges, Essayist.
H. C. SHINDLE, Sec.

Church News.

CHAMBERSBURG, PA.—Rev. L. Gotwald preached his introductory sermon to his new charge at Chambersburg, Sunday, Aug. 1st. His remarks were based, as I learned, upon the relations that should exist between pastor and people. "What a preacher, church council, membership and church should be." Illustrating in earnest and appropriate scriptural passages what the mission of the church should be, and the responsible duties incumbent upon a faithful minister of the Gospel. Showing that if the members would but heartily co-operate, many souls might be saved. The Church and Sunday School have established a sinking fund, to raise revenue in case they may need funds to re-furnish their building. They intend, also furnishing a new bell, in place of old Meneely which is so badly cracked. Although the "stars," millenarian and symbolical, *vide* Seiss, Krauth and Kunkelman, have recently occupied the pulpit of this church, there is no danger of swinging these people into the whirlpool of destruction, sooner or later, awaiting the so styled General Council. They are an earnest, devout people, of the Kurtz and Sprecher school, believing in the experimental realities of religion, rather than in forms and ceremonies. The Sunday school is second to none in the church in interest or numbers.—Altogether, Brother Gotwald commences his ministerial career in this place under the most flattering circumstances. J. J. R.

York County Conference.
BRO. ANSTADT.
Please let my short report of the York County Conference, which met at Silver Run, Carroll County Md., (by the solicitation of Rev. Alleman, the pastor) on Monday evening, Aug. 2nd, have a little room in your valuable paper.
The opening sermon was preached by the energetic young brother, Rev. Kohler of Glen Rock, to an audience of very attentive listeners. The first half hour of each session of Conference was spent in singing and prayer. The President, and Secretary not being present Rev. P. Scheurer was elected President and Rev. Bricker Secretary pro tem. The reports of the different pastors and laymen present were handed in of the charges they represented. They were very interesting and in many instances gratifying. Although the attendance of ministers was small, yet of all the Conference meetings I ever attended which are not a few, I never saw such harmony and brotherly love prevail, at any Conference meeting.
On the morning of the second day Rev. P. Warner preached a very appropriate sermon. The afternoon session as well as the evening services when Rev. Bricker of Dillsbury preached, was well attended by old and young. After the morning session of the third day Rev. Hauer, D. D., preached on Ps. 146 : 20. in his usual earnest way, followed with some appropriate closing remarks by the President. Thus the Conference ended. Although many objected to the place of meeting, and I for one of them feel ashamed of my so doing after seeing how anxious the people were. In this busy season some came six miles at every appointment and manifested by the attention they gave and the many silent tears wiped from their eyes that they love the word of God. Although the most of the ministers and laymen were strangers at Silver Run, yet the doors of the people were thrown wide open and we were invited to share their hospitality and many who were even not members of Bro. Alleman's congregation invited the members to continue their stay longer with them. Thus ended the first meeting of Conference at Silver Run not without lasting impressions. I hope, upon many a heart and mind, and the kindness shown to the members of Conference will ever be remembered by them.
Yours, B.

OTTAWA, KANSAS.—Rev. D. S. Altman having resigned his charge at Tipton, Iowa, has accepted a call to Ottawa, Franklin Co., Kansas, to which place he wishes his correspondence to be addressed hereafter.

TIPTON, IOWA.—We clip the following from the Tipton Advertiser:
Resignation of Rev. D. S. Altman of the Tipton Pastorate and Testimonial of Members of the different Church Councils of the charge.

Tipton, Cedar Co., Iowa, July 15th 1869.
WHEREAS, The Rev. D. S. Altman has severed his connection with us, by resigning his charge at Tipton, Iowa, therefore, we, the undersigned, members of the Church Council of the congregations composing the Tipton charge, take this method of expressing our high esteem for him, both as a Christian man and minister.
Resolved, That the Rev. D. S. Altman is a faithful, laborious, and successful minister of Christ; he has added many to the membership of the church, and has taught us christianity, not only by precept, but by a consistent and exemplary life.
Resolved, That Rev. Altman has our highest esteem, our sincere love, and fervent prayers that the blessing of God may attend him wherever he may be called to labor in the cause of Christ; and that we cordially recommend him to any people, to whom in the providence of God, he may be summoned to administer in holy things, as a worthy, faithful steward, and hope he may long live to serve the church of his choice, and have many souls for his hire.

