

THE AMERICAN LUTHERAN.

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

Sellinggrove, Pa., September 12, 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 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 new bills for Sewing Machines which we obtained or 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 Finkle & Lyons Sewing Machine. Price \$60. We will sell it for \$45.

These are all first class family Sewing Machines.

Melodeons.

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

Pelouets 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.

Rev. A. R. HIGHT, having returned to Pennsylvania again, has accepted of a call from the Wilmore charge, and requests all letters and papers intended for him to be sent to Wilmore, Cambria County, Pa.

We direct attention to the advertisement of CAVENY & AUBER in this paper. They have opened a Clothing Store, and solicit a share of the patronage of the community in this line.

A Sermon on Dancing.

The sermon on Dancing, preached by Rev. J. R. Sikes, of Ashland, Pa., has been printed in tract form and is for sale at this office. Persons or ministers desiring them for distribution in their congregations, can be supplied at the rate of 5 cents a piece, or 50 cents a dozen, or \$2.00 a hundred. Sent free by mail for the above amounts.

The Removal of the Missionary Institute to Gettysburg.

We notice in the proceedings of the Board of Directors of the Theological Seminary at Gettysburg, that a committee has been appointed to confer with the Board of Directors of the Missionary Institute, with the view of effecting a union or amalgamation between these two institutions. What propositions there are to be made, or what time has been appointed for the conference we have not yet learned. We observe that Dr. J. G. Morris is the chairman of this committee. He was chosen for this position no doubt from the consideration that he, in connection with Dr. Kurtz, is one of the originators of the Missionary Institute. He feels a deep interest in it, we presume, although, he has not manifested it very strongly since its location in Pennsylvania. His position on this committee also indicates that he has changed his mind in regard to the necessity of such an institution. There would seem to be just as much necessity for such an institution now as there was then.

We doubt, however very much the practicability or the desirableness of such an amalgamation.

1. The citizens of Sellinggrove have with a commendable degree of liberality contributed to the establishment of the institution in their midst, both in the erection of the building and the endowment of the Theological Professorship. They have made these sacrifices for the good of the church and for the benefit of their own town and community. It would therefore be a wrong to them to deprive them by the removal of the Institute of the benefits which they are entitled to by their liberality.

2. One Theological Professorship is nearly endowed. This endowment consists mainly in liberal bequests and subscriptions on the condition that the institution remain at Sellinggrove. In case of removal, the bequests revert to the heirs of the legatees. This fixes the Institute in Sellinggrove so far as the building and endowment are concerned.

3. But the continued separate existence of the Missionary Institute is desirable because of the vast amount of good it is accomplishing. It is no longer an experiment. It has not proved that dire failure which its enemies predicted for it in the beginning. Thus far it has been a complete success. It is the crowning monument of the wisdom and zeal of its principal founder, the late Dr. B. Kurtz. Forty one ministers have been sent from its walls during the last seven years, who are doing a good work in the church. They are all friends of the General Synod, not one of them has gone over to the symbolists, and they are not likely to do so. They are all in favor of revivals and active measures for the conversion of sinners.

4. It would therefore be running a great risk, by giving up a certainty for an uncertainty by attaching Sellinggrove to the tail end of Gettysburg. Gettysburg has for some time past been mainly a feeder for the symbolical school at Philadelphia, to the inexpressible grief of American Lutherans all over the land. And from present indications this state of things is likely to continue for an indefinite time to come. We have been informed that in the class which has just graduated four young men have the ministry in view. Three of these will study theology in Philadelphia and one in Gettysburg. Of these in the college classes who have the ministry in view, a

friend writes to us, all intend to go to Philadelphia but four or five.

Would it not be wrong to send our students from Sellinggrove to Gettysburg and expose them to the same influences that induced the students there to go to Philadelphia and swell the ranks of our enemies? These influences have doubtless been the incipient symbolism that prevailed among the College professors, and which exhibited itself in their opposition to Dr. Schmuicker years before his resignation. The attacks of Dr. Reynolds and of Dr. Brown on the orthodoxy of Dr. Schmuicker were instigated by the College professors for the purpose of breaking him down. They succeeded in this, and forced that distinguished man to resign. That was a calamity to Gettysburg and the church. From the time of Dr. Schmuicker's resignation the sun of Gettysburg has been declining and will continue thus to decline until a different spirit gains the predominance there. Dr. Schmuicker is still capable of occupying a professorial chair in the Seminary at Gettysburg, and should be so appointed by the Board of Directors.

Sentence of Wendt.

Henry Wendt, late Superintendent of the Orphan's house of Philadelphia, has been sentenced to fifteen years imprisonment in the Eastern Penitentiary, in separate and solitary confinement at labor.

He is represented as an excellent linguist, master of six or seven languages. He has a wife and six children. He wept and seemed to be in much anguish of mind after the sentence had been pronounced. District Attorney Mann made the following remarks:

"The case that has just now engaged the attention of the court is of as much importance as if it were a capital case. This man was the head of an institution, and had not only the care of the children, but was master of the house—the house father—in the language of the chief director. He was the father of that family, and was specially charged with the care of those orphans, to protect them from all persons. He occupied a position in life that caused confidence to be reposed in him. Regard and respect were paid him, and all that is connected with our holy religion was associated with him. He has betrayed all—the sacred trust committed to his care—and has engaged in a series of crimes calculated to make miserable all around him. I don't know of any case so atrocious as this. The defendant himself is so satisfied that his conduct is without excuse that he pleads guilty, and trusts himself, as he says, to the mercy of God and this court."

Editorial Correspondence

INDIANA COUNTY, PENN.

On account of the ill-health of Rev. A. C. Ehrenfeld, pastor of the Evangelical Lutheran Congregation at Indiana, I gave consent to remain a couple of months to preach for him. He is gradually recovering, and it is hoped that he will soon be able to assume the responsibilities of the pulpit again. Before leaving I thought I would jot down some particulars that might be of general interest.

Up to the year 1827 the preaching in this county was entirely in the German language. At that time there were but two congregations organized in the county, one in this place and the other at Blairsville. The necessity of English preaching became apparent, and therefore the services of Rev. N. G. Sharretts were secured, in these two congregations in the year 1828, in the English language. He labored most ardently in this field with abundant success. Nine years he devoted himself to this work, and at last fell a martyr to the cause of his divine Master. On his tombstone we have these language: "The deceased was universally respected by all who knew him in life, and deeply lamented in his death." During his last sickness his membership from both congregations flocked to his house as children, to see the last hours of a beloved parent. His heart was in his work to the very last. On account of a raging fever his sentences would be disconnected, but sufficiently clear to understand the channel in which his mind was running. He would preach, exhort and pronounce the benediction. He would provide seats for the people, which he was accustomed to do when well. But such seems to be the law of sacrifice. Jesus gave his life for the life of the world, and many faithful ministers of the gospel make a sacrifice of their lives for the salvation of souls. For such a man a monument need not be erected, it had already been deeply imprinted on the tablet of the heart of this whole community. His memory is enshrined in the hearts of many who are now in the kingdom, and many more who are on the way.

A SABRATH SCHOOL

was organized sometime about the year 1820 in the Court House at Indiana. It was union. After some years it was removed to the Lutheran church, where it still remains in a flourishing condition. The Presbyterian minister, Rev. Reed, alternated with Rev. Sharretts every other Sabbath in conducting the school. After the Presbyterians had erected their house of worship, they, by mutual consent, removed their interests to their own church, which is still in a flourishing condition. Other schools of other denomination pursued the same course until this place can now claim a commendable degree of interest in the Sabbath school cause.

