

THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEPLEY, EDITORS.

Selinsgrove, Pa., March 28, 1867.

Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new subscriptions within the money. \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by that date, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

DIRECTIONS.

Announce your intention to compete at first subscription forwarded.

The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.

The successful competitor will be announced to all who compete.

Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$60.

For ten new subscriptions we will send a volume of LANGER'S COMMENTARY; for 18, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each, \$5.00

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" 30 " " 100 " " 20.00

" 40 " " 125 " " 25.00

" 50 " " 150 " " 30.00

All above 50 will be entitled to \$1.00 premium each. In all cases, however, the money is to accompany the names of the subscribers in advance.

WE send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Ministers who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

WHO IS GOING TO MOVE?—Those of our subscribers who intend to move by the first of April, should notify us in due time of their intention. Both the post office where they now receive the paper, and that to which they wish the paper sent in future should be mentioned.

The correspondence between Mr. Pleasall and his friends is exciting some attention.—The present communication will probably close the correspondence. We publish the article just as it was sent in to us, having no time to correct his bad Grammar and Orthography.

A number of original communications were crowded out this week; they shall appear in the next number.

Bloomsburg and Espy.

We had the pleasure of spending Sunday, the 24th inst, in Bloomsburg and Espy, Pa. At the former place the Rev. J. Dimm has just closed a very successful pastorate of eight years. During this time the membership of the congregation has been more than doubled, the church cleared of debt, and the Sabbath School brought to a very flourishing state. In this condition bro. Dimm leaves the congregation to his successor, in order to take upon himself another and highly responsible position, namely the principalship of the Susquehanna Female College, at Selinsgrove, Pa. May he be as successful in this new and untrodden field of labor as he has been in the pastoral office.

Bloomsburg is a flourishing town and is fast increasing in population and it is highly important that a man of the proper qualifications be called to this pastorate. Revs. G. M. Rhodes and G. Parsons have each received invitations, but declined them, as they do not wish to leave the promising fields of usefulness into which they have lately entered. The names of two other ministerial brethren, we understand, are now before the people.

Espy is a beautiful village about two miles above Bloomsburg. There is a very beautiful brick church, and an active Lutheran congregation here. Two other congregations are connected with it, to constitute one charge. They are at present without a pastor. We preached in the Lutheran church at Espy on last Sunday evening, and were very much pleased with the people. An active young man could do much good in this charge.

The Lutheran church has left a great mission field along the North Branch of the Susquehanna unutilized. There are a number of populous towns and villages along this river in which English Lutheran churches might and should be established, such as Berwick, Wilkesbarre, and Scranton. These places contain large German Luth. congregations, but no English Lutheran organizations. This ought not so to be. In all these towns we might now have as flourishing congregations as we have in Danville and Bloomsburg if the proper steps had been taken. Much, no doubt, has been lost to our church by not occupying the ground in due time, but much may yet be accomplished by establishing missionary stations in Berwick, Wilkesbarre, and Scranton. When the new synod shall have been organized, which it is proposed to form out of the Susquehanna Conference, this work will no doubt be attended to, and if the right kind of men are sent there as missionaries, there will, by the blessing of God, English Lutheran Churches be established in all those towns.

Converts from the Roman Catholic Church.

Some weeks ago we announced the fact that two Roman Catholic Priests in Illinois had renounced Popery and connected themselves with the Protestant church. Pater Oertel, editor of the German Roman Catholic paper in New York, says that the names of those priests cannot be found in the Catholic almanac, and thinks therefore, that this is incorrect. There can be no doubt, however, about the Rev. Riedel, about whose conversion to Rome, the Roman Catholic papers made so much ado some two or three years ago, and in whom they thought they had gained such a great prize that they made him professor in one of their institutions, and afterwards editor of one of their papers in Cincinnati. His name in the Catholic almanac? He has now publicly renounced the Popish faith, exposed the corruptions of their priests, and returned to the Protestant church. What do you say to this now, Pater Oertel?

But we have a stronger dose yet than this for Pater Oertel. One of the Missouri Lutheran preachers writes to the Lutheran—"Two-thirds of my congregation is made up of such as have been born and brought up in the Roman Catholic church," and his congregation is none of the smallest ones either. Do you ask, dear reader, where is this remarkable Lutheran congregation? Then we answer, says Prof. Walther, "In consuetudine, lupo vultu monstrum ad oculos," that is, "It would be very imprudent to show the wolf the way to the sheepfold." What will you say to this, Pater Oertel? It might possibly be said that some of the doctrines and ceremonies of these Missouri symbolists resemble those of the Roman Catholics so nearly that many of the common people cannot discern the difference between a symbolic Lutheran and a Roman Catholic church. And having no genuine Roman Catholic church in the place they attached themselves to a symbolic Lutheran church.

