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This World is not our Own.

BY CAROLINE J. YORKE.

We may have pain and sorrow here ;
Unpitied we may roam,
Harassed by doubt, dismayed by fear ;
But this is not our home ;
In that fair land to which we go,
There is no weariness or woe.

There every anxious care must cease,
And every grief be o'er,
For there reigns joy and perfect peace,
For ever, evermore.
What tongue the glory can express,
Of never-ending happiness ?

I see a boat by tempest tossed,
By raging whirlwinds driven ;
But not one fear it can be lost,
For its bound for heaven :
He, whom the elements obey,
Is pilot through the dangerous way.

And thither are we bound, sweet friend ;
Such pilotage have we ;
And shall we, hoping such an end,
Sad and distrustful be ?
Shall we of danger talk or dread,
By Jesus watched, by Jesus led !

Friend after friend may fail or die,
Change after change may come ;
Yet check we the desponding sigh—
This world is not our home ;
We are but travellers on our road—
Let us pass on, and trust in God.

With many foes our path's beset ;
It is not strewn with flowers ;
'Tis rough, and dark, and cold, and yet
A happy lot is ours.

He who for us was desolate,
Is with us in our low estate.

'Mid terrors, inward peace is ours :
'Mid darkness we have light ;
Deep comfort in our saddest hours,
Sweet music in our night.
We have a Saviour and a guide,
A refuge sure, what'er betide.

Lord, what are we, that thou shouldst deign
To look from angels here :
Guard us in joy : in grief and pain
Our fainting spirits cheer :
That thou shouldst deign to pardon, bless,
And clothe us with thy righteousness ?

Sure confidence within us dwells,
What'er sad changes come ;
Our heart with joy, with glory swells—
This world is not our home.
To us, unworthy, it is given
To trust in Christ, to hope for heaven !

Men & Things as I saw them in Europe.

LETTERS FROM AN AMERICAN CLERGYMAN.

XXIII.

The time had come for our departure from Rome. As we wound our way through the narrow and dirty streets toward the bridge St. Angelo, we met a procession carrying the host to a dying man. Our carriage stopped, and our postillions uncovered, as did all the people in the street. A guard of soldiers went before it with drawn swords; a priest gorgeously arrayed carried it, followed by one of those hideous processions made up of persons wrapped up in a sheet with holes made only for their eyes; another guard of soldiers brought up the rear! Nothing but its stupendous wickedness can surpass its stupendous folly and gross superstition. We crossed the noble bridge, filed to the left in front of the castle of St. Angelo, passed by the Via S. Spirito, under the walls of St. Peter's, and by the Fabrician Gate made our exit from the City of the Popes. And as the magnificent dome of St. Angelo died away in the distance, and the gathering shades of evening hid one object after another from our view, we yielded to a feeling of melancholy, suggested by the reflection that we had taken our last view of the ruins, the splendor, the wretchedness, and the superstition of the most historic, the most superstitious, the most dilapidated, the worst governed city on the globe. It is pleasant to visit Rome; it would be horrible to live there.

We left Rome about seven o'clock in the evening, and after trundling all night over the old Aurelian Way, and through as desolate a country as could be desired, so far as we could see it by the light of a full moon, we found ourselves entering the ponderous gates of Civita Vecchia at five in the morning. This is the sea-port of Rome, and is in every respect as contemptible as it has been represented. Soldiers, priests, beggars, here swarm as they do every where in Italy. Why is it that these always abound together? We took a walk around the city—through the market, its churches, and around its fortifications. Nothing impressed us. It was on the balcony of a hotel here, overlooking the square, that an Italian denounced to me the priests and soldiers sauntering below, in thoughts that

breathed and words that burned. The steamer from Naples soon made her appearance, and we were soon away for Genoa.

Genoa looks magnificently from the sea. It lies at the base of a broken range of hills gracefully sloping to the water, and whose sides are dotted with gay suburban palaces almost to the very summit. Its streets are very narrow exceedingly up and down, in many places inaccessible to carriages, and several of them are lined with palaces. Indeed, it is called "the City of palaces." But while we by no means admired it to the extent we expected and intended, it is a city of deep interest to a traveller from America. It was here that Columbus was born, the discoverer of the Western World. The son of a poor wool-comber, he soon developed an irresistible passion for the sea. At the age of fourteen he commenced navigating these waters, and when he had passed but a little beyond his fiftieth year, he gave rise to a new era in the history of our race by the discovery of America. And yet little is known here of the man who, in the estimation of the civilized world, is one of the great and chief benefactors of mankind. He bequeathed a few manuscripts to the city—these are venerated as relics, and that is all! I asked for the place where the wool-comber lived, but none could tell me.

The political history of Genoa makes it also interesting to an American. After the downfall of the empire of Charlemagne, it became a republic, and famous for its maritime enterprise. The conflicts between it and Venice are known of all men. But although often torn by fearful internal dissensions, and often conquered by foreign powers, and now a part and parcel of the Sardinian kingdom its old love of liberty has never been extinguished. It is now the house of refuge for the banished patriots of Lower Italy; and while the cities of the Pope and of the King of Naples are rapidly declining, this is rapidly rising, and looks more like an American city as to the shipping in the harbor, the bustle on the quays, and the warehouses erecting, than any other we have seen on the Mediterranean.

Genoa is a Papal city, while the law secures the rights of conscience to all. The priests and churches are numerous, but the priests walk not as proudly, nor are the churches as gorgeous, as in central Italy. The Duomo or Cathedral of St. Lorenzo is a singular affair, different in its architecture from any we saw. In its friezes are inscriptions which narrate that the city was founded by a grandson of Noah, and that James II., prince of Troy, took possession of it! Priests have a remarkably fine genius for making history. Here also is a neat chapel, which no woman is permitted to enter, beneath whose altar is a chest containing the head of St. John the Baptist! Women were excluded by Pope Innocent VIII. from this sacred chapel in vengeance upon Herodias. Why were not men also excluded in vengeance upon the executioner? We were only permitted to see the chest—we dare not look with Protestant eyes upon the holy head! How many heads the preacher in the wilderness must have had! Here also is a miraculous painting, by Luke, of Mary and Bambino. If Luke painted all the pictures ascribed to him, we see not how he got time to write his Gospel or to say his prayers. One thing is certain, he was a very miserable artist. But, above all, here is the wonderful Sacro Catino, a precious dish said to have been given by the Queen of Sheba to Solomon, to have held the Paschal Lamb at the Last Supper, and to be the very cup in which Joseph of Arimathea caught the blood flowing from the wounds of the Saviour on the cross! Three times a year is this Catino brought out, amid an array of priestly magnificence, for the veneration and adoration of the faithful. It is a glass cup brought from Palestine by the Crusaders, and pious priests have made its history. It was once taken to Paris, where it was broken; but the pieces were put together with gold, which made it the more valuable. The Priests offered to show us the sacred relic for five francs a head, but not considering the gross humbug worth the price, we declined the bargain.

From St. Lorenzo, we clambered up a high hill, on which is situated the church of Santa Maria di Carignano, and wound our way up to the very summit of its superb cupola. The city, the harbor, the sea, lay beneath us, and the magnificent environs lay around and a-

bove us. The view is neither grand nor extended, but Italy presents none more beautiful.

