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NO. 5.

Poetry.

Contentment.

Be thou content, be still before
His face, at whose right hand doth reign
Fullness of joy forevermore.
Without whom all thy toil is vain.
He is thy living spring, thy sun, whose
rays
Make glad with life and light thy dreary
days.
Be thou content.
In Him is comfort, light and grace,
And changeless love beyond our thought;
The sorest pang, the worst disgrace,
If He is there, shall harm thee not.
He can lift off thy cross, and loose thy hands
And calm thy fears, nay, death is in His
hands.
Be thou content.
Or art thou friendless and alone,
Hast none in whom thou canst confide?
Grieve not for those, lonely one,
Comfort and help He will provide.
He sees thy sorrows and thy hidden grief,
He knoweth when to send thee quick relief.
Be thou content.
Thy heart's unspoken pain He knows,
Thy secret sighs He hears full well;
What to thee is thus, to Him is disclosed,
To Him thou mayest with boldness tell.
He is not far away, but ever nigh,
And answereth willingly the poor man's cry.
Be thou content.
We know for us a rest remains,
When God will give us sweet release
From earth and all our mortal chains,
And turn our sufferings into peace.
Soner or later death will surely come,
To end our sorrows and to take us home.
Be thou content.
Home to the chosen ones, who here
Served the Lord faithfully and well,
Who died in peace without a fear,
And there in peace forever dwell.
The Everlasting is their joy and stay,
The eternal word Himself doth say,
—Paul Gerhart, 1870.

Communications.

The Angels of the Bible.

CHAPTER II.

Other names by which the Angels are designated in the Bible.

In the early history of the human race, names were always representative, either of qualities, of character, of employment, or of condition. This has already been explained with reference to the primary significance of angels, as messengers. But there are several other names by which the angels are designated in the Bible, all of which are similarly significant. All these are no less important to be known, both on their own account and for the sake of the light which they at the same time shed upon the character and ministry of the angels themselves.

Thus the angels are severally designated as *Spirits*, as *Morning Stars*, as *Watchers*, as *Living Creatures*, as *Cherubim*, as *Seraphim*, as *Sons of Glory*, and as *Elohim*, or *Gods*. In regard to their names especially, they are sometimes called hosts or hosts of Heaven. "Until it was a great host, like the host of God." 1 Chron. 2: 22. "And suddenly there was with the angels a multitude of the heavenly host praising God." Luke 2: 13. "I saw the Lord sitting on his throne, and all his host of heaven standing by him on his right hand and on his left." 1 Kings, 22: 19. Ps., 103: 21, 148: 2. In numerous passages God is spoken of as the God of Hosts; the Lord of Hosts. Besides these we find other general, but less universal appellations, such as *principatities*, *powers*, *thrones*, and *dominions*. And, finally, there are certain proper names which appear to be given to particular angels. These are Gabriel and Michael in the Canonical Scriptures; and Raphael, Uriel, Jeremiel and Sealtiel in the Apocrypha. A brief exposition of these various names and designations will prepare the way for a clearer insight into the nature and ministry of angels.

I. *SPIRITS*. The holy angels are sometimes spoken of as spirits. "He maketh his angels spirits." Ps. 104: 4. "Thou gavest also thy good spirit to instruct them." Neh. 9: 20. "Beloved believe not every spirit, but try the spirits whether they are of God." 1 John 4: 1. "Notwithstanding, in this rejoice not that the spirits are subject unto you." Luke 10: 20. "And to the spirits of just men made perfect." Heb 12: 23. "Are they not all ministering spirits?" Heb 1: 14.

In a similar manner the evil angels are described as *unclean spirits*. "He gave them power against unclean spirits to cast them out." Matthew 10: 1. "Bringing sick folks and them which were vexed with unclean spirits." Acts 5: 16. "And I saw three unclean spirits like frogs come out of the mouth of the dragon." "For they are the spirits of devils working miracles." Rev. 16: 13-14.

