

Poetry.

THE TWO DRAUGHTS.

There's a draught that causeth sadness,
Though of mirth it seems the friend;
To the brain it mounts in madness,
And in misery hath its end.

To the household hearth it creepeth,
And the fire in winter dies;
There a lonely woman weepeth,
While the famished infant cries.

Bloated form and brow it bringeth,
Limbs that totter to and fro,
And at last, like scorpion, stingeth
To an agony of woe.

Round the victim's feet it weaveth
Snarles, that blind his eyes in gloom;
Sin it sows, and shame receiveth,
Frowns of hate, and deeds of doom.

Bitter words of strife it teacheth,
Striketh kind affections dead;
Even beyond the grave it reacheth,
To the judgment bar of dead.

Hath not life enough of sorrow,
Sickness, mourning, and decay,
That we needs must madly borrow
Thorns to sew its shortening way?

There's a draught that heaven distilleth,
Pure as crystal, from the skies;
Freely, whosoever willet,
May partake it, and be wise.

THE MISSIONARY INSTITUTE.

DR. SPECHER'S CHARGE TO DR. KURTZ.

And now, dear brother, permit me to give you my idea of some of the proper functions of the Missionary Institute, and of the manner in which their performance is to be secured.

And the first is, to increase the numbers of our ministry by bringing into it a class of men whose services are needed, but whose preparatory training our higher institutions could not undertake without the sacrifice of a thoroughly scientific course of Theological instruction. Your position is not to be antagonistic to the highest education in the ministry. You will let it be a settled principle that the church must strive to have ministers of thorough education and extensive learning.—This is indispensable to the highest prosperity of the church. Human reason will grapple with the question of the reality and the contents of revelation. Theological science is a necessity which will perhaps always exist. The human mind spontaneously connects truths into a system. It cannot rest without attempting to classify facts and bring them into the greatest possible unity; and revealed truths are of such a nature that they will engage its highest speculative powers. Hence, different theological tendencies, controversies and heresies will arise and make theological science indispensable to the complete success of the church. She must meet her enemy on his own ground, and with his own weapons. She must have men who are capable of exploring the historical grounds of our belief in the Divine origin of the Bible, of examining the sources of the Christian doctrines, and of defending them against the attacks of infidels. She must have a true philosophy of the universe, derived from reason and the Bible, in order to counteract the defective or erroneous philosophies of unbelieving men. If a partial cultivation of science have led to the conclusion that there is no Divine Providence or government over men, she must point out those neglected regions of truth, in which the evidence of man's dependent condition and of the consistency of the uniformity of nature's operations with the fact of God's immediate government over men, are to be found. If men have inferred from supposed philosophical grounds, that revelation and indeed all miracles are improbable, she must show the defectiveness of all such philosophies. If the philosophical tendencies of the age be toward Pantheism, she must demonstrate the personality of the Deity, and expose the nature of the fallacies from which such a false mode of reasoning as the pantheistic has arisen. If false theories of criticism and interpretation have been applied to the sacred volume, she must exhibit the true principles according to which it must be treated and expounded. In vain do men protest against science and learning in the ministry. You have never been guilty of this folly, nor will you teach others to commit it.

But on the other hand the church does not commit the folly of expecting that all the ministers whom she needs for her great and varied work shall have means and time for the most thorough education and the highest attainments in learning. While she has encouraged all the knowledge practicable in the circumstances, her Synods have constantly admitted men destitute of a regular training.—Men do not expect that every preacher shall be a man of distinguished learning; they know that men of good natural and gracious endowments have been most effective preachers without it. But these men would be vastly benefited by such a course as this institution can afford. And many who are rejected by our Synods, might thus be qualified for the work. Now it will be your business to open the way into the ministry to men who would otherwise have been discouraged from the attempt to follow the indications of Providence, which were leading them toward the work of the ministry.

And you will be able to do this, without coming in conflict with the interests of theological learning, encroaching upon the territory or interfering with the functions of our higher seminaries. So far from this will be the legitimate effect of your operations, that

it will relieve them of some of their greatest difficulties and remove the main hindrances to the performance of their appropriate work. If they would secure the highest attainments in learning, and maintain a truly scientific method of instruction, they cannot admit all whom the church needs, and who ought to be prepared for the ministry. You certainly supply a real, a felt want. The course of instruction in our best Seminaries has certainly never been too rigidly scientific, and yet I suppose there is not one of them in which the standard of scientific and literary qualification for admission has not been a subject of difficulty and discussion; it being thought by some that the admission of many whom others or perhaps all would love to see in the ministry, under the proper circumstances, would require such a departure from scientific method in the course, as would greatly diminish its benefits to others, and very much depress the interests of theological learning.—Now there need be no more such difficulties. They may raise the standard as high as the interests of theological education in the church require; and yet those who cannot enter there may be trained for the ministry here.—And I have little doubt, that for many years to come, Synods, many Synods, and large sections of the country, will gladly receive them by scores and by hundreds, and find employment for them all.

The second function of this institution to which I may advert, will be to bring into the ministry an increase of practical power, and thus counteract those undue speculative tendencies to which men of contemplative habits are liable. A distinguished philosopher has said: "The most valuable service that can be rendered to the public mind is the work of limitation; the attempt to show under what qualifications principles true in themselves ought to be accepted, so as to make them consistent with others of equal certainty. This is an humble task apparently; but the whole history of human knowledge has shown that it is far from being an easy one in reality.—The most important steps in every part of moral science have consisted in this very adjustment of rival truths; it is much less difficult to see the force of a great principle than to see its limits." And we may add the remark that this necessary limitation of principles and tendencies is never completely effected, except by bringing men of different yet good principles and tendencies into living contact. Nearly all improvement in civil as well as ecclesiastical government has been the result of the free admission into the councils of the church and the state of men of different characteristics. The speculative tendencies of ministers are often checked by the practical character of the people; and no man can tell how much the speculative powers of a people are improved by intercourse with an intelligent ministry. But aside from religion the sympathies of ministers and people can never be as great as those of ministers with each other; and the two classes of men contemplated mingling in the same Synods and co-operating in the same labors, will exert a reciprocal influence, which will be of great mutual benefit.

Bear with me while I endeavor to exhibit these different tendencies and the importance of this mutual check. Men have two great mental capacities; the one for the speculative and the other for the practical. They are capable of two great interests; can gain divine knowledge in two distinct ways and by two different processes; the one depending more upon the character of the intellect, the other more upon the state of the heart; the one more upon the exercise of the speculative powers, the other more upon the practical principles of our nature. These may be kept united in the same mind, but one or the other will always preponderate. But they may be, in a great measure separated. Thus there may, on the one hand, be great speculative attainments in theology, without much practical knowledge of the fundamental truths of the gospel.—Religion in its practical bearings is too extensive for any rigidly scientific or demonstrative system. The only practical philosophy of man, with all his wants and destinies, is the subject of revelation, and has never been reduced to a complete system by any human speculation. There are truths in it which can never be arranged in any order of subordination to our ruling principles, and which must be left to stand upon their own ground and their independent authority. None but the Divine mind can comprehend all its facts in one system. Man cannot apprehend or appropriate it by a mere speculative activity.—The mind following merely its spontaneous tendency to systematize, and not satisfied without a speculative system for all truths, will not make much out of the great practical truths of the gospel, the co-ordinate facts of dependence and liberty, depravity and responsibility, sin and holiness, guilt and peace, repentance, faith and hope. They can never be fully apprehended except by the use of the practical as well as the speculative powers of the human mind. "A good theologian," says Luther, "is made not so much by much thinking or reading or reflection, as by holy living and deep experience." And a greater than Luther has said: "If any man will do the will of my Father in heaven, he shall know of this doctrine whether it be of God." To the neglect of this divinely inculcated method are to be ascribed all that unhealthy action of mind and all those erroneous tendencies which have resulted in the Pantheism of Germany, the Necessitarianism of England, and the spiritualism of this country. If such men as Cicero and Bacon have inculcated in their writings and exemplified in their lives the importance of practical activity to the healthful action of the mind in the pursuit of mere human philosophy, how necessary must it be that an undue speculative tendency in the pursuit of divine truth should be checked.

Controversial.

For the American Lutheran.
DR. KRAUTH ON "THE PERSON OF
CUR LORD AND HIS SACRAMENTAL
PRESENCE."

HOW THE HUMAN NATURE IS MADE PRESENT

Number 2.

Immediately after explaining his position, as heretofore seen, Dr. Krauth proceeds to show how the glorified body, which, in its own nature, cannot be present on earth, is nevertheless made present on earth and in the sacrament. The process is so sublimating and spiritualizing a one, that none of his readers would suppose that he has reference to any other kind of presence than a spiritual one, if he did not now and then pause to tell them that it was bodily. His theory is that the human nature of Christ is made omnipresent by its union with the divine, and being thus present everywhere, it cannot be absent from the sacrament, and hence is present there.

The following quotations will set forth the Dr.'s theory in his own words. "It" (the glorified body,) "is present through that divine nature into whose personality it has been received, and with which it has formed an inseparable union, whose lowest demand is the co-presence of the two parts." (Page 397.) "The Godhead, which of itself is present, makes present the human, which is one person with it." (Page 416.) "The human nature has a personal omnipresence, that is, a presence not in and of itself, but through the divine, in virtue of its personal union with it." (Page 429.) "The true designation of the Lutheran doctrine, on this point would be, the personal omnipresence of the human nature of Christ."

The theory, then, is that the human nature is made omnipresent by its union with the divine nature, and hence must be present in every place—that of the sacrament included. The idea is not that this omnipresence of the human nature, is effected by a special act of the divine will, or that it is done with a view to meet a special demand of the sacrament, but that it results from the nature of the union itself. It takes place "in virtue of the union." It is the "lowest demand of the union." According to this theory, therefore, it is a law of that union, that the human nature is made to have, the attributes of the divine nature, with which it is united; for as the omnipresence here affirmed, is not effected by a special act of the divine nature—apart from that of the incarnation itself—is not occasioned by a special demand of the sacrament, and is therefore in no way special, but on the contrary arises out of the nature of the union, that law applies just as much to any other attribute of the divine nature, as it does to the omnipresence. And as this law is operative, as long as the union endures, (which is forever,) it necessarily follows that the human nature, by virtue of this union, is made permanently to have, omnipresence, omnipresence, and all the other attributes of the divine nature; in short, all the inherent qualities of the human nature are overcome, and that nature itself either totally lost in the divine, or else it is constituted a second divine nature, having now all the powers and functions of the first, but not self-originated.

