

# The American Lutheran.

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## Communications.

For the American Lutheran.  
**The Relation of Baptized Children to the Church.**

Baptism is the door into the visible church of Christ on earth. All baptized persons are by virtue of said ordinance, not members "initio," but members in fact. As such, their relation is at once clear and well defined.

The above statements, can only have reference to such churches, as have well defined declarations on the subject of what constitutes church membership.

Now the Lutheran church has, long since settled this question. The views she now holds, she held when she took on herself the form and responsibility of a distinct communion. A child, when baptized by a minister of our church, is by virtue of such baptism a member of the Evangelical Lutheran Church, and should ever so be regarded. What a change would come over the feelings of parents in our beloved Zion, if once they would see the truth of the above fact. What a distressing exhibition does not the church, the professed church of the Redeemer, present to the world with regard to her infant membership? After the ceremony—which often is the merest form—has been attended to all further concern, on the part of parents, or sponsors, seems to pass from mind and heart. The solemn obligations assumed are neglected or forgotten, and the poor little immortal's salvation most criminally neglected.

If, as in some of our sister denominations, the right, were only a meaningless ceremony, then, indeed, might we look upon its faithful performance, as a matter of no importance; but when we remember what the church assumes in the name of the child, and how the sponsor solemnly promises to bring this child up in this faith, calling God to record, for its faithful performance, is it not enough to make us shudder? I verily believe, that if for any one thing the church is to be scourged, more than for any other, it will be for the disregard of her baptismal pledges. When our children stand up in judgment and condemn us, the curse will be no light one.

If you, my reader, are a member of the church, and a parent, it being folly to believe that you could have been so foolish, as not to have attended to your duty in the consecration of your precious offspring to God and His church, may I not ask you to remember the solemn promise you then and there made in behalf of your child? After a statement of the church's faith, by the officiating clergyman, you were asked, "Is it your desire that this child shall be baptized into the Christian faith; and are you resolved to instruct him carefully in the Gospel of our Lord Jesus Christ, and to teach him to walk according to its holy commandments?" To this, you were instructed to answer, before God and His church, by saying, "Yes." Now, my brother, in view of this your obligation, what of your life? How faithfully have you carried out your solemn promise, both to your child, as its sponsors and to your God as your Judge? How many of our children will rise up in judgment and condemn us, because of fearful neglect.

But what is the church's duty in this matter? Having once received the child through baptism into the church fold, is it not her bounden duty to see that child religiously educated? Will not the blood of that child be required of that church, if through neglect that child be lost? It is true, the church has taken a solemn promise from the child's sponsor, but this can in no way relieve the church of her responsibility. The child comes into this world, a poor, totally depraved creature, wholly dependent upon the Spirit's power, and of which it is to be made conscious through the instrumentality of God's church, made up of an individuality of membership, whose duty as a whole belongs in part to each individual. I, as an individual member of the Lutheran Church, am under a church responsibility which I can in no way rid myself of; and feeling this, I call on every honest member of the Lutheran church to awake to duty and sleep no more; for the blood of many infant souls will be required at our hands. As a minister, where are the children whom you have received into the church? As an official layman, what of the children whose names are on your individual church record? As a layman, what have you been doing which can in any way have contributed to the salvation of the baptized infant membership of the church? As a whole, what are we doing for this sadly neglected portion of our church?

Some one is perhaps ready to say, "Well, but I always supposed that persons were only to be admitted to the church who had given signs of genuine conversion?" This may be your notion, dear reader, but this is not the teaching of the church on this point. We believe that mankind are to be saved by the power of the Holy Ghost, through the agency of the church, and that they may as well be saved in the church, as through the church, outside of the church, and to be thereafter brought into the church by some process or ceremony. We receive the child in its prattling inefficiency, and "bring it up in the way it should go," believing that "when it is old it will not depart from it." The Lutheran church will not be condemned for her theory of the way of salvation, but for so poorly carrying out the principles she advocates.

Let the church then no longer act and speak to, and of her infant baptized membership, as if they really held no positive relation to the church; but, comparatively, let her teach, and that in the most earnest and faithful manner, the duties and responsibilities of such members toward the church which has been to them a nursing mother, and their youthful educator.

And now for the present I lay down my pen as touching this subject, fondly hoping this will not be the last article we shall see on this overwhelmingly important church question. Let us have the opinions of ministers and laymen of the church, and especially those of the Editors of our church papers. This subject needs ventilation. U. G. Milton, Nov. 13th 1869.

### Death of George Peabody.

The eminent and honored philanthropist, George Peabody, whose munificent gifts on both sides of the Atlantic have endeared him to all lovers of good men, died at his residence in London last Thursday evening, November 4th. He was born at Danvers, Mass., in 1795. From the age of 11 to 15, he was a grocer's clerk in that town. Soon after, while still a minor, he conducted with ability and success the business of his brother in Georgetown, D. C. In 1814, he became the partner of Mr. Elisha Riggs, in the wholesale dry goods trade, at Baltimore. Under his efficient management the house flourished and in 1822 had two branches, in Philadelphia and New York. In 1837 he settled in London and four years later withdrew from the firm and established himself as a banker in that metropolis. It was then that through his efforts faith in American credit, greatly damaged in the crisis of 1837, was revived, and the State of Maryland was especially favored in transactions for which he refused any compensation whatever. His house in London became the headquarters of American news and acquaintance. In 1851, when the prospect of the American Department of the great World's Fair in London were very poor, Congress refusing an appropriation, Mr. Peabody came forward and by his liberality supplied the deficiency. Toward Dr. Kane's Arctic expedition, he gave \$10,000. In 1852 he gave \$20,000 for an Institute and Library in Danvers, a sum since increased to \$200,000. Returning to his native country in 1857, he was cordially welcomed and gave \$800,000, since increased to \$1,000,000, for the Baltimore Institute. His more recent gifts to the poor of London, for the cause of education at the South, and in aid of numerous institutions, are familiar to the public.

Mr. Peabody never married. He had a strong attachment for the members of his own family, distributing among them at various times gifts amounting in all to \$1,400,000. The influence for good of this remarkable man, it is impossible to estimate. In a money-making, mammon-loving age, he has set a conspicuous example of the wise and unselfish use of wealth, honestly earned, for the welfare of humanity. He has given a dignity to mercantile pursuits and has shown men possessed of riches how these may contribute to make their names honored and their memories lastingly revered. The beneficent power of such a life and example will continue to be felt as long as there is suffering in the earth which human power can alleviate.