In the cool of the day, we sallied out to see and hear what we could. We entered every church we met, and it was the same old story—beggars at the door—a few women inside—priests—altars—pictures, some good, some not—the same monotonous mumbling of the mass, and here and there an old woman praying before crosses and pictures. Recognized as strangers, we were assailed by beggars at every corner, among whom was a fair sprinkling of shaven crowns, with dirty monkish garbs. And to see priests, peasants, and women stopping in the midst of their prayers, talking and laughing, and then starting on again without ever changing their kneeling position—the whole thing reveals a heartlessness which can not be described to those who have never witnessed it. The Rev. Mr. L., of Massachusetts, just returning from a visit to the East, was one of the company. He stated that the Greek church in the East was even worse than the church in Italy; and that if in Jerusalem he must be one or the other, he would prefer being a Mohammedan to a Christian after the Greek or Roman stamp; that the Turk held and practiced more of the truths of the Bible, than did the one or the other! How can the Turks be converted to Popery?

The streets were crowded with people, and mountebanks were playing in every direction, and some of them were performing wonderful feats. We were impressed strongly with the beauty and dress of the females. Light in frame, with dark hair and eyes, and finely proportioned, they seemed, in the gleaming of the day, rather to float than to walk before you. They wear no bonnets—a bonnet is a sure sign of a foreigner. Their dress consists of a piece of muslin folded across the top of the head, and elegantly pinned to the hair, and gracefully falling around the neck and over the shoulders in the form of a shawl. Their ear-rings are usually large and elegant. Their countenances are brilliant and expressive, and although singular in dress and appearance, you remember only their taste and elegance. We saw no female dress in Europe that we desired to see introduced into our country, save that of the ladies of Genoa. On the evening of a warm summer's day, it would be cool, modest, and exceedingly graceful. They would be an excellent substitute for those excuses for bonnets which hang upon the rear of a lady's head, or for that enormously ugly superfluity of Leghorn under which they sometimes walk, which keeps all companions at a respectful distance, and which flaps in the wind like an umbrella from which the whalebone had been taken away. Hideous affairs! Tastes, how various! Fashion, what a tyrant!

For the American Lutheran.

Angel Visits.

NO. 1.

ANGELS PRESENT AT PUBLIC WORSHIP.

We can but think that the good angels are especially near to us when assembled for public worship.

Plutarch says, "angels are overseers of divine service."

The placing of the cherubim in the holy of holies where the priest offered sacrifices for his own sins and the sins of the people seems to indicate their presence in worshipping assemblies. The apostle we conceive intimates this to be the case in 1st Cor. 11th chapter, where he censures the Cor. church for several irregularities regarding the manner in which they conducted their public worship, one of which irregularities was that the women contrary to custom, propriety and decency, sat with their heads uncovered during divine service. With reference to this matter he says, "For this cause, ought the woman to have power on her head, because of the angels." The word power in this connection stands we believe for the sign or token of that power, which was a covering or veil, hiding the features. Hence the obvious meaning of the passage in question, is this, viz: The woman should wear a veil upon her head (which veil was in those times a symbol of subjection to the husband,) and especially should she be thus decently and modestly attired at church, in religious meetings, out of respect and reverence to the holy angels, who are really, but invisibly and peculiarly present, to render essential service to the true followers of God

whenever and wherever engaged in divine ordinances.

The apostle here gives an injunction essentially applicable to all Christians—1, 2—They should come to the house of God, not ostentatiously, but modestly attired, not for the purpose or with the unworthy design of displaying their diamonds or costly apparel, not to see and be seen, to admire and be admired, but their bearing and their deportment should be regulated with becoming gravity and sincerity, and their devotion should be, not grovelling and sensual, but pure, holy and elevated.

Although the holy angels cannot penetrate the secret recesses, or discover the inward emotions of the soul, since this is a power wielded only by God, our hearts being naked and laid open to his sight alone, yet it is our honest conviction that these heavenly beings are constantly in the temple, with noiseless foot-fall they flit to and fro in its sacred courts. They stand by the believer. They bend over him their lovely forms. They sprinkle him with the nourishing dews of heaven. They enfold him in their spotless robes of white. They notice his outward behavior, his external demeanor. Unseen they enter the soul, they suggest to him his duty, they urge him to holiness of life, they assist to inspire him with true devotion, they attune his harp to celestial music, they contend for him against the besieging powers of darkness, they hold before him the shield, they adjust the helmet, they nerve the arm, they encourage the heart. Graphically, in silent whispers they depict to the conscience the abyss of woe, or sublimely paint to the vision the mansions of bliss. Yea I so firmly believe in their presence in religious assemblies, and so delight in this comforting doctrine, that by the eye of faith methinks I can see them, as they emerge in countless numbers from the far off golden gates of the New Jerusalem, clad in garments shining with the beauties of heaven and dipped in the immaculate blood of the Redeemer! They descend earth-ward, bearing palms of victory in their hands! They come like the rushing of a mighty wind! They leave behind them one long train of light and glory! Hark! as they draw nearer and still nearer, to my ear melodious sounds of ineffable sweetness are wafted! What is it they sing! Ah! 'Tis a shout of triumph! And now I catch the language! "Blessing and glory, wisdom and honor, thanksgiving and power be unto our God who sitteth upon the throne and unto the Lamb for ever and ever!" Oh, how thrilling the notes! But look! Now they have reached the temple! In myriads they hover over it! They throng the air! They press in at the doors of the sanctuary! They crowd the pulpit! Oh, how sublime the spectacle! They bring with them messages of love, warm from the bosom of Jesus! Kisses of affection they impress upon the brow, with all the fervor of their glorified being!

Upon the righteous, engaged in true devotion, they smile with a smile of seraphic joy, and pronounce the benediction of heaven! But upon the indifferent, the careless, the hardened sinner—Oh, behold!—they cast one long, lingering look of sadness, and with faces suffused with weeping, bathe him with their tears! O, how precious the thought, that as we meet in the holy temple from Sabbath to Sabbath the good angels of God leave their blessed abodes; come down to earth; minister to our comfort; weep over our sins; direct our thoughts; labor for our eternal safety and promote our spiritual enjoyment.

Massachusetts.

Characteristics of the Gospel.

The Bishop of Bristol and Gloucester, in the introductory lecture of his course on the "Life of Christ," gives in a note the following condensed summary of the principal points in which the four evangelical narratives are distinguished from each other:

1. In regard to their external features and characteristics.

The point of view of the first Gospel is mainly Israelitic; of the second Gentile; of the third, universal; of the fourth, Christian. The general aspect, and so to speak, physiognomy of the first, mainly, is Oriental; of the fourth, spiritual.

The style of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial.

The most striking characteristic of the first is symmetry; of the second, compression; of the third, order; of the fourth, system.

The thought and language of the first are both Hebraistic; of the third both Hellenistic while in the second thought is often Occidental, though the language is Hebraistic; and in the fourth the language is Hellenistic, but the thought Hebraistic.

2. In respect to their subject-matter and contents:

In the first Gospel we have narrative; in the second, memoirs; in the fourth, dramatic portraiture.