Such is the absurd theory which Dr. Krauth propounds with a view to comprehend in it, the dogma of the presence of the body of Christ in the eucharist. If the theory were true it would not sustain the idea of a "Sacramental Presence," as any distinct or peculiar kind of presence; on the contrary, as the presence affirmed is simply an omnipresence without reference to any particular place, period or object, it stands opposed to the idea of peculiar kind of presence, rendered by it, in the sacrament. The presence here claimed, would be the same, at least, in all the means of grace, and therefore the body and blood of Christ would be no more present in the eucharist, than in the preached Word, or in the prayer meeting. But aside from this, as we have already seen, the theory, so far from being true, involves principles so absurd, that if it were not for the sacredness of the general subject, they would be simply ridiculous. And let it here be borne in mind, that this omnipresence of Christ's human nature, is nowhere declared in the Scriptures, but it is a mere matter of human speculation, and therefore if it has not reason to sustain it, it has nothing to sustain it.

We have not overlooked the fact that Dr. Krauth, in the quotations above made, professes to ground his theory of the omnipresence of the human nature, directly on the fact of the incarnation, but it is only truth to say, that he grounds the theory, not on the fact of the incarnation, which is held by all Christians, but only on certain views of the nature and mode of the incarnation, which he presents, and which are no more sound than the theory itself. This would become at once apparent, if we were to examine in detail the forms of expression employed in the citations already made. But before doing this we should recall to mind the nature of the subject upon which these speculations are offered.

The incarnation, or union of the two natures in Christ, is confessedly a subject which the Scriptures do not explain, and which the human mind cannot comprehend. The fact that there is a union of the human and divine natures, is clearly revealed in the Scriptures, and is to be received as a matter of faith; but the nature, the mode, and exact extent of that union are not revealed; and as the subject is too mysterious for the human comprehension, no man can explain or define the nature and mode of the union. Men may speculate upon

these topics, but in the nature of the case, their speculations cannot attain to absolute certainty. Under the pretense of stating the mere fact of the incarnation, men may use such forms of expression, as to involve certain favorite views of the nature and mode of the incarnation, but these expressions possess no reliable authority. One person may press the unity or oneness of the character formed by the union, so far as to destroy the distinctness of the two natures, and another may press the distinctness of the two natures so far as to destroy the union or personality. With some, the human, will be absorbed in the divine, and with others the divine will be limited by the human; and there is a tendency thus to run into error, just as soon as men attempt, with any degree of strictness, to define the nature or extent of that mysterious union, especially if such an attempt is made under the pressure of seeking support for some doubtful dogma.

But let us examine some of the affirmations already quoted concerning this union, and see what kind of union they exhibited. The first one is, that the human nature of Christ "is present through the divine nature into whose personality it has been received." The view here presented, is not that of a union of two natures, but that of an absorption of the human, by the divine. The pre-existing divine "personality," simply "receives into" itself, the human, and continues itself to be the personality of the two. The human is appropriated by the divine, and becomes a part of it. According to this view the "mystery of Godliness" would not be that "God was manifest in the flesh," but that the flesh was received into an Infinite Spirit and made to assume its condition and qualities. This form of statement does, admirably, accord with the Dr.'s theory, but it does not accord with the truth.

Another of the Dr.'s declarations is: that the "lowest demands" of the union of the two natures "is the co-presence of two parts." If this is so, then the existence of the body of Christ is co-extensive in space as well as time with that of divine nature, which is an Infinite Spirit. If, therefore, that body possesses substances, or has the properties of a body, it fills all space, and even destroys space. But if it has no substance—if it has not the properties of a body, but on the contrary has been made to have only those of a spirit, one can hardly see why its presence might not be called a spiritual, and not a bodily presence.

Such are the distorted views of the incarnation to which Dr. Krauth is driven in order to find a basis for his absurd theory of the human omnipresence. The untrue doctrine, that the real body and real blood of Christ are present in the sacrament, demands an untrue theory concerning presence, and this untrue theory demands untrue views of the incarnation; and our author having espoused said doctrine, laboriously furnishes the theory and the views as demanded. This he does, partly by his own skill in perverse statement, and partly by the help of that great mass of contradictions which is presented in the symbolical books as the "Communicatio Idiomatum," and which holds a prominent place in the "Formula of Concord," with which the ferocious symbolists of Germany split the Lutheran Church three hundred years ago.

The argument by which Dr. Krauth seeks to establish this theory will be considered in another letter.

VINTON.

The Pulpit.

Thoughts on Preaching.

On Composing Sermons.—My father says a man should not begin with making a plan. Should not wait till he is in the vein. Begin however you feel, and write till you get into the vein, however long it may be. "Tis thus too in mining. You may throw away all beginnings. Men who write with ease, write best pen in hand. This applies to sermons and also to books. It might be well to write a sermon *currente calamo*, and then begin again, and write afresh, (not copying or looking at the other,) but use all the lights struck out in the former exercise.

Formalism and Sermons.—When flattering myself with the notion that I was ever eloquent, I am persuaded that the most effective discourses I ever delivered were those for which I had made the least regular preparation. I wish I could make sermons as if I had never heard or read how they were made by other people. The formalism of regular divisions and applications is deadly. And as to written sermons what is written with weariness is heard with weariness.

Avoid Abstractions.—If you would keep up attention avoid abstractions in your sermons, except those of mere argument. Come down from generals to specifications, and especially to individual cases. Wherever possible give names and places, and interperse anecdotes. By this means, the Puritans, even when they were prolix, were vivacious. They subsidized every event of Old Testament history, and talked of David and Judas, instead of royalty and treason.

Off-Hand Writing.—Write while you are warm. Do not be avaricious of your best thoughts, nor reserve your warm ideas for the last. This is like flooding the stomach of guests with soups before dinner. Much of Jay's excellency arises from this. If ever I have written anything acceptably, it has been with a free pen, and from a full heart; not from compiled stores, though I have done much of the latter also.

Eloquent Preaching.—The great reason why we have so little good preaching is that we have so little piety. To be eloquent one must

be in earnest; he must not only act as if he was in earnest, or try to be in earnest, but he must be earnest, or he cannot be effective. We have loud and vehement, we have splendid and elaborate preaching, but very little that is in earnest. One man who so feels for the souls of his hearers as to be ready to weep over them, will assuredly make himself felt. This is what makes—effective; he really feels what he says. This made Cookman eloquent. This especially was the charm of Summerfield, above all men I ever heard. We must aim, therefore, at high degrees of warmth in our religious exercises, if we would produce an impression upon the public mind. Without an increase of our numbers, the very men we now have, if actuated with burning zeal for God, might work a mighty reformation in our country.—Dr. J. W. Alexander's *Thoughts on Preaching*.

ENDEAVOR TO PROFIT ALL.

There are some good men of strong, logical habits of thought, who claim that all sermons should be labored and finished productions. "Make the masses get used to them by giving them nothing else," they say, "and so educate them up to a high standard." But this is a mistake. Christ's method of teaching takes men as they are (liable to die to-morrow), and not as they ought to be.

An English writer says: I remember some years ago to have heard a young minister preach a sermon richly adorned with the graces of finished education. He was asked afterward if he always preached such sermons at home.

He said he did.

"And how many of your people understand you, do you think?" said a good brother.

"About five or six."

Here was a shepherd, having perhaps six hundred sheep in his flock to be fed by him, and he put the food so high that only six out of six hundred could reach it. What a perversion of the pastoral office, to make sermons to please a few admirers, while the immortal souls of his charge are rushing, unprepared, into a boundless eternity.

Practical.

From the New York Observer.

The Fulton Street Prayer-Meeting.

The presence of two young Japanese brothers, who are studying at New Brunswick preparatory for the Gospel ministry in their native land, excited much interest and called forth expressions of thanksgiving to God.—They came to this country for curiosity and pleasure, and were converted to Christianity on their passage or soon after their arrival.—In their remarks they showed great intelligence and a humble, Christian spirit, and prayers were offered for them that God would, by His Spirit, protect and guide them and render them efficient in the promotion of His great cause.

A stranger rose to request the brethren to pray for him. He said:—"Some thirteen months ago I was very desirous for your prayers. I wanted to become a Christian. I felt deeply my need of a Saviour, and sent a request that you would pray for me. God answered your prayers within a month after that request was presented here. I experienced the Saviour's love in my soul and have since rejoiced in His mercy. I was a great sinner.—I thought I was to be forever lost. I was impatient, and none of my relatives or acquaintances would believe that I could be reformed. I read in a religious paper a report of the conversion of a man who had been grossly intemperate, and I sent my request.—I was present when it was read. Other requests in behalf of intemperate persons were presented that day, and they were all mentioned in prayer, in language direct and simple; and I was upon the point of giving utterance to feelings of disappointment and despair, but waited to listen to the words of a brother who was inviting sinners to repentance, and who said, 'I came not, says Christ, to call the righteous but sinners to repentance,' and asked, 'Are you not included?' I thought he spoke to me, and the affirmative of the question flashed across my mind, and the first ray of hope was lighted up in my soul. I could not attend this meeting afterwards, and have not attended it since, till now; but from that moment the Holy Spirit took charge of my case and led me by a way which I did not know and had never thought of, and here I am once more, through His mercy to thank Him, and to request your prayers that I may be ever kept in the faith of the Gospel. Brethren, do not cease to pray for those given up to intemperance, for God's love is mightier than all the powers of darkness. It is not likely that I shall meet with you again, but I shall not cease to pray that God will continue to bless you, or to thank Him for this blessed opportunity to tell you of His love to me."

Another spoke of the strong desire he had to become a Christian about a year ago, but had relapsed into sinful practices, and became alarmed at his condition as a sinner before God. He begged that prayers might be offered for the mercy of God to him. "Will you pray for one who has slighted the calls of mercy and who fears that there is no hope for him in consequence of having so often and so long resisted the Holy Spirit?" He resumed his seat, with flowing tears and other signs of mental agony.