Fitting tribute has been paid to the memory of this eminent man in England. A statue has lately been erected in his honor in London, and since his death the English press has been vocal in his praise. The Queen is among those who delight to do him honor; and in conformity with his wishes, funeral services will take place in Westminster Abbey to-morrow afternoon, at the close of which the remains of Mr. Peabody will be deposited in the royal vault in Westminster Abbey, and remain there until the time of their transmission to America for interment.

The Boston Journal says: An accurate statement of the bequests of Mr. Peabody has never been published. The following is an approach to correctness:

For Institutes at Danvers and Peabody.	\$250,000
Peabody Museum at Salem.	150,000
Newburyport, for a library.	30,000
Church and library in Georgetown, Mass.	100,000
Phillips Academy, Andover.	30,000
Massachusetts Historical Society.	20,000
Harvard College, for Museum and Professorship.	150,000
Yale College, for Museum and Natural History.	150,000
Peabody Institute at Baltimore.	1,000,000
Maryland Historical Society.	20,000
Kenyon College.	15,000
Public library at Thedford, Vt.	10,000
Southern Educational Fund.	3,000,000
London poor.	1,750,000
His kindred.	1,500,000
Total.	\$8,185,000

Always be good-natured if you can. A few drops of oil will do more to facilitate the movement of the most stubborn machine in the way it should go, than rivers of vinegar.

The greatest pleasure of life is love; the greatest treasure is contentment; the greatest possession is health; the greatest medicine is a true friend.

## Practical.

From the Christian Intelligencer,  
**The Fulton Street Prayer-Meeting.**

ANSWERS TO PRAYER.

Notices of answers to prayer came to the meeting every day, or nearly so.

A clergyman narrated the facts connected with the conversion of three members of his family, for whom he had asked the meeting to pray. He had often made the request; and now he came, with joy and thanksgiving, to tell how the Lord had answered prayer. Also, he had asked prayer for a revival of religion among the people of his charge, and the Holy Spirit had been poured out in wonderful effusions, and the little church which had been set up as a light in the midst of deep darkness had been enabled to shed a turning light all around.

Another example of answer to prayer must be noticed. A lady, having under her charge a large class of young ladies in a Sunday-school, had often sent requests for prayer that they might be converted, and that teacher and all the young ladies were present in the meeting—thus to acknowledge how much they owed to God for His amazing grace in the salvation of so many souls. They came from a neighboring city together to bear witness, in this manner, to the faithfulness of God in answering prayer. Some of them had never been in the Fulton street prayer-meeting until now.

One day, a young man came and asked prayer for himself. He appeared to be in great distress, and wept like a child; but, before he left the house, he was enabled to believe in Jesus.

"HITHERTO YE HAVE ASKED NOTHING." So said an earnest brother, rising, and adding: "Ask, that ye may receive, and that your joy may be full."

"We receive little because we ask little." So said an earnest man in the meeting. "I know something of this small asking and small receiving. I kept myself poor for a long time because I could not believe for only a very poor man. I asked nothing or next to nothing, and I got what I asked—next to nothing. But I thank God that I have learned better things of my blessed Lord and Master. I heard Him say one day to a very poor Christian, as I was and am still: 'Hitherto ye have asked nothing. Ask, that ye may receive, and that your joy may be full.' I have learned to ask for all I need and the blessed Jesus gives me according to my requests; and I find, the more I ask the more he gives—so that my joy now flows like a river."

### "UNION OF SAINTS."

"I came into the meeting," said a clergyman, "after the meeting had begun, but a brother was speaking of the 'union of saints'—the very subject on which I preached yesterday. Saints—bought with the precious blood of Christ, taken from the mity pit, snatched from the jaws of hell, and exalted to be children of God, made heirs of God and joint heirs with Jesus Christ to a heavenly inheritance. What an exaltation!—what an honor!—to be children of God! I noticed what Dr. Prime said in the *Observer* of the remarks of President Pierce, made to him in the Presidential mansion—that to be a minister of the Gospel was a higher honor than to be President of the United States. All children of God were equally honored. Oh, the honor of being a child of God! Oh, the union of saints! What a union! What a King we have, and what a kingdom we belong to! What a heaven we are going to! What a union of saints here and forever!"

### REVIVAL—ANNIVERSARY REPORT.

A gentleman told us of a revival of religion which is now going forward in Homer, N. Y. More than 100 souls had been hopefully converted. He said he believed that this revival has received a great impulse from the published report of the Anniversary of the Fulton street prayer-meeting. We learned from the power of prayer. We were greatly encouraged. Do you ask me what were the means which we used? I answer—PRAYER. We banded ourselves together two and two from house to house and engaged. And it was wonderful what answers came. Sinners of all ages and classes have, as we trust, won an eternal spiritual life of blessedness and joy.

It was a young man speaking. "The reports of these meetings stir many hearts far away, to new unction and diligence in prayer. That Anniversary Report has sent thrills of joy and encouragement to thousands of hearts, and a newly-awakened religious interest has resulted in the conversion of sinners. Sheaves are to be gathered by and by."

### THE RECRUITING OFFICER.

Said one:—"We need recruiting officers in our service. We need to be recruiting officers—to go out and beat up for recruits. We can every one bring one if we try." The speaker said this was the topic of remark in a neighboring meeting. It was urged upon all. "The leader of that meeting arose and said if there had never been any of that recruiting service done there would have been no salvation for him. He was a poor, miserable drunkard. A Christian came with no reproaches for his past conduct. He spoke to him kindly and invited him to the prayer-meeting; and he went, and became a Christian, and for some time he had endeavored to win souls to Christ. We can all do more

than we think we can. Only set yourselves to work and you will find enough to do. God will lay to your hands all that you are able to do. Try and see what you can do with a warm heart, and you will not labor in vain."

THE OLD CHURCH ON FIRE.  
About 8 o'clock on the morning of the 27th of October a fire broke out in Fulton street, just above the church, on the opposite side. There was a high wind. Some sparks and burning materials fell upon the woodwork of the steeple. The fire kindled. The whole was soon in a blaze. The fire engines stood in the street. They poured torrents of water on the fire, but in a little time the steeple came toppling down. You were assembled for prayer on that day, there was a gazing multitude standing listlessly around, as there always is at a fire beholding the ruins.

But there was another multitude gathered into the church, to find the great audience room and the organ and the furniture all unharmed. Many had come from far up town, expecting to find the old church in ashes, but they found everything in readiness for the daily prayer meeting. The assembly was far larger than on any day save the Anniversary occasion. Many rendered hearty thanks to God for the preservation of this house of prayer, which has been the birthplace of many souls.