(Signed)
George F. Burket,
V. G. Tripler,
Christian Eicher,
Wendell Miller,
Deacons,
Daniel Hostler,
J. W. Ullis,
Benj. Agnew,
Jacob Seitsinger,
Peter Weller,
Ed. Seitzinger,
Henry Emerich,
Sylvanus Yates.

P. M. Bickle, late of the Theological Seminary at Gettysburg, has accepted a call to the Professorship of Ancient Languages in North Carolina College, Mt. Pleasant, N. C. Correspondents will please note the change.

Alleghany Synod.

The twenty-eighth annual convention of Alleghany Evan. Luth. Synod of Pa., will assemble in Bedford, Pa., on the third Wednesday 15th day of September next at 9 o'clock A. M. Brethren coming by R. R. will come to Huntingdon—thence at 8.40 A. M. or 5.50 P. M. on Broad Top R. R. to Mount Dallas—thence 5 miles by coach on pike to Bedford.
CHAS. L. STREAMER.

Wittenberg College, Ohio.
The winter Session of this Institution will open on Thursday, September 2, 1869. For Catalogues, or further information, address S. Sprecher, D. D., President.
Springfield, Ohio, July 23, 1869.

Miami Synod.
The twenty-sixth annual convention of the Synod of Miami, Ohio, will meet on Tuesday evening, preceding the first Thursday in September, at Osborn, Ohio.
J. J. WELCH, Sec.
Tipton City, Ohio, July 23, 1869.

Synod of Maryland.
The next annual convention of the Synod of Maryland, will meet at Williamsport, Md. in the pastorate of Rev. M. L. Culler, on the second Thursday (14th) of October, 1869.
P. Bergtresser, Sec.
Taneytown, Md., July 30, 1869.

Wittenberg Synod.
The XXIIIrd Annual Convention of Wittenberg Synod, (Ohio) will convene in Van Wert, Ohio, on Wednesday evening, August 18th, 1869.
H. L. WILES, Sec.

Synod of Iowa.
The XVth Annual Convention of the Synod of Iowa, will meet in Marysville, Marion county, Iowa, (Ely P. O.) Wednesday, August 18, 1869.

Brothers coming by Railroad, will be met in Eddyville, at noon of said day, provided they inform the Secretary by letter, that suitable provision may be made for their conveyance to the place of meeting.
J. W. KITCH, Sec.
Marysville, Iowa, June, 1869.

West Branch Conference.
The West Branch Conference of the Susquehanna Synod will meet on Monday evening, August 16th, 1869, at Watsonstown, Pa.
J. HILLIOT, Sec.
Cogan Station, Pa. Aug. 2nd, 1869.

Theological Seminary.
The next Session of the Theological Seminary of the General Synod at Gettysburg will commence on Thursday, Sept. 2, 1869. For further particulars address
Rev. J. A. BROWN,
President of the Faculty.

MARRIED.
On the morning of Aug. 5th in the Lutheran Church of Emmittsburg, Md. by Rev. Dr. M. Valentine, Rev. Prof. C. J. Ehrenhart of Gettysburg, Pa., to Miss Mary Elizabeth, eldest daughter of Dr. Jas. Eichelberger of the former place.

At the residence of the bride's parents, on the 3rd inst. by the Rev. P. Born, Mr. B. F. Hughes, Principal of the Pinegrove Mills, High School, to Miss Kate A. Bastian of Mountoursville, Pa.

OBITUARY.
DIED July 24, 1869, at the residence of her father, Daniel Hepper, in Guilford Twp., Franklin Co., Pa., Mrs. Matilda Kekler, wife of Rev. W. Kekler, aged 35 years, 10 months and 27 days.

Devoted and faithful in life—patient and fervent during a lingering and painful illness, and triumphant in death. She leaves a beloved husband and a little daughter to mourn her loss.
A. C. F.