Another is from Missouri, and reads as follows:—"Dear Christian Brethren:—Twice before,

I have sought an interest in your prayers in behalf of those I love. I think my father and mother have both been blessed through your prayers, and I know that God has blessed my soul in answer to the united prayers of Christians. When I first requested you to pray for me I was not in serious expectation of a speedy answer, yet I had hoped that it might be as I desired, and prayed for it with what little faith I had, and when I read among the requests for prayer in the *Observer*, 'A daughter for the conversion of her parents,' I thought it was mine, and I took courage and my faith was increased. But I was not prepared for what followed the coming week. We had all been to the church on the Sabbath, and in the evening father called mother and me to the table where he sat. The Bible was open at the 8th chapter of the Gospel by St. John. He said he had called us for family prayer. It was the first time. He read a portion of that chapter, and then poured out his soul in prayer that we might all experience a change of heart,—and we have had family worship ever since; and, while I feel that the Lord is very precious to me, I do believe He has answered prayer for my parents, and I wish you to join me in praise to His holy name for ever and ever."

Mr. George H. Stuart, of Philadelphia, sent the following request:—"The Rev. John Shewan, Free Church minister, North Berwick, Scotland, asked you to pray for him and his congregation in this meeting of God's people, and to beg for him and them a blessing from on high in the conversion of many souls unto God and the building up of the church with living stones to the praise of His glory."

THE CONVERTED INFIDEL.

A. B., at the time of my first acquaintance with him, was an avowed disbeliever, not only of the doctrines, but of the reality of the Christian religion. He was commonly termed an *infidel*, and he himself cheerfully accepted the name as appropriately designating his principles. Yet, in his general appearance, he was sober and thoughtful—in his conversation apparently frank and honest—and when he attended upon the preaching of the Gospel (as he sometimes did) he was an attentive, and, to appearance, a most devoted listener of the word. Never was he known to manifest any other appearance, in a religious assembly, than that of a serious and humble worshipper. Yet he despised the religion of the Gospel, and looked upon the Gospel itself as an idle tale. He gloried even in finding inconsistencies in the followers of Christ, and well did he know how to use them in opposing religion, or in disseminating the principles which they may be called, of infidelity. His mind had not been cultivated above that of ordinary men, yet it was self-disciplined by thought, reflection, writing and reading, so that he was no contemptible opponent to those who felt themselves best qualified to meet his attacks.—Often have I conversed with him upon religious topics, but never left him feeling that any impression for the better had been made upon his mind; but rather, that he might exult in his own victory. But he who had the hearts of all men in his own hands, and can mould them at his own pleasure, as the potter does his vessel, can change the proud infidel, and bring him to love and defend the Gospel which he had despised. It pleased God to visit this man with a long and severe sickness, during which time his views underwent such a change, that he felt that the Christian religion might be true and infidelity false. But he wished to be consistent. He was ashamed to acknowledge the change. And at a time when neither himself nor any of his attendants or friends supposed it possible for him to recover, he requested them, with a struggle in his feelings, which no one however discovered, and against his own convictions, to publish to the world, that he died a firm believer in infidelity.—Thus giving evidence, as he afterwards said, of the possibility of being dishonest, and of deceiving friends in the dying hour.

But he was a chosen vessel of God, destined for usefulness in his cause, and hence was raised up from the borders of the grave. As health and strength returned, he was led to read and study that word which he had before despised, and to attend more frequently at the house of God, so that some were encouraged to hope that he might yet be "renewed after God in righteousness and true holiness," and prayed for such a result. But he strove against disclosing his feeling, and as long as possible resisted the light which was breaking in upon his soul. Divine grace, however, conquered, and he bowed submissively and joyfully at the feet of sovereign mercy. And well does the writer remember the first meeting for prayer he attended after this event—the deep solemnity of the occasion—the solemn, yet, awful stillness of the place when A. bowed in prayer, save occasionally the stifled sobs of rejoicing Christians, or convicted sinners.—Was it possible that he who refused to let others pray with him, when he was apparently just on the borders of the grave, was now praying himself? Yes; "Behold, he prayeth." And as he said, when asked what reason he had to believe he had met with a change of heart, "Whereas I was blind, now I see."—And well does the writer remember the day when he took the vows of God upon him, and united with the church of God. In the presence of God and angels, a large congregation of his fellow-men, and some whom he had influenced to reject the Gospel, he boldly stood up to confess Christ, and was baptised in the name of the Holy Trinity. Perhaps others have had similar occasions and similar feelings, but never had I such indescribable emotions as when baptizing that man. His conversion seemed such a miracle of grace, and it was so wondrous. That such an opposer should take the name of Christian, that it seemed more like a dream than a reality. Could it be, that one who had been chief at a mock celebration of the Eucharist was now to sit at the table of his Lord and truly celebrate his love? Could it be, that one who had used every expedient to bring reproach upon the followers of Christ, was now to unite with them, and share with them in enduring the revivings of the enemies of the cross? Was here an exhibition of the power of Divine grace, or was it a mere device of the adversary to deceive the people of God? Years have since passed away, during which time he has honored his profession, yet those scenes are as vividly impressed upon my memory as though they were transactions of yesterday, and I am confident they must be imperishable.

BETA.

How Divorces may be Obtained in Chicago—A sample Case.

Last spring, a young man named Oliver P. McIlrath, an employee of the firm of Austin, Clapp & Co., became tired of his wife, and brought suit for divorce, though he had very little testimony to offer. He alleged in his declaration that his wife was too old for him, and that she had deceived him as to her age when he married her. He also declared that he had been a resident of Chicago for more than a year, and that his wife deserted him in January, 1865. His attorney, Benjamin Haskell, testified as to the non-residence of his wife, and two witnesses as to the desertion.—There was no defense, and a decree of divorce was entered the same day. A motion of the decree was then published.

All this time Mrs. McIlrath was in Cleveland, where she was provided with a boarding house by her husband, only two weeks before the suit commenced, and where she was maintained at his expense, receiving letters and money from him frequently. The publication of notice required in case of non-resident defendant was made in the Western Merchants' Price Current, a paper which is chiefly devoted to the market and the advertisements of wholesale merchants, and is rarely looked at by ladies. Of course Mrs. McIlrath did not see it. Her first notice of the proceedings was that a decree had been granted, she came to this city immediately and has now made application to have the decree of divorce set aside. All these facts stated above have been substantiated, not only by her own testimony, but also by affidavits of McIlrath's own father, mother and brother. McIlrath lived with his wife in Cleveland until last April. The attorney who swore as to her non-residence knew nothing of her or her residence except what his client told him. Ten witnesses who swore as to the desertion, and said that they were all acquainted with Mr. & Mrs. McIlrath, are entirely unknown, even by name, to Mrs. McIlrath. Upon the hearing Judge Van Buren declared that beyond a doubt this case presented more odious features than any case he had ever heard or read of. At the same time he signified his intention hereafter not to receive in his court as legal publications the insertion of advertisements in unknown periodicals. He also seemed inclined to the opinion that something is necessary to be done to weed the bar of persons practicing as attorneys who can be, in violation of their oaths, guilty of the practices pointed out in these pleadings; and he at once ordered the decree to be opened, and granted to the defendant twenty days to file an answer.—*Ev. Mess.*

The London Papers—How their Editorials are Written.

An article written in an English periodical, purporting to be written by an editor, says that the editorial "we" of the London press is a literal fact, because the leading articles, with hardly an exception, "are the work not of a single person, but of an association of gentlemen combined for the purpose, almost all of whom have had some hand in the dish which is finally set before the public." These are the leader writers. Some of them may be editors, but usually they are not. They are outsiders, and for the most part either men strong upon particular subjects, or literary Bohemians with skill of the pen upon any topic more or less wide.

The manner in which this writing force is brought to bear upon the editorial columns is too detailed for us to detail in full, but we give its principal features. At first there is a consultation between the letter writers and the editor-in-chief, about noon of each day, at which the topics of the next morning's editorials are selected and assigned. This is represented as a work of no little difficulty, and at some times occasioning fierce debate. By six o'clock in the evening the articles must be handed in. Each goes immediately into type and then has two proof-readings the first for the errors of the press, and the second for "the sense." By eight o'clock the final proof of the leader, "printed on a large sheet of paper, which leaves a margin seven inches wide on either side of the type," is ready for the hands of the editor. The latter, with his revising editor, then enters upon a thorough overhauling of the essay, comparing each with the others and with previous articles, and altering and revising until he is finally satisfied. "Very frequently," says the account, "this revision amounts almost to the re-writing of the article; and sometimes the original writer fails to recognize a single sentence of his own composition in it as it appears the next morning." It will be seen, then, that the selection of the subject of the editorial is done by a body, who also determine the line of argument to be used, and then that the expression, the work of one person, is to be revised, together with the thoughts by two more.

TERMS

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THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEELEY, EDITORS

Sellinggrove, Pa., August 29, 1867.

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 not act as agents in their congregation and secure three or four subscribers receive their paper gratis.

SEWING MACHINES.

We have in our possession a number of due bills for Sewing Machines which we obtained for advertising, and which we will sell cheap. A Howe Sewing Machine. Price \$60. We will sell it for \$45.

AN EMPIRE Sewing Machine. Price \$60. We will sell it for \$45.

A FINKEL & LYONS Sewing Machine. Price \$60. We will sell it for \$45.

These are all first class family Sewing Machines.

Melodeons.

We have also duetells for Melodeons and Cabinet Organs which we will sell cheap, namely: Princes Cabinet Organ Price \$150, we will sell for \$125.

Peloulets Melodeon.

Five octaves, Rosewood case, Price \$110, we will sell for \$85.

Persons wishing to obtain any of the above articles at the prices stated will please give notice at their earliest opportunity.

"The General Council."

We have seen it intimated that the so-called "General Council" will meet in Pittsburgh, probably during the month of October next. As far as we know the following Synods are claimed as standing in connection with it:—The Synod of Pennsylvania, German and English; Wisconsin, German; Pittsburg, English; Canada, German; Iowa, German; Minnesota, German; Augustana, Scandinavian; English Synod of Ohio, English; and the German part of the New York Ministerium will probably join them.