### The Apocryphal Books.

The books which are called Apocryphal, are to be found in old editions of the Bible, but are not now generally printed in the new editions. They are well worth reading to denote the difference between human and Divine productions. They partake somewhat of the style, and reflect more or less the spirit of the Old Testament writings, but are decidedly inferior in point of literary ability, besides containing sundry errors. The books were written during the period of decay after the return of the Jews from Babylon, and occupy a historical place between Malachi and Matthew. They are written no farther back than the third century before Christ, and the latest about thirty years before Christ. The number of Apocryphal books in our old Bibles is fourteen, and there are eighteen others. There are various reasons why these books are not adjudged to be inspired, and thus admitted to the Old Testament canon. They were rejected with singular unanimity by the early Christian churches and by the best of the church fathers. They never had the sanction of Christ, His apostles or any of the New Testament writers. A critical examination of their internal evidence reveals such a wide distinction between them and the inspired writes, and were also the disagreement in doctrine in certain particulars, that the early Christians were forced to regard them as not possessing any Divine authority. They were read in the churches, but had assigned to them an inferior place. Luther says that they were 'books which are not placed on an equal footing with the Holy Scriptures, and yet are profitable and good for reading.' As some of the false doctrines contained in these books coincide with the belief and practice of Roman Catholics, it became convenient to have them included in the canon; accordingly it was ordained that they should be, in the Council of Trent, which assembled in 1546. After including the Apocryphal books in the canon, they declared that the canon was 'deserving, in all its parts of equal veneration,' and pronounced an anathema against all who did not so regard it. At the time these books were written the prophets had passed away, so that in the Apocrypha there is an entire absence of the prophetic element. There were those who were hoping that a prophet would arise, The poetic spirit which enters largely into the genuine Scriptures, seems to have been in a decline when the Apocryphal books were written. The books also contain some historical inaccuracies. Haman is made a Macedonian, and Antiochus is, in one chapter of Maccabees, said to be killed by stones, and in another, by an incurable and invisible plague. In respect to doctrines, the matter of almsgiving is pushed to a dangerous extreme. In the book of Tobit xii, 9, we read: 'Her alms doth deliver from death, and shall purge away all sins. Those that exercise alms and righteousness shall be filled with life.' And in Ecclesiasticus iii, 30: 'Alms maketh atonement for sins.' Another singular idea is found in the 'Wisdom of Solomon,' iii, 3: 'Whoso honoreth his father, maketh an atonement for his sins.' In respect to good works, in 2d Esdras, viii, 33, we read: 'For the just which have many good works: laid up with thee, shall out of their own deeds receive reward.' A perusal of the Apocryphal books will bring us in contact with many familiar and exalted precepts, while the exercise of discrimination and comparison will lead us to a higher appreciation of the excellencies of the inspired writings.—*Northwestern Advocate.*

### A Godless House.

A little boy, three years old, whose father was careless, prayerless, irreligious, spent several months in the dwelling of a godly family, where he was taught in the simple elements of divine truth.

The good seed fell into good and tender soil and the child learned to note the difference between a prayerless and a Christian dwelling. One day, as some one was conversing with the little fellow about the great and good God, the child said—

"We haven't got any God at my papa's house."

Alas, how many such houses there are in the world and land; houses where there is no prayer, no praise, no worship, no God! And what homes are they for children, aye, and for men and women too. How much better is the pure atmosphere of Christian love, than the cold, selfish worldliness of a godless home.

Said an ungodly man: "I never was so near heaven, and probably never shall be again as when I spent a day in the house of Ebenezer Brown,"—a godly Scotchman who guided his household in the fear of the Lord.

Would that there were more such homes, the memory of which might shed a holy savour over many a wanderer's heart, and lonely sons of sorrow and of tears to look forward to the gladness of the eternal gathering, beyond the toils and tears and trials of this weary pilgrimage.

To such homes the weary come for rest, and the troubled for consolation. The Son of Peace is there, and the peace of God's messengers abides with the humble dwellers. Blessed be such homes, and may ours ever be of this number.—*The Little Christian.*

## Death and Sleep.

In a brotherly embrace the Angel of Sleep and the Angel of Death roamed the earth. It was evening. They camped on a hill, not far from the dwellings of men. A melancholy stillness reigned all around; even the *Ace Maria*, that solemn evening bell which melts the poet's heart, was gradually dying in the distant village. Still and silent, as is their custom, sat the two benevolent geniuses of humanity in a friendly clasp, while night set slowly in. Then the Angel of Sleep arose from his mossy couch and, stretched with his light hand, the invisible slumber-seeds. The evening winds wafted them to the lowly huts of the weary husbandmen. Now sweet sleep enveloped them all, from the aged, with his staff to the nursing in his cradle, the sick forgetting his pain, the sorrowful his grief, the poor his cares. All eyes were closed. Having fulfilled his mission, the kind and soothing Angel of Sleep laid down again near his stern brother.

"When the morning rays gild the eastern sky with the glow of our immortal home," said he, in blissful innocence, "then shall men bless me as their friend and benefactor! Oh, what joy to do good invisibly and in secret! How happy are we, faithful messengers of the good Spirit! How beautiful is our silent calling!" Thus spoke the friendly Angel of Rest.

The Angel of Death cast a sorrowful glance toward him, and tears, as only immortals can weep, glistened in his large, dark eyes.—"Alas!" said he, "why am I not permitted, like you, to enjoy the happy thanks of earthly children? The earth calls me her enemy—the disturber of her pleasures!"

"O, my brother," replied the Angel of Sleep, "will not the redeemed soul, at her awakening, when the glories of the higher life dawn upon her, recognize thee as her friend and benefactor, and bless thee most gratefully? Are we not brothers—children of one Father?" Thus spoke he; then the sad orbs of the Angel of Death glistened again, but this time with hope and faith, and the brotherly spirits embraced each other tenderly.

### Guard against Vulgar Language.

There is as much connection between the words and the thoughts as there is between the thoughts and actions. The latter are not only the expression of the former, but they have a power to react upon the soul, and leave the stain of corruption there. A young man who allows himself to use one vulgar or profane word, has not only shown that there is a foul spot upon his mind, but by the utterance of that word he extends that spot, and inflames it, till, by indulgence, it will pollute and ruin the soul. Be careful of your words and of your thoughts.

If you can control the tongue that no improper words are pronounced by it, you will soon be able also to control the mind, and save it from corruption. You extinguish the fire by smothering it, or by preventing bad thoughts from bursting into language. Never utter a word anywhere which you would be ashamed to speak in the presence of the most refined female, or the most religious man. Try this practice a little while, and you will soon have command of yourself.