A LECTURE TO PREACHERS' WIVES.

Our friend and colleague, Rev. S. K. Brobst is rather a dry stick, but sometimes he gets off a joke nevertheless. In his last 'Zeitschrift,' he reads the preachers' wives, a lecture on the subject of following their husbands and staying with them. It seems that some cases have come to his cognizance where this has not been done. He therefore says, that he does not by any means wish to tread on the toes of ministers' wives, but feels himself in duty bound, in all earnestness to remind them, that it is the sacred duty of every preacher's wife to follow her husband willingly and without resistance wherever he is called to labor in the vineyard of the Lord. If a woman under such circumstances refuse, and is stiff-necked, she will most certainly be punished sooner or later for her obstinacy. "He further wishes every congregation a good preacher, and every preacher a good wife."

He winds up with some good advice to the young preachers. He says: "Young preachers, be careful in the selection of a wife. Don't let yourselves be blinded by riches or beauty, but look much more to piety, house-keeping and the cultivation of the heart and mind." We fear, with many of our young preachers this well meant advice is already too late, and would therefore propose a new paragraph to be inserted into the marriage formula for preachers' wives, something like this: "Miss N. N. Will you take this preacher to be your wedded husband? Will you go where he goes and stay where he stays?" Answer, Yes.

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Bucks Co.—Rev. Kistler's congregation at Quakertown, Bucks county, Pa., have bought a parsonage for \$3000. Bucks county is going ahead. So reports Brobst's Zeitschrift.

Barren Hill.—On the 15th of February, last, the Lutheran congregation at Barren Hill, near Philadelphia, Pa., was called to gather by their pastor, Rev. J. Q. Waters, for the purpose of inducing them to change their synodical relations; that is, to leave the East Pennsylvania Synod, with which they have stood in connection for more than 25 years, and join the old Synod of Pennsylvania.

Rev. C. W. Schaffer, D. D. from Germantown came to the assistance of the pastor, in a speech of an hour's length, and spoke most eloquently in favor of the change. Some of the members of the congregation also spoke and took the liberty of differing from the Dr. After this the vote was taken which resulted as follows: For remaining in the East Pennsylvania Synod, 24; for joining the old Synod of Pennsylvania, 2. We should think that after this extraordinary effort, it would be advisable for the Rev. John Quincy Waters to change both his pastoral and synodical relations.

ALTOONA.—Rev. H. Baker of Newville, Pa., has accepted a call to his former charge, the Evg. Luth. Church in Altoona, Pa., and will remove to that place about the beginning of April. Rev. S. Hallman, the present pastor, we understand, designs relinquishing the active duties of the ministry for the time being, and is residing in Harrisburg, Pa.

CINCINNATI.—Rev. Joel Swartz of Wittenberg College having accepted a call to the pastorate of the English Lutheran Church in Cincinnati, O., has removed to that city and wishes his correspondents to address him accordingly.

For the American Lutheran.

LEBANON CONFERENCE.

This Conference held a stated meeting in St. Matthews church, Reading, commencing on Monday evening, March 11th. As will be seen, the attendance of both clerical and lay members was unusually good. There were present of clerical members:

Revs. J. M. Ditzler, E. S. Henry, J. Weber, U. Graves, J. R. Sikes, M. Fensler, P. Raby, G. F. Stelling, W. V. Gottwald, W. H. Steek, J. C. Burkholder, A. Yeiser, M. Rhodes, D. P. Rosenmiller, P. Willard, Jos. R. Focht, Dr. Valentine, J. D. Sheek, G. M. Haldeman, M. W. Hanna, H. C. Shindle.

Lay Delegates: H. S. Boney, E. F. Keeber, L. H. Kinnard, E. S. German, G. M. Zahner, J. Yordy, J. R. Porter, David Small, S. Haak, Ed. Wesley, N. Mason, L. R. Keefer, E. S. Cope.

There were also present and invited to seats as advisory members the following brethren: Revs. Yeager, Lampe and Zweig of the Synod of Pa. McCauley, Leinbach, and Baus, man of the Ger. Reformed church; Freer of the Baptist church; Huber of the Alleghany Synod, and Dr. Brown of Gettysburg.

It will thus be observed that Conference was composed of no less than thirty four active members. It will also be noted that the per cent. of lay delegates is considerably larger.

Among the items of interest claiming the attention of Conference the following may be mentioned.

The Word was faithfully and earnestly dispensed each evening of the meeting, the following brethren officiating: Rev. E. S. Henry, President of Conference, G. F. Stelling and U. Graves.

Revs. Brown, D. D. and Valentine, D. D. being present, they were by motion requested to address Conference in reference to the institutions with which they are connected.—Having acceded to the wish expressed by Conference, their remarks had the effect aimed at and is as follows:

RESOLVED, That in view of the great importance of completing the endowment of the Theological Seminary of the General Synod at Gettysburg, we hereby invite Rev. Dr. Brown, or any authorized agent, to visit the churches and charges of this Conference and take subscriptions for the purpose.