It is due to father Rice, of the Lutheran church, now 84 years of age, to say, that he occupied the position of superintendent and teacher alternately, from the beginning till about one year ago. His eye sight failing, he was compelled to cease his labors. The steps of the good man are ordered by the Lord. Father Rice will please pardon this personal allusion to him. We feel that it is due to him to know that his life and labors

have been appreciated. We trust when this Elijah shall be caught up to the heavens in a chariot of fire, his mantle will fall upon some one Elisha, who will take his stand in the church and do the work of God with the same spirit.

There are now five pastorate in this county with about 1200 communicants, and an opening to settle three more ministers. In 1846 this county paid \$45 into the Synodical treasury. The last year they contributed \$400. Their ability and liberality increased faster than their numerical strength.

The topography of this county is much like the hill country of Judea, and is noted for its healthfulness.

INDIANA.

is the county seat. The public buildings present rather an ancient appearance. There are some very beautiful private residences and several very commodious hotels. I cannot say much for the business houses, some are good, but the majority are very indifferent. Neither can I say much as to the architectural taste of their churches. They present, in the main, a grotesque appearance and much want of symmetry. This will speedily be remedied when the decay of years demands new establishments, which will not be very long with some of them.

In the Lutheran congregation of this place there are 270 regular communing members not counting the Germans who lately organized a church of their own. Rev. A. C. Ehrenfeld, has been very successful in his labors in this charge.

The Lutheran congregation at Blairsville, has been vacant for some time, but they are about locating Rev. Snyder from the State of Indiana. I paid a visit to this people and was much pleased with their spirit. I trust the good Lord will give success to the labors of the new pastor.

Rev. Streamer, of Smithsburg, has a large field of labor, and has been successful. He is much beloved among his people. His field has become too large for one man, and therefore the way has been prepared for a division. Bro. S. is a working man.

Meeting of the Allegheny Synod.

The atmosphere of the morning on which this Synod convened was clear and vigorous. This gave elasticity to the spirits of the brethren. Their fraternal greetings were cordial and even cheering. I was very happy to meet with many old friends with whom I have had sweet contact in former years.

Synod was organized after the preliminary arrangements, by the re-election of Rev. J. Winecoff, President, Rev. C. L. Streamer, Secretary, and Mr. J. B. Heilmann, Treasurer. The first day was principally occupied with appointing committees, during which time, the chairman of the committee, Rev. Chas. Ehrenfeld, to revise the Constitution of the Synod, read, by request, his report.

On Thursday the adoption of the Constitution was mainly the order of the day. I regret that I was not present, but have understood that there was a very interesting and an earnest discussion of the subject. So far as I was able to judge as to the merits of the Constitution, from the reading of it the day previously, I thought it a very able document of the kind. The committee seems to have thought of every conceivable case of difficulty that might arise in Synod, and of every duty to avoid.

On Friday afternoon a warm discussion arose upon a preamble and resolutions on the subject of Temperance. The ventilation undoubtedly was healthy, on account of its freshness.

TEMPERANCE.

Whereas, The free use of intoxicating liquors has become a very great public and private calamity, effecting alike our legislative halls as well as our business relations, and the peace of families; and

Whereas, The feeling has become general, that some decided action must be had by the State as well as the Church, to arrest this growing evil; and

Whereas, The Holy Scriptures teach the duty of entire abstinence from the use of all intoxicating drinks as common beverages.—Therefore,

Resolved, That the ministers belonging to this Synod be requested to give a prominent place to the subject of Temperance in their public discussions and also show the extensive evil, misery and degradation of intemperance.

Resolved, That it is the duty of all Christians in the use of the elective franchise, to bring their Christian consciousness to bear against this against all moral evils.

On the above article the yea and nay vote was taken. The original of this last resolution was first read thus:

Resolved, That it is the duty of all Christians in the use of the elective franchise, to discriminate between men who are decidedly temperate in their habits, and give their votes to such without any regard to party politics.

MINISTERIUM.

The following minute was had in the Ministerium in regard to Rev. J. Peter, a licentiate of the Synod.

The skeletons are textual and easy. The sermon evangelical and practical, is a good one.

The journal shows that bro. Peter has been diligent, prudent and faithful as a pastor. A letter from his council bears testimony to his success, under God, in building up the congregations and in the accession of many members. He is a hard worker, and an earnest and zealous minister, and has maintained the interest of his charge in the face of the meanest proselytism.

Your committee recommend the ordination of Rev. J. Peter.

B. H. HUNT,

J. R. WILLIAMS.

PUBLIC SERVICES IN THE CHURCH.

On Wednesday evening, Rev. J. Winecoff, preached the opening sermon on the text, I Cor. 3, 9. This discourse was characterized with much ability.

Thursday evening a very able discourse was delivered by Rev. A. H. Anghe, on the subject of Missions, after which collections were taken up to the amount of \$244.

Friday night the subject of Beneficiary Education claimed the attention of Synod. Short addresses were delivered by Dr. Baugher, Rev. Baker, Prof. Steever, Rev. Koons, of Omaha, Neb. All these addresses were not only interesting but very profitable. Collections amounted to \$143.

I think, without invidious comparison, that this is the Banner Synod on the subject of Missions, and on all other subjects of general interest to the church, they are active and decisive in their business.

For the American Lutheran,
WHY IS IT?

The question is frequently propounded, "Why is it that so few pious men are now in our institutions of learning in a course of preparation for the gospel ministry?" When we examine the statistics of our theological institutions, and especially those of the General Synod, this question presents itself to our minds with double force. When we examine the character, standing, and ability of the theological professors in our schools of the prophets, we feel satisfied that the cause does not lie there. But "why is it?" This question should be studied by every friend of the Gen. Synod so thoroughly that we may all give it an intelligent and satisfactory solution. When we reflect on the wants of the church, the vacancies to be filled, the missions to be supplied, and the waste places of Zion to be occupied, our hearts grow sad, and, but for the precious promises of God, we would despair, but with these we cannot and will not cease hoping. But why is this the case? Have we no talented, pious men in the church, who are willing to give themselves to this noble work? No, we have a large number of these, but that number might still be greater. Now in my own humble opinion the following reasons might be assigned as the most prominent:—

1. Parents are unwilling, in many cases, to devote their sons to the Lord in the ministry, and never encourage them to do so. How often do parents, who have pious and talented sons, direct their attention to other pursuits and professions, and discourage them from entering the ministry. How often do such parents represent the ministerial profession as a poor paying business, where a man is at the beck and call of every one, and every one at liberty to abuse him as they please; while on the other hand the honors and emoluments of the legal, medical, or civil professions are held up in their brightest and most attractive colors to the young and aspiring mind. These are constantly kept before them until the ministry loses whatever claim or attraction it may have possessed. Thus, through the influence of parents the church is robbed of the service of her own sons. Many who profess to be Christians and to love the church are guilty of this thing. But where is the evidence of either their piety or their church love? Are such not sadly deficient? But for them the church would have gained a herald of salvation, whose service she now loses through the efforts and influence of her professed friends. No matter what the trials of the ministry may be, if we love Jesus and souls, we will encourage our sons to enroll themselves with the ambassadors of Christ to proclaim the gospel of the grace of God. There is a pleasure and satisfaction, as well as an honor connected with the ministry that infinitely transcends all the honors, pleasures and emoluments of all other professions. Give me the privilege of preaching Christ and him crucified, and I desire no higher honor, no greater pleasure on earth.