### A COMFORTING PROPHECY.

And it shall come, to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares; and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. Isa. ii. 2-5.

## New York Letter.

New York, Nov. 4th, 1869.

### THE EVANGELICAL ALLIANCE.

A very large and enthusiastic assembly of Christians of all denominations met to-day in the Dutch Reformed Church corner Fifth Avenue and twenty-ninth Street, to hear the report of Dr. Schaff, who has just returned from his mission to Great Britain and the Continent, in behalf of the Evangelical Alliance.

His object was to secure a large attendance of the leading Protestant minds of the Old World at a meeting of the Alliance to be held in New York in the autumn of 1870.

The report was necessarily long (occupying an hour and a half in the morning and an hour in the evening); but there was so much that was interesting, in both the matter and manner of the narrative, that all were pleased as well as profited.

Although he found England and Scotland in no proper mood to talk about fraternizing with Americans, on account of the speech of Mr. Sumner, on the Alabama claim question, he soon convinced them that the Christianity of the United States meant peace and not war. This being done he met with a most enthusiastic reception, and secured promises from many prominent men both in Church and State, that they would be present at the meeting in New York.

The same success attended him in Europe, many of the great men whose writings have been long known in this country having promised to visit us in person.

He says many of the wives of these men made serious objection to having their husbands venture upon the voyage across the Atlantic; but the Doctor consoled them with the opinion that God would not allow such a loss of divinity to go to the bottom of the ocean.

The expense of the trip was urged every where as an objection; but Americans have in this an opportunity of maintaining their reputation for hospitality, which they seem determined to do in truly American style. It is proposed to pay the expense for the round trip—about \$500 each—of all such as it is desirable to invite who are not able to pay it themselves.

Dr. John Hall pledged one-tenth of this expense, whatever it might be, and a subscription was taken up which amounted to over \$9,000.

Resolutions were offered by Dr. Schenck (Episcopal), of Brooklyn, strongly commending the project of holding this ecumenical meeting next year in New York.

Stirring speeches were made by Drs. McCosh, Adams, and Hall, and Messrs. Wm. E. Dodge, Sen. (President of the Alliance in America), and Geo. H. Stuart, of Philadelphia.

Dr. Hall made one of the most powerful speeches that he has made in this country. He said: "I do not attach much importance to the Ecumenical Council of the Pope. It is rather an indication of weakness than of strength. In my sober judgement we have nothing to fear from Rome or from rationalism. I am much more alarmed at the materialism which is devoted to inordinate money-getting, and to low, brutalizing, sensual pleasure, and justifies itself by the arguments of rationalism and the divisions of Protestantism."

A letter was read by Dr. Thompson (Cong) from Pere Hyacinthe, who was necessarily absent from the city. He does not entirely cut loose from the Romish Church, but hopes to see the day when error will be excluded from Papacy, and Protestantism and Christianity united against sin. The fact of the meeting in 1870 was decided beyond a doubt, but the time is not fixed. Dr. Adams and others called upon Christians to make the meeting the subject of special prayer, that we may not be tempted by the grandeur of the meeting to trust in men. The Christian world must look with great interest to such a meeting.

### UNION THEOLOGICAL SEMINARY.

Dr. Shedd is giving great satisfaction in the Chair of Dr. Smith, during his sickness and absence in Europe. Dr. Barrows of Andover, takes the place of Dr. Shedd in Exegesis.

The loss of Dr. Hitchcock this year by sickness is almost, if not entirely, made up by Dr. Schaff, who takes his place. The number of students is 115. J. H. M.—*Chr. World.*

### Many Ways of Denying Christ.

Bishop Heber said:—"It is a fatal mistake to suppose that there can be no apostasy from Christ where he is not absolutely called on to deny His name or to burn incense to an idol. We deny our Lord whenever, like that Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves, or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their duty, are exposed to persecution and slander."

## Jephtha's Daughter.

Wherever I have seen or heard the story of Jephtha alluded to, it has always seemed to be a settled conviction in the writer or speaker's mind, that the fulfillment of that vow involved the real sacrifice of his daughter, as a burnt offering; and I had long since learned to accept this as a fixed fact in Scripture history.

But recently, by the simple and faithful reading of this interesting story, in the English version of the Polyglot Bible, with marginal readings and references, these conclusions have been somewhat disturbed. Jephtha said, (Judges xi. 31.) "Whatsoever cometh forth of the door of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer it up for a burnt offering." In the margin I find the word or substitute for and; from which may be inferred that one of two sacrifices should be made.

Again, in the 40th verse, we read, "That the daughters of Israel went yearly to lament the daughter of Jephtha, the Gileadite, four days." In the marginal reading I find the words, "to talk with her," substituted for "to lament." Now, how could they talk with her, if at the end of two months her father had offered her as a burnt offering?—*New York Observer.*

### Christian Courtesy.

Every man has his faults, his peculiarities. Every one of us finds himself crossed by such failings of others from hour to hour; and if he were to resent them all, or even notice all, life would be intolerable. If, for every outburst of hasty temper, and for every rudeness that wounds us in our daily path we were to demand an apology, require an explanation, or resent it by retaliation, daily intercourse would be impossible. The very essence of social life consists in that gliding tact which avoids contact with the sharp angles of character, which does not argue about such things, does not seek to adjust or cure them all, but covers them as if it did not see. So a Christian spirit throws a cloak of love over these things. It knows when it is wise not to see. That microscopic distinctness in which all faults appear to captious men, who are blaming, dissenting, complaining, disappears in the calm gaze of love. And oh! it is this spirit which our Christian society lacks and which we will never get till each one begins with his own heart.

### Living to Christ.

Brethren, let us aim, as St. Paul did, to live to Christ. How bright the halo which surrounds the memory of those who have done so! Trace them in thought throughout the past ages: the early Christians amid constant persecution from Jew and Gentile; the saints of the middle ages—those lights shining in darkness, of whom the world was not worthy; the great Reformers, who were not afraid to lift up their testimony against prevailing errors and corruptions, and boldly to come forth from the great apostasy; the Christian philanthropists of later times—men whose love to Christ has constrained them to devote themselves to his service in various ways; who have been the means of reviving the work of true religion at home, and who have gone forth to proclaim the Gospel abroad, and sought to undo the heavy burden which still existed in lands enjoying Christian light and liberty. How dear to us the memory of men like these! how sacred are their names! how bright the example which they have left us! And why? They lived to Christ; they loved, and honored and served him, and counted all things but loss for the excellency of the knowledge of his name.—*Nicens.*

### The Relics of the Temple at Jerusalem.

The holy vessels and relics of the temple at Jerusalem, some of which were descended from the time of Moses, from the hands of Aaron, and from the patterns indicated by Jehovah Himself, are safe, beyond all reach of human worship, in the bottom of the Mediterranean Sea. Says Gibbon in his "Decline and Fall of the Roman Empire" "The holy instruments of the Jewish worship—the gold table and the gold candlestick, originally framed according to the particular instructions of God Himself, and which were placed in the sanctuary of His temple—had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the Temple of Peace, and at the end of four hundred years the spoils of Jerusalem were transferred from Rome to Carthage, by a barbarian who derived his origin from the shores of the Baltic. The vessel which transported these relics is of the capital suffered shipwreck, and thus this cargo of sacrilege was lost in the sea."