As Augustine truly expresses it, "They are always spirits, but when sent they are called angels," or messengers. The word *spirit* originally means *breath*, as of the spirit, the wind. From the intimate connection of the inspired air, "the vital breath" as it is sometimes emphatically called with life, naturally comes to represent the most interior vital principle of animal existence. And a single step higher in its significance makes spirit or breath, stand for the soul which is the highest life contained in the body. Next to this, spirit comes to represent the soul, considered as superior to the body, which it inhabits. Still further, spirit comes to express the soul separated from and independent of the body. As in the common language, the spirit (disembodied) returns to God who gave it. So in Psalms 14: 6-4; "His breath goeth forth he returneth to his Earth." Finally, spirit becomes the most appropriate and expressive description for all incorporeal beings, such as the angels in heaven, and even for the Divine Being Himself, who is thus described; "God is a Spirit, and they that worship him, must worship him in spirit, and in truth." John 4: 24.

Thus while founded on ether, *pneuma*,

or air, the lightest and apparently the most immaterial earthly substance, the term spirit proceeds from its primary, incorporated sense to one much higher, almost, if not quite celestial. But though thus opposed to all that is gross, material and corporeal, spirit does not preclude the idea of form, such as would be represented by a spiritual body. A spirit is by no means a formless void or a shapeless phantom. The true doctrine is very plainly expressed by the Apostle; "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. 15: 44. This spiritual body which Paul thus describes as that assumed by the redeemed in the resurrection, is similar in form to the human body in which they appeared on earth. Such similarity was also manifested by our Saviour after his resurrection from the tomb; so that he was recognized as soon as seen by his disciples. And it was in such a spiritual body, in the human form, that our Lord himself, "the angel of the Lord," and other angel messengers appeared to the Patriarchs and Prophets, as related in the Old Testament.

II. *MORNING STARS*. "When the Morning Stars sang together, and all the Sons of God shouted for joy." Job 38: 7. In this text the phrase morning stars has been understood by some as a poetical expression, representing the rejoicing of the other members of the universe over the creation of a new world. But the second portion of the verse is at the same time rhetorically antithetical to the former portion, and explanatory of its sense. Before the creation of Adam, there were no Sons of God save the angels in heaven, so far as we may be learned from the Bible, our only authority. And these are very properly styled morning stars, since they alone first beheld and praised the glory of the Creator. The Holy spirit seems to be intended in Rev. 2: 28; "And I will give him the morning star." In a subsequent passage the Lord Jesus announces himself as "the root and the offspring of David, and the bright and morning star." Rev. 22: 16.

III. *WATCHERS*. "I saw in the visions of my head, upon my bed, and behold a watcher and an holy one came down from heaven." "This matter is by the decree of the watchers, and the demand by the word of the holy ones." Daniel 4: 13-17. The Hebrew word here used signifies one that watches, or is walking, or one that waketh or steth up others. In Malachi, 2: 12, the same Hebrew word is rendered Master. "The Lord will cut off the man that doeth this, the Master and the Scholar." In the marginal reading, or different mode of translating this passage, we find "him that waketh and him that ansereth." This would be descriptive of two watches, or sentinels, or whom the first is represented as being himself waketh or watching, and as calling to his companion to learn if he also is faithful in keeping watch, the latter responding to the challenge. Thus we read in Isaiah 52: 8; "They watchmen shall lift up the voice, for they shall see eye to eye, when the Lord shall bring again Zion." And "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." Isaiah 62: 6. Compare also Jeremiah 31: 6.

Angels are doubtless called watchers from the vigilance with which they observe the charges and fulfill the trusts reposed in them, especially such as watching over, and guarding and ministering unto men. Hebrew 1: 14. And still further, they may be called watchers in respect to their spiritual or incorporeal nature, which renders them independent of sleep. "Angels," remarks an ancient commentator, "because they are incorporeal, always watch, and never sleep." By the very constitution of their nature they are thus always ready and always able to "be about their Father's business." Luke 2: 49. The correspondence of human duty, in this respect, with that of the angels, is shown in such passages as the following: "Watch therefore, for ye know not what hour your Lord doth come." "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." Math. 24: 42-44. "Behold, I come as a thief. Blessed is he that watcheth." Rev. 16: 15.