It will be seen from the above that the preponderating element of the "General Council" as now constituted will be German, while the two most influential German Synods in the country, who it was confidently expected would unite with the Council, namely, the Joint Synod of Ohio and the Missouri Synod, stand aloof, and the latter is taking more and more of a hostile position against it. They were represented in some way at its first meeting in Reading, but the Missouri delegates protested against the organization of the Council at that time, and will not send delegates again. The Joint Synod of Ohio appointed commissioners to protest against the following abuses and errors, which they allege exist in the Synod of Pennsylvania, and which must be removed before they will connect themselves with the Council:

1. Chiliasm, or Millenarianism.
2. Secret Societies.
3. Interchange of Pulpits.
4. Mixed Communions.

The Pennsylvania Synod is the prime mover in this matter, and ever since her secession from the General Synod, has labored to unite all the Lutheran elements outside of the General Synod into one "General Council." Will she have influence enough to accomplish this and is she willing to make the sacrifice demanded?

1. Is she willing to throw her Chiliasm overboard, and to dismiss such men as Dr. Seiss, Rev. Laird, (in whose church the Council is to meet), Revs. Fahs, Vogelbach and others? We doubt it. It would rend and convulse her own body.

2. Is she prepared to excommunicate all her members who belong to the Free Masons, Odd Fellows, Good Templars, and other secret societies? We doubt it. How many ministers will be left in the Synod of Pennsylvania after you have taken away all her chiliasm, and her secret societies?

3. Is she prepared to unchurch every christian denomination in the land, and refuse to recognize our common christianity, when we meet on one common platform in the Bible, Tract, Sunday school and Missionary Societies? We can hardly believe that the Synod of Pennsylvania has retrograded quite so far yet.

4. Is the Synod of Pennsylvania ready to insist on close communion in her congregations? The great majority of her churches are so-called union churches with the German Reformed, and the people are very generally intermarried with the Reformed. Will the Lutheran husband when he goes to the Lord's table, say to his Reformed wife, "Stand back, I am holier than thou!" or vice versa? We think the time for that has not yet come in the Synod of Pennsylvania, and we pray to God that it never may come. But such are the demands of Symbolism.

From these demands, and the fact that the "Council" will be composed mostly of foreign Germans, we may infer the hopelessness of the effort to unite all the elements hostile to the General Synod into one harmonious organization. There are scarcely two German Synods in the country that are on friendly terms with each other, and we have no great hopes that they will be more peaceable in the Council than out of it.

The pastor of the Second Presbyterian Church, Troy, N. Y., is said to be the richest minister in the world. In his own name he owns \$1,500,000; his father is worth \$3,000,000; and his wife \$5,000,000. His salary is \$4,000, but he gave it all away last year, besides adding \$31,000 to it in donations.

A CLERGYMAN writing to a friend, says: My voyage to Europe is indefinitely postponed. I have discovered the fountain of health, on this side of the Atlantic. Three bottles of the Peruvian Syrup have rescued me from the fangs of the dyspepsia. Dyspeptics should drink from this fountain.

Plan for the Reformation Jubilee.

It seems that at the meeting of the Board of Directors of the Theological Seminary at Gettysburg, a committee was appointed to prepare a plan for the suitable celebration of the Seventh Semi-Centennial Jubilee of the Reformation. The chairman of this committee has published an outline of his plan, and expressed a desire that unity of action might be secured and the interest of every member of the church engaged in this effort. In his "plan," however, it seems the chairman desires to favor some institutions and periodicals of the General Synod, while he discards or disregards others. For instance, in the enumeration of Theological institutions which he recommends, he omits the Missionary Institute at Sellinggrove, Pa., and the Lutheran Seminary at Hartwick, N. Y., and in the enumeration of church papers, he overlooks the American Lutheran. This may have been merely an oversight in the chairman. We frequently find men so short-sighted that they cannot see beyond their own interests.

Now, we approve of all those objects for which it is proposed to raise contributions during this Reformation Jubilee. We think they are all worthy of the most liberal support of the church, but we regard those omitted in the programme equally worthy of the support and sympathy of the church. The friends of the Missionary Institute, of Hartwick, and of the AMERICAN LUTHERAN will no doubt take a pleasure in co-operating in this Seventh Semi-Centennial Jubilee of the Reformation, but they will also reserve the liberty of disposing of their contributions as they may see proper.

We direct the attention of the readers to a communication on this subject in another column of this paper. It is from the pen of one of our ablest ministers.

What Is In a Name?

There is at present quite a lively controversy going on in the Dutch Reformed church in regard to the change of their name. At the last meeting of their Synod it was voted to drop the word "Dutch," and call themselves the Reformed Church. The German Reformed church in this country has also agitated the subject, and proposed to drop the word "German," and call themselves simply the Reformed Church. We would then have two christian denominations in this country bearing the same name. There seems to be a race between the two denominations which of them shall legally assume the name first. The *Christian Intelligencer*, organ of the Dutch Reformed church, has of late been filled with controversial articles on the subject, and although an overwhelming majority seems to be in favor of the change, yet the minority protest against the organization of the Council at that time, and will not send delegates again. The Joint Synod of Ohio appointed commissioners to protest against the following abuses and errors, which they allege exist in the Synod of Pennsylvania, and which must be removed before they will connect themselves with the Council:

To give our readers some idea of the contest that is waging on this subject, we will subjoin an extract or two from the *Christian Intelligencer*. The Hon. Erasmus C. Benedict, LL. D., in a sensible article on the subject thus speaks of the minority:

"Now, it is possible that a secret party is forming to act as alarmists, to endeavor to get the 'Dutch blood' up till the blood is stirred and the whole frame quivers, by telling them that their rights have been trampled upon, tempting them to refuse acquiescence, either in the form of violent action, or threatened withdrawal from all active participation in the benevolent operations of the Church, and a stony insensibility to any appeals for aid in maintaining established institutions? What! If we cannot be called Dutch, will they?"

"Let the heathen in their blindness Bow down to wood and stone?"

Must the colleges, the theological seminaries, and missionary boards and stations perish for lack of support, rather than drop the word Dutch? Is there to be the cry, 'Give us Dutch, or give us death'?"

"It is quite possible that the minority may, by active and skillful handling, be excited and nursed and increased till it may be powerful for mischief, and do what hereafter it may regret; but left to itself, it will quickly, after the vote is taken, feel the spirit and motion of the Church, and all will rejoice together in a harmonious and happy communion."

The Pittsburg (Methodist) *Christian Advocate* says in reference to the proposed elimination of the word "Dutch":

"We shall regret if the proposed change shall fail. The name, as it is, is suggestive of foreign birth and associations. This, to say the least, is not pleasing to native-born Americans; and hence the Dutch Church has not grown extensively outside of its original settlements in the State of New York. The word 'Dutch' in its title has not been unattractive, as in an instance given by one of the dissenters. Some years ago the pastor of a Presbyterian congregation at Havana, in Western New-York, invited him to supply his pulpit, and then announced that a minister of the Dutch Reformed Church would preach for him on the following Sabbath. The congregation was usually a small one. But on the day appointed the Dutch Reformed minister found the house crowded so that it was with difficulty he reached the pulpit. On going out of the church he learned the reason. He overheard the hearers remarking one to another: 'That man does not preach in Dutch; he preaches as good English as our minister.'—The people had come to hear Dutch preaching. But unfortunately the name has not always, and at places outside of Havana, possessed an attractive force. It has repelled rather. Seeing this, the sagacious minds in the Church are tolling for a change—to be called simply 'The Reformed Church.' We think them wise. We trust they may succeed. They will wherever the American sentiment predominates above the Dutch."

Editorial Correspondence.

Universalism.

The tract which I noticed in my last, continues the mode of reasoning usually adopted by Universalists, to establish their doctrine. It asserts, that, "In ancient times, there were orthodox and heretics, alike, who believed in the final salvation of all men; and in modern times we find members of almost every christian communion, Greek, Roman, Lutheran, Church of England, Presbyterians, Methodist, Baptist, Unitarian, Friends, &c., &c., all agreeing in this one divine truth, that God loves all men and will have them to be saved; that Christ gave himself a ransom for all, and that all will ultimately be brought to holiness and heaven." The reasoning amounts to this: the spirit of Mormonism has existed in all ages of the world, and has been found in all nations of the earth, and cropped out of every religious denomination, therefore Mormonism is the right doctrine: it must have come from God. Or thus; Infidelity is as old as the world and has been entertained, alike, by men in the church and out of it; therefore all men will become finally infidels, and therefore also Infidelity comes from God.

This tract gives us the creed of the Universalists.

1. They believe and teach the authenticity, genuineness, &c., of the Holy Scriptures, and that the Bible is the only and sufficient rule of faith and practice.

2. They believe and teach the existence of one living and true God, &c.

In this connection they quote such passages as the following:—"To us there is but one God, even the father, 1 Cor. 8. 6. This the zeal will dispute. "He is the universal Father of mankind, the Father of spirits, Heb. 12. 9. our Father in heaven, Math. 6. 9: who loves the whole human family, without exception, even while they are yet sinners, Rom. 5. 8; who is kind to the unthankful and to the evil, Luke, 6. 35; and who will have all men to be saved and to come to a knowledge of the truth. In one word they believe that God is love. 1 Jno. 4. 8.

The implication there is, that orthodoxy does not believe in the paternal relation of God to his people, and that he is not a God of love; but Universalists believe in both. The reasoning amounts to this: A Father has a number of children and some of them even may be very bad children, and the Father loves all of them. He does not hate any of them, for he is love, full of love, therefore all these children will finally become good children and will love their father. This may be fatherly, lovely reasoning, but no sane mind will say it is conclusive. It suits Universalists, none else. Orthodoxy does not dispute that God is our Father, nor that he is a God of love, but will that save a man who will to leave his father's house, and who will never to return "that he might have life." God was the father of Adam and Eve, and he loved them, but they disobeyed him and left him.—God was the Father of all the Angels of Heaven, but many revolted and left heaven, and became Devils. Will they all be finally saved?