2. Private Christians often exert an unfavorable influence on the pious young men of their congregations. We have sometimes heard professing Christians speak of the minister and his office in such a disparaging manner in the presence of the young, that they were deterred from entering the sacred ranks. Had I followed the well-meant, but ignorant and unchristian counsels of professing Christians I would never have entered the holy office. Every trial, difficulty, or impediment, whether real or imaginary is most solemnly presented, and often magnified to such frightful proportions that many devoted and pious men were deterred from entering.

Again, many will treat their pastor so meanly and niggardly, and speak of him in such unkind and often reproachful terms, that many conclude that if ministers are thus treated and made the object of the spleen and slang of every one, they will not identify themselves with them.

3. Many congregations and charges by their treatment of their pastor prevent some from entering into clerical orders.—In many places people are becoming so very fastidious that very few ministers are acceptable to them. One speaks too loud and another not loud enough. One holds his head on one side while another assumes an awkward position in the pulpit, and others still are too old, too ugly, too much out of present style, &c. &c.—If perchance a pastor is secured, yet after the novelty is a little worn off, they begin to find fault either with his person, his performance, his style, or with something else, until they get a party formed against him, and then seek to injure and cripple, if not entirely to destroy his influence for good. The next step with such persons is to absent themselves from public worship and to withdraw their support, and thus starve out the pastor, and compel him to seek another field of labor, and when he even does go they can let him go in peace, but must pursue him with their reproaches. These things are noticed by the young members of the congregation, and it is unnecessary to point out the effect that such unchristian conduct will have upon them.

4. Men, especially young men, do not look at this holy office as they should. Some young men in looking around for an occupation by which to gain a livelihood, too often look only at the pecuniary aspect of the calling, without reference to duty, the glory of God, or the good of their fellowmen.

They seem to forget that they are not their own, and do not live alone for themselves.—They do not ask with Saul "What wilt thou have me to do?" The wealth and honor of the world seems to dazzle their eyes so

much that they fail to look at that permanent riches, that transcendent honor which God has reserved in heaven for every faithful watchman. They simply seek their own things and not the things that pertain to God and his cause. There are many young, men and older ones too, in other vocations who should be in the Christian ministry. Let all young and middle aged men who have given their hearts to God, ponder this question well, and see what is their duty, lest they be found like Jonah fleeing from the discharge of duty.—The Church needs, deserves, and should have the service of her faithful sons.

5. In the majority of cases those who dedicate themselves to this holy calling are poor, and hence unable to secure the necessary qualifications. In such cases the duty of the church is clear. But how has she hitherto discharged that duty? Most criminally has she neglected these devoted men, who are longing to serve at her altars, but are unable to obtain an education. Have not scores of young and middle aged men knocked at the door of our education societies for aid, and more than half of them turned away for want of means? I know of five such who have several times applied in vain, and are still waiting and hoping. If the church must mainly look to the indigent class of her members to supply her pulpits, then how can she ever hope to secure well qualified watchmen to stand upon her walls, while she withholds the means necessary for such preparation?—The church is fully able to sustain every worthy applicant if she will, and if she is too penurious to do so, she deserves to suffer the terrible destitution now reigning and to feel all the pangs of spiritual starvation. As we are better acquainted with the Synod of Central Penn'a, we will take that for an example, and no doubt, some others do no better. She has only three beneficiaries, and to support these she has only \$339—1 while some six or seven others have offered themselves as candidates for the sacred office. Is it surprising that God sends leanness and barrenness into the souls of such penurious members. Only \$339 from seven or eight thousand members for the cause of Education! Near one-sixth of which was paid by a charge with less than two hundred members, and even this charge could do better. Woe to them that are at ease in Zion, is the declaration of the Most High. Quite a number of charges in this Synod have not paid one cent to this noble object, and others not more than a half penny to the member. Should not the checks of the members of such charges together with their pastor blush in crimson for shame, when they look at their record in the minutes of Synod, and reflect that they are professed Christians. I feel like giving the names of such charges to the world, but out of respect for the little bit of soul they have I refrain. Would it be surprising if God would remove the candlestick of such congregations and brand every one with the title "Hypocrite." Let the church awake to a true sense of her duty, in this direction and in a very few years she would be well supplied and all her waste places be repaired.

9. Last but not least, ministers themselves are not guiltless in this matter. Who are the teachers of the people in holy things?—Who is to give instruction not only in home, but in all points of Christian duty? Is not the cause of benevolence a Christian duty? If so, then the preacher is to give instruction on that point as well as on any other. But if we are to judge of the nature of such instructions in some cases, by the contributions they bring from their congregations for the Lord's treasury, we are amazed, and mentally exclaim "miserable teacher." Men clothed with the sacred office of the ministry are not ashamed to come up to Synod and report about as follows:—Congregations? 6 (or whatever it may be) Communicants? 500 or 600 &c.—Synodical Treasury? \$2.50, Home Missions? None! Foreign Missions? None! Education? None! O for a place to hide my head, and for rocks and mountains to cover me from the judgement and hide me from the gaze of an astonished world! What a tale of dereliction of duty does such a report proclaim to the world! Yet this is not a supposed, but a real case. Thank God this is the worst and only one.

Do we as pastors frequently plead this cause before our people? Do we ever ask them earnestly to give to this object? Do we plead as though our own hearts were warmly interested in this matter, or do we let a few simple, heartless remarks suffice? I do not wonder that some bring such a pittance to the Lord's treasury. They are afraid to ask the people, or when they do ask, they do it so tenderly and carefully that the people think it is of little importance and give accordingly. We must plead earnestly in behalf of the perishing millions of earth who have not the gospel, and enforce the duty of professing Christians giving to send it to them. The reputed stinginess of the members of the Lutheran church, must, in many cases, be charged to the indifference, carelessness, or criminal neglect of pastors. We are too easy and dilatory in this matter, and hence make the impression on the minds of the members, that the thing is not of much consequence. Brethren how will we stand at the day of accounts, and how answer for this neglect of pastoral duty?

Again, we do not watch the most favorable seasons in which to take up our Educational collections. Some think all times are alike to gather money for the Lord. But this is not the case. For one I watch the operations of my people, and when I know that they have money about them, I ask them for some and seldom fail in getting it. Besides this, men's hearts must be enlisted in this cause and be warmed by tender appeals to their conscience and their duty to God. By taking our collections merely at random, we often hit upon a time when our people are bare of money, and the consequence is we get none.

Again, many brethren leave their charges just before the meeting of Synod, and either neglect or forget to take their collections, and thus the Lord's treasury is deprived of hundreds of dollars by the neglect of Zion's watchmen. And not only so, but both the charge they leave and the one to which they go, will contribute nothing to the cause of God. The Synod of Central Penn'a lost in

this way at least \$200, to the Education cause during the last Synodical year. Now this is certainly a serious fault, and no pastor should be so negligent and shortsighted as to overlook it. Why is this neglect? Has the retiring pastor no interest in this cause? It would seem so. Are those charges exempt because their pastor is leaving? Brethren these things ought not to be."

Again we do not speak to our talented members on this subject as we ought. There are many who need only a little encouragement to induce them to devote themselves to the Lord in the ministry of the gospel. But this is too often overlooked and neglected.—Speak to that young man, not only about his conversion, but also in regard to his duty to become an ambassador for Jesus.