RESOLVED, That we will cordially cooperate with such Agent in this work, and we do earnestly commend it to the most favorable attention of all our people.

The General Agent of the Publication Society having placed a copy of the "Catalogue of Sunday School and other Books," issued by it on the desk of the President, the work was entrusted to a committee, who reported as follows, the report being received and adopted:

"Your Committee would report that they had placed in their hands a 'Catalogue of Sunday School and other Books,' issued by it on the desk of the President, the work was entrusted to a committee, who reported as follows, the report being received and adopted:

Pastors and Superintendents can now make selections and order them without loss of time and the expense of going directly to the Publication Houses.

It will be seen that these Publications are to only a limited extent Lutheran, the great majority of them being made up from other Houses. While we regret that this is so, we must submit to it as a present necessity. A church with such inexhaustible resources and with so much ability of authorship as the Lutheran, ought, by all means, to have her own literature. We anxiously await the day when with other churches, she can do her own work with her own instrumentalities and thus become more efficient in moulding her children for herself, and make them first good Christians, and then good Lutherans. We would respectfully offer the following:

RESOLVED, That we recommend our Sunday Schools to supply themselves as far as possible, hereafter, with books directly from the Publication House, or from the House through our depositories in different sections of the church.

RESOLVED, That we urge upon those of our pastors and laymen, who have the ability and leisure to furnish the Board of Publication with manuscript copies of Sunday School Books, in order that at length we may have an original and distinctive Luth. Sabbath School Library.

RESOLVED, That in order to awaken a deeper interest in the Sabbath School cause, both among the ministers and the membership, we devote one session of the summer meeting of Conference to the interests of the Sunday School. 2d, That the Sunday School of the church in which we meet, be met at the time given above, and that suitable addresses be delivered by brethren designated by the President of Conference and the pastor of the church.

Differences of opinion as to the extent of the rights—inherent and derived—of the Conference, having from time to time given rise to discussion, a committee was appointed to give the Constitution of this body a thorough revision.

Perhaps the feature of this Conference is the selection and thorough discussion, from time to time, of questions possessing a present and living importance. This item is always made the special order of that hour which in the opinion of the pastor loci, will bring the largest number of visitors to the session of Conference, thus aiming at "the greatest good to the largest number." The question at this meeting was, "At what age ought the Catechumen to be admitted to church membership?" After an eloquent and exhaustive essay, by Rev. W. V. Gottwald, a very interesting and animated discussion ensued, and we trust much good accomplished.

The selection of the place of meeting by this Conference is always a subject of great interest to the members. From its proportions and its successful feature of hy-representation it is deemed an honor by the brethren to have their invitations accepted, and no

meeting occurs without a generous rivalry among some of the brethren for the "honor."

This time Lickstown was the victor, and June 10th, appointed as the day when the good brethren, laboring in that far away region might look for an influx of the black-coats.

Bro. Sikes, of the cool and refreshing mountain air of the Schuylkill region, remembering, no doubt, the misery of his less fortunate city brethren, during the sultry summer days, offered the following:

Whereas, the life of the faithful pastor is one of constant and arduous labor, heavily taxing his physical and mental energies, and thus rendering rest and recreation necessary, Therefore,

RESOLVED, That we as a Conference do earnestly recommend to the respective pastors of this Conference district, that they grant to each of their pastors a vacation of at least one month in each year.

This was passed without a dissenting voice. [Note.]—The Secretary don't often take time to vote, but he did vote for that!

Much other business was transacted of which I would wish to make a note, but lest my letter, like the Lebanon Conference, grow to huge proportions, I desist.

H. C. S.

For the American Lutheran.

A Visit, Revivals, &c.

EDITOR AMERICAN LUTHERAN!

Dear brother,—In the month of December last, I came to Ohio, on a visit, to spend some time with my old friends and churches, where I had labored for many years, and enjoyed happy times previous to my going to Iowa.

Although in 12 years, many of the fathers and mothers died, there are still some of the old friends here, and many of the young that remember me. My old Ashland charge is doing well. Brother Swick is pastor at present, and the Lord is blessing his labors. He had a precious work of grace during the past winter, and I am informed, some thirty were added to the church. Bless God for his revivifying power.

I also visited my Wooster, East Union, and Smithville churches, where I organized in 1840. They are doing well, having made improvements in different respects. Rev. S. B. Baltzley is pastor at Wooster and Smithville, and bro. Lang at East Union and Trinity. Both these brethren are faithful men, and the work is prospering in their hands.

With great pleasure I preached in the different churches, and saw and heard what I cannot begin to tell to an Editor, the letter would grow too long. But I must tell of one good meeting at Smithville.