3. They also believe through love God sent his only son, Jesus Christ into the world, to reveal more perfectly the divine character and purposes, and finally, through death and the resurrection, to bring life and immortality to light.

According to these statements Jesus was sent to reveal more perfectly the divine character and purposes. That is to present a good pattern of human perfectness, that the world might see it, and remodel their lives accordingly. He is not therefore a Savior to save men from a depraved state, but merely to present them a pattern of a noble man, and then from his superiority of character, they will be induced to leave off the errors, which they call sins, but which are not sins in the orthodox sense; but merely errors into which human nature would fall without a knowledge of the divine pattern.

They continue their belief, viz, that Jesus "will save his people from their sins, and be what inspiration proclaims him to be," "The Savior of the world," "To this end he gave himself a ransom for all," and "tasted death for every man." What the universalist's creed is in regard to sin, he is eloquently silent. Is it simply an error derived from a perverted education? Or is it a depraved nature. The author of this tract writes exclusively of what God is and does, but is profoundly silent as to what man is, or does. We are to guess at his meaning as to the nature of man. He will probably admit him to be a sinner. But when we ask what he means by that term, C. A. Skinner, a leading universalist would answer, that "we have the same natural and moral constitution which Adam had," and, that man is by nature equally free from sin and destitute of holiness, no more inclined to vice than to virtue, and equally capable of either."

They illustrate their idea by saying that the mind of the child when born is as pure and free from all sin as a sheet of white paper is free from stains and blot. Thus universalists. What does God say? "As by one man sin entered into the world and death by sin," Adam was the "one man" and his sin brought death. What was this death? The dissolution of the body? Be it so, if no more. That "one man" sin was more than a perverted education, or errors of life. Isa. 48. 8, "For I know, that thou wouldst deal very treacherously, and wast called a transgressor from the womb." Ps 51. 5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Eph. 2. 3, "And were by nature the children of wrath, even as others." These children as pure as a sheet of white paper! The universalist is on one side of the subject and God on the other, which is right? I believe God is right, if even it should make every universalist a liar.

The universalist facetiously luxuriates in the love of God, the goodness of God; but he denies the doctrine of natural depravity. Man has but little of which he should repent. His sins are but slight imprudencies, and therefore the atonement of Jesus Christ is not vicarious, but simply an expression of love for erring humanity. The love of two heathen men Damon and Pithias was equally meritorious.—Jesus is a model man and should be announced as such in the Pulpit on the Rostrum and everywhere. They tell us that Jesus came to save the world from their sins, but they neglect to say what will become of the world if they will not believe in Jesus Christ,—if that sinful world will not accept of his overtures of mercy. God's work is all right; but what will become of man if he accepts it not?

L.

Church News.

Rev. M. J. Storer, has removed from Payette, N. Y., to Amsterdam, Montgomery co., N. Y. His correspondents will please address him accordingly.

Rev. J. H. Davidson, late of Sugar Valley, having become associated with Rev. J. G. Schaffer, as assistant pastor of the Bloomfield charge, desires his correspondents to address him at Newport, Perry co., Pa.

Rev. G. W. Hemperly, of Sharon Springs, N. Y., having accepted a call to the Ev. Lutheran church, of Sunbury, Pa., expects to remove to his new field of labor in the first week in September. His correspondents will please address him accordingly.

MILTON, PA.—On last Sunday the cornerstone of the New Lutheran Church was laid with appropriate solemnities. Rev. Prof. H. Ziegler from the Missionary Institute preached the Sermon. It will be a magnificent church and do credit to the liberality and enterprise of the congregation, as well as the zeal and perseverance of their pastor, Rev. G. Parson.

For the American Lutheran.

"SEVENTH SEMI-CENTENNIAL OF THE REFORMATION"

A writer signing himself "Evangelical Lutheran," presents us with a plan, in the last issue of the *Lutheran Observer*, for the celebration of this great Jubilee. He says—"Among the various plans suggested by which to commemorate the event, the following has appeared to me as the most comprehensive, feasible, and likely to attain the results desired. If it shall be modified, as is probable by the District Synods, let us, by all means, have a plan, which will secure unity of action, and which will embrace the interest and effort of every member of the Church—old and young, rich and poor, communicant and Sabbath-school scholar." So say I—let the plan, by all means, secure unity of action, and embrace the interest and effort of every member of the Church. But that the plan which "Evangelical Lutheran" presents is, as he supposes, "the most comprehensive, feasible, and likely to attain the results desired," is by no means clear to my mind. Indeed, to me it savors very much of narrow-mindedness, partiality, and a lack of good, sound sense; and therefore, is not "likely" to defeat, at least to some extent, "the result desired."

To substantiate what I have just expressed, I select two of the objects for which the plan proposes to solicit contributions. Here they are just as given in the *Observer*—

- (a) Theological Seminary.—"At Gettysburg, Springfield, O., and Springfield, Ill.; (a) General Fund, (b) Contingent Fund, (c) Library."
- (b) Publication of particular tracts or books, (c) New subscriptions to church periodicals: Lutheran Sunday-school Herald; Lutheran Observer; Evangelical Review."

According to this plan, the Theological schools at Gettysburg and the two Springfield are alone to drink down the crystal and life-giving streams that flow through the channel of theological education, whilst those of Hartwick and Sellinggrove, must stand afar off; not even daring to ask for one drop of water to cool their tongues; and the Lutheran Sunday-school Herald, the Lutheran Observer, and the Evangelical Review, are alone to feast on the savory dish of "new subscriptions," served up on the old table of "church periodicals," whilst the poor American Lutheran may sing—

"The Prodigal, with streaming eyes, From folly just awake, Reviews his wanderings with surprise, My heart begins to break."

"I starve, I starve, 'nor can I hear The famine in the land; While servants of my Father share The bounty of the land."

"With deep repentance, I'll return And seek my Father's face; Unworthy to be call'd a son, I'll seek a servant's place."

And now, let me console you—poor, repentant, sighing American Lutheran—dry up your tears, for the famine is not yet; and you—ye stubborn, and decreed—to be ostracized sons of Hartwick and Sellinggrove—dig your new reservoirs, deep and wide, and fill them to the brim, ere the dire calamity befalls you.

And what are we to think of this comprehensive and feasible plan, which is "likely to attain the results desired?" If the plan is, to raise \$500,000, let me tell you in advance, that if such counsel is to prevail, it will prove a failure; or, if it be, to dig the graves of Hartwick and Sellinggrove, and the American Lutheran, just remember that you can't bury them ere they have given up the ghost. What! Ignore the American Lutheran with its fearless advocacy of Gen. Synod Lutheranism! and the Sellinggrove theological school, that has given the Church 41 pastors in seven years! Ignore them, if you will, in your plan for the "SEVENTH SEMI-CENTENNIAL OF THE REFORMATION," but be assured that there are hundreds of noble souls in the American Lutheran Church, who can neither be gulled, nor intimidated to submit to any such indignity.

Brethren—If you desire to initiate a plan that will embrace the entire Am. Lutheran Church of the General Synod, let it be impartial. Without this it will fail. I, for one, will not work on the present programme.

AN ALUMNUS OF THE COLLEGE & SEMINARY AT GETTYSBURG—AND WHO TOOK PART IN ADVOCATING THIS SEMI-CENTENNIAL EFFORT.

SYNOD OF EAST PENNSYLVANIA.

The Twenty-Sixth Annual Convention of the Synod of East Pennsylvania will be held in the town of Pottsville, Schuylkill County, Pa., in the church of Rev. Uriel Graves, commencing on the Evening of the last Wednesday (25th) of September, 1867. It is important that all the members of the Synod should be present.

J. H. Heck, Sec. Cabinet, Pa., Aug. 19, 1867.

THE NORTHERN CONFERENCE

Of the Synod of Central Pennsylvania, will meet, (D. V.) in the First Ev. Luth. Church at Sellinggrove, Snyder county, on Thursday evening, September 5th, 1867.

Brethren, do not forget the Missionary collection for Conference.

W. L. HEISLER, Sec. Salona, July 29, 1867.

MEETING OF THE HARTWICK SYNOD.

The Thirty-seventh Annual Convention of the Hartwick Synod, of the Evangelical Lutheran church, of the State of New York, will be held in the Lutheran church at Richmondville, Schoharie county, N. Y., commencing on Friday, the 20th September, at 7 o'clock, P. M. The change in the time and place of meeting is made for various reasons, which to the officers of Synod, seem to require it.

The trains on the Albany and Susquehanna Railroad, leave Albany for Richmondville, at 7 30 A. M., and 1 30 and 5 P. M. Brethren will take the 1 30 train.

Brethren will try and double their collections for the Synodical Treasury, as the Treasurer has had to advance money to meet certain claims for printing minutes &c.

P. A. STROBER, Sec. Centre Brunswick, Aug. 2, 1867.

FAMILY PRAYER.

When St. Paul tells us to "pray without ceasing," or St. Peter exhorts us to "watch unto prayer," we are not to understand either of these Apostles as urging upon us so exclusive and absorbing an intercourse with God, as to prevent a due observance of the duties incumbent upon us in our intercourse with men: their object is to enforce upon us the habit of spiritual discipline. As a soldier prepares himself for action in times of danger by regularity of exercise and discipline even in seasons of safety and repose, so the Christian is taught to prepare for the practical exercise of his various graces in seasons of unlooked for severity of trial, by the habitual exercise of them in those hours of life, which peace and quiet may have blessed to him.

In this view of the subject I would earnestly call your attention to the duty and advantage of daily family devotion. When your household, like Joshua and his house, "serve the Lord"—by daily reading together his word, and daily offering up with one accord their prayers for his Holy Spirit, they will be trained to guide their steps as under His all seeing eye, and bear the severest visitation of his Providence with fortitude and resignation. When occasions may call them to act upon the principles, in the profession of which they live, they will prove a holy faith by a holy practice. They will bring into action affections well trained by daily intercourse with God; spirits well disciplined by the daily service of the word of God; and views of the nature and character of this transitory life, already well regulated by the spirit of God, for whose aid they daily pray. Thus, if they be called to suffering, however unjust, they meet their trial firmly; "It is the Lord: let him do what seemeth him good." Envy, hatred, and malice; the tongue of pride, and the voice of the slanderer, may come against them; but every trial is reconciled by the thought, that God, whom they serve, ruleth as "Head over all."