Such are, no doubt, some of the reasons why so few make up their minds to become heralds of the cross of Christ. These causes we know do operate unfavorably on the minds of men, and hinder them from entering our ranks. From the apathy manifested by many brethren on the subject of beneficiary education, some, who would be inclined to study, infer that these preachers themselves don't care much, and why should we trouble ourselves about it? And from the penuriousness of many charges others infer that they care very little whether the church has pastors or not, and so enter some other profession. When meditating on this subject, I am sometimes tempted to wish for the government of the bee hive in our Synod and church. The bees, from the queen down, are all active and busy, and will not suffer a drone to be in the hive, but by common consent he is seized, his wings clipped and cast out of the hive. These drones in Synods and Congregations have a most pernicious influence. They are not only idle themselves but are in the way of others, and will infect them with the drone disease. Some men are very easily effected in this way. They measure themselves; not by their ability as they should, but by the pernicious example of these drones. Out, then, with these lazy fellows, and let us no longer run round them or stumble over them, so that the busy bees be not hindered. So mote it be.

SIGNA.

Queen Victoria's Courtship.

Why women do not "propose" to men, or why it is thought unnatural and improper that they should do so, is a question more easily asked, perhaps, than answered. A pleasing and illustrious example of what will, perhaps, one day be the fashion, when women have as independent support as men, is narrated of herself by no less a personage than Queen Victoria, in her new work, "The Early Years of her Royal Highness the Princess Consort," of which the first volume has just appeared in London, and which the Harpers are to republish at once. Prince Albert's letters are translated by the Princess Helena, and in one of them he writes:

"The Queen sent for me alone to her rooms a few days ago, and declared to me, in a genuine outburst of love and affection, that I had gained her whole heart, and would make her intensely happy if I would make her the sacrifice of sharing my life with her; for, she said, she looked upon it as a sacrifice. The only thing which troubled her was, that she did not think she was worthy of me."

The queen reproaches herself with having previously entertained the thought of postponing their marriage, which had been talked of for them, for three years, and speaks feelingly and creditably of her loneliness when lifted from a life of seclusion at Kensington to the responsibilities of the throne. "A worse school for a young girl, or one more detrimental to all natural feelings," so she writes, "cannot well be imagined than the position of a queen at eighteen without experience, and without a husband to guide and support her." It is consolatory to reflect, however, that only very few girls are exposed to this misfortune. But it is the unreserved and informal display of her natural feelings which has made the character of Victoria so respectable, and which lends such a charm to the story of her courtship.

SPIRITUALISTS.—A Convention of Spiritualists has lately been held in Boston, Mass. *Zion's Herald* says: "Their tale was chiefly in reference to the education of the young, deploring the evil effects of Sunday schools in teaching that the Bible is to be believed, and that men are totally depraved, &c. One member said that he could perform all the miracles of Christ himself; that God has no further need of ministers, and they had better go and raise potatoes; he (the speaker) was divinely ordained just as St. Peter was; that he had been at the head of the nation three times himself; and when told he had exceeded his time in speaking, he said he knew no time. He wound up his remarks by pretending to talk Indian, screeching, whooping, and dancing a war-dance. One sister said the use of tobacco, saying that women have to clean spittoons when they should be elevating their nature. A brother, who chewed, was so nettled by the remarks that he made an attack on waterfalls. One member said he had just come down from the skies, and another told a ghost story. One speaker said he did not want to be bound down to creeds, as he had no idea of what he may have to believe to-morrow."

Men have their winnowing days, and God has his; a day to separate the chaff from the wheat, the godly from the ungodly.

OMISSIARY.—Rev. Dr. Burroughs, of Richmond, Virginia, classifies the Baptists of that city into Missionary, Anti-Missionary, and Omissionary. Unhappily the omissionary members are too numerous in all the churches. The American Presbyterian, speaking of their representatives in the Presbyterian church, says: "Alas! they swarm in every part of it. It is astonishing what results are brought about by their labors. They can starve a pastor and send him adrift in the most quiet style, and put a lock on the wheels of all our church machinery." Precisely this is true of omissionary Lutherans.

THREE MONTHS FOR NOTHING.—Look at this offer.—The Publishers of the *American Agriculturist* show their enterprise by offering that valuable journal free for the remaining three months of this year to all new subscribers for 1868, (Vol. 27.) who send in their subscription during this month of September.—The cost of the *Agriculturist* is only \$1.50, for a year, or four copies for \$5, so that \$1.50, (or \$1.25 each for four persons,) if sent to the publishers this month, will secure the paper for fifteen months. We advise all to make haste to accept this offer. The money could not be better invested, for that paper, at its present subscription price, is one of the cheapest in the world. It is designed for the FARM, GARDEN, and HOUSEHOLD. It has readers almost everywhere, among the old and the young, and not its least recommendation is the fact that the children are delighted with its Boys' and Girls' Department. Each number contains 32 to 44 large, quarto pages, full of interesting and valuable matter for readers both in country and city. Its engravings are costly and beautiful, and calculated not only to please the eye, but to improve the taste.—We have also seen from month to month exposures of the various Humbugs and Swindling Operations of the day, which must have saved tens of thousands of dollars to the unwary. We are sure you will thank us for our advice if you send your subscription at once to the Publishers, ORANGE JUDD & Co., 41 Park Row, New York City.

Christ's Sympathy for the Poor.

The Son of God appears to have felt an especial sympathy for the poor. Some of his most tender words of consolation were expressly intended for them. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them." Are ye not much better than they? "Blessed are the poor in spirit; for theirs is the Kingdom of heaven." The rich are not shut out: Nicodemus the ruler was received; the offerings of the wise men of the East were accepted. But let us not forget that it was emphatically to the poor that the blessed Gospel was preached.

Poverty, suffered in fellowship with the Son of God, and solaced by his sympathy, has a lustre greater than that which sparkles from the diadems of kings. The pious Lazarus is comforted not only when borne to Abraham's bosom, but when lying in rich at the gate, seeking crumbs from the rich man's table. His crust may be sweetened with reflections such as these: "Am I poor? so was my Lord. Am I hungry? so was my Lord. Am I homeless? the Son of man had not where to lay his head. Shall not the disciple be as his Lord, and the servant as his great Master?"—A. L. O. E.

A Shining Church.

The following paragraphs, from Dr. Olin, may be suggestive to some members in our Church who seem more desirous of growth in respectability and social influence than in piety. He says:

A church may be what the world calls a strong church, in point of number and influence. A church may be made up of men of wealth, men of intellect, fashion; and being so composed, may be in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations at the altar shall keep any poor man from entering the portal.

But brethren, I will tell you one thing it cannot do—it cannot shine. It may glitter and blaze like an iceberg in the sun, but without inward holiness, it cannot shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch, but it cannot touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain; but it cannot conquer souls for Christ; it cannot awaken the sympathies of faith and love; it cannot do Christ's work in man's conversion. It is cold at heart, and has no overflowing and saving influence to pour out upon the lost. And with all its strength that church is weak, and for Christ's peculiar work, worthless. And, with all its glitter of gorgeous array, it is a dark church—it cannot shine.

On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people. They shall be men of neither power, nor wealth, nor influence, they shall be families that do not know one week where they are to get their bread for the next

Temperance.

GOOD TEMPLAR'S CONVENTION.

The Northumberland District Convention met in the Hall of Iron Lodge, No. 230, in Danville, Pa., on Wednesday evening, August 7, 1867, and was called to order by W. C. T., Billeman.

Fourteen Lodges were represented in the Convention. These reported on their respective conditions. Some were reported in a healthy, prosperous condition, others not so prosperous, others recommended the lecture system as the best means of promoting the cause.