Here I commenced preaching the first week in January, and the good Lord was with us. I preached twenty-two sermons, and the meeting was protracted a day over three weeks, and forty-three professed religion. I was very happy in seeing an aged mother rejoice over her children as they embraced the Saviour. One of her sons, converted at this meeting, is ready to go to Wittenberg College, to prepare for the ministry. I hope, good old mother Kieffer may live to hear him preach, in the latter days. She has heard him talk and pray in church, since his conversion, which afforded her much joy.

The converts came out bright and alive in duty, which I always love to see. I never could make much use of still born babes.

Fourteen of the converts united with our church. The addition was not large but respectable. The reason that more of the converts did not join, was, that there are many denominations of Christians in Smithville, and the young were divided among them. And, moreover, there is a College, or the beginning of one, here, and quite a number of the converts were students, whose parents live at different points. The meeting, and revival, will therefore be for the general good. And still this is not all; even at home, in Smithville, there are other results of this work of grace. The United Brethren Church, followed ours with a meeting and report forty-three conversions, and then the Methodist church followed them, and report twenty-six conversions, no doubt all indebted to the first meeting. Thank God that good is done by somebody. We hope after a while to meet in our Father's house on high. At this meeting, in the Lutheran church, bro. Baltzley, the pastor, could not be present the first week on account of another meeting in Wooster, but the second and third week he was with me.

I also assisted Rev. Shower at a meeting in Brookfield. The weather was unfavorable, but many of the members were revived and 7 or 8 converted.

At Bridgeport, I held a short meeting, and one man of a large and interesting family was converted, and set up the Family Altar. There we have no organization yet, but will have after a little. Here I must stop. Yours &c.

S. Ritz.

IOWA LUTHERAN COLLEGE.

In your paper of May 7th "Lex" says, "Were it not for the suit pending in court, involving the title to the College between the Iowa Synod and the Missionary Synod, the former of which has for some time been in actual possession, the number of students doubtless would have been much larger."

The facts in the case are as follows: The complaints made in court are not between the above synods, but against Rev. L. Stenberg, D. D., President of said College, for betrayal of trust in re-nouncing the Lutheran name and refusing to vacate the trust given him by the latter Synod.

Last December he (Dr. S.) asked to have the trial postponed and the question of title to be brought in, both which were agreed to by the plaintiffs, who have had the "possession of the College" since Sept. 1865. In addition to the above complaint damages is filed against Dr. S., as he had received \$500 for moving and traveling expenses, with the view of his relation to the college being permanent.

One who filed the complaints against Dr. S.

NOTICE.

MISS SNYDER will open her school, on Monday April 8th in the Union School House, at which time and place she hopes to see all her young friends.

For the American Lutheran.

A Caution to Mr. Pleasall.

Dear Bro.

It is an old adage, and a very true one, that in the multitude of counsellors there is safety, and as there may be some danger of your getting into trouble if you should move to "Beggars' Point," I hope you will allow me to put a flea in your ear.

It is indeed true, you possess very rare qualities; excelling especially in the one, to please everybody that can be pleased. You have many imitators indeed who are near of kin to you, but most of them succeed about as well as did the old man and his boy in their attempt to carry the Donkey. But I am digressing. It was not my intention to pronounce a eulogy upon you, for smart men such as you are doubtless feel a delicacy of being praised to their faces. Please, therefore, excuse this little bit of freedom I have taken, be assured I did not mean to flatter you. But to come to the point.

I was about to say that there were Hard-screws are a sorry set, they indeed make some very fair pretenses but you can place no dependants on nothing the promise. If you will but allow me I will give you some startling facts, what is facts. But for your life you mustn't say nothing for if the world get to hear on it the world be dreadful mad at me; and as I sometimes have business in that direction I should not like to occur their displeasure. I have often said that of awl other people the are misnamed. I think the had ought to be named "Hard Scabbles." Why if there is any meaning in names their very name is calculated to mislead a stranger. An then the place the live in, the set forth as "Beggars' Point." "Beggars' Point!" "Why sir, one would be led to expect by contrast between that condition as indicated by their name as the amount of salary the promise that the war the most liberal people in the *terra firma*. But when you get among them an see that houses, barns, droves of Hogs, sheep and head cattle, you will soon find that the plea of poverty is after all only a miserable apology for that penuriousness. I will only give you a few items of that base tricks. Won of these "Hard-screws" men once concluded to make the Pasture a donation of a pig. He had a fine flock of beautiful shoats running about in his barnyard. He took out some sows and sent it round in order to call up the pigs so he could catch on of them. There was one little runtly one. The old gent scampered round among his pigs a long time, but could not catch none, though they were all round his feet, but finally he came in reach of the little runtly one, an you depend on it he made a sure grab. The good Pasture actin on the principal that "Beggars must not be choosers" took the pig home "askin no questions for conscience sake," an after it got over its sickness an cost about 3 times what it wasn't worth it finally greased the good Parsons board.