Come the arrow of affliction from what quarter it may, it reacheth not its mark without the permission of Him who wounds only that we may seek his healing; and permits his faithful servants to endure severity of trial, to prove their soldiery, and reward their fidelity.—Churchman.

Covenant of Salt.

"It is a covenant of salt forever before the Lord unto thee and to thy seed with thee."—Numbers, xviii. 19.

In order to give the pledge of the inviolability of their engagement, the Orientals have from time immemorial been in the habit of eating salt together. Some think that, as with all sacrifices salt was offered, a covenant of salt means one confirmed by solemn sacrifice. Others are of opinion that it contains an allusion to the fact that covenants were generally confirmed by the parties eating together salt being another's salt has always been regarded as a token of fidelity and friendship; hence, during the British war in India there were bitter complaints that those who had eaten English salt had rebelled against English authority.—Tamerlane, speaking of a traitor who had gone over to the enemy, but who afterwards returned to loyalty and obedience, says, "My salt, which he had eaten filled him with remorse, till at length he fled from his new master and threw himself on my mercy."

D'Herbelot mentions the following incident of Jacob-ben-Laiti, the founder of a dynasty of Persian princes, who is said to have broken into the palace of that country, and having collected a very large booty, which he was on the point of carrying off, he found his foot stuck among something which made him stumble. He imagined it might be something of value, and putting it to his mouth the better to distinguish what it was, soon found it was a lump of salt. Upon this he was so touched that he left all his booty, and retired without taking any part of it with him. Great was the surprise in the palace, and strict the inquiry made on the following, when it was found that Jacob was the guilty man. On examination he stated the whole of the circumstances to the prince with such apparent sin-

cerity as to gain his favor. Having been engaged in many successful enterprises, he was raised by the prince to the highest position in the army, and on the death of his sovereign became the absolute master of the province, from whence he afterwards spread his conquests far and wide. His regard to salt and the principles it symbolized laid the foundation of his greatness.

Judson and the Burman Woman.

In one of the excursions which Dr. Judson made while in Burmah, he stopped in a village on the river Selwyn.

As he stepped on shore, he noticed a tall, fine-looking woman standing near the place of landing. He approached her offering his hand and inquiring for her health.

"Well, my lord," she replied.

He had time for but a few words more, when he was called back to the boat, and left her with his blessing. The woman gazed after him in mute amazement. Never before had she received such courtesy from any man. Though a prince, such was the degradation of woman in her country, she had been treated as a slave.

Soon her brothers came, and she said to them, "I have seen one of the sons of God." "Did he speak?" "Yes; and he gave me his hand." "Did you take the hand of a foreigner?" "Yes, for he looked like an angel."

The brothers took her home to her husband, who was the chief of the province. He was very angry with her and beat her.

That night she was called to attend a heathen ceremony, but she said, "No, no—Ever since I was a child I have served Satan and Guadama, and they have never prevented my husband from beating me. This man spoke to me kindly, and gave me his hand.—His God must be the God. Hereafter I worship Him."

True to her purpose, she began that very night to pray to the unknown God of the white foreigners. Her prayer was this:

"Mighty Judge, Father God, Lord God, Uncle or Honorable God, the Righteous One! In the heavens, in the earth, in the mountains, in the seas, in the north, in the south, in the east, in the west, *pry me, I pray*.—Show me thy glory, that I may know thee who thou art!"

This prayer she offered for five years, never again making offerings to idols or demons.—At length a missionary came to that benighted village. "She ran to him," the narrative says, "and sat at his feet for nine days."—What days those were to her! She had been groping in darkness, and now light beamed upon her. She was hungering and thirsting, and now bread from heaven and the water of life were offered to her. She had labored and was heavy laden, and now she could come to Christ and find rest. She did come, and O how gladly. The Saviour revealed to her was just the Saviour she needed. He was infinite in compassion, and had power to save to the uttermost. She cast herself at the foot of the cross, and found peace in believing. Henceforth she was not her own. She lived for the precious Saviour who had died for her.

When, soon after, a female missionary came to labor for that people, she took her to her own home, and aided her in every possible way. Very soon there was a reformation in the village. The men, from being bacchanals, became a God-fearing people.

Guapping, for that was the name of that remarkable woman, was the means, with the help of the female missionary, of the establishment of a Christian church in Dong Yahn, from which two other churches soon proceeded. This church was the first to build its own chapel and support its own pastor.—Guapping established the first district school in the province, and supported it. She labored with the mothers to teach them humane ways of training their children, and all she came in contact with she sought to win to Christ. She had great power with every one, for she herself lived on the Word of God, and seemed to catch the tones of the "better land."

Trace back this useful Christian life, and you will find its beginning in a *kind Christian word*.

SERMON CRITICS.—A writer in a contemporary is sharp upon those persons who complain so much of the length of sermons. He says with equal severity and truth:

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

Daniel Webster once paid the following beautiful tribute to woman:—'May it please your honors, there is nothing upon this earth that can compare with the faithful attachment of a wife; no creature who for the object of her love is so indomitable, so persevering, as to suffer and to die. Under the most depressing circumstances, woman's weakness becomes mighty power; her timidity becomes fearless courage, all her shrinking and sinking passes away, and her spirit acquires the firmness—when circumstances drive her to put forth all her energies under the inspiration of her affections.'

A Beautiful Exposition.

The following upon Isaiah liv: 5, 6, is a most touching exposition of God's love for his repenting children:

"For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."

Do you know what that means? Can you not think of a tender, sweet, gentle, clinging, affectionate, simple woman nature that had given her life to some brute of a husband under oriental laws which gave him a right to put away when caprice daintily pleased to do it? How she, refused, clapped in shame, and submits or flies the earth, shut up as an evening flower! Life henceforth is nothing to her.

God is pleased to take that thought, and to say, speaking to his people, "The Lord hath called thee as a woman forsaken and grieved in spirit and a wife of youth, when thou wast refused, saith thy God."

Oh, no! I have not told the story. Suppose she were guilty, and had sunk down so that her own thoughts were like mountains piled on her head, that oppressed but did not cover; and suppose that then her husband with great love should say, "Loving once I love forever, and I take thee again, and nothing shall separate us." God turns to this poor sinful outcast and says, "As a wife forsaken, and having forsaken God's way and grace, come back, and I will take you again. For a small moment have I forsaken thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the water of Noah unto me; for, as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest and not comforted

Temperance.

EXTRACTS FROM THE MONTHLY REPORTS OF THE CORRESPONDING SECRETARY OF THE PA. STATE TEMPERANCE UNION, REV. G. D. CHENOWETH.

There is evidently a providential and simultaneous waking up of ministers, churches, and the masses of the people, to the great subject of temperance throughout the State.—This is apparent from the following extracts taken from the cheering reports of the Corresponding Secretary in the efficient movements of the Pa. State Temperance Union.—These reports give an accurate account of each day's work, then the aggregate at the end of the month. The following is a specimen: Sabbath the 7th. I addressed a large Sabbath school of children and adults at 9 o'clock enrolled 128 on the pledge. Addressed a meeting at Emory at 1 o'clock, enrolled 40 on the pledge. At 2 o'clock addressed the smaller children. At 3 o'clock at the German Reformed church. Preached at night. Spoke four times to-day, and enrolled 168 on the pledge.

"Sabbath the 14th was spent in Pittsburgh. Addressed a Sabbath school at 9 o'clock, another at 10 o'clock, preached at Smithfield church at 11. Addressed a meeting at the Presbyterian church at 2 o'clock, another at Christ's church at 3 o'clock and preached there at night. Spoke five times to-day and enrolled 218 on the pledge.

"During the month of April, I have attended 51 meetings, 41 on the subject of temperance, made 35 addresses, enrolled 583 on the temperance pledge, held 3 conventions, wrote and sent out about 175 letters and circulars, and traveled 1600 miles.

"Sabbath the 4th of May spent in Chambersburg. Spoke three times and enrolled 413 on the pledge. Sabbath 29th, in Lancaster, spoke 3 times and enrolled 468 on the pledge.

"During this month I have addressed 24 meetings, held 2 conventions, organized 3 county societies, enrolled 896 on the temperance pledge, and traveled 1400 miles.

"During the month of June, I have attended 55 meetings, 3 conventions, two Synods, made 30 addresses, obtained 625 names to the pledge, and traveled 800 miles.

"During the month of July, I have addressed 30 meetings, held 4 conventions, enrolled 961 on the pledge, organized 4 county societies, and traveled 1100 miles. From the 1st of April to the 20th of August I have attended 170 meetings, made 105 addresses, organized 13 county societies, enrolled nearly 4000 on the pledge, and traveled 4200 miles.

The foregoing extracts may serve to indicate something of the spirit with which the temperance movement is being carried on.—There probably never was a time in the history of our noble Commonwealth, when the reform was more urgently demanded than at the present. The good people are being aroused to the importance of the cause, and all that is required in order to carry the cause to a successful issue, is that the temperance elements be properly organized, so as to secure harmonious and united effort. Our leaders are doing a good work, and the same may be said of other organizations, each working according to its own peculiar mode, yet all aiming at the same great result. It was thought by some, that by combining in a general Union, these organizations, with such other forces as might be enlisted outside, and independent of any of the existing organizations, harmony of effort might be secured in a combination which would carry with it a force sufficient to make itself felt in the halls of legislation, and thus facilitate the work of reform. As we understand it, such was the intent in forming the State Temperance Union, in February last. Since then the agents of the Union have been forming County Unions, auxiliary to the State Union. How far this work has progressed we are not fully advised, but from the extracts which we give, it will be discovered that the work is making some progress. The Corresponding Secretary of the Union has called a meeting for the 10th inst., in Selingsgrove, with the view of organizing an association in this county. Each pastoral charge, Lodge of Good Templars, and all other temperance organizations, colleges and academies are expected to send not less, nor more than ten delegates to this meeting. It is expected that the friends of the cause in this county, will give the call the attention its importance demands, and show themselves ready to enroll themselves in opposition to the fearful bane of society—alcohol.