In the first we have often the record of events in their detail; in the third events in their connection; in the fourth, events in relation to the teaching springing from them.

Thus in the first we more often meet with the notice of impressions; in the second of facts; in the third, of motives; in the fourth, of words spoken.

And, lastly, the record of the first is mainly collective, and often antithetical; of the second graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental.

3. In respect to their portraiture of our Lord:

The first Gospel presents him to us mainly as Messiah; the second, mainly, as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God.

Purity of Character.

Over the beauty of the plum and the apricot there grows a bloom and beauty more exquisite than that of the fruit itself—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever; for it never grows but once. The flower that hangs in morning, impetuous with dew—arrayed as no queenly woman ever was arrayed with jewels, once shake it so that the beads roll off, and you may sprinkle water over as you please, yet it can never be made again what it was when the dew fell slightly upon it from heaven! On a frosty morning you may see the panes of glass covered with landscapes—mountains, lakes, trees blended in a beautiful, fantastic picture. Now, lay your hand upon the glass, and by the scratch of your finger, or by the warmth of your palm, all the delicate tracery will be obliterated. So there is in youth a beauty and purity of character which, when once touched and defiled, can never be restored—a fringe more delicate than frost work, and which, when torn and broken, will never be re-embroidered. A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears.

When a young man leaves his father's house, with the blessings of a mother's tears still wet upon his forehead, he once loses that purity of character, it is a loss that he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated; it can only be forgiven.

Ye are my Witnesses.

We are to witness the truth, power, and sweetness of religion; to the goodness, holiness, and faithfulness of God. We are to witness to the world by our spirit, testimony, and conduct. We are to witness to poor, doubting, fearful souls. Our witness should be unequivocal, and should be borne with courage, constancy, and love. Our testimony should be from experience. Do we know the Lord? Do we daily experience the power of truth in our hearts? Does it free us from slavish fear, the love of the world, and the dominion of sin? Can we say we have known and believed the love which God hath to us—God is love? Are we saying to those around us, "O taste and see that the Lord is good; there is no want to those that fear him?" Suppose we should be called to bear witness before judges or kings, in the prison or at the stake, how would it be with us then? Could we witness that God is good and gracious—that he is enough to make us happy if he were to strip us as he did Job, or try us as he did Paul? He says, "Ye are my witnesses." Isa. xliii, 12.

"Give me to bear thy easy yoke,
And every moment watch and pray;
And still to things eternal look,
And hasten to the glorious day!
I would thy daily witness be,
And prove that I am one with thee."

There is this difference between hatred and pity; pity is a thing often avowed, seldom felt; hatred is a thing often felt, seldom avowed.

We should have all our communications with men, as in the presence of God; and with God, as in the presence of men.

Law and equity are two things which God hath joined, but which man hath put asunder.

The greatest and the most amiable privilege which the rich enjoy over the poor, is that which they exercise the least—the privilege of making them happy.

Shall there be a Great Revival?

It is certainly a remarkable circumstance that at the present time there is a widespread and confident feeling that the Church of Christ in this country is about to be visited by a great revival of religion. The utterances of the religious press and the expressions of the representatives of the churches at many of the annual assemblies of their respective denominations, are full of this expectation. We have nowhere seen any specific data upon which this conviction is based, but of its existence there is, as we have said, abundant evidence. The gratitude to God which fills all hearts at the sudden and complete restoration of peace throughout the land, the removal of the many exciting subjects which absorbed so much of thought and feeling whilst the war was in progress, the revelations of so much crime and wickedness which ensues always during such a period of violence and bloodshed, the immense field for Christian effort and relief which is opened up by the emancipation of the slaves and the wants and desolations of those regions where the iron hand of civil conflict has been doing its dreadful work, all these have perhaps helped to bring about the persuasion that if the church is to accomplish anything like the results which the condition of the country and the needs of her population demand, there must first come from above a bountiful outpouring of the Spirit. Needing always this heavenly influence, the church needs it especially now.

It is a blessed token that this expectation of a great revival has arisen so spontaneously and is so widely disseminated amongst the various bodies of Christians in the land, for it is surely to be taken as a sign that the Church of Christ will unite in supplicating the bestowment of this supremely precious gift. God hears the prayers of His people. That we have all felt most powerfully in the issue to which His mighty hand brought the fearful struggle which threatened to destroy the nation's life and with it the sway of justice and law. He has not refused us our petitions when we besought him to save us from open violence and secret conspiracies. He will not refuse us now, if we pray to Him in faith that He would grant unto this whole people, in every portion of the land, His Spirit of Truth and Love and Holiness. The work which Government authorities and ecclesiastical legislation may attempt, will be very imperfectly done, if there is not poured out upon the people that spirit of devotion to God, that charity and forbearance, on which a true union and a cordial cooperation in Christian work entirely depends. If such a blessed season of revival comes at all, it will only come in answer to the prayers of God's people. Let those, then, who have at heart the interests of the Redeemer's cause in the quickening of the church and the conversion of souls ply the throne of heavenly power and grace with urgent and unceasing prayers for the outpouring of the Spirit. In private and in public let there be a special pleading with God for the bestowment of this blessing. He who is ever gracious, will not withhold a speedy answer.

But it is a very important truth, that what we are to pray for we are also to work for. We are to answer our own prayers, in a certain sense, by a steady and trustful devotion to the work of winning souls. God works through human means. He often sends His gifts in ways which to us seem altogether miraculous, and yet it has always been found that the most signal movements of the Spirit have visited those spots where there had been a previous preparation for His coming in the increased prayerfulness and activity of Christian men and women. It is the wonderful method which the Almighty pursues to bestow His choicest gifts in answer to the supplications and labors of His people. All who profess themselves to be His servants are to be co-workers with Him. This is our high honor and our grave duty. God does not despise the simplest effort we make in His name and for His glory, but neither is He satisfied if we do not make it. And from this obligation none are exempt. All the exhortations from the pulpit are unavailing, where the preacher is not sustained by the prayerful co-operation of His people. In their own homes, amongst their children and acquaintances, in the Sunday School, in the assemblies of the Church they must be praying and speaking for Christ. The first beginnings of a revival are, generally and properly, amongst Christians themselves. There is a re-awakening of their zeal, a quickening of their religious life into a more fervent piety and a more consistent and devoted activity, a fuller and closer feeling of their responsibilities and privileges and a willing acceptance of every duty which their position and the good of other souls lay upon them. Let any one consider what would be the power which would dwell in a Christian congregation in bringing from above the blessings which the Lord is waiting to bestow, if every member were filled with the Spirit of fervent supplication and conscientious endeavor to do good to the souls of those over whom he may have an influence, and then ask himself whether it is not indispensable that such members

should themselves be first revived, reanimated with zeal and love, and filled altogether with the Spirit of God. With what an energy would the work of the Lord be carried on, if the whole church were to come up to the full measure of its privileges and responsibilities. How can we look for the conversion of the careless and hardened, when Christians are themselves so apathetic? Let each one who is hoping and praying for the heavenly baptism upon the church and the world, first look into his own heart, examine his own character and conduct, and seek to bring himself more completely into union with the Spirit of Jesus, and then he shall best be qualified to pray and work for the salvation of others. Let a reviving work begin, in its searching and elevating influences, in the hearts of believers themselves, and the fire shall spread and enkindle those who are yet altogether the children of the world and the servants of sin.