If you want promise to say nothin I'll tell you of one or two more of that cases. On one occasion this family got up a donashun for their Pasture. An not does win of these gents do but put in an order on a man about six miles away for 3 bushels of buckwheat. I.e. if the Parsons would fetch it himself. His brothers wife was sick so she could not come to the donashun. In order therefore that she must share of the good things, some of the kind sisters selected some chicken an other things, which will, I spose some party near ban-ancing the order for the buckwheat, an sent it home. Now I would not have you think that I find fault with their ministerin to the sick, but it seems a little queer that the should take it out of things donated to the Pasture.

But it has sometimes been said that that is a black sheep in every flock. Very true. But I sometimes am tempted to think that in this Hard-screw Pasture there are all black sheeps.

I winced here a man say in regard to the converts of a Methodist meetin in comparin them to fish that he was afraid the wood soon all turn out to be crabs.

I have sometimes feared that these "Hard-screws," Please excuse me, I oughter have said these Hard-screw Pastures will all turn out "Goats" in the day of final accounts.

But if it are true that every flock of sheeps has a black wun, my way it not be equally true that every black flock has a wite wun, an I think it is so in this case. I know of several members of this church who are anazious pious, the could pray, and sing and talk in meetin by the hour, and an wun occasion tha wanted to get rid of their Pasture but the majority was against em at first. But as the hee made up their minds that the church must go to sticks under his kere, an as the could not remove him by fair means tha concluded to do so by foul means. I will only mention one or two of that laudable tricks to which the resorted. The accused Pasture of falsehood, of actin as a complie in killin his neighbors hogs, an finally of forgery, an kept up an contented mind in the congregation. Now as the hee had the reputashun of bein pious tha was of some count, and the Pastures life bein bittered to him by tha zeal for the prosperity of the congregashun he finally, after having labored faithfully an successfully among them for upwards of three years abandoned the Pasture. Som may perhaps say that this was wicked; but if the old adage is true, that the end justifies the means, or as the Apostle hes it "let us do evil that good may come," then surely the zealots will celips Jupiter in his glory as evnin star, among their fellows. An may we not indulge the hope that that will be at least one genially warm, if not a bright spot for them in the spirit land. Surely tha Prince must be unfaithful to his vassals if he does not give them a chief seat in the synagogues,—if he does not confer special honors upon them.

So you see that ar after all some of these "Hard-screws" who make a party fair show in the flesh.

As I hev a little room on my sheet I will relate one other circumstance. The "genarosity" Pasture once had a donashun for their Pasture, and by som means wun of these "Screws" had settled among them. Tha was a kommitty appointed among wich was one Mr. Noble Fellow; it was the business of this kommitty you know to reseve the gifts of the donors. Now this stray "Screw" was a wel-

thy man, he had a good grist mill. An what do you think he did? Wy he actually brought a sac full of middling or shors or som sich stuff, But old Mr. Noble Fellow when he came to exam the article called this Mr. "Screw" to account, so he did. Sed he, well brother S, what did you intend this for? Is it for bread for our Pasture, or is it intended for coffee? Mr. Screw replied, wy it is for breadstuff as a matter of course. Then, sed Mr. Noble Fellow, we cant accept it; but of you had brot it for coffee we would hev taken it.

Trustin that you may profit by my counsel, I subscribe myself yours

COUNSELLOR.

For the American Lutheran.

WHAT IS THE BEST METHOD OF DEVELOPING THE TRUE SPIRIT OF CHURCH LOVE AMONG CHURCH MEMBERS.

BY THE REV. H. ZIEGLER.

At the last meeting of this Conference, it was made my duty to prepare and read an Essay on this subject at your present Convention. In consequence of the multiplicity and onerousness of my duties in the Missionary Institute, I have been able to snatch only a few moments daily during the former part of the present week, to devote to its preparation. I have, therefore, not given it that careful and mature thought which its importance demands. You will, consequently know how to make due allowance for its deficiencies in matter and arrangement. I proceed at once to my subject. It divides itself into two parts: *First, as to the end, and the best means of attaining that end. The end is, the development of the true spirit of Church love among Church members.*