The last time I saw him in the school room was in one of our public schools. It was a location which nobody wanted. The chief reason, it is presumed that the directors were willing to accept his services. He was passing round the school room, instructing his pupils individually. He carried a pipe which was in full blast on this occasion. And such was the effect of the habit upon him, that he did not apologize, nor appear to think that there was anything in his practice, out of the common line.

By this time the vigorous powers of his mind had begun sensibly to decline, with his inconvenient habit, his services were not wanted in any district, and he ceased to apply for schools of any kind. The practice of stimulation seemed to have lost its power upon him, at least such amount as his means (now very low) could furnish. He went to live with a sister, who kept the house, the rent of which as well as many articles of comfort were supplied by another sister. It is believed in this situation he drank but little, and his chief stimulation vibrated between opium and tobacco. After he had given up all expectation of teaching, he lived in the manner described for some 4 or 5 years. When the weather was pleasant he mostly took a walk of nearly half a mile to a tavern, where he would sometimes spend a few hours. It is thought that he did not drink much upon these occasions except when treated.

The last two or three years of his life, a constitution naturally robust began to show signs of decline. He suffered from three attacks of fever, from which in every case, his vital powers appeared failing, yet he continued to take his regular walks until within a month of his death. With a constitution debilitated with stimulants, (the chief of which was tobacco after his retirement,) he continued to possess more than a usual share of health for one in such circumstances, excepting the attacks of disease referred to, by the last of which his poor, worn out frame was exhausted. He lived till near his 70th year.

With native powers of mind, which if cultivated, he might have occupied a commanding position in society, and enrolled his name among Earth's Benefactors. By casting away the priceless jewel, for the base charm of a mere sensual gratification, he left a name—"Unwept, unhonored and unsung."

Humanitas.
Newtown, August, 1867.

The Testimony of Physicians against Tobacco.

J. B. BUDGETT, M. D., L. S. A., says: "Tobacco is a poison of a most virulent and terrible character. I do not know one of a more destructive kind in the vegetable kingdom, and I believe that a draught of deadly nightshade would not be more fatal than the same quantity of tobacco."

Dr. PROUT says: "Although tobacco is one of the most virulent poisons, mankind resort to it to insure its stupefying and pernicious agency. Surely, if the dictates of reason were allowed to prevail, an article so injurious would speedily be banished from common use."

Dr. PRIDGICK states that leeches are killed instantly by the blood of smokers; and in no instance is the sin of the father more strikingly visited on his children than the sin of tobacco-smoking.

TYRELL testifies that it is one of those "pleasant vices" which the just gods make instruments to scourge us; and proceeds to show that it destroys the very principle of manhood.

Dr. PAYTON says: "Tobacco is soothing to the nerves—a temporary intoxication. In plain English, it is a poison." He adds: "The sallow complexions, debilitated frames, and disordered digestion of the young men of the present day attest the noxious influence of tobacco. The plant possesses no salutary qualities; its use is subversive of all the purely natural functions of life, impairing the finer sensations of taste, smell and correct feeling."

Dr. HASSEL says, it is an acrid narcotic, and that a few grains cause death. It is a source of intemperance—induces drinking—drinking, jaundice—jaundice, death.

Dr. PUGH mentions cases of amaurosis, softening of the brain, paralysis arising from the nervous prostration induced by tobacco, and thinks, with SOLLY, that the happiness of nations may be jeopardized by the practice.

MAURICE JONES, a surgeon of Nabeth, says: "A greater curse never befell this country than the introduction of tobacco. Let its advocates flourish under their delusion, and may they never rue the day when they yielded to its charms."

Dr. HIGGINBOTTOM, of Nottingham, gives his testimony, after fifty years of extensive practice: "Tobacco in every form has no redeeming property whatever, and at the present time is a main cause of ruining young men, pauperizing working men, and rendering useless the best efforts of ministers of religion."

J. RONALD MARTIN, F. R. S., a great living authority in disease incident to warm countries, states, from his own observation, that the miseries, mental and bodily, produced by cigar-smoking, chiefly in young men, far exceed anything detailed in the "Confession of Opium Eater."

The *Dictionnaire des Sciences Medicales* says: "Parents cannot too much oppose the fearful custom of using tobacco. They allow it without appearing to foresee the evils to which they deliver youth whom they permit to contract this habit."

This testimony we can extend indefinitely. We specify, on sound medical authority, more than fifty diseases which spring from this vile narcotic, or which are greatly intensified by its use. And yet you, a city physician, in this year of GRACE 1860, tell the world that "it must produce some desirable effect," and "cannot produce any marked deleterious effect!" What infatuation! what blindness! The Lord interpose, doctor, to heal your patients, if you treat them as you treat your readers!

GEO. TRASK.

Forty-four Objections to Tobacco.

1. Tobacco is one main upholder of slavery in the United States.
2. Tobacco and its appendages cost G. Britain £10,000,000 a year.
3. Tobacco, when first used, deranges the whole system.
4. Tobacco contains an essential oil and nicotine, highly poisonous.
5. Tobacco exerts an injurious influence on the nerves generally.
6. Tobacco affects the action of the heart and circulation of blood.
7. Tobacco prevents the due elaboration of chyle and blood.
8. Tobacco produces morbid excitability and irritability.
9. Tobacco arrests the growth, and thereby lowers man's stature.
10. Tobacco often causes boys to steal to gratify their taste for it.
11. Tobacco often weakens the memory and tends to insanity.
12. Tobacco loosens the silver cord and superinduces paralysis.
13. Tobacco harns the gums and teeth, and injures the mouth.
14. Tobacco weakens every function and fibre of the human frame.
15. Tobacco is a cause of enfeeblement to its consumer's posterity.
16. Tobacco demoralizes the young of all classes.
17. Tobacco deceives by causing delusive imaginations.
18. Tobacco is expensive, and is a sinful waste of property.
19. Tobacco-smoking occasions great waste of time.
20. Tobacco is a great promoter of drinking customs.
21. Tobacco, by its exhausting power, renders strong drink desirable.
22. Tobacco keeps many of its victims in a state of semi-intoxication.
23. Tobacco, therefore is a great hindrance to Temperance.
24. Tobacco defiles the breath, and unfits it

users for refined society.
25. Tobacco leads its victims into bad associations.
26. Tobacco often induces habits of indolence, apathy and inactivity.
27. Tobacco-consumers suffer under increased liability to disease.
28. Tobacco renders recovery from disease a greater difficulty.
29. Tobacco leaves its apathetic victims an easy prey to tempters.
30. Tobacco injures the complexion and dims the brilliancy of the eye.
31. Tobacco-using habits are opposed to the politeness of a gentleman.
32. Tobacco, as James I. said, bewitches him that useth it.
33. Tobacco, by enfeebling the will, becomes a cause of irresolution.
34. Tobacco circumscribes the qualifications of smoking ministers.
35. Tobacco keeps away many from the church and Sabbath-school.
36. Tobacco begets strife in the railway car and temperance house.
37. Tobacco clothes many poor men's children with rags.
38. Tobacco, in confined rooms, is injurious to women and children.
39. Tobacco leads to forgetfulness of God and the duty of self-denial.
40. Tobacco has done much to fill poor-houses and lunatic asylums.
41. Tobacco and liquor cost enough to evangelize the world.
42. Tobacco and liquors are the most fruitful sources of debt.
43. Tobacco frustrates the designs of benevolence and philanthropy.
44. Finally, we say to all, Touch not Tobacco, for a curse is in it.

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Unsolicited Testimony.
From ANDREW ARCHER, Esq., of Fairfield, Me.
"About eight years since, my son, Henry A. Archer, now Postmaster at Fairfield, Somerset County, Me., was attacked with spitting of blood, cough, weakness of Lungs, and general debility, so much so that our family physician declared him to have a 'STANDARD CONSUMPTION.' He was under medical treatment for a number of months, but received no benefit from it. At length, from the solicitation of himself and others, I was induced to purchase a bottle of WISTAR'S BALSAM OF WILD CHERRY, which benefited him so much I obtained another bottle, which in a short time restored him to his usual state of health. I think I can safely recommend this remedy to others in like condition, for it is, I think, all it purports to be—THE GREAT LUNG REMEDY FOR THE TIMES!"

The above statement, gentlemen, is my voluntary offering to you in favor of your Balsam, and is at your disposal.

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SCROFULA.
The Rev. Geo. STOKES of Brooklyn, N. Y., says, in the Bible Examiner, by way of apology for publishing a medical certificate in his Magazine, of the cure of his only son, of Scrofula, after declaring his aversion to have anything to do with this statement, not for pay, but in gratitude to God who has thus answered prayer, and in justice to Dr. Anders; being satisfied that there is virtue in the Iodine Water treatment, which the readers of his Magazine will thank his Editor for bringing to their notice."

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J. G. L. SHINDEL, Treasurer.
Selingsgrove, Feb. 14, 1867.

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Apr 18, '67—ly

Lackawanna & Bloomsburg Railroad.
On and after May 28, 1867, Passenger Trains will run as follows:
SOUTHWARD.
Leave Scranton, 5.50 a.m.; 10.00 a.m.; 7.10 p.m.; 4.40 p.m.
" Kingston, 6.55 a.m.; 11.20 a.m.; 8.20 p.m.; 6.40 p.m.
" Rupert, 9.20 a.m.; 8.17 p.m.
" Danville, 9.54 a.m.; 8.30 p.m.
Arr. Northum'd, 10.30 a.m.; 9.35 p.m.

NORTHWARD.
Leave Northum'd, 7.00 a.m.; 5.20 p.m.
" Danville, 7.40 a.m.; 6.00 p.m.
" Rupert, 8.15 a.m.; 6.35 p.m.
" Kingston, 10.50 a.m.; 2.50 p.m.; 8.30 a.m.; 9.05 p.m.
Arr. Scranton, 12. m.; 4.00 p.m.; 9.35 a.m.; 10.15 p.m.
Trains leaving Kingston at 8.30 a.m. for Scranton, connect with Train arriving at New York at 5.20.
Passengers taking Train South from Scranton a 5.50 a.m. via Northumberland, reach Harrisburg 12.30 p.m., Baltimore 5.30 p.m., Washington 10.00 p.m., via Rupert reach Philadelphia at 7.00 p.m.
H. A. FONDA, Sup't.
Kingston, March 21, 1867.