Prayer and work are, so far as human agency is at all connected with the preparation for a revival and with its blessed progress when such a season has been vouchsafed by the Lord, indispensable conditions. But if such a time of revival is to be genuine and lasting in its influence, there must also be on the part of those most active and interested in it, a renewed self-consecration to the holy life of a Christian a personal identification with the gracious work that is going on, a reinforcement of our own piety, zeal and knowledge. Such a season must be regarded not only as specially relating to those who have not yet come to know the Savior, but also as holding out a great blessing to those who are already Christians, in bringing them to a closer and more positive enjoyment of Christ's presence, in advancing them in holiness and the knowledge of the truth, and elevating their whole tone of thought and feeling. A revival ought not only to bring sinners into the fold of Christ, but also to re-invigorate the whole life of the church, so that the work may go on and still greater results be attained.

Shall there be a great revival? Yes if Christians will be faithful, prayerful, humble.—*Moravian.*

From the Educator.

Evils in the Home Circle and in Society.

This is said to be an age of progress; but in many respects whether that progress has been desirable is a question that admits of much doubt. In the education and training of youth many boasted improvements have been made; and at the same time parental control has been weakened by the changes that have occurred, while they have tended to break the ties that bind together the family circle, and have erected an endless round of outside excitements.

The youth of both sexes miss the home delights they could so much enjoy, and seek outside of the domestic circle for the happiness that ought to exist at the family hearth. The spirit of scolding and wrangling is so rife in many families that children flee from the scene of tumult and worry often to rush into haunts of degradation and ruin. Hence we see vicious boys and girls, and the result is a crop of juvenile crime and destitution. Moral restraint is weakened in precisely the same degree as parental control ceases to be felt. They who would have been happy, had pleasant recreation and smiling faces been the allurements to retain them in the home circle, have abandoned it, and suffer feelings of remorse which cannot be portrayed. How much more deeply, must parents experience such feelings when they realize that they have been the authors of their children's ruin!

There is often too much, or rather not the right kind of government at home, and this authority is wielded in such a manner as to make correct deportment and willing, cheerful obedience impossible,—constituted as children are. Language like the following is often used. "Sit still; do you hear?" "Make less noise there, you are always getting into mischief." "Finish that work in ten minutes or I'll thrash you,—you lazy rogue." "Jane you're a dreadful torment, always getting your fingers into something, do go away." This is the sort of language in common use: and even worse; is it any wonder that children wish to escape from such a purgatory? Blockhead, dunce, numbskull are frequently heard, while scamp, fool and rascal are not uncommon terms of reproach applied to children. Is it any wonder that they so often become disgusted with home, and seek pleasure where it is not denied them, in resorts, very often, of the most dissolute character, and with street companions who pave the way for offences against law and morality?

A recent writer says, "the practice of allowing boys to spend their evenings on the street is one of the most ruinous, dangerous, and mischievous things possible. Nothing so speedily and surely makes their course downward. They acquire, under cover of the night, an unhealthy state of mind, vulgar and profane language, obscure practices, criminal sentiments, and a lawless and riotous bearing. Indeed, it is in the streets, after night-fall, that boys generally acquire the education of the bad and the capacity for becoming rowdy,

dissolute, criminal men. Parents do you believe? Will you keep your children at home nights, and see that their homes are made pleasant and profitable to them? Boys belonging to worthy, respectable parents, who are permitted night after night to select their own company and places of resort are on the certain road to ruin."

Home should be the place of all others, which the young should prefer: there such influences should surround them as will mould their characters for usefulness, and such moral instruction should be there pleasantly imparted, as will make upright men and intelligent women. If such a desire is manifested on the part of the parents it will be heartily seconded by their children, who will be willing to follow their example, and give heed to their counsels, unless their offspring be too deeply sunk into iniquity for reformation. Remember, that these children are hereafter to have homes of their own, and to exert an influence potent for good or evil in the community. There is none so poor, none so unfortunate, who cannot contribute something, towards improving his home circle, and rendering it the spot of all others the most desirable.

It sometimes happens that there is not too much but too little government in the family. Thus, if John persists in tumbling over the chairs, or pulling the cat's tail for amusement he is requested not to do so, "if he won't mother will give him a cake." He goes on knowing full well, that he can defy parental authority with impunity, and so grow up the head-strong, obstinate, sullen, reckless man, destined, probably, to become the inmate of a prison; while the daughter under similar treatment becomes the virago,—the shrew,—the Zantippe of society, and when she comes to have a family of her own, she makes such a bedlam of her home, that her children become more familiar with other resorts than that of the domestic circle; and even the husband is often compelled to find agreeable society in haunts of dissipation, or separate entirely from his consort.

But the fault is not always on the side of the "weaker vessel," there are male as well as female tyrants. Upon this subject Thackeray's remarks, rise from the level of ordinary satire to the very eloquence and sublimity of manly censure. He says,—of the masculine home tyrant!

"For his rule over his family, and for his conduct to his wife and children, subjects over whom his power is monarchical, any one who watches the world must think with trembling of the account which many a man will have to render. For in our society there is no law to control the king of the fireside. He is master of property, happiness, life almost. He is free to punish, to make happy or unhappy, to ruin or to torture. He may kill a wife gradually, and be no more questioned than the grand seigneur who drowns a slave at midnight. He may make slaves and hypocrites of his children, or friends and freemen; or drive them into revolt and enmity against the natural law of love. I have heard politicians and coffee-house wise-aces talking over the newspapers and railing at the tyranny of the emperor, and wondered how those who are monarchs, too, in their way govern their own dominions at home, where each man rules absolute. When the annals of each little reign are shown to the Supreme Master under whom we hold sovereignty, histories will be laid bare of household tyrants, cruel as Amurath, savage as Nero, and reckless and dissolute as Charles."

An Answer to the Beard Question.

"Our smooth faced brother down the river, Rev. P. Anstadt, the editor of the American Lutheran, as might be expected, took exception to our article in the last No. of the Educator on Beards. We had just contemplated to answer his article, when we received the following spirited, good natured reply from a correspondent. We subjoin it, conscious of the fact that we could do no better than "Anti-Razor" has done. What have you to say in reply to this, smooth faced brother, Peter? Glad to hear from you again."

The above we find in the Educator for October, and all that we have to say in reply is, that our argument in a previous number of the American Lutheran is not met at all; namely, that the regulations about the beard in the Old Testament belonged to the ceremonial law which has been set aside in the Christian dispensation, and we are now at liberty either to wear long beards or not, just as we see fit. They betray the weakness of their cause when the editor confesses, that he is conscious of the fact, that he could do no better than "Anti-Razor" has done. We subjoin "Anti-Razor's" article and will let our readers judge for themselves:

A Word for Beards.