The Worcester (Mass.) Spy complains of the lack of etiquette in the churches of that city, which is carried to such an extent that "it appears if a man would worship God in some of them he must take a lady with him or stand out in the cold."

Why is a baby like a sheaf of wheat? Because it is first called, then threshed, and finally becomes the flower of the family.

## Father Hyacinthe.

### Reception and Church Social.

"One of the most pleasant affairs of the kind it was ever our privilege to attend was the Grand Social given by the members of the young and flourishing Messiah Evangelical Lutheran church on Hand street. These socials have been a feature of this congregation for some time but the one given recently was especially interesting as it was given in honor of several important events. The first place it was intended as a recognition of the young and popular pastor the Mr. Stukenberg, who had just returned

## CONVERSATION IN THE SANCTUM

“Would you lift a burden from us?  
Would you drive a specter from you?  
Would you taste a pleasant slumber?  
Would you have a quiet conscience?”

Bucyrus, Ohio, Sept, 1869.

---

For the American Lutheran.

**Middleburg.**

influence may extend until it becomes a  
er even beyond our most sanguine ex-  
tions.

P. R. WAGENSELL

The reports on the state of Religion

Mr Krabb, the principal pastor of the church, presided. The topic was resumed at the social hour, which was held in the evening, in the garden.

the use of their pastor until a pa-  
be erected upon the church prop-  
These brethren have done no  
serve commendation for the en-

undertake. By prudent management

Within the bounds of Rev. Heim's charge, Guilford Co., of a new Lutheran church was on Sunday, October 16th. The ministers were Rev. W. A. Julian, President, Rev. Prof. P. M. Bickle, of New College, and Rev. C. H. Bernhart—all of whom participated in this interesting occasion.—L

## Y. M. C. A.

### State Convention.

The Convention of the Young Men's Christian Association of the State of Pennsylvania, assembled in Williamsport, on the 2nd of November.

A meeting was held for the purpose of organization in Pine Street M. E. Church, at 3 o'clock P. M. The convention was called to order by T. K. Cree, of Pittsburgh, chairman of the State Executive Committee, who called on one of the delegates to open with prayer, after which Mr. Cree made a short address, specifying the objects for which the convention was called.

A permanent organization was effected, the usual committees appointed, and after some time spent in devotional services the convention adjourned.

### THE WELCOME MEETING

at the Court House in the evening, was attended by a large and appreciative audience. Welcome addresses were delivered by Judge Gamble and others on the part of the citizens, in which the delegates received a most cordial and hearty welcome, and were then and there received into the hearts and homes of the hospitable citizens of Williamsport. The churches greeted them as friends, brothers and co-workers in the work of the Master.

These addresses were replied to on the part of the Convention by Ex-Governor Pollock and others, in short, lively and earnest speeches, after which the Convention adjourned to meet on the following morning.

The morning session of the second day opened at 9 A. M., after occupying an hour in devotional exercises. The following themes were presented for discussion:

1st. "What is the special work for which Young Men's Christian Associations have been called into existence?"

2nd. "What means for mutual improvement, actually tried, have been most effective in attracting young men to the room of the Association and under its influence?" These themes were discussed with great earnestness and animation, and after hearing the reports of committees the Convention adjourned until afternoon.

The afternoon session commenced at 12 o'clock and after the usual devotional exercises the following questions were presented for discussion:

1. "What is the work for Associations in smaller towns and in the country, and how carried on?"

2. "What is our duty toward the casual visitor to our rooms, and how can it best be performed?" Several short and spirited addresses were delivered on these subjects during the course of the afternoon sessions.

In the evening the Convention assembled in Pine Street M. E. Church, and the question announced for discussion was: "What is the religious work of the Young Men's Christian Association?" This question was opened by three addresses of ten minutes each, which were followed by a number of five minute addresses, in which the work of the Association in this Department was ably set forth.

The morning of the third day was occupied with an earnest prayer meeting, held at six o'clock, and the regular morning session of the Convention, which was principally devoted to receiving reports of Associations, many of which were most interesting in their character, and encouraging to the Convention. During the afternoon sessions, a series of resolutions were reported, relative to the condition and object of the Association which were unanimously adopted. An open air meeting was held in front of the Court house between the hours of five and six, which was largely attended.

On Thursday evening the FAREWELL MEETING was held in the Second Presbyterian Church, the large audience chamber of which was crowded to overflowing. The meeting was presided over by Mr. Porter, President of the Convention, who opened the exercises of the evening. The theme of the meeting was: "Personal Consecration to Christ, and several able and eloquent addresses were delivered during the evening, in which the importance and probable results of entire consecration to Christ were clearly shown.

From the beginning to the end the proceedings of the Convention were characterized by earnestness and harmony.

These Associations are an agency of immense good, and are performing a glorious work for Christ and the church by infusing life and energy into all the churches, by promoting attendance upon the means of grace, by illustrating in their character and labor the tendency of the more thoughtful and spiritual among the various churches toward unification, and by their specific attention to the wants and danger of young men as a class.

Believing that I discover in these Associations the conditions and elements of a genuine and wide-spread revival of pure religion, I recognize in them an instrumentality capable of achieving great moral and spiritual results, and especially if they are not that a higher or personal consecration to Christ is essential.

A DELEGATE.

### JUNIATA CONFERENCE.

A regular meeting of Juniata Conference will be held in the Lutheran Church of Duncannon, Pa., commencing Monday evening, Nov. 22d 1899.

Questions for discussion:—"What is the difference between the sacrifice and atonement and extent of each?" Rev. J. R. Baltzy, Essayist.

"How shall we best engage the active co-operation of the laity in the work of the church?" Rev. G. I. Schaeffer, Essayist.