The following resolutions were discussed and adopted:

That the Temperance cause is second to none, save the great cause of vital Christianity, now before the American public, and that great wisdom is necessary to the achievement of its triumph, we nevertheless implore the Divine guidance in, and blessing upon, its plans and efforts.

That we are as much as ever impressed with the importance of properly educating the rising generation in the pure principles of Temperance, and that to this end we invite the co-operation of the superintendents and teachers of our public and Sabbath schools, and recommend the formation, wherever practicable, of juvenile temperance societies.

That we recognize the importance of spreading facts, and general information on the subject of temperance before the public mind through sermons, addresses, lectures, and the press, and that thus, and by other legitimate means, we will with increased energy, seek to tone public sentiment up to the right point.

That to the traffic in intoxicating drinks may be traced a large proportion of the crime and evil which afflict our country; that against these evils, as a civil right, the people should be protected by a wholesome legislation, and that as a license to sell intoxicating beverages, gives freedom and apparent respectability to the traffic in them, and denies the proper protection to the people—therefore it is the right and duty of the people of this Commonwealth, in self-defence, by legislation and other suitable means, to bring such traffic to an end.

That the experience of the past has more than ever settled the conviction that no human legislation can make that right which God has pronounced wrong, and as he has pronounced a war against "him that putteth the bottle to his neighbor's mouth and maketh him drunken also,"—therefore the prohibition of this iniquitous traffic can alone embody that high moral sense and respect for moral responsibility which God has a right to, and does demand, from us as a free people.

That we request all political parties to nominate good, well tried temperance men for civil offices.

That in the opinion of this Convention, it is not only inconsistent with our obligation as Good Templars to rent property, or sign applications for license to vend intoxicating drinks, but also that it is our duty to be vigilant in securing the enforcement of the existing laws of the State for the suppression of intemperance.

That we recommend to the various Lodges of this District the propriety of securing libraries, and establishing reading rooms, that their members may have a place of instructive and profitable resort, and also the introduction into the regular routine of Lodge business, where practicable, for the good of the Order, suitable literary entertainments, such as essays, original and select, lectures on popular subjects, poetic quotations, etc.

That we recognize with pleasure the existence of the "Pennsylvania State Temperance Union," and will co-operate cheerfully and earnestly with it in its efforts to suppress intemperance.

That the clergymen of every denomination within the bounds of this District be respectfully requested by this Convention to preach on the subject of Intemperance on the third Sabbath of September. That the people on that day be requested to make it a special subject of prayer, and that the Chairman of each delegation represented in this Convention be instructed to notify their respective Lodges that they have the provisions of the foregoing in notifying the clergy of their locality in having the wishes of this Convention carried out.

That hereafter each delegate come provided with the Regalia of the Order, and non-compliance therewith shall forfeit recognition in the Convention.

That each Lodge represented in this Convention appoint a Committee at their first regular meeting, whose duty it shall be to solicit subscriptions for the TEMPLAR'S BANNER, and forward them to the editor within four weeks.

That the Secretary of each Lodge in the District read before their respective Lodges the proceedings of this Convention as soon as published.

That the proceedings of this Convention be published in the TEMPLAR'S BANNER and Monthly Circular.

That the Secretary of each Lodge be instructed to inform the Secretary of Sparkling Water Lodge two weeks before the meeting of the next Convention of the number of Delegates expecting to be present.

Resolutions were offered looking to changes in the Constitution, which were laid over for action until next Convention.

On Friday morning the interesting ceremonies of the dedication of the Hall of Iron Lodge were attended to, after which a number of the brethren made interesting and instructive remarks on the subject of Temperance. Very interesting meetings were held on Wednesday and Thursday evenings in the M. E. church. Addresses were made by Revs. Colburn, Reiley and Chenoweth. Altogether the Convention produced most satisfactory effect on the people of Danville.

The next Convention will convene at 7 o'clock on the evening of the second Wednesday of November, at Milton, Pa.

DIED.

On Monday, August 12, near Alexandria, Virginia, Steward P. Sterner, aged about 22 years. The deceased was a member of Jackson Lodge, No. 72, I. O. G. T. He leaves a large circle of friends to mourn his loss. The committee appointed to draft suitable resolutions on the death of Bro. Sterner, submitted the following:

WHEREAS, It has pleased Almighty God, to remove from our midst, very suddenly, our beloved brother, STEWARD P. STERNER, therefore

Resolved, That in the death of our brother we have sustained a irreparable loss, and painful bereavement, the anguish of which time alone can assuage.

Resolved, That we bow in submissive resignation to the dark and mysterious visitation which has taken from our midst a dutiful and kind brother, feeling that what is our loss is his gain.

Resolved, That we tender our deepest sympathy to the bereaved family of our lamented brother, praying that He that doeth all things well, may sustain them in their hour of grief.

Buckhorn, Pa., Aug. 19, 1867.

Boys Using Tobacco.

A strong and sensible writer says a good, sharp thing, and a true one, too, for boys who use tobacco: "It has utterly spoiled and utterly ruined thousands of boys. It tends to the softening and weakening of the bones, and it greatly injures the brain, the spinal marrow, and the whole nervous fluid. A boy who smokes early and frequently, or in any way uses large quantities of tobacco, is never known to make a man of much energy, and generally lacks muscular and physical, as well as mental power. We would particularly warn boys, who want to be anything in the world, to shun tobacco as a most baneful poison."

The laws of health are infallible; the relation between transgression and the penalty is invariable, and the infliction of the latter is certain to follow upon the former. There is nothing about which young persons are more beguiled and deluded, than the belief that in transgressing natural laws and jump the penalty. Punishment for a violation of natural law is just as certain as that the sun itself shines, and one can't violate a law of his body, or any part of it, that there is not registered in him a penalty.

GENERAL NEAL DOW.—This "Maine law apostle," who has been addressing immense audiences in Great Britain, and was expected soon to return to this country, has consented to remain in England till after the annual meeting of the Alliance, which takes place the twenty-second of October.

Miscellany.

The Use of Mosquitoes.

Dr. Osgood finds that even mosquitoes do good service to the world, and are useful even to those who anathematize them:

"God means to give us strength as well as wisdom, and he is as much opposed to idleness and inefficiency as to folly and improvidence. He keeps his rational creatures ever on the alert; and in ruder ages he set wild beasts about men as a kind of watch to keep them awake; and sometimes it was the stern destiny of the backwoodsman either to slay or be slain, or to eat the bear or to be eaten by him. Even the annoying insects that we so little love, and so readily condemn to Beezebub, the demon of flies as of lies, have a use, and are, like the mosquitoes, a sort of police-guard to keep sluggards awake, especially on warm days; and undoubtedly those little imps, whom I do not love, and do to the wealth and health of the nation, by spurring the lazy and sleepy to work, and keeping many a languor from a perilous nap in the malarious regions."

The Fountain of Living Water.

It is related of a benevolent man that he lived in a village poorly supplied with water. Dry seasons exhausted the wells, and reduced the citizens to great straits. About a mile distant was a never-failing spring. The waters from this he conducted by pipes to the heart of the village, and so furnished a supply at all seasons to the inhabitants. This act of generosity touched the people, and when he was dead they erected a monument to his memory by the fountain that he had opened for their benefit.

Such a fountain has Jesus opened to assuage the thirst and save the lives of perishing men. It rises as the river of the water of life out of the throne of God and of the Lamb; and the Spirit and the bride call to the thirsting multitudes lining its banks to approach and partake freely of its healing virtue. Shall we not erect in our hearts a monument to the Author of this living fountain; a memorial of our gratitude and devotion; a testimonial of his goodness and condescension?