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SPLENDID NEW STORE,
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Thankful for past favors, we kindly solicit the patronage of our friends in the future.
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WITH INTRODUCTORY REMARKS ON FAMILY PRAYER. Together with a selection of ONE HUNDRED AND SEVENTY SIX HYMNS.
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By Benjamin Kurtz, D. D., LL. D. NEW AND IMPROVED EDITION. With a fine Steel Portrait of the Author, with prices, to all applicants.
The ready sale of this work, and the marked favor with which it has been received by the church generally, has induced the publisher to have it thoroughly revised, enlarged, and greatly improved and it is now believed to be equal, and in some respects superior, to any similar work now published in the English language.
"This Prayer Book has been prepared mainly for the English portion of the Lutheran church, yet it is believed nothing will be found in it to prevent its free use in any Protestant Christian family. In the German language we are abundantly supplied with such help, but in English, a general and complete Prayer Book, adapted to daily devotion, to special occasions, and to every emergency, has thus far remained a desideratum, which it has been our aim to supply. It is therefore hoped that the Lutheran church especially will encourage this enterprise."—Extract from author's preface.
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Apr. 18, 1867—4m

Children's Department.

"WATCH MOTHER."

Mother, watch the little feet,
Climbing o'er the garden wall,
Bounding through the busy street,
Ranging cellar, shed and hall.
Never count the moments lost,
Never count the time it costs,
Guide them, mother, while you may,
In the safe and narrow way.

Mother, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay.
Never dare the question ask—
"Why to me the weary task?"
The same little hands may prone
Messengers of Light and Love.

Mother, watch the little tongue,
Prattling eloquent and wild,
What is said and what is sung
By the joyous, happy child.
Catch the word while yet unspoken,
Stop the word before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother, watch the little heart,
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, oh keep that young heart true,
Extirpating every weed,
Sowing good and precious seed.
Harvest rich you then may see
Ripen for eternity.

A Little School Boy's Rebuke.

There was once a very old man who lived in the house of his son. The old man was deaf; his eyes were dim and his legs weak and thin. When he was at the table he could hardly hold his spoon, so much did his hand shake; and at times he spilt soup on the cloth.

All this vexed the son and the son's wife; and they made the old man sit in a corner behind the stove. There he ate his food from an earthenware dish; and he had not always too much to eat as you may guess.

Well, one day his trembling hand could not hold the dish, it fell to the floor and broke. At this his son and his son's wife were so vexed that they spoke harshly to the old man. His only answer was a deep, sad sigh. They then brought him a bowl made of wood, out of which he had to take his food.

Not long after this his little grandson a boy of about four years of age, was seen at work with a chisel and hammer, hollowing a log of wood.

His parents could not guess what he was trying to do. The little boy said nothing to any one, but kept at work on the log and looked every grave, as if he had some great work on hand.

"What are you doing there?" asked his father. The boy did not want to tell.

Then his mother asked, "What are you doing my son?"

"Oh! said he, 'I am only making a little trough, such as our pigs eat out of.'"

"But what are you making it for, my son?"

"I am making it," said he, "for you and father to eat out of when I am a man."

The parents looked at each other and burst into tears.

From that time forth they treated the old man well. He had the best place at the table, a nice dish, and plenty of food.

A PITY TO HAVE AN EMPTY SEAT.

A few weeks ago a gentleman, was obliged to go to a distant depot at an hour when there was no conveyance thither. So although very weary, and not strong, he was obliged to set out on a walk of two or three miles. After he had gone a little way, he was overtaken by a gentleman and a little boy in a carriage. The fine horse was at once reined in, and his owner said with a smile, "I presume, sir, you are going but a short way; but this little fellow insists on my asking you to ride with us. I told him I had no doubt you were going to the first station; but he said, 'The gentleman is a stranger, father; it is very easy to ask him. It always seems to me such a pity to ride with an empty seat!'"

Now, that ride which cost the gentleman neither money, time, nor trouble, was a real blessing to a weary minister of Christ; and he told him so when he thanked him and the dear boy who prompted the kind civility.

"It is a way he has, and always had, sir," replied the father. "From his cradle, he could never enjoy what he could not share with others. If he has any new gift or pleasure, his first thought is for those less favored. It is a way he got from his mother."

It was truly a beautiful "way" that boy had; and it should be a lesson to all boys and boys' mother too, who hear of him. Remember this, you who have horses at your control to use for convenience or pleasure—"It is a pity to have an empty seat." Remember it, mothers, when training your boys for lives or unselfishness. The little things of today will grow into great things of years to come. The boy who is selfish with his toys and his comforts will be so with his money and his sympathies, rather than softer, by the flight of time.

A carriage is not the only place where "it is a pity to have an empty seat." It is a pity to have one in the Church or the Sunday-school; and there will be a less number so, if all the boys had the spirit of the little fellow of whom we have written. Say with him, "It is easy to ask!" and then go among the boys you know, and urge them to fill an empty seat. You can do more in this way than your minister or teacher can. Let every empty seat in the house of God and in the Sunday-school have a voice for you that shall send you out into the highways and hedges to compel less favored children to come in; and in so doing, you yourselves will receive a blessing. The noble boy who insisted on offering a ride to a stranger thereby made a new friend who will never forget him, and who may return the kindness a hundred fold in ways he little dreams of now; and better than this, he pleases God, who commands us to be careful to entertain strangers, and reminds us that many, in doing so, have entertained angels unawares.

HOUSEHOLD FARM, & GARDEN, NEATNESS OF ENGLISH DAIRYMEN.

Mr. Willard gave high praise to the English dairymen for the perfect neatness and cleanliness of their dairies. Nothing in English struck him with so much force and admiration as the cleanliness with which every thing is conducted. The milking is very carefully performed in tin pails. The dairy is located out of reach of bad odors, or any thing likely to taint milk. The milk-rooms have stone floors, the joints of the flagging cemented, so that no slop or decomposed milk can find an entrance. The utensils and every thing about the dairy are kept as clean as the table and the crockery of the most fastidious housewife. This feature of cleanliness, the speaker said, he found wherever he went, from Royal Dairy, at Windsor, and radiating from thence all through England. He believed it was this cleanliness and the untainted condition of the milk, together with the even temperature of the curing rooms, that were the leading causes of the fine flavor which is characteristic of some of the English cheeses.

PLANTING GRAPE-CUTTINGS.

S. D. Newbro, Lansing, Michigan, writes: Three years ago last spring I planted about one hundred Concord grape-cuttings. I dug a trench about sixteen inches deep and six feet wide; covered the bottom with straw, corn-stalks, and coarse stable manure, to the depth of two or three inches, then tramped down; then filled the trench with the soil that had been taken out. In this the cuttings were planted in rows nine inches apart, and about five inches in the rows. Then covered the ground between the rows with boards eight inches wide, leaving an inch space between the boards occupied by the cuttings. The object of the straw and corn-stalks was for drainage more than manure, and the boards to prevent evaporation from the surface. The result was that nearly every cutting grew, and made canes from two to six feet, and roots in very great abundance from one to four feet long. Every spring since I have planted with equally good success."

LICE ON HENS.

A subscriber in Brattleboro, wishing to know what will destroy lice on hens, when in their coops.

When hens are kept shut up their coops should be whitewashed frequently, especially about their roosting places; and if the hens are supplied with ashes in which to burrow, there will be little liability of their being infested with lice. Air-slacked lime sprinkled about the place is also excellent.

FACTS IN FRUIT-CULTURE.

Dr. Trimble, of Newark, New Jersey, who has paid great attention to fruit-culture, gives the following as his views—the result of many years experience:

1. That the most successful way to conquer the curculio is to gather the fruit as it falls and feed to stock or destroy it, as it is by this fallen fruit that the curculio propagates its species.

2. That the fruit of the apple-tree can be protected from the apple-tree moth by wrapping around each tree two or three times a rope made of straw. The moths will harbor in this rope and can then be destroyed.

3. That the only way to kill the peach-tree borer is to cut him out with a knife; not once only in a season, but to follow him up every two weeks till exterminated. After the first "going over" of an orchard this will be little or no trouble, as each tree can be attended to in two minutes.

Cleanliness About the House.

As a general rule for living neatly and saving time, it is better to keep clean than to make clean. If you are careful not to drop crumbs of bread or cake on the carpet, you will escape an untidy room, and save the trouble of cleaning it. In working, if you make a practice of putting all the ends of your threads into a division of your work-box, kept for the purpose, and never let one fall on the floor, the room will look very differently at the end of the morning, from what is done when this is not attended to. A house is kept far cleaner when all the family are taught to wipe their feet thoroughly on coming in from out of doors, than it can be done where this is neglected. There are a thousand ways of keeping clean and saving labor and time, which are well worth while to learn and practice.

The Walnut—A German Story.

Under a great tree close to the village, two boys found a walnut.

"It belongs to me," said Ignatus, "for I was the first to see it."

"No, it belongs to me," cried Bernard, "for I was the first to pick it up!" and so they began to quarrel in earnest.

"I will settle the dispute," said an older boy, who just then came up. He placed himself between the two boys, broke the nut in two and said:

"The one piece of shell belongs to him who first saw the nut; the other piece of shell belongs to him who first picked it up; but the kernel I keep for judging the case."

"And this," he said as he sat down and laughed, "is the common end of most lawsuits."

"Law business in the courts, know well, The kernel eats, and leaves the shell!"

A fashionable but ignorant lady desirous of purchasing a watch, was shown a very beautiful one, the shopkeeper remarking that it went thirty-six hours. "What, in one day?" she asked.

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CAUTION!—An injunction was granted by the Supreme Court (New York) at General Term, January, 1867, against the use by others of the number 303.

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The finders of these Greenbacks—by sending us their names, addresses and the name of the bill—will be presented with packages of our tobacco in proportion to the amount of money found.

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The Century Tobacco can be had in large quantities at Manufacturers prices of A. R. Mitchell, 35 Central street, Boston; B. A. Van Schaik, 16 S. Front street, Philadelphia; Foy & Earle, 85 S. Water st., Chicago; Schultz & Dagley, 94 West Second st., Cincinnati.

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