H. C. Shindel, Sec.

Board of Directors of Missionary Institute. There will be a special meeting of the Board of Directors of the Missionary Institute at Selinsgrove, Tuesday evening, Nov. 23d, 1899. As there is business of importance a full attendance is desired.

M. L. Shindel, Cor. Sec. Selinsgrove, Nov. 11, '99.

## MISSIONARY INSTITUTE.

I hereby acknowledge the receipt of the following sums for the support of the Theological Professor of the Missionary Institute. Sabbath-school, Catwissa, per Rev. Beck-

E. S. German, Harrisburg, \$10.00  
Rev. J. W. Tressler \$5.00  
Treasurer of Cen. Pa. Synod \$25.00  
Wm. Rice, Loyalville, \$1.00  
Levi Adams, \$2.00  
Mrs. Mary T. Sloanaker, per Rev. S. Sentman \$3.00  
John Brown, Lewisburg, \$10.00

J. G. L. SHINDEL, Treas.

## Special Notices.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, D. O., and Professor of Diseases of the Eye and Ear, (his specialty) the Medical College of Pennsylvania, 12 years experience (formerly of Leyden, Holland), No. 805 Arch street, Philadelphia. Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. No charge for examination. Feb. 26, 1900.

The following Remedies are all old and well established and thousands have been benefited by their use. They are for sale by druggists generally.

**The Peruvian Syrup.** a protected S. Union of the Protocol of Iron, giving strength, vigor, and new life to the whole system. For Dyspepsia, Debility, Female Weakness, etc. It is a specific in 30 days. Pantheist containing a valuable treatise on "Iron as a Medicine," with certificates and recommendations. No. 30 Day St., New York.

**Wistar's Balsam of Wild Cherry** has been used for nearly half a century for Coughs, Colds, Consumption, and every affection of the Throat, Lungs and Chest. It cures a cough, loosens and cures the lungs and the chest, and is a healing property which renders the oil doubly efficacious. Remarkable testimony of its efficacy can be exhibited to those who desire to see it. For sale by A. B. Wistar, Chemist, No. 166 Court St., Boston. Sold by all Druggists.

**Dr. H. Anders' Iodine Water.** A pure solution of Iodine dissolved in water without a solvent, containing 11.4 grains of Iodine to each ounce of water. Iodine is admitted by all medical men to be the best known remedy for Scrofula, Ulcers, Cancers, Syphilis, Salt Rheum, &c., and thousands can testify to the wonderful virtues of this preparation in such cases. Circulars free.

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**Grace's Celebrated Salve.** works like magic on Old Sores, Burns, Scalds, Cuts, Wounds, Bruises, Sprains, Chapped Hands, Chilblains, &c., &c. It is prompt in action, soothes the pain, cures the inflammation, and the most afflicting looking swellings and inflammations, and affords relief and a complete cure. Only 25 cents a box; sent by mail for 35 cents.

**SETH W. FOWLE & SON, Proprietors.** No. 18 Tremont St., Boston.

**BACHELOR'S HAIR DYE.** This splendid Hair Dye is the best in the world; and the only true and perfect Dye; harmless, reliable, instantaneous, no disappointment, no redness, no itching; it removes the ill effects of bad Dyes; invigorates and leaves the Hair soft and beautiful, black or brown. Sold by Druggists and Perfumers; and properly applied at Bachelor's Wig Factory, No. 16 Bond St., N. Y. July 17, 1900.

**TO CONSUMPTIVES.** THE Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption, is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge) with the directions for preparing and using the same, which they will find a sure Cure for Consumption, Asthma, Bronchitis, etc. The object of the Advertiser in sending the Prescription on is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Daries wishing the prescription, will please address: **WILLIAM BROWN, Kings County, New York** Oct. 16, '99 S. M.

**PIMPLES.** The undersigned will cheerfully mail (FREE) to all who wish it, the Recipe and full directions for preparing and using a simple and effective Remedy for Pimples, Blemishes, and all eruptions and impurities of the skin, leaving the same soft, clear, smooth, and beautiful.

He will also send (FREE) instructions for producing hair on a bald head or smooth face in less than three days by the use of the same.

The above can be obtained by return mail by addressing: **THOS. F. CHAPMAN, Chemist, P. O. Box 5128, 135 Broadway, New York.** Aug. 19, 1900.

**TO THE WORKING CLASS.**—We are now prepared to furnish 11 classes with constant employment at home, the whole of the time or for the spare moments. Business new, light and profitable. Persons of either sex easily earn from \$5.00 to \$8.00 per evening, and a proportional sum by devoting their whole time to the business. Boys and girls earn nearly as much as men. That all who see this notice may send their address, and test the business, we make this unparalleled offer: To send as are not well satisfied, we will send \$1.00 to pay for the trouble of writing. Full particulars, a valuable sample, which will do to commence work, and a copy of The People's Literary Companion—one of the largest and best family newspapers published—sent free by mail. Reader, if you want permanent, profitable work, address **B. C. ALLEN & CO., Augusta, Maine.** Oct. 30, '99 S. M.

**PAIN KILLER.** Pain is supposed to be the lot of us poor mortals as inevitable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on any emergency, when we are made to feel the excruciating agonies of pain, or the depressing influence of disease.

Such a remedial agent exists in the "Pain Killer," the fame of which has extended over all the earth. Amos the eternal ices of the Polar regions, or beneath the burning sun of the tropics, its virtues are known and appreciated. The effect of the Pain Killer upon the patient, when taken internally in cases of colds, coughs, bowel complaints, cholera, dysentery, and other affections of the system, has been truly wonderful, and has won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of burns, rashes, sprains, cuts, stings of insects, and other cases of suffering, has secured for it the most prominent position among the medicines of the day.

Beware of counterfeits and worthless imitations. Call for Perry Davis' Vegetable "Pain Killer," and take none other. Sold by druggists and grocers.

**an Oct. 30, '99 S. M.**

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AN ILLUSTRATED  
OF 16 LARGE HANDSOME PAGES.  
EDITED BY DONALD G. MITCHELL,  
Assisted by an able Corps of Associates  
in all Departments.

HEARTH AND HOME meets the wants of all members of good families everywhere and contains the best of everything for everybody in city, village and country. It gives the best instruction by the most experienced writers, upon all rural topics—FARMING, FRUIT-GROWING, FLOWER CULTURE, ORNAMENTAL GARDENING, RURAL ARCHITECTURE, COUNTRY AND CITY HOMES, THEIR FURNISHING AND ADORNMENT, DOMESTIC ECONOMY, HOUSEKEEPING HINTS, &c.