MESSRS. EDITORS:—

I noticed in the last "American Lutheran," that Brother Anstadt took exceptions to your article on "Beards." I do think that our Brother by this time, should know the effects of a sore face, caused by daily scraping with a razor, and a sense of the loss of time incurred in the

senseless practice of shaving, induce me, and should him too, to take up his pen in behalf of beards, and not against them. I do not mean to indulge in any abuse against smooth faces, for I love them too, and so does he (but, perhaps, he cannot raise a beard,) but merely to beg of the rigidly stiff and precise to look with more favor upon the hairy face which God has given man. It seems to be an opinion with some, that a beard is irreligious, and that no man can be a devout Christian who wears one. They have a notion that a beard indicates vanity and light-mindedness, or that we should eschew all attempts to improve our appearance, if we wish to secure acceptance with Heaven. These men forget the venerable beards of the Apostles, not to mention the conspicuous moustache which graced the countenance of John Bunyan, in the frontispiece of the Pilgrim's Progress.

I wish it to be understood, that I am contending quite as stoutly for the moustache, as for any other portions of the beard.

Others again, think it incompatible with trade, to wear the moustache and beard, though it would be difficult to say why, for the gravity of the beard is eminently consistent with the gravity of the money-seeking. By far the vastest proportion of merchants and preachers in the world have worn full beards.

Upon moral grounds, however, there is not one word to be said for or against beards, and the still precision which would make the beard a test of morals, is simply ridiculous.

It was considered effeminate in the sage Aristotle, to shave off his beard, whilst his preceptors, the divine Plato and his fellow Greeks wore theirs. In my opinion, those old worthies had the right of the argument then and ever since. The Greek was too pure in his taste, and too correctly appreciative of the masculine lineaments, to strip himself of his greatest natural ornament.

In our habits of face scraping, we do not imitate the classic Greeks, nor any large proportion of modern Europeans. John Bull who shaves, because Frenchmen and others do not, is our only exemplar in this matter. And therefore should we submit to Bull's dictation in this respect, any more than in the matter of the Cod-fisheries? England is less artistic than any other portion of Europe. Her people are noted for their want of discernment of the picturesque and graceful. Who does not know that English tailors cannot compare with those of France and America? Many of us have smiled at the English coats worn by our friends on the return from an European tour. The clothes of an English nobleman, seldom fit him as well as those of one of our city clerks.

It is not my purpose to abuse the English, but to deny their capacity to erect a standard of taste for adornment of the physical man.

I am pleased to see so many of our citizens adopt the wearing of the moustache and beard, and hope it will become nearly universal during the approaching winter. Most of our people like them, as they very generally adopt them when travelling abroad. For my own part, I am weary of this scraping and lacerating of the face, for no better purpose than the removal of a natural ornament, and that so unsatisfactorily, that every day the operation must be renewed. It is true, we do sport some fringe to our face, and wear it as becomingly as the tyranny of lingering prejudice will permit, but we have a model in the head of a Charles V., which we possess, but cannot completely adopt, because we do not yet wish to violate the old granny, tasteless notions of some veterans among us.

I say that as Providence was not ashamed to give beards, we should not be ashamed to wear them.

In conclusion, I go for the beard, the whole beard, and nothing but the beard.

ANTI-RAZOR.

Adams County, Pa. October, 1865.

Bodily Carriage.

Instead of giving all sorts of rules about turning out the toes, and straightening up the body, and holding the shoulders back, all of which are impracticable to many, because soon forgotten, or productive of a feeling of awkwardness and discomfort which procures a willing omission, all that is necessary to secure the object is to hold up the head and move on, letting the head and shoulders take care of themselves. Walk with the chin but slightly above a horizontal line, or with your eye directed to things a little higher than your own head. In this way you walk properly, pleasantly, and with out any feeling of restraint or awkwardness. If any of you wish to be aided in securing this habitual carriage of body, accustom yourselves to carry your hands behind you, one hand grasping the opposite wrist.

Englishmen are admired the world over for their full chests, broad shoulders, sturdy frames and manly bearing. This position of body is a favorite with them—in the simple promenade in the garden or gallery, in attending ladies along a crowded street, in standing on the street or in public worship. Many persons spend a large part of their waking existence in the sitting position. A single rule, well attended to in this connection, would be of incalculable value to multitudes. Use chairs with the old-fashioned straight backs, a little inclining backward, and sit with the lower portion of the body close against the back of the chair at the seat. Any one who tries it will observe in a moment a grateful support to the whole spine, and we see no reason why children should not be taught from the beginning to write and sew and knit in a position requiring the lower portion of the body and the shoulders to touch the back of the chair

at the time. A very common position in sitting; especially among men, is with the shoulders against the chair-back with a space of several inches between the chair-back and the lower portion of the spine, giving the body the shape of a half-hoop; it is the instantaneous, instinctive, and almost universal position assumed by any consumptive on sitting down unless counteracted by an effort of the will; hence parents should regard such a position in their children with apprehension, and should rectify it at once.—*Rural New Yorker.*

THE AMERICAN LUTHERAN.

Selinsgrove, Thursday Oct. 26, 1865.

Endowment of the Miss. Institute.

Endowment is now the order of the day. In this respect astonishing things have been done in the last year. A degree of liberality has been manifested in the endowment of our literary and theological institutions that stands unparalleled in the history of our church. — Gettysburg has received princely donations; Springfield, O., does not lag far behind it; for Springfield, Ills., and Hartwick, N.Y., efforts have been put forth, which though not as successful as those in behalf of the two first mentioned, have nevertheless been encouraging to their friends; last, though not least, comes the Missionary Institute at Selinsgrove, Pa.

On last Tuesday evening the friends of the Institute, including some of the alumni, members of the Board, and others, met in the Chapel of the Institute building, where after some interesting explanations and enthusiastic speeches, it was unanimously resolved to raise an endowment of twenty-five thousand dollars (\$25,000) for the Theological Department of the Missionary Institute. Several donations of \$1,000 each, were announced for this noble enterprise, but in order to awaken a more general interest in the Church, and give all the friends of our Institute an opportunity of participating in this important undertaking, it was unanimously resolved to hold an

ENDOWMENT CONVENTION

in the Lutheran Church at Sunbury on the last Tuesday in November. To this convention all the friends of the Institute are cordially invited. They will be heartily welcomed by Rev. M. Rhodes and hospitably entertained by his people. Let all who intend to come inform br. Rhodes by letter of their intention, and also how long they intend to remain. There will be a preliminary meeting at two o'clock in the afternoon, but the grand Convention is to take place in the evening.

And now in the name of the Institute, in the cause of theological education, in the cause of our church which is calling for ministers to supply the waste places in Zion, we extend a cordial invitation to the friends of this Institution to come to the Convention. Come one! come all!! Those who cannot possibly come, should write to the convention, and state what they can do for the cause. We would also suggest to ministers and others who intend to come, to speak to some of their members, and get such liberal subscriptions as they can, to announce to the convention in Sunbury. It would also be a good idea for ministers to lay the plan before their people on one of the intervening Sabbaths, and see how much their respective congregations are willing to contribute to the endowment fund, they paying the interest semi-annually until the principal is paid.

Once more we say come! and bring your subscriptions along with you. We expect to have a lively and interesting time of it.

McALLISTERSVILLE.