DIED on July 25, at the house of his brother-in-law, Charles W. Spicker, Baltimore, Md. Captain CHARLES W. FOCKE. The deceased was one of our most faithful parishioners during the first years of our ministry. He was then frequently absent on long voyages, and his return was always welcomed with joy by the little band that worshipped in Luther Chapel.

MANY SUFFER rather than take nauseous medicines. All who suffer from coughs, cold irritation of the bronchial tubes or tendency to consumption, will find in Dr. Wistar's Balsam of Wild Cherry a remedy as agreeable to the palate as effective in removing disease. The Balsam is a pleasant remedy; it is a safe remedy; it is a powerful remedy; it is a speedy remedy; it is a remedy that cures.

Hall's Vegetable Sicilian Hair Renewer. The genuine article has a proprietary stamp running over the cork of the bottle.

God's Care.

In the days of the Reformation there lived a learned divine in Germany, named Brentius, of Wurtemberg. His godly zeal had at last aroused his enemies, who one day sent a band of soldiers to seize him when they thought he would be off his guard. The soldiers entered the town, but Brentius got time to flee; not, however, without their perceiving him, and they chased him through several streets. He was enabled to outstrip them a little; and then, turning quickly into a lane, he found his way up a flight of stairs, at the top of which was a rickety ladder leading up to a hayloft. He was soon among the hay, concealed and still. The soldiers ran hither and thither; and, on coming to the stair, sought for him, even poking up the points of their bayonets through the boards of the hayloft to see if any one moved. Brentius kept still, only shrinking back to escape the touch of the bayonets, till the soldiers turned away, concluding that no one was there.

So far, this was a good hiding place; but how was he to live if he continued here. The same Lord who had guided his servant to this retreat sent him food, for every morning, during four hundred days, a hen came to the hayloft, and laid an egg in the hay, which furnished Brentius with sustenance sufficient to keep him alive.

After the fourteenth day the supply failed, and he was compelled to leave this shelter, and accordingly he cautiously descended into the street. He found that the soldiers had just left the town; and that his friends had come full time and opportunity to get him conveyed away safely to another place.

How many ways has God of protecting his own people who trust in him!

Fear of Judgment.

Jerome used to say that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying: "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian King of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness.

"O brother," said the King, "I have been a great sinner against God, and know not how to die, or how to appear before him in judgment."

"His brother, making a jest of it, said:—

"These are but melancholy thoughts."

The king made no reply; but it was the custom of the country that if the executioner was to sound a trumpet before any man's door, he was presently led to execution. The king, in the dead hour of the night, sent the executioner to sound the trumpet before his brother's door, who, hearing it, and seeing the message of death, sprang into the king's presence, beseeching to know in what he had offended.

"Alas! brother," said the king, "you have never offended me."

And is the sign of my execution so dreadful, and shall not I, who have greatly offended, fear to be brought before the judgment seat of Christ?—*Biblical Treasury.*

A Reproof.

Simoon was once summoned to the death-bed of a dying brother. Entering the room, the relative extended his hand and with emotion said: "I am dying, and you never warned me of the state in which I was and of the great danger I was in of neglecting my soul."

"Nay, my brother," said Simoon, "but I took every reasonable opportunity of bringing the subject of religion before you, and frequently alluded to it in my letters."

"Yes," said the dying man, "but you never came to me, closed the door, and took me by the collar of my coat and told me that I was unconvinced, and that if I died in that state I would be lost; and now I am dying, and, for God's grace, I might have been forever undone."

It is said that Simoon never forgot the scene.—*Eclectic Treasury.*

ACROSS THE CONTINENT IN ONE DAY! The Pullman palace sleeping car which left San Francisco, Saturday, the 17th, reached the third street depot at 7 o'clock Saturday morning, with her passengers. Her time from Sacramento was six days and 12 hours; the train having been made on regular schedules of the Pacific Railroad and the Chicago and Northwestern and Great Central routes. The French officials, who were among the passengers, took the steamer for Havre at noon. They hope to make the trip from the Pacific Coast to Paris in seventeen days.

King James I. was once entreated by his old nurse to make her son a gentleman. "Nae nase, nurse," was the reply of the British Solomon. "I'll mak' him a lord, an' ye'll be it is beyond my power to mak' him a gentleman."

Special Notices.