Love is an affection for some person, going out in warm emotion toward him because of certain qualities and actions belonging to him, and which recommend themselves to our moral sense. When the person thus loved, is, at the same time a benefactor, our affection for him becomes more intense, and is accompanied by a sense of gratitude corresponding to our appreciation of the favor conferred. *Church love* is, therefore, affection for the Church, in consequence of some good, either essential or relative, which we have discovered in her; and this affection will vary in its intensity according to the degree of our appreciation of that good. *The true spirit of Church love* is, consequently genuine affection for the Church in distinction from all kinds of bastard loves—such as is manifested in denominational pride and in sectarian zeal and bigotry. *The Church* as the object of this affection, may be taken as any particular denomination constituting a branch of the kingdom of Christ; or, the Church Catholic, viz: "the whole body of those in all parts of the world, from the rising of the sun to its setting, who truly believe in Christ, who have but one gospel, one Christ, and the same Baptism and Holy Supper, and who are ruled by the same Spirit, although they have different ceremonies." *The development of this genuine love for the Church among church members*, does not properly refer to the first awakening of this affection—to the first warm movements of the heart toward the church as its object; but is supposed already to exist—to exist, indeed, in a very feeble state, in embryo, and which must now be brought to its birth, and then conducted safely through the several stages of infancy, childhood, youth, until it attains its perfection in the full vigor of its manhood.

With a single exception, we now apprehend definitely the end proposed to be attained—this exception is the object of the love to be developed. Is it the Church Catholic, or on the one of its individual branches, say, as in the present case, the Lutheran church? Of this seems to be an open question, I shall feel at liberty to decide for myself; and shall, therefore, proceed to the consideration of the second part of our subject. This is—

THE BEST METHOD OF ATTAINING THE END PROPOSED.

There may be various ways of bringing into existence a disgraceful bastard affection for a denominational church; but to develop genuine love either to the Church Catholic or to any one of its branches, there can be no two methods—therefore, no best method. I add, then, but one method—*The Method of attaining our end*. This is to exhibit the Church in her true character and relations, so that it will be possible to perceive clearly all her good qualities which are calculated in their very nature, to draw our affections toward her; and then also to put the members of the Church into such a condition that they will be able properly to apprehend and appreciate those qualities which they have been thus exhibited. But as these qualities of the Church are essentially spiritual, we must also become spiritual before we can thus apprehend and appreciate them. The only philosophical method would, therefore, necessarily resolve itself into the following order: *First*, to put the members of the church into that spiritual condition, in which they can be brought under the fullest influence of the good qualities of the church; and *Secondly*, when they are in this condition, to exhibit to them the church in her true character and relations.

Proceeding then to the first step in the order of our method, we inquire, *What are the circumstances most favorable for securing the affections of another?* My reply will be in the language of the author of the "Plan of Salvation": "When the circumstances of an individual are such, that he is exposed to constant suffering and great danger; the more his situation, the more he needs help, love will be felt, for affection and benefits received under such circumstances. If his circumstances were such that he would not relieve himself, and such that he must suffer greatly or perish; and, while in this condition, if another, moved by benevolent regard for him, should come to aid and save him, his affection for his deliverer would be

Children's Department.

The Drunkard's Wife.

Lay her down gently
Under the snow;
Sorrow and anguish
The grave can not know.

The lids so long swollen
With weeping, we close;
The weary hands—fold them
In precious repose.

Close by her loved ones
Whose little graves show
How early they left her,
Too frail for earth's woes.

No waking to sorrow!
It is not a dream!
She has crossed the dark river,
And caught the bright gleam.

That "light in the window"
How often she sought!
Her father has found her,
Earth's woes is forgot!

Weep not for the sleeper!
But oh! weep for one
Who hid her young life
From the sweet shining sun!

—The Banner.

What a Child May be.

Ellie early loved the Savior. In her every-day life she was an example to all, gentle and loving, at home and abroad, in work or in play, truthful and conscientious in doing what she believed to be right, seeming ever to remember those four words, "Thou God seest me." Her Bible and her private devotions were never neglected; not a single morning or evening was permitted to pass without communion with her Savior. Before twelve years of age, she publicly professed her faith in Christ, and in all the varied circumstances of her brief life honored the Savior she loved.

She is no longer in her accustomed seat by our hearthstone fire—no longer at her desk at school, where love and duty made study a pleasure. No longer do we see her upturned face at the Sabbath-school, drinking in, as it were, the words of Jesus as they fell from the teacher's lips. No longer is her sweet voice heard in hymns of praise on earth. The Savior, in whose word she had read, "I go to prepare a place for you; and if I go and receive you, I will come again and receive you to myself, that where I am, there may ye also," has called for her.

When, in her thirteenth year, she was attacked by fatal disease, and inquiry was made of her feelings and hopes. She replied that she expected Jesus would be with her. Her simple faith in Christ never wavered. As friends were watching her fast sleeping, one repeated, "The Lord is my Shepherd." "Yes," she said, "I walk through the valley of the shadow of death; I will fear no evil, for thou art with me; thy rod and thy staff they comfort me—yes, yes." Her weeping mother whispered in her ear, "Jesus is with you?" "Yes, and many more," she said; "then gently her patient spirit passed from earth to dwell forever with her Savior.