We had the pleasure of spending a Sabbath in this interesting little village and assisting Rev. M. L. Shindel at a communion season. Br. Shindel's efforts appear to have been greatly blessed in this field of his labors; he is very much beloved and respected by his people and the church appears to be flourishing. In the grace of liberality the people of this charge appear also to be making considerable progress; last year they gave \$65 to the support of the theological professor in the Missionary Institute, and we feel confident that they will contribute an equal, if not a greater amount in the future.

On Saturday evening we preached to a large and attentive audience, composed of the people from town generally and belonging to various denominations. On Sabbath morning the house was comfortably filled principally with the members of the church, the great crowd of idle spectators having been attracted

to a Menonite and a Methodist meeting in the neighborhood. In consequence we had a quiet and precious communion season. In the evening we preached again to a crowded house and we hope and trust some good impressions were made, and that the Word of the Lord will not return void.

But the great object of interest at McAllistersville is the

SCHOOL FOR SOLDIERS' ORPHANS, under the superintendence of Col. McFarland. This school is supported by the state. Orphans of soldiers between the ages of 8 and 15 years are here lodged, boarded, clothed and instructed at the public expense. There are 126 children of both sexes here and there are some 14 or 15 schools of this kind in the state. Col. McFarland is putting up another extensive building in addition to the one already occupied and 25 acres of land connected with the school give the scholars ample opportunity for labor and exercise. We had the privilege of addressing them on Sunday afternoon, and we never were more deeply impressed with the sad effects of war than on this occasion, when we saw so many children before us who had been made orphans by the cruel war through which we have just passed.

Mr. Caveny has the superintendence of the school during the temporary absence of Col. McFarland; besides him there are also several female teachers. To Rev. M. L. Shindel is assigned the moral and religious instruction of the children. And we were pleased to see quite a large number of the older children in church, during the various services. We hope and trust that much good will be accomplished by these orphan schools throughout the state.

CASSVILLE SEMINARY, HUNTINGDON CO.—This school and property have been purchased by A. L. Guss, A. M., now of Mifflintown, Juniata county, and will be opened as a school for the more advanced grade of orphans, about the first of November. The building is admirably adapted to the purpose, and the location, in the south western part of the county, will accommodate Huntingdon, Bedford, Fulton, Franklin, part of Centre, Clearfield, Cambria, and the whole of Blair. Some orphans from most of these counties are now in the school at McAllistersville, but they will gradually be transferred to Cassville and the McAllistersville school will be filled with pupils from its own vicinity. Cassville is fourteen miles from the Mill Creek Station on the Penn'a railroad, with which point it has regular stage communication.—PENN'SYLVANIA SCHOOL JOURNAL.

The above we extract from an exchange. We congratulate Mr. Guss upon his escape from the trials and temptations of editing a political paper. His present field of labor we believe will be more in accordance with his own feelings and will also open to him a door of more abundant charity and usefulness. We wish him abundant success in this new enterprise.

They begin to smell a Rat.

The "Lehre und Wehre," organ of the Missouri Synod lists begins to get its suspicions aroused in reference to the Philadelphia Symbolists, as regards their soundness in the faith. It seems our friends in Philadelphia are casting about for students to fill their seminary, and have also made arrangements to import some from "Chrischona," near Basel, in Switzerland. This is by no means an ultra Lutheran institution, but a so-called "united" one. At this the Missourians express their astonishment and horror. Either the faculty did not know that the "Chrischona" is a "united" institution, or they did know it, and disregarded the fact; so argues the "Lehre und Wehre."

What a dilemma! and so soon after the exaltation over the recantation and confession of our "Teutonic friend," C. P. K. We hope after this that no more students either from Chrischona, Gettysburg, or Selinsgrove will be admitted into the symbolic Seminary at Philadelphia, for in the eyes of the Missourians, these are all "united" schools.

One of the Signs of the Times.

We have been informed that a young man, who commenced his theological course at Selinsgrove, but completed it at Philadelphia, is now casting about for congregations to preach to. We have been credibly informed that he studiously tries to keep it concealed from the vacant congregations whom he intends to visit, that he studied at Philadelphia, but passes himself off as a Missionary Institute man. We have heard of another young man who began his course at Gettysburg and finished at Philadelphia. He was invited to preach in a vacant congregation and would have been elected pastor, but the people found out where he had studied, refused to have anything more to do with him, and elected a young candidate from Gettysburg. The thing is working right. Our English congregations do not want symbolists for their pastors, and those young men who have been induced to go to Philadelphia for a theological education will soon find true of Philadelphia, what Dr. C. P. K. once published about Selinsgrove: Their new Seminary is not needed, and their students will not be wanted in the church.

From North Carolina.

The *German Reformed Messenger* published the following letter from a minister in North Carolina. It has excited considerable interest in the German Reformed Church, and donations in money, clothing and books have been sent to those destitute members referred to in the article. We rejoice to see a helping hand extended to these destitute people, but there is one thing in the article to which we do most seriously object; and that is the sweeping manner in which ministers of other denominations, and particularly of the Lutheran Church are published to the world as "rebels." We have conversed with two very respectable and reliable Lutheran preachers from North Carolina, who are now laboring in the North and who pronounced the statement untrue. These brethren further state, that it very illly becomes Rev. Welker, to make such accusations against his brethren, because, he, Rev. Welker, in the beginning of the Rebellion made flaming war speeches and induced a number of young men to enter the rebel army who otherwise would have staid at home. Our columns are open to communications calculated to throw light on this subject. Here follows the article from the *Messenger*:

"DEAR BROTHER:—I thought that a letter giving you some account of our affairs in this Classis, might not be unacceptable to you, inasmuch as you had expressed yourself so kindly towards us. And yet I cannot hope to give you any adequate idea of our condition; for we are not yet able fully to realize it ourselves. You doubtless are aware, that our ministers were all most devoted Union men, and utterly opposed to the rebellion, with one solitary exception.

So strong was the feeling of the affection for the United States Government, that, contrary to all custom, these matters were introduced into the pulpit, and strongly urged upon the people. The result was, that all the churches east of the Catawba, almost to a man have remained Union men, though many were forced into the Rebel Army. West of the Catawba, the secession frenzy carried away some of the people, over the head of our good Bro. Ingold, whose own heart never wavered for a moment, and who, after Bro. Vaughan's departure, was all the minister we had in that region for a time.

But we were all borne down for a season, by the madness to which God had given over the people. The members of our churches were forced into the army. Some of us now put forth all our skill and energy to save all we could from this dire calamity. Some we got places for in the mechanical departments. Some we put through, by all kinds of contrivances, on the underground railroad to the loyal states (two of my members got back from Indiana). Some were secreted in the forest, etc., and others we advised to desert from the army at the first safe opportunity.

Of course all this could not be hidden. We were marked and watched. We were counted disloyal men. We were almost daily threatened with death by the halter or the musket; with being sent to those hells of prisons at Richmond and Salisbury, at which so many others perished. Draconian laws were enacted. It was made the interest of the menials of office to detect and report loyal men. Spies were sent upon us, to watch our movements and report our words.

An attempt was made before the Confederate Court to find a bill for treason against Brother Butler. First an attempt was made, on the evidence of a letter written to a soldier, to indict me for causing dissatisfaction among the soldiers. This failed, there being several of my fast friends on the Grand jury. A second attempt was more successful. A bill was found against me by the Grand jury—packed, I doubt not—of Guilford Co., for a seditious sermon, on the evidence of several militia officers, who had been expelled from my church and who came on that day as spies. I was put under bond for \$5000, to answer; but Gen. Sherman's noble army came to Greensboro and quashed the indictment.