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, Phila. 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.

The People's Friend.

Perry Davis & Son's "Pain Killer," may justly be styled the great medicine of the world, for there is no region of the globe into which it has not found its way, and none where it has not been largely used and highly prized. Moreover, there is no claim to it that has not proved to be well adapted for the cure of a considerable variety of ailments. It is a speedy and safe remedy for burns, scalds, cuts, bruises, wounds and various other injuries, as well as for dysentery, diarrhoea, and bowel complaints generally. It is admirably suited for every race of man on the face of the globe.

It is a very significant fact, that notwithstanding the long period of years that the "Pain Killer" has been before the world, it has never lost one whit of its popularity or shown the least sign of becoming unpopular; but on the contrary, the call for it has steadily increased from its first discovery by its inventor, and it has the demand for it, as at this time, as it was when first it was introduced.

Another significant fact is, that no where has the "Pain Killer" ever been in the least disrepute, or been more generally used by families, and individuals, than it has been here at home where it was first discovered and introduced. It has been used by the Messrs. Perry Davis & Son, have ever been held in the highest esteem. That the "Pain Killer" will continue to be what we have styled it, the great medicine of the world, there cannot be the shadow of a doubt.

Sold by all Druggists.

BOILS.

Like the volcano, Boils give issue to the foul and fiery contents of the deep interior. To remove the cause of such suffering it is only necessary to vitalize the Blood by supplying it with its Life Element Iodine.

THE PERUVIAN SYRUP.

(a protected solution of the Protoxide of Iron) will do this effectually, and give strength, vigor and life to the whole system.

Extract of a letter from REV. RICHARD S. ENDS of Boston, Mass.

"For years I was a sufferer from Boils, so that my life became wearisome through their frequent and persistent recurrence; finally a carbuncle formed in the small of my back. During its progress large pieces of necrosed flesh were every day cut out, and the prostration and general disturbance of the system were great. Before I had recovered from this attack two smaller carbuncles broke out higher up, and I was again threatened with a recurrence of the sufferings to which I had so long been subjected. It was at this time that I commenced taking the PERUVIAN SYRUP. I continued taking it until I had taken several bottles, since then I have had nothing of the kind. For years I was one of the greatest sufferers. Other medicines gave me partial and temporary relief, but this remarkable remedy, with a kind of intuitive sense, went directly to the root of the evil, and with a thoroughness worthy of its established character."

32 page Pamphlet sent free. The genuine has "PERUVIAN SYRUP" blown in the glass.

J. P. DINSMORE, Proprietor, No. 36 Day St., New York. Sold by all druggists.

THE BEST REMEDY FOR SCROFULA.

In all its manifold forms, including Ulcers, Cancer, Syphilis, Salt Rheum, Consumption, etc., is Dr. ALEX. LEITCH'S IODINE, a pure solution of Iodine in a pleasant, non-toxic, and easily absorbed vehicle, the result of scientific research and experiment. For scrofulous humors from the system it has no equal. Circulars sent free. J. P. DINSMORE, Proprietor, No. 36 Day St., New York. Sold by druggists generally. No. 36 Day St., N. Y.

PATENT INDIGO BLUEING BAG.

THE MOST Economical, Cleanly and Complete Article ever used.

By thrifty Housekeepers and Landladies. Each Bag is provided with a Box so that it can be put safely away as soon as used.

Price 20 cts. Half size 10 cts.

This Blue contains no acid, and will not injure the finest fabrics. One Twenty cent bag will outlast eight two cent ones of Liquid Blue, besides giving a softer color and avoiding the danger and annoyance of broken or uncolored bottles. Inquire for it at any Respectable Grocery.

Patented Dec. 24, 1867, and for sale by Plymouth Color Co., C. T. RAYMOND & Co. 104, 106, 108 Fulton street, New York.

PIMPLES.

The undersigned will cheerfully mail (FREE) to all who wish it, the Recipe and full directions for preparing and using a simple and BEAUTIFUL FACIAL FACIES, PIMPLES, BOILS, and all eruptions and impurities of the Skin, leaving the same soft, clear, smooth, and beautiful.