LEISURELY.—A story is told of an old Scotch parson who in reading from the Psalms "I said in my haste all men are liars," paused and remarked to the congregation, "Ah, Davy, had ye been here ye man had said it to our leisure." According to Bishop Kingsley, the Danes take things generally about after the Scotchman style. He writes from Denmark to the Cincinnati Christian Advocate:

The Danes are an honest, industrious, and patient people. They are never in a hurry, and have no notion of moving faster than is their wont. You will sometimes have to wait two hours for what might just as well be done in two minutes, if the people had a little more idea of enterprise. I had occasion in Kiel to get some money exchanged, to enable me to travel in Denmark. But on going to the bank the cashier had gone to dinner, and might be gone two hours, more or less, and the idea never entered their heads that any arrangement could be made by which business could be done in his absence. The same quiet, contented spirit prevails all over Scandinavia. The people have an impression that the Americans are wonderfully ahead of them in enterprise; and they are right.

Simplicity of Faith and Prayer.

During a protracted draught a congregation agreed that they would set aside a special hour for prayer and entreat God to send a rain upon their parched fields. On one of these occasions the people had already gathered themselves together in large numbers, when a little girl approached the house of assembly, with a hymn-book under her arm, and an umbrella in her hand. Now, an umbrella looks like something serious and reasonable to carry about one when the sky is overcast and it looks as if a shower was approaching. But this time the sky was perfectly clear and beautifully blue, just as when Elijah went up to the top of Carmel, and said to his servant, "Go up now, look toward the sea," and he went up, and looked, and said, "There is nothing." So, too, the instrument of protection against rain in the case of this little girl wore an absurd and laughable appearance in the eyes of the people, and many asked her, "Barbie, what are you going to do with that umbrella?"—"Why," said Barbie, "we are not going to pray for rain?"—"O, you little simpleton!" said some. So they commenced to sing; the minister read a passage from Scripture and explained it with a view of quickening the spirit of faith and prayer. Then he offered up prayer in the name of the congregation, and every one that was able to pray heartily joined with him in sending up the supplication of his heart to the merciful Father in heaven, and prayed that the Lord would have mercy upon them and grant a refreshing shower. Finally the congregation received the blessing and sings its Amen. But lo! whilst the people had been engaged in singing and prayer, an army of clouds had gathered in the heavens, and when the people wanted to leave the chapel the rain began to come down in well-ordered drops. Everybody now commenced to look about him for some way of escaping the effects of the shower, comforting themselves with the good the rain was doing to the crops, and with the thought that a thorough washing could not hurt anybody very much in that season of the year.—Barbie only made an exception. Her umbrella had utterly lost its laughable appearance, and she easily managed to get home without getting drenched.

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CAVENY & AUKER.

NEW CLOTHING STORE.

OUR POLICY IS TO KEEP THE LARGEST, BEST, AND CHEAPEST STOCK OF MEN AND BOYS' FALL AND WINTER CLOTHING.

Hats and Caps, Boots and Shoes, Trunks, Carpet Sacks, Hosiery, Gloves, Handkerchiefs, Neck Ties, Woollen Scarfs, Paper Collars, Cuffs, Jewelry of all kinds, Fancy Soaps and Hair Oils, Over-shirts, Under-shirts and Drawers, Overcoats and Dress Coats, Business and Common Coat Pants and Vests of all descriptions.

We hereby invite every body wanting anything in the clothing line to call and see our new stock. It is enormous in quantity, magnificent in quality and with a great variety of styles. Remember the place, Main street, Selingsgrove, Snyder county, Pa., opposite Shindel & Wagenseil's Drug Store.

Wistar's Balsam of Wild Cherry.

This remedy has long been cherished by the community for its remarkable efficacy in relieving, healing and curing the most obstinate, painful and long-standing cases of Cough, Cold, Influenza, Sore Throat, Bronchitis, Whooping Cough, Croup, Asthma, Inflammation of the Lungs; while even Consumption itself has yielded to its magic influence when all other means have failed. Its whole history proves that the past has produced no remedy of equal value, as a cure for the numerous and dangerous pulmonary affections which prevail all over the land.

Unsolicted 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 'SEATED CONSUMPTION.' He was under medical treatment for a number of months, but received no benefit from 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.

Prepared by SEYMOUR FOWLE & SON, 18 Tremont St., Boston, and for sale by Druggists generally.

SCROFULA.

The Rev. Geo. STORRS 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 dissolution appeared inevitable. "We publish this statement, not for pay, but in gratitude to God who has answered prayer, and in justice to Dr. Anders; being satisfied that there is virtue in the Iodine Water treatment, which the readers of this Magazine will thank its Editor for bringing to their notice."

Circulars free.

Dr. H. Anders' Iodine Water is for sale by J. P. DINSMORE, Proprietor, 36 Day St., N. Y., and by all Druggists.

EVANGELISTIC WORK.—Mr. Moody of Chicago, recently on a visit to England, says there is a hundred per cent more law preaching there than in this country. Fifteen hundred regularly attend the preaching of the "London Butcher," who not only exhorts on the Sunday, but after attending the cattle market, preaches in the evenings during the week.—He has built a house of worship and gathered a church of fifteen hundred members. Also a young machinist, who seven years ago could hardly address an audience intelligently, has now a large church, and is very popular among the masses. Mr. Moody says there are hundreds of young men in Boston who have more natural talent than either of these. Their power consists simply in their devotedness and dependence on God. The work of evangelization by such instrumentalities, has been very largely blessed in England.

PASTORAL SUPPORT.—The following resolution was adopted by the Cape Girardeau District Conference of the Southern Methodist Church:

"Resolved, That the support of the ministry rests on moral obligation and not on charity; that it is a debt which the church member owes to his or her pastor, and that it is as dishonest to refuse to pay this as any other debt."

Which is, of course, the true Christian view of this matter, but is it not a sad state of affairs when it becomes necessary to state it by formal resolution?

THOUSANDS HAVE BEEN CHANGED by the use of the Peruvian Syrup (a protoxide of iron) from weak, suffering creatures, to strong, healthy and happy men and women, and invalids cannot reasonably hesitate to give it a trial. For dyspepsia and debility it is a specific.

POISONING AT COMMUNION.—A clergyman at Louisville, Mississippi, mentions the fact that a few weeks ago all the members of the church of which he is pastor, except two were poisoned by the wine of which they partook at communion. Pastor and people were all prostrated for a time, though fatal results followed in no case. The wine was of the horrible mixture usually sold under the name of pure.

THE DROWNING OF THE BEECHER CHILDREN.—The Boston Traveller gives particulars of the death by drowning on Tuesday, 27th ult., of two daughters of Rev. Charles Beecher and a son of Dr. Edward Beecher, in Paunot Pond, at Georgetown. There were with them at the time another son of Rev. Edward Beecher, D. D., and a son of Rev. Wm. Coffin, of Batavia, New York, who is a brother-in-law of Charles Beecher. The boat was capsized, probably, by an entanglement of the sail.

It is rumored that John B. Gough has been engaged to deliver a series of lectures in Chicago this winter, for which he is to receive the handsome sum of \$12,000.

"BEYOND THE MISSISSIPPI."

A COMPLETE HISTORY OF THE NEW STATES AND TERRITORIES, FROM THE GREAT RIVER TO THE GREAT OCEAN.