It has Choice stories, sketches, Essays, Poems, Wit and Humor, the News, Money and Market Reports, Sentimental Pictures by the best artists, and, in short, all the features of  
**A FIRST CLASS FAMILY WEEKLY.**

It contains so much more than that every number has an abundant variety for Fathers, Mothers, sons, and daughters, down to the youngest child. **REDUCED RATES FOR 1870.** INVARIABLE IN ADVANCE.  
Single Copies, 4 Cts. 14 Cts. all at one time, 39 Cts. 12 Cts. 12 Cts. 12 Cts.  
Making HEARTH AND HOME, to a club of five or more subscribers at \$2.40 each, the CHEAPEST as it is the MOST COMPLETE FAMILY WEEKLY NEWSPAPER in the world, superior before the first of January next, will get into the hands of the most influential and the youngest child. **REDUCED RATES FOR 1870.** SPECIMEN NUMBERS SENT FREE.

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**TO THE CONSUMPTIVE.** Let those who languish under the fatal severity of an acute pulmonary complaint, or even those who are in decided consumption, by no means despair. There is still aid and a sure remedy at hand, and one easily tried.

Wistar's Compound of God Liver Oil and Lime, without pungent and very nauseating flavor of the oil as heretofore, and containing the purest and most refined oil with a healing property which renders the oil doubly efficacious. Remarkable testimony of its efficacy can be exhibited to those who desire to see it. For sale by A. B. Wistar, Chemist, No. 166 Court St., Boston. Sold by all Druggists.

**WANTED.**—AGENTS, To sell Abbott's Great Work, "NARRATIVE HISTORY." Canvassers are making \$50 per month. **R. RISSELL, Publisher, Boston, Mass.** Nov. 13, '99.

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**HOW TO BE SAVED.** Price 60 cents. German Edition, paper cover, 20 cts. This work has reached a circulation of 55,000 copies.

These or other publications sent on receipt of retail price if not found in nearest book store. **J. W. MOLTYRE, Theological & Sabbath School Pub. & Bookseller, No. 4 S. Fifth Street, St. Louis, Mo.**

**"Who Would Suffer."** IT IS 22 YEARS SINCE DR. TOBIAS FIRST introduced the "Venetian Lintment" in the United States, and never in 22 years has his medicine been so generally and so successfully used in his country. As an external remedy in cases of Chronic Rheumatism, Headache, Toothache, Bruises, Burns, Cuts, Scalds, Stings of Insects and Pains in Limbs, Back and Chest, its wonderful curative powers are marvellous. Taken internally for the cure of Cholera, Colic, Diarrhea, Dysentery, Sick Headache and Vomiting, its soothing and penetrating qualities are felt as soon as taken. The ointment with which each bottle is accompanied will show that there is nothing in its composition, in its use, or in its results, that indicates have been received speaking of the rare virtues of this valuable article. Any person after having used it will never be without it. Every bottle of the genuine has the signature of "S. I. Tobias" on the outside wrapper. Sold by the druggists and Storekeepers throughout the United States. Price, 50 cents. Depot, 10 Park Place, New York. Oct. 30, '99 S. M.

**PICTORIAL LIFE.** A Subscription Book, 300 ENGRAVINGS. 1,000 Agents Wanted. Send for a Circular. **N. TRIBALL & SON, 37 Park Row, N. Y.** Oct. 30, '99 S. M.

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MADE FROM Superphosphate of Lime, Ammonia and Potash. Warranted Free From Adulteration.

This manure contains all the elements to produce large crops of all kinds of grain and is highly recommended by all who use it, also by distinguished chemists who have analyzed, tested its qualities.

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He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise. **Chas. B. Miller, Walnut St., Selinsgrove, Pa.** May 7, 1900.

**A GREAT SUCCESS!** Nearly 400 pages of New Music in **Jubilant Voices.** The Combined efforts of more than 50 Composers. Has better Music for Choirs, Singing Schools, and Conventions, than any other Book.

Good Tunes! Graceful Harmonies!!! Attractive Melodies!!! Price, \$1.50.

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The best Manufactured! Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly Installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Ware-rooms, 481 Broadway, New York. March 26, 1900.

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Every one sending a club of five or more subscribers, will receive a copy of our splendid steel engravings, "Belshazzar," or "The Angel of Peace."

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Because of its immense circulation we are enabled to furnish it at the low price of One Dollar per year. Single numbers 12 cents; or five to one who will try to reach a club. Beautiful premiums for clubs.

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This manure contains all the elements to produce large crops of all kinds of grain and is highly recommended by all who use it, also by distinguished chemists who have analyzed, tested its qualities.

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With suggestive Exercises for Sunday School. Concise. The best printed, best bound, best every way.

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### Pen Pictures.

A row of bright little faces,  
A patter of dear little feet,  
And loving arms closely entwining,  
Mother's warm kisses to meet,  
Three little cups on the table,  
Three little chairs by the wall,  
Three little curly heads nestled,  
Each on its pillow so small.  
Ah! who cannot read this riddle of joy!  
They're mother's own darlings, each dear little boy.

Three little tear-stained faces,  
Little, bare, unwashed feet,  
Shrinking, timidly stealing,  
In terror lest blows they meet.  
Bare dry bread on the table  
Cold, hard bench by the wall,  
Straw, and a scanty torn blanket,  
That will hardly cover them all.  
No kisses to-night on each little brow;  
God pity and help them! They're motherless now.

### Spitting Poison.

"I don't like toads! they spit poison," said a little girl one day to her friend. They were both sitting on the step at sunset, when a large toad crawled out from under the boards.

"They don't spit poison! Do they, Miss E?" said Jenny, the other little girl, turning to the lady who was sitting in the door.

"Certainly not," replied Miss E. "Toads do not harm any one. On the contrary, they are very useful in the garden. They live upon insects, and destroy a great many which would otherwise hurt the plants and the fruit."

"Well, I am sure I have heard that they spit poison," said Ellen. "Isn't there some animal which does so, Miss E?"

"Not that I know of," replied Miss E. "Unless little girls do so to sometimes."

"What do you mean?" asked Ellen. Jenny smiled.

"Yes, I know I!" said she. "When little girls say hateful, spiteful things to one another."

"Yes, and about one another!" said Miss E.

"When little girls tell stories about each other, when they try to hurt one another's feelings, and when they say things to their companions on purpose to provoke them, they spit worse poison than the poor toad. When they say bad words, and call names, and tell lies, they spit poison. And so the poison is under their lips," says the Scripture, speaking of the wicked."