He will also send (FREE) instructions for producing, by very simple means, a *Luxuriant Growth of Hair* on a bald head or smooth face in less than thirty days after first application.

The above can be obtained by return mail by addressing THOS. F. CHARMAN, Chemist, P. O. Box 5128, 165 Broadway, New York, Aug. 7/69 1y spao

SUSQUEHANNA FEMALE COLLEGE, SELINSGRÖVE, PA.

Fall Session Opens August 19th, 1869.

A first-class School for ladies, delightfully situated on the Susquehanna River and Northern Central Railroad, 50 miles north of Harrisburg.

Three well arranged and thorough Courses of study: A Preparatory, an Academic, and a Collegiate. The College is of the same grade as that of our best colleges for males.

Most reasonable and natural methods of instruction pursued. Neither cramming of memory nor "parrot-like" recitation required or permitted.

None but well qualified and skillful teachers employed.

Expenses for Board, Light, Fuel, Use of furnished room and Tuition \$200 per year.

N. B. All having young ladies to educate, and desirous of having them thoroughly taught, are respectfully invited to give this school a trial.

For circular giving particulars, address: Waynesboro', Franklin Co., Pa., July 20th, after that Selinsgrove. jns.

SCHOOL FURNITURE

of the latest and best styles;

Superior Philosophical Instruments and a great variety of

COMMON SCHOOL APPARATUS, for the complete equipment of Academies, schools and Colleges. Best quality and at low rates. Send for our Educational Catalogue and Price List.

AMERICAN SCHOOL APPARATUS CO. mar. 11, '69—1y 19 Murray st., New York.

AGENTS WANTED—\$75 TO \$300 per month, and no risk. We want to engage a good agent in every county in the U. S. and Canada to sell our *Everlasting White Wire Clothes-Line*. Wanted to last a life time and never rust. For full particulars to Agents, address the American Wire Co., 75 William st., New York, or 10 Dearborn st., Chicago Ills. July 24 4t

New Advertisements.

S. M. PETTENGILL & 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.

Record of the watches produced at the Waltham Manufactory may be not improperly prefaced with a brief mention of the considerations which induce us to press them upon the attention of intelligent watch buyers.

Fifteen years' successful experience justifies us in claiming for the Waltham Watches peculiarities of excellence which place them above all foreign rivals; their most obvious source of merit. The substitution of machinery for hand labor has been followed not only by greater simplicity, but by a precision in detail, and accuracy in the construction of their timekeeping qualities, which by the old methods of manufacture are unattainable.

The application of machinery to watch-making has, in fact, wrought a revolution in the main features of the business. In conjunction with the pressure of the lightest main-spring, vibrates with a wide and free motion. The several grades of watches have more than a general resemblance to each other; they are perfect in their uniformity, and may be bought and sold with entire confidence as to the qualities we assign to them.

These general claims to the superiority are no longer contested. An English watchmaker, in a recent lecture before the Horological Institute of London, describing the result of two months' close observation at the various manufactories in the United States, remarks in reference to Waltham: "On leaving the factory, I felt that the manufacture of watches on the old plan was gone."

Other foreign makers, some of them eminent, have publicly borne the same testimony. They admit that the results aimed at in Europe by slow and costly processes are here realized with greater certainty, with an almost absolute uniformity, and at a cost which more than compensates for the difference between manual labor in the Old World and the New.

But we assert for the Waltham Watches more than a general superiority. Their advantages, respect to quality and price, over English and Swiss watches, are not more marked than their advantages over the products of other American manufactories. These are positive in their character, and are the natural consequences of the precedence we acquire in the trade, and the proportions to which our manufactory has attained.

No industrial law is better established than that which cheapens the cost of an article in proportion to the magnitude of its production. The extent of our establishment—the combination of skilled labor on an extensive scale, with machinery perfect and ample—enables us to offer watches at lower rates than those of any other manufacturer. The aggregate of profit is the end kept in view—not to profit on any single watch. And, acting on this principle, with reduced costs of production and an ever-widening demand, our watches are offered at prices considerably below the watches of other American makers, comparing quality with quality. Our annual manufacture is double that of all other makers in this country combined, and much larger than the entire manufacture of England.