BY ALBERT D. RICHARDSON. OVER 20,000 COPIES SOLD IN ONE MONTH. Life and Adventure on Prairies, Mountains, and the Pacific Coast. With over 200 Descriptive and Photographic Views of the Seminary, Cities, Lands, Mines, People and Curiosities of the New States and Territories.

To prospective emigrants and settlers in the "Far West," this history of that vast and fertile region will prove an invaluable assistance, supplying as it does a want long felt of a full, authentic and reliable guide to climate, soil, products, means of travel, &c.

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On the European Plan.

THE STEVENS HOUSE is well and widely known to the travelling public. The location is especially suitable to merchants and business men; it is in close proximity to the business part of the city—in the highway of Southern and Western travel—and adjacent to all the principal Railroad and Steamboat depots.

The Stephens House has liberal accommodations for over 300 guests—it is well furnished, and possesses every modern improvement for the comfort and entertainment of its inmates. The rooms are spacious and well ventilated—provided with gas and water—the attendance is prompt and respectful—and the table is generously provided with every delicacy of the season—at moderate rates. The rooms having been refurnished and remodelled, we are enabled to offer extra facilities for the comfort and pleasure of our guests.

GEO. K. CHASE & CO., PROPRIETORS.

Aug 17 67m

COLLEGIATE DEPARTMENT OF THE MISSIONARY INSTITUTE.

The Fall session of this school commences on the 22d of August, next.

The Winter session will begin on the 20th of November, and will continue for 18 weeks.

The Spring session on the 6th of March, 1868. Each session will consist of 18 weeks.

Tuition, \$6, \$8, \$10, according to the grade of studies pursued.

Boarding will be furnished at rates corresponding to the price of provisions; from \$2.75 to \$3.25 per week.

Incidental expenses per session, 50 cents. Ink, ink-stands and pens will be furnished students for school room purposes.

The school room and recitation rooms have all been entirely remodelled and refurnished, making them both with respect to convenience and pleasantness, all that can be reasonably desired.

For particulars and catalogues address, Rev. P. BOHN, Principal.

Selingsgrove, Pa., July 25, 1867.

Susquehanna Female College.

Selingsgrove Pa.

The Scholastic year of this Institution is divided into three sessions of 13 weeks each.—The Fall session begins on

Thursday, the 22nd of August next.

The Winter session, November 20th. The Spring session, March 6th/68.

The current rates have been materially reduced and are very moderate indeed.

The attention of parents and guardians is respectfully invited to the claims which this Institution confidently presents.

For Particulars, &c., Address, Rev. S. DOMER, A. M., Principal.

July 11, '67.

MUSIC STORE.

PIANOS.

The undersigned, having opened a Music Store in Selingsgrove, are sole agents for the celebrated Haines Brothers' Pianos of New York, and can sell them much cheaper than they can be bought any where else. They are pronounced by good judges the most durable, first class Instruments made.—For beauty of finish, power of tone and keeping in tune, they are unsurpassed. We refer you to a few of our Patrons:

P. B. Wagenseil, M. D., George Schaure, Pres. National Bank, Selingsgrove, Pa., S. P. Wolpert, Esq., S. B. Boyer, Esq., Miss Marion Durall, Music Teacher, Selingsgrove, Pa., J. M. C. McKee, Watson, Pa., James Sands, Cashier First National Bank, Millifield, Pa.

PELOUETS ORGANS AND MELODEONS.

We warrant these celebrated Organs and Melodeons for five years, and if they should get out of order we are always here to repair or tune them.

NEW STRAWBERRIES FOR 1867-8.

THE BEST ANAPOLIS BERRY IN CULTIVATION. Price (by mail, postage paid), \$3.00 per dozen. PERPETUAL PINE.

"A perpetual, large fruited Strawberry of the Pine Class."

Price (by mail, postage paid), \$1.00 for 2 plants and \$2.50 for 5 plants. Send for illustrated descriptive circular. We also offer a large and splendid stock of Fruit and ornamental trees, Grape Vines, Small Fruits, &c. of which we mail Descriptive Catalogues, with prices, to all applicants.

EDWARD J. EVANS & CO., Central Nurseries, York, Pa.

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HELP IN THE FAMILY.

DOITY'S CLOTHES WASHER.

The very best Washing Machine ever invented. Still improved. Easy to operate sitting or standing. Injures no garments; no foisted air, nor parboiled knuckles. Washes wool capes, &c. The longer used the better liked. Price \$14.

GEO. K. CHASE & CO., PROPRIETORS.

Aug 17 67m

COLLEGIATE DEPARTMENT OF THE MISSIONARY INSTITUTE.

The Fall session of this school commences on the 22d of August, next.

The Winter session will begin on the 20th of November, and will continue for 18 weeks.

The Spring session on the 6th of March, 1868. Each session will consist of 18 weeks.

Tuition, \$6, \$8, \$10, according to the grade of studies pursued.

Boarding will be furnished at rates corresponding to the price of provisions; from \$2.75 to \$3.25 per week.

Incidental expenses per session, 50 cents. Ink, ink-stands and pens will be furnished students for school room purposes.

The school room and recitation rooms have all been entirely remodelled and refurnished, making them both with respect to convenience and pleasantness, all that can be reasonably desired.

For particulars and catalogues address, Rev. P. BOHN, Principal.

Selingsgrove, Pa., July 25, 1867.

Susquehanna Female College.

Selingsgrove Pa.

The Scholastic year of this Institution is divided into three sessions of 13 weeks each.—The Fall session begins on

Thursday, the 22nd of August next.

The Winter session, November 20th. The Spring session, March 6th/68.

The current rates have been materially reduced and are very moderate indeed.

The attention of parents and guardians is respectfully invited to the claims which this Institution confidently presents.

For Particulars, &c., Address, Rev. S. DOMER, A. M., Principal.

July 11, '67.

Children's Department.

Beautiful Hands.

Such beautiful, beautiful hands.
They are neither white nor small.
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A sculptor's dream might be,
Yet are these aged wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands—
Though heart were weary and sad.
These patient hands kept toiling on,
That the children might be glad.
I almost weep, as looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play.

Such beautiful, beautiful hands,
They're growing feeble now;
For time and pain have left their mark
On hand, and heart, and brow.
Alas! alas! the weary time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
These hands will be folded be.

But oh! beyond this shadow lamp,
Where all is bright and glad,
I know full well these dear old hands
Will palms of victory bear.
Where crystal streams, thro' endless years,
Flow over golden sand,
And where the old grow young again,
I'll clasp my mother's hands.

Nelly's Prayer.

Dear children, have you learned how
graciously Jesus answers the prayers of even
little ones? If he has taught you this Himself,
there is no need that I should give you proofs
of it; but some of us larger children go on
and on, making endless mistakes, and suffer-
ing bitter losses, from not having learned the
easy remedy.

The other day a Christian mother, whose
heart rejoices at every sign that her flock of
little ones is led by the Good Shepherd, told
me that one of her little girls had learned a
lesson in a prayer that she would never forget.
She came in from school greatly irritated,
saying that she never wanted teachers to dis-
appoint and tease her. After her first excited
feeling had spent itself, her father said to her
quietly, "Nelly, did you ever try praying for
your teacher, to see if God would not make
her more gentle?"

"Why, no, father," said the little girl.
"Well," said he, "try that, and see how
things go to-morrow."

He said no more, but watched her end
and the next day Nelly came bounding into
the house, as she had not done for many a day,
saying, "O father, you was right; you don't
know how good Miss K—— was to me to-
day. I have had such a happy day!"