"I read a pretty story once," said Jenny, "of two girls, one of whom dropped flowers and jewels from her lips, and the other toads and vipers whenever she spoke."

"Yes, I remember the tale very well. The good, kind sister spoke pearls and flowers, and the spiteful proud girl, toads and vipers. Let all your words be sweet flowers and precious jewels, and take care that there be no ugly, poisonous reptiles among them, to run about and do mischief; for you must remember that when theadders were once out they could not be got in again.—Miss Echo.

### To the Boys.

Come now, boys, let us settle one or two things as absolute certainties when you start in life:—

He who never drinks, never will be drunk. That's so, isn't it? He who sometimes drinks, may be.

He who never goes into a gambling saloon, never will gamble, and he who never gambles never loses; but

He who goes to observe may gamble and he who gambles will surely lose.

In all these things, it is not best not to begin? and would not our country boys have done better to have started with a firm, positive "No!" instead of the treacherous "We'll see?"

He has seen, and seen a great deal too much; and, in nine cases out of ten, that sort of seeing ends in this way.

Beware of innocent beginnings in wrong ways, and remember the old text:—

"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Mrs. Stowe, in *Hearth and Home*.

### Over the Falls.

Visitors to Niagara Falls are shown the spot where, a few years since, a gentleman was playfully tossing a child in his arms towards the flood rushing at his feet on the edge of the precipice, when the little burden sprang from his grasp, and in a moment was gone—a speck in the foam below. We can only imagine the emotions of the man whose charge so suddenly passed from happy life to a fearful death.

But surely this is a trivial thing compared with the parental sacrifices seen daily everywhere. How carelessly do loving hands fling young souls, by the power of unholy influence, upon the tide of moral ruin, whose vortex is the "perdition of ungodly men!" To trifle, how ever fondly, with the body is bad enough; but highly to value the undying nature and cast it on the sweeping current of worldliness and dissipation, is awful pasture.

The song and smile of mirth by both the destroyers and the destroyed, because, because the abyss is out of sight, does not delay the tragedy of the soul, nor sweeten the bitterness of remorse when it is seen too late. "That dress," said the young daughter of Dr. H. who had induced her by the offered adorning to stifle her convictions in a festive scene, "is the price of my soul."

"Father," exclaimed a youthful inebriate at the gates of death, "I drank my first glass at your table."

These are only examples of betrayed trust, whose victims are passing the cataract of destruction of both soul and body in hell!"—*American Messenger*.

## Agricultural.

### What is a Good Cow.

A writer in a recent number of the *Galaxy* gives the following general hints regarding the selection of a good cow for milk producing:

First. Health, good constitution, or digestive apparatus, for which we require a capacious belly.

Second. That the largest possible development of the animal shall be behind, indeed the udder and parts adjacent. A good cow is likely to be wedge-shaped, of which the head is the smallest end. Big heads, or horns, or shoulders, are not desired, because they have to be nourished by the food. But these are indispensable; a large bag, and hindquarters to support and minister to it. What do our milkmen look for in selecting milk-giving cows? The first appearance, to a judge, will convey an impression as to the health or constitution of the cow. He will ask, also, for a bony frame, one that does not steal the fat from the milk; and he will feel the skin, to find it flexible and covered with close, soft hair; he will ask for good lung room, a capacious belly, a wide rump, and well-developed bag, covered with hair. Extending from this bag forward, he will be desirous to see prominent the two great veins which lose themselves in the belly; and on the back of the udder he will look for many, well-defined branching veins. Then comes Gussion's "milk mirror," which is a broad strip of hair running up from the udder to the vulva, which is considered the one thing needful; but which has not, in this country, been found an infallible test, though it is a good one. If, in addition, the cow is gentle, good-tempered, you are almost sure of a milk maker.

COMPARATIVE VALUE OF HAY, CORN AND ROOTS.—An acre of ground retained expressly for hay, yields on an average not more than one and one-half tons of vegetable food; an equal space planted with carrots, or ruta bagas, will yield from ten to twenty tons, say fifteen tons, which is by no means a high average, and has often been attained without any extraordinary cultivation. It has been ascertained by careful experiment that three working horses, fifteen and one half hands high, consume hay at the rate of two hundred pounds per week, or five tons and one thousand and forty-eight pounds per annum, beside one and one-half bushels of oats per week, or seventy-eight per annum.—By a repetition of the same experiment it was found that an unworked horse consumed hay at the rate of four and one-quarter tons per annum.

The produce, therefore, of nearly six acres of land is necessary to support a working horse for one year; but half an acre of carrots at six hundred bushels per acre, with the addition of chopped straw, will the season for feeding them lasts, will do as well, if not better. These things do not admit of doubt, for they have been the subject of exact trials, as some of our agricultural friends can testify.

It has also been proved that the value of one bushel of corn, together with the fodder upon which it grew, will keep a horse in good working order for a week. An acre planted with corn, and yielding sixty bushels, will be ample to keep a good-sized horse in working order for one year.

Let the farmer, then, consider whether it is better to maintain a horse on the produce of half an acre of ruta-bagas or carrots, or upon the produce of an acre of corn; or, on the other hand, upon the hay and grain from six acres of land—for it will require six acres of good land to produce the necessary hay and grain as above. The same reasoning might be made use of in the feeding of cattle and sheep.

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*English Merinos, Alpaccas,*  
*Lustres, Delains, Poplins,*  
*Points, Muslins, Drillings,*  
*Cambrics, Shawls &c.*  
A large assortment of  
*Notions, Trimmings,*  
*Buttons &c. &c.*  
*Hardware, Groceries, Queensware,*  
*Carpets, Oilcloths, Hags & Caps,*  
*Furs, Boots & Shoes, Leather,*  
*Shoe Findings, Wall Papers*  
in endless variety.

The public are respectfully invited to call and  
examine his stock before purchasing elsewhere.  
Selinsgrove, Nov. 7, 1867. W. F. ECKBERT.

Country produce taken in exchange for  
Goods.

**W. F. WAGENSELLER. M. L. WAGENSELLER.**  
**NEW BUILDING,**  
**NEW FIRM,**  
**NEW GOODS.**  
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We are pleased to inform our friends that we  
have a well selected stock of Dry Goods, Groceries,  
Notions, &c. &c. Also, Coal, Salt, and all of which  
will be sold low for Cash or exchanged for country  
produce. Please give us a trial.  
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For all the purposes of a Laxative  
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Perhaps no one medicine  
is so universally re-  
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a cathartic nor ever  
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adopted into use, in  
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tried it know that it cured them where  
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its composition. But such are the claims of  
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true. We have seen many cases of  
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