Besides this we were subject to newspaper attacks, by the minions of tyranny. Our state was made still more unpleasant by the conduct of other ministers and churches. With a very few noble exceptions, the whole ministry of the Presbyterian Church, were most fanatical war men. In the Lutheran Church, all the ministers were rebels but one or two. Among the Methodists, only a few sterling men maintained their loyalty. So that we were disowned by the Churches, and denied the common courtesies that obtain among Christian ministers and Churches.

The churches of our Classis have suffered by death, from disease and war, so as to decimate them. Yes, in some congregations, nearly all the youth have perished. We, the ministers, have had to labor on the farm, to get bread for our families; for our people were all gone or impoverished. Our wives and daughters have had to card, spin and weave all our clothing, and that of our families. We have lived three years without sugar or coffee, and many other things that we once thought indispensable. We now have peace and protection, but we are utterly impoverished. If we can hold our homes, that is all. We are penniless—not a dollar, and nothing that we can

convert into money. Our schools are nearly all stopped, and our children are growing up without even a common education.

I give you facts; you can draw your own conclusions. Yet, thank God, we have not wanted for coarse, but wholesome food, and plain but comfortable clothing. We have been permitted uninterruptedly, to worship God, and our churches and homes are not devastated, and although much property was destroyed, wasted, and stolen.

I have not heard of my brethren since the summer. I do not suppose, that our Classis met this spring. We could not travel, as both armies were in the bounds of the Classis. Our college and all its means are gone. All we have is one professor—a small village school and our building. We have not a dollar of good money to pay our missionary. We are in want of hymnbooks, etc. I have not had a new book since the war began, and have not seen a religious paper, and although we could now, or at least soon, procure them, yet we have not the means.

But, brother, we are not downcast. We have seen days of horror. We are penniless. Our poor churches are bleeding and enfeebled. The pleasant hopes of our Classis are crushed, but God has done marvellous things, whereof we are glad. Our trust is in His favor. We have a good conscience. No man's blood is upon us. With the smile of our dear Savior, we shall again rise from the dust. Our churches are filling up with our poor, suffering and maimed people. We look for brighter and happier days. I cannot tell you all. I have had but one letter from the North during the war, from Brother Vaughan. Remember us when you pray.

Your brother in Christ, and the work and hope of the Church,
G. WM. WELKER.

Radicalism and Conservatism.

Few men are willing to be called radicals in religion and politics, while the great majority prefer being regarded as conservatives. The former term seems to be looked upon as an evidence of fanaticism and recklessness and the latter as a proof of good sense and sound judgment. I cannot accord with this sentiment, and am free to confess, that I do not desire to pass for conservative and deem it an honor to be considered a radical.

What is the meaning of these terms? A radical is one, who goes to the root of the matter, and advocates thorough and fundamental reform, whether in religion or politics. Half-way measures and mere partial improvement do not satisfy him. He digs down to the very foundation and aims to abolish all error or abuse, and to introduce and establish the highest degree of truth and amendment, and this too in the shortest possible time. A conservative is, to use another word, a *preservative*; he is opposed to change and even to progress and wishes to preserve unaltered and unimproved, what already exists. Old creeds, old forms of government and worship, old usages and ceremonies &c., are objects of his admiration; he adheres to them with rigid tenacity and advocates their continued maintenance untouched and inviolate. Even error or abuse if it have the recommendation of the *Father's* or of antiquity, is preferable to truth and reform, or if not so, he tries to persuade himself and others, that the error is not error, and the abuse is not abuse.

Why then, should I be unwilling to be classed among the radicals? why be ashamed to prefer thorough to partial reform or no reform at all.

Was not Moses a radical, when he insisted upon the immediate and universal emancipation of Israel from Egyptian bondage and on remuneration for the services rendered Egypt? Nay, may we not claim our Lord and his apostles as radicals? Was the reform in religion and ethics, which they inaugurated and prosecuted partial and superficial, or was it thorough and fundamental? The doctrines they taught and the morals they inculcated, was there in them anything conservative of the traditions, glosses, misinterpretations, error and abuses of the Jews? Luther and Melancthon and their coadjutors, Calvin, Zwingli and Knox especially, were all decided radicals. If they had been conservatives, they would never have attempted their mighty achievements and much less have consummated them. And Wesley, Whitfield, Coke, and the hundreds they sent out to preach the Gospel, who will deny, that they were radicals? and who can estimate the incalculable amount of good, they have accomplished and still are accomplishing, though long since dead.

In regard to slavery in our country, some of our greatest statesmen favored gradual emancipation, others the apprentice system, and yet others the preservation of slavery, maintaining that negroes were born to be slaves, and the whites to rule them, and that bondage is their normal condition. These were conservatives. But what said our wise and noble President? He issued his proclamation declaring them free immediately, forever and universally, so far as the power of our armies extended. Was he not an open and fearless radical? When that great and good man met Messrs. Stephens, Campbell and Hunter on the James river to negotiate a peace, some of our unionists were afraid he would make concessions or enter into a compromise, but they did not know Abraham Lincoln. He stated plainly, briefly, firmly his terms, yielding nothing, compromising nothing and insisting on right and law irrespective of consequences; was he a conservative or radical? When Patrick Henry cried out at the dawn of the revolution: "Give me liberty or give me death!" Did that indicate conservatism or radicalism? In a word, where, when and in what country and age has any great reform, any mighty change for the better, any thorough improvement in religion, morals, politics or any other department been commenced or prosecuted to completion by conservatives, or by any other but radicals? Let me therefore conclude by saying:

THAT I AM A RADICAL WITHIN THE LIMITS OF THE LAW.
B. K.

English Lutheran Almanac for 1866

This periodical is now ready for sale. It contains the usual matter, interesting to every Lutheran and friend of the Church. The *Clerical Register* (list of ministers) has been prepared with great care, and will be found more complete and satisfactory than any heretofore issued.

We would respectfully and earnestly request our ministers and laymen generally, to take more interest in the circulation and sale of this Almanac.

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Children's Department.

A Wise Little Lady.

A teacher once overheard the following conversation between two little girls in a female seminary. Sarah had just returned after vacation, and Sophy was looking on with eager interest as she was unpacking her trunk.

Sophy. Why, Sally W., I should not think you would be willing to wear such plain cambric pantalettes. Do step into my room and let me show you mine. The work is so deep, and French embroidery almost all of it.

Sarah. O it is no matter for me to see them now. I suppose that your father is wealthy, isn't he?

Sophy. Yes, indeed. He is one of the richest men in Boston. Our house is splendid. I wish you could see it.

Little Sarah then gave this sweet answer to the proud girl:

"Well, I know my pantalettes are plain, but my father is dead, and mother is not wealthy. She gets me such things as she can afford, and I am satisfied." Wasn't Sarah a wise little lady?

The Earnest Boy.

"Mamma, this is a bad night for the poor," said a little boy of four or five years of age to his mother as they sat around the fire on a stormy winter's night.

She assented.