"Well, my little girl," said the father,
"God has many ways of answering our pray-
ers; and I suspect that one way He took to
answer you, was to make you obedient and
studious."

She had not thought of this before, but
now began looking over the day, and then in
sweet simplicity said, "Yes, father, I think
that was so. I loved to study to-day, my
heart was so happy."

Many days after she had said to him, as he
came in at nightfall, "Dear father, I never
shall forget again to ask God for everything
I want; for ever since that day my teacher
has been so changed!"

"Yes," said the glad father, "and my little
girl is changed too."

Christ knew, when He was teaching that
lesson, that it would bear its fruits; that every
day some want would come up that He could
satisfy; and in his generous love, He longed
to have that young heart come to Him and
be comforted.—*The Witness.*

The Divine Helper.

"Mother," said a dear child, laying her
head on her mother's shoulder, "I am so weak,
that I do naughty things 'almost before I
know it. I don't want to, but I do, and I can't
help it, and I feel so sorry; so I can't ever be
good, and follow Jesus, I am afraid!" and
she said it so sorrowfully.

I suppose a great many dear children have
often felt just so. And what did mother say?
She said, "Jesus knew just how it would be,
Mary, and Jesus provided for it before He
went back to heaven. He told His disciples
the night before He died—He told them after
He had gone to heaven, that His Spirit
would come back to them to strengthen them.
It would help them in everything good, and
keep away everything evil. And His promise
has lasted ever since."

"So His Spirit will help you as well as His
first disciples. Tell Him how much you need
His help; how you are afraid you shall some-
times forget, and sin against Him. Tell Him
how you are only a little child, and need
His help very much, and He will grant your
prayer. I know He will; the Bible says He
will. And oh, how blest you will be! Jesus
is your Saviour, and His death on the cross
has washed your sins away, and His Spirit
has come to live in your heart, to give you
strength to keep holding on in the right way."

No GOOD FOR PASSION.—"Will putting
one's self in a passion mend the matter?"
said an old man to a boy, who had kicked up
a stone to throw at a dog. The dog only barked
at him in play.

"Yes, it will mend the matter," said the
passionate boy, and quickly dashed the stone
at the dog.

The animal, thus enraged, sprang at the
boy and bit his leg, while the stone bounded
against a shop window and broke a pane of
glass.

Out ran the shopkeeper, and seized the
boy, and made him pay for the broken pane.

The Prince of Wales has just formally signed
a temperance pledge. If he keeps it, Eng-
land and the world may well rejoice.

HOUSEHOLD FARM & GARDEN.

Grape Vines on Trees.

We have always noticed how a grape vine
will shoot ahead if it can get into a tree—
Isabella, Concord, Clinton, and other long-
vined varieties seem to enjoy a climb of this
sort, and in the South, the great spreading
Soupernong will cover the largest tree it can
get upon. Of all trees the elm seems to be
the favorite of the grape vine. At a meeting
of the Illinois Horticultural Society, the vet-
eran pomologist, Prof. J. B. Turner, remark-
ed on this subject:

"When years ago I taught Latin to boys,
we used to read of the ancients letting their
grape vines climb with the elms, but I thought
little of the statement as a practical sugges-
tion at the time. But I find that I cannot
keep the vines out of my elms. If planted
near an elm, the vine goes up into it. I have
one vine that, despite my remonstrances, in-
sists upon going into the top of one of my
elms. From it I sold the past season \$100
worth of grapes. I am tolerably well sat-
isfied with its fruitfulness, for the grapes did
not cost me a cent for culture or care. I am
now planting five stakes in my vineyard, and
elm stakes they are. Such stakes will save
the annual cost of training and pruning, and
judging from my own experience, it will in-
sure fruitfulness.

Strawberries may be set out in August,
September, October, and until the middle of
November. The earlier they are planted in
the fall the stronger will the roots have be-
come before winter, and the more rapidly
will the plant come to perfection in the Spring
When the plants are set out in August they are
sometimes checked by dry weather, and are
preferred for transplanting by some experi-
enced growers. Plants put out in the fall will
bear a crop next year, and is the only advan-
tage of fall planting, as those put out in the
Spring do very well. Persons having plants to
sell should advertise them. A few small
chickens in the garden will rid it of ants, fleas,
beetles, striped bugs and all other insects that
come within their reach. Rags steeped in a
solution of camphor and placed near their re-
treats will drive them away.

PACKING BUTTER IN SUMMER.—A Ver-
mont butter maker writes of the N. Y. Far-
mer's Club, concerning packing butter to
keep:

"Pack it in well soaked tubs or firkins—
put a little damp salt in the bottom, and place
it in a cool dry cellar, on a bench 18 inches
from the cellar bottom and the same from the
wall. Stone or earthen ware does not keep
butter well, as the moisture from the sur-
rounding atmosphere in warm weather, con-
denses on such vessels and soon affects the
butter. Put no salt on or between the layers.
Fill to within an inch of the top, place a clean
wet cloth over the butter, pack the edges
down with a knife, and then spread thin wet
salt on the cloth. Having made and dealt in
butter for sometime, I can say the above mode
of packing and keeping butter will be useful
to many, and cause a smile of delight to the
buyer."

EXTERMINATING MOSQUITOES.—A corre-
spondent writes to the New York Evening
Post that carbonic acid has recently been suc-
cessfully used near railway for the extermina-
tion of mosquitoes and flies. A small piece
of cloth saturated with the acid, was hung up
in a room, and in two hours the flies had
entirely disappeared. In the evening the acid
was tried in the kitchen, where the mosquitoes
were very troublesome, with like success.

POULTRY.—Boiled feed, such as potatoes
and meal, with pieces of meat, as can be afford-
ed, hasten the growth of poultry very much;
use as much pepper, and a little more than
would be pleasing to our palates as seasoning;
but it is almost useless to say to any one use
no salt. Farmers who make their own butter
and have sour milk, should remember to di-
vide a part of this refuse material with the
hens, for, while pigs make the ham, we cannot
have ham and eggs without the hens.

MUCK.—Now is the time to get out muck
from its bed where it has lain for ages. Throw
it in heaps to weather, and by another year
you may use it as a top dressing, or in the
compost heap.

Accounts from Southern Illinois represent
the peach crop to be enormous in that section.
It is no uncommon thing to ship from 16 to
20 thousand boxes a day over the Illinois Cen-
tral, besides what find their way to St. Louis
Indianapolis, Cincinnati and Cairo.

TOMATO SAUCE.—Cut ten tomatoes into
quarters, and put them into a sauce pan with
four onions sliced, a little parsley, thyme, one
clove, and a quarter of a pound of butter;—
set the saucepan on the fire, stirring occasion-
ally for three quarters of an hour; strain the
sauce through a hair sieve, and serve with
beefsteak.

MENDING ROADS.—About the worst fea-
ture in the construction of our roads, is the
practice of working them only once a year
and then never thinking of them again, no
matter how bad they get. We ought to have
more or less work on them throughout the en-
tire season, for it is much less work to fill a
small mud-hole than to fill a large one. In
Europe they put men on the road when it is
necessary. As soon as the rut is seen it is
filled immediately by broken stone, large heaps
of which are kept lying along the road ready
for use. Our dirt roads should have a broad
base, and the ditch should not be too close to
the road, well drained, and then the road will
dry off. When the ditch is close to the road
the capillary attraction will always keep the
road moist.

Potatoes in New Jersey are rotting, and
other crops are suffering from excessive rains.

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