The conditions which makes this cheapness possible are also factors in the excellence of our work. Our artisans long ago ceased to be novices. Time and effort under a superintendence which combines the subtleties of science with the strength of practical skill, have produced a body of artisans whose hands are made for the time pre-eminence. We have the best workmen in every department that are available—workers whose experience and experience would be alone sufficient to secure for Waltham its high position. And by all these means, both the machinery and the construction of our watches, have placed within our means the production of a greater variety in grade and finish than other American makers have attempted. In the manufacture of very fine watches, we have no competitor in the United States and only very few in Europe.

These constant efforts to perfect in all ways, and by all means, both the machinery of the factory and the construction of our watches, have placed within our means the production of a greater variety in grade and finish than other American makers have attempted. In the manufacture of very fine watches, we have no competitor in the United States and only very few in Europe.

An illustrated description of the Watches made by the American Watch Company of Waltham, will be sent to any address on application.

In addition to a description of the watches, the pamphlet contains much other useful information to watch-buyers.

AS THESE WATCHES ARE FOR SALE BY ALL RESPECTABLE JEWELLERS, THE COMPANY DECLINE ALL ORDERS FOR SINGLE WATCHES.

For facts and all other information, address

ROBBINS & APPLETON,

GENERAL AGENTS,

182 Broadway, N. Y.

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C. W. SLAGLE & CO.,

General Commission Merchants,

Nos. 118 & 123 North Street, Baltimore,

Solicit Consignment of

Flour, Grain, Seeds, and All

Kinds of Corn for Produce.

Liberal cash advances made on Consignment

Salt, Fish, Plaster, Guanos,

FOR SALE. Jn. 28

SOMEBODY TELLS LIES.

Who is it?

Dr. Wolcott or the old school?

Wolcott reasons well.

Else because this instinctive

Horror of Doses.

This opposition to Drugs

Implanted in every child?

Proof so positive

Convinces every reason

That the whole system

Of Drug treatment

Is and must be wrong.

When all humanity

Possesses a secret dread of them;

Yes, when every soul

Shrinks back and startles

At the approach of a Dose

That ignorance mixes for the stomach,

'Tis our very instinct

That stirs within us.

And Heaven points out to us the dreadful folly.

Causing such loathing that, before the vile compounds

are presented to our averted gaze, the stomach

often reels at the disgusting notions. Is it

right? Can it be right, when every human instinct

condemns it in the strongest language; when

even the brute creation shuns it with abhorrence;

when a power within ourselves—when all Nature

seems against it, and the danger is so dangerous?

Stop! let us reason, and see how it looks?

Perhaps you are active! Will pills produce

moisture or cure the complaint? Pills will rob the

stomach of moisture, and you will have to swallow

them but is weaker and more active after

ward from the loss of vitalizing fluids and gastric

juices. Golden hair or worse golden, a spot of color,

or a single blade of grass? If the soil becomes dry,

will you sow it with gravel-stones or sand? Nay,

verily! Will you sprinkle it with water? The human

man is a vegetable, and his system is a garden.

Will not common sense lead you to a

watering and cooling diet? Don't you Stomach ask

for more Vegetables? Where are the Apples,

Oranges or lemons? Where are the fruits? (Where

the Spinach, Beets, Turnips, etc., are so

readily obtained?) Will you accept of some of them!

Where the Brown or Corn Bread? Oatmeal Pudding,

etc., waiting to be eaten, that you may be

agreeable to your palate and will prove to be

exactly what you need! 'Tis a thousand times more

sensible to drink a pint or quart of Oat or Corn

porridge, or a bowl of soup, for a week or

more, or use warm water injections, than ever be

Guilty—yes, I mean guilty for no person swallows

Drugs but commits a sin against themselves, and

punishment will certainly follow, sooner or

later.

What makes one strong man, weak and faltering?

What drives the roses from the cheeks of

woman? What drives the fire and brightness

from the eyes of that child? 'Tis Drugs in nine

cases out of every ten. Hundreds of people every

day that throng Dr. Wolcott's place at 181 Chatham

street, and many more, who are ever possible that

they will wonder how it was ever possible that

they would have lived and have their senses

and yet submit to such a transparent farce in filling

their own bodies with Drug poison year after

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