"But, mamma, this is a bad night for the rich."

"Why so, my dear?"

"If they are like the rich man that we were reading about to-day, who pulled down his barns to build larger ones, and that night his soul was required of him."

After a short pause he again said:

"This is a worse night for the heathen."

"What makes you say so?"

"O, mamma they have nobody to tell them of Jesus, and no Bibles to read about Jesus."

But was this child satisfied with merely saying this solemn truth? No; he at once began to act, for, running to his father, he cried out:

"Papa, will you give me a penny?"

"What for?"

"To help to buy Bibles for poor heathens who have none of their own."

He got a box next day, and during a year of suffering he kept his object constantly before him. Unable to go out, he pleaded with the friends who came to the house for something to buy Bibles for poor heathens who had nobody to tell them about Jesus. In earnest, he seldom pleaded in vain. From one year's gatherings, the last he lived on earth, he had two and a half dollars, which were given with his dying request to buy Bibles for the heathen.

FARMER'S BOYS.

In the wide world there is no more important thing than farmer's boys. They are not so important for what they are as for what they will be. At present they are of little consequence too often. But farmer's boys always have been, and we presume always will be, the material out of which the noblest men are made. They have health and strength; they have bone and muscle; they have heart and will; they have ambition and endurance; and these are the materials that make men. Not buckram and broadcloth, and patent leather and beaver fur, and kid gloves and watch seals, are the materials of which men are made. It takes better stuff to make a man. It is not fat, and flesh, and swagger, and self-conceit; nor yet smartness, nor flippancy, nor foppishness, nor fastness. These make fools, not men; not men such as the world wants, nor such as it will honor and bless. Not long hair, nor much beard, nor a cane, nor a pipe, nor a cigar, nor a quid of tobacco, nor an oath, nor a glass of beer or brandy, nor a dog or gun, nor a pack of cards, nor a novel, nor a vulgar book of love and murder, nor a tale of adventures, that makes a man, or has anything to do with making a man. Farmer's boys ought to keep clear of all these idle, foolish things; they should be employed with nobler objects. They have yet to be men of clear grit—honest, intelligent, industrious men.—VALLEY FARMER.

It's Very Hard.

"It's very hard to have nothing to eat but bread and milk when others have every sort of nice thing," muttered Charley as he sat with his wooden bowl before him. "It's very hard to get up so early on these cold mornings, and work hard all day, when others can enjoy themselves without an hour of labor. It's very hard to trudge along through the snow while others roll about in their coaches."

It's a great blessing," said his grandmother as she sat at her knitting; it's a great blessing to have food when so many are hungry; to have a roof over one's head when so many are homeless. It's a great blessing to have sight, and hearing, and strength for daily labor, when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie; there is one thing that I think very hard."

"What's that?" cried Charlie, who thought that at last his grandmother had found some cause for complaint.

"Why, boy, I think that heart is very hard that is not thankful for so many blessings."

Universalism.

The tendency of this belief was made painfully obvious to me the other day, by the remark of a little girl, twelve years of age, who stood by, and heard two friends speaking of a third.

"He is a Universalist," said one.

"Ah, that is a dangerous doctrine," remarked the other.

The young girl looked quickly up, and asked, "Auntie, what does a Universalist believe?"

"That every body will finally be saved, whatever his course may have been in this life," responded her relative.

"How I wish that were so!" said the child, "for then I'd be wicked all the time!"

However much the mercy and love of God may operate in bringing some souls to repentance and a holy life, there are others that require the alternative of a prospective, endless woe, to turn them from their sins.—TRACT JOURNAL.

But When?

Reader, I dare say you mean one day to be a decidedly religious man. You hope one day to be a really serious Christian. You think it is quite right to be a pious person. But when is this to be? I say again, when?

Are you waiting till you are sick? Surely you will not tell me that is a convenient season. When your body is racked with pain, when your mind is distracted with all kinds of anxious thoughts, when calm reflection is almost impossible, is this a time for beginning the mighty work of acquaintance with God? Do not talk so.

Are you waiting till you are old? Surely you have not considered what you say. You will serve Christ when your members are worn out and decayed, and your hands unfit to work? You will go to him when your mind is weak and your memory failing? You will give up the world when you can not keep it? Is this your plan? Beware, lest you insult God.

Are you waiting till you have leisure? And when do you expect to have more time than you have now? Every year you live seems shorter than the last: you find more to think of, or to do, and less power and opportunity to do it. And after all you know not whether you may live to see another year. Boast not yourself of to-morrow, now is the time.

Are you waiting till your heart is perfectly fit and ready? That will never be. It will always be corrupt and sinful—a bubbling fountain, full of evil. You will never make it a pure white sheet of paper, that you can take to Jesus, and say, "Here I am, Lord, ready to have thy law written on my heart." Delay not, better begin as you are.

O lingering reader, are not your excuses broken reeds? Be honest; confess the truth. You have no good reason for waiting.

Take the advice I give you. Resolve this day to wait no longer. Begin at once to seek God. Repent of your sins. Break off your evil habits. Believe on Christ and be saved.

Lit and Humor.

SINCE butter has become so very dear, a receipt has been prepared for an admirable substitute: Marry a nice, good girl, and when she presides at table you will not require any but her!

That no one may suspect us of trifling with serious things, we certify that we copy the following from a poem of five stanzas, being appended to an obituary notice of a child, and published in a Tennessee paper:

"I am coming, sweet Willie,
And so is your Ma,
For to meet you in glory
Along with your Pa.
Come meet us a-flying
And light on each breast,
Then we'll sing hallelujah
At home with the blest."

Some go to Church just for a walk,
Some go there to laugh and talk,
Some go there for observation,
Some go there for speculation,
Some go there to meet a friend,
Some go there their time to spend,
Some the impulse ne'er discover,
Some go there to meet a lover,
Some go there to sleep or nod,
And some go there to worship God."

A COLORED clergyman in Philadelphia recently gave notice as follows from the pulpit: "There will be a four days' meeting every evening this week, except Wednesday afternoon."

We have known "several" youngsters whose memories were just about as long as that of the little boy who was munching a bit of ginger-bread. His mother asked who gave it to him.

"Miss Johnson give it to me."

"And did you thank her for it?" inquired the mother.

"Ye-s, I did, but I didn't tell her so!" was the decided, and no doubt truthful reply.

Equally new and original, if not equally witty, was a similar dialogue between the teacher and one of the pupils of a public school in the city, as they stepped out of the door, and saw the moon, which on that occasion wore a very red face.

"Is that a wet or a dry moon?" inquired the teacher.

The boy had never heard these terms applied to the moon as a weather-sign, and after some hesitation he said, "I should think it was a wet moon."

"Why so, sonny?" asked the gentle teacher, wishing to draw the little fellow out.

"Well," said the boy, "it looks so plaguy red, I think it hain't been painted long enough to get right dry yet."

"Silence! Silence!" cried the judge, in great wrath; "here we have decided a dozen cases this morning, and I have not heard a word of one of them!"

"What does the minister say to our new burying-ground?" asked Mrs. Himes of her neighbor.

"He don't like it at all; he says he never will be buried there as long he lives."

"Well," says Himes, "if the Lord spares my life I will."

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