Her chair is vacant, but one more place at Christ's right hand is filled, and heaven is brought very near to earth, as we look up by faith and catch the strains of sweeter melody of praise to Him who has washed us and glorified us in his blood, which her glorified soul pours forth as she stands before the throne of the Lamb.

A large circle of friends and schoolmates assembled to drop the tear of affection, listen to an address from her pastor upon the importance of early seeking the Savior, sing those beautiful lines, "Asleep in Jesus," and lay our Ellie where the violets bloom, until the resurrection day.—*Child's Paper.*

The Will.

A little Irish boy, going to school with his Bible under his arm, was met by a minister, who asked him what he had there.

"It is a will, sir," said the boy.

"What will?" asked the minister.

"The last will and testament that Jesus Christ left to me, and to all who wish to claim a title to the property therein left," said the boy.

"What did Jesus Christ leave you in that will?"

"A kingdom, sir."

"Where does that kingdom lie?"

"It is the kingdom of heaven, sir."

"And do you expect to reign as king there?"

"Yes, sir, as a joint heir with Christ."

"And will not every person get there as well as you?"

"No, sir; none can get there but those who claim their title to that kingdom upon the ground of the will."

The minister was so much pleased with the boy's answer that he said:

"Indeed you are a good little boy; take care of that book in which God gives you such precious promises; believe what he has said, and you will be happy here and hereafter."

A Grateful Tiger.

A aged tiger had a live dog thrown to it, one day, for its dinner. Not being very hungry, the usually fierce creature did not touch the trembling little victim. This quietness gave the dog courage, and he began to kick the tiger's eyes, which were sore. This act seemed pleasant to the wild beast, and the dog continued it, from time to time, till the eyes of this savage animal got well. The tiger from that time took his tiny, four-legged dog under his patronage, looked upon him kindly, and allowed him to eat what he chose of the food thrown into his den. Henceforth they lived like bosom friends.

Thus, you see, even a fierce tiger can be grateful for a little favor. How much more, then, should children learn to be grateful to their friends for the great favors they have received? When I see boys and girls unkind and insulting to their parents, who have done and suffered so much for them, I tell them the story of the tiger and the dog, and say, "Children, don't be less grateful to your kind parents than the tiger was to the little dog."

HOUSEHOLD, FARM & GARDEN.

RECIPES.

YORKSHIRE PUDDING.—Five tablespoonfuls of flour, made into a smooth batter with a little milk, and one egg, well beaten up, and half a teaspoonful of salt; add cold water till you have batter enough for a small pudding-pan; place it in an oven to set, and then put it under your roasting in the meat, taking care to turn towards the fire. Your pan must be well greased, or the pudding will be broken in slipping it on the dish. When you take it up, pour off all the dripping; it can either be eaten with the meat, or with gravy, salt, or sugar, as preferred. This pudding is a case of digestion.

APPLE TAPIoca PUDDING.—In a quart of warm water soak one teaspoon of tapioca and a teaspoon of salt, and keep in a warm place. Pare and slice eight large tart juicy apples. Butter well the pudding dish, place the tapioca, apple and sugar in alternate layers till the dish is filled, having the tapioca on top, on which place bits of butter, adding if the dish will allow, a little more warm water. Eat warm with sauce.

APPLE CAKE.—Two cups of apple, chopped fine; boil in two cups of sorghum, and when cool add one cup of sugar, one cup thick cream, half a cup of butter and two eggs, a teaspoonful of saleratus and a little nutmeg, nutmeg or lemon. A few currants improve it, but are not necessary.

APPLE PUDDING.—Six or seven large sized apples, chopped fine in a chopping tray—one quart of milk, four eggs. Make a thin batter; just before putting in the oven, add the apples. Have a hot oven, and eat with a sauce.

STRAWBERRY CHICKEN.—Prepare a plump fowl as for roasting, not old. Place it in a stewing or a kettle of boiling water, and steam two hours, then take half an hour. It is much nicer than roasted.

CORN BREAD.—Shr boiling water into sifted corn meal fill every part is wet; add half as much shorts, a cup of molasses, teaspoonful of salt, and skim milk enough to mix; bake in pans.

Skillful cooking is as readily discovered in a nicely baked potato or a respectable johnny-cake as in a nut-brown shrim or a brace of canvass-back ducks.

DESTROY THE CATERpillars.—At this season the eggs of the apple-tree caterpillar—which may be found encircling the ends of the small twigs of the tree—can be much more easily and completely destroyed than they can at any other time of the year. They can be readily seen, and by choosing a warm day for the operation, with a light ladder upon which to ascend the tree, and a small basket in which to put the twigs containing the nests, the work can be performed most satisfactorily. Besides, burning the nests is much better than crushing or sucking the full grown insects.

GARDEN SEEDS.—Every good gardener should now be looking after the seed that is to sow. Of the choice varieties, the supply will probably be much less than the demand; and the stock frequently gives out before planting time, as was the case with some seed last year. It is scarcely necessary to remind farmers and gardeners of the importance of good seed—good, not only as being of a good variety, but good as their germinating properties. Old seeds are often a source of great loss and disappointment, and many are offered for sale which are only fit to be thrown away.

NEBRASKA produces twenty-five native varieties of the plum. In early spring, says a report to the Agricultural Bureau, hundreds of acres together of these indigenous plums display one sheet of white flowers covering the landscape, and loading the air with fragrance. A certain variety has been observed which withstand the attacks of the curculio, and bear abundantly, which all others were thinned out by the insect. Three varieties of gooseberry are also native to this State, one of which is of remarkable size and flavor.

The adage says: "A merciful man is merciful to his beast," and it might have been added that a wise man is also; not perhaps from the same motive, but upon the score of economy. Mercy to domestic animals, however, no less than to our fellow men, is twice blessed, blessing him that gives and him that receives it.

To Cook an Old Hen.

Just cut her up into joints, so that you don't get in any splinters or bones. Pick up all the bits of meat you have in the house, bones too, if they have any meat on them, any old pieces of ham or bacon, leg or shoulder of mutton and a slice of salt pork, and cut a few slices of fat bacon and some bread. Take an earthen vessel with an earthen cover, with a bit of a hole in it—the cover we mean—and put a layer of bread at the bottom of the vessel, then a layer of bacon, and then fill in with all the scraps and joints you may happen to have; they must be sweet, and clean (of course), fill the vessel is full. Then fill up the hollows and cracks with water, and tie down the lid. Put it at night in a very warm, not hot oven, and let it stay till morning. Take it out at your leisure, and put it in a cool place, and when perfectly cold, you will eat with gusto, either for breakfast, luncheon, dinner or supper, and you'll find it not only tender, but juicy, and delicately flavored, and highly nutritious. The water you put in will have turned into jelly, and the whole will eat like red velvet. There is no way in the world you can work up an old fowl so economically or so splendidly. We should like to sit down with you to that dish.

A HAPPY REJOINDER.—At Oxford some twenty years ago, a tutor in one of the colleges limped in his walk. Stopping one day last summer at a railway station, he was accosted by a well known politician, who recognized him, and asked if he was not the chaplain of the college at such a time, naming the year. The doctor replied that he was. "Was there," said the interrogator, "and know you by your limp?" "Well," said the doctor, "it seems my limping made a deeper impression on you than my preaching." "Ah, doctor," was the reply, with ready wit, "it is the highest compliment we can pay a minister to say that he is known by his walk rather than by his conversation."

Some of the Berkshire, Mass., families of Shakers are becoming sadly demoralized. A few weeks since one of the fathers of the West Pittsfield family left with a young sister, and was married, and last week another sister in the same family deserted and was united in marriage to a man of the world.

The Falls of Niagara, on the American side, have gone back about one hundred and fifty feet within two weeks, in consequence of the fall of huge masses of rock.

YOUNG MINISTERS.—A correspondent of the *Episcopalian*, in allusion to the desire of vacant parishes ("and the triflers of the congregations") to have young men as pastors, says: "I know not what ministers are to do, if they live over forty years. If they leave a parish after that, they might almost as well leave the profession. It bodes no good to the Episcopal church."

MORRIS MAIN LAW.—The Maine Legislature before adjourning passed a law to be submitted to the people, to punish persons convicted of imprisonment for the first offence. They also voted to have State constables to enforce the Liquor law.

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On and after Monday, July 9th, 1866, trains will leave ELmira at about the following hours:
GOING WEST.
A. M.—Night Express, Sundays excepted for Rochester, Buffalo, Salamanca, Dunkirk and the West. Connected at Salamanca with the Atlantic & Great Western, at Dunkirk with Lake Shore Railway, and at Buffalo with the Lake Shore and Grand Trunk Railways for points West and Southwest.

6:55 A. M.—NIGHT EXPRESS, daily, for Rochester, Buffalo, Salamanca, Dunkirk, and the West, connecting as above.
9:30 A. M.—DAY EXPRESS, excepted, for Buffalo, and Dunkirk, connecting at Elmira for Canadaigua.
4:15 P. M.—Through Emigrant Train, daily for the West.
1:30—Baltimore Express, Sundays excepted, for Rochester and Buffalo.
6:45 P. M.—Day Express, Sundays excepted, for Rochester, Buffalo, Salamanca and Dunkirk. Connects at Salamanca with the Atlantic & Great Western Railway; at Dunkirk with the Lake Shore Railway, and at Buffalo with the Lake Shore and Grand Trunk Railways, for all points West and South.

11:40 P.