IV. *LIVING CREATURES*. In the vision of the prophet Ezekiel we read, (chapter I verses 5-19) of four living creatures who had the likeness of a man, whose wing were stretched upward, and who ran and returned as the appearance of a flash of lightning. And with them the prophet saw also four wheels, which moved when the living creatures moved, for the spirit of the living creatures was in the wheels. These living creatures who had in form the likeness of a man, and the face of a man and of a lion, on the right side, and the face of an ox on the left side, and also the face of an eagle, appear to have been angels represented in form symbolical of their occupations. And the four wheels, which were inspired by their spirit, have been understood to refer to the secondary causes, which were influenced by a sub sequent vision, Ezekiel 10: 1-22, the prophet again sees the living creatures and the wheels, and he says "And I knew that they were the Cherubim." These latter are themselves symbolical. And as such, their forms were portrayed in the temple. The inner part of the Tabernacle and Temple was, by God's appointment, to be adorned with Cherubim, as we read in Exodus 25: 18, and 1 Kings 6: 23. "And within the oracle he made two Cherubim of olive-tree." These Cherubim, guardians, may have been intended to represent the constant attendance of the angels in the service of the sanctuary.

*Bishop of Hippo, the learned and pious Saint Augustine was born near Carthage in Africa, A. D. 354, and died A. D. 430.

COAL ashes are highly recommended for sandy soil.

For the American Lutheran.
ELECTRICITY.
BY J. H. MYERS.

By the term Electricity we mean Galvanism, Magnetism, Thermo Electricity, Faradism, &c., in the same manner as in the term wood, we include all kinds of wood, such as oak, pine, hemlock, walnut, &c.

Various definitions of electricity have been given by different individuals. One says, it is the most subtle agent known; another says, it is the finest form of matter; a third, declares that electricity is life, while a fourth says it is mind or spirit. We believe that electricity is neither mind nor matter, but a connecting link between the two; that it is not life, but that agent through which life is manifested. We believe that it is that agent through which and by which God governs the universe and all things therein; that the planets are held in their respective positions, and moved in their respective orbits, as the result of electrical action; that the sun shines, the wind blows, the rain falls, water evaporates, plants germinate, animals live, move, breathe and die, and that all growth and decay, all life, all motion, all everything is electrical; that without electricity man could not live, move, breathe, digest his food, or perform any other animal function. We believe that what is known as natural law, is nothing more nor less than electrical law. These assertions are so sweeping, and the ideas so new and novel that they will be looked at by such men as have always, and in all ages, opposed the truth until it was sanctioned by public opinion. All great truths when first propagated, and all sciences when first made known to the world, have been laughed to scorn, and mocked for expressing strange views; and we can not expect our opinions to go to the world and be accepted as truths without opposition; but we appeal to the judgment of thinking men, whether such opposition to new ideas, before hearing their defence, is wise, and in accordance with the lessons of the past, and we ask those who are willing to lay aside prejudice and consider the merits of a subject, regardless of preconceived opinions, to follow us through our series of articles and then to decide according to the reasons given whether we are right or wrong; and if they decide that our conclusions are not justified by the arguments advanced, we ask them to charitably allow us the privilege of erring; for "to err is human, to forgive divine." We believe, however, that to an unbiased mind our reasons will appear plausible. Before proceeding with our argument we shall endeavor to explain the principles of electrical action.

In two forms, positive and negative, electricity is found in all forms of matter. It is found in two, when they unite, neutralize each other and their presence can only be detected by again separating them. We are sometimes asked the question, What do you mean by positive and negative electricity? We probably cannot give a better definition than is given by Webster. He says, positive electricity in the theory of Dr. Franklin is the electricity which a body contains above its natural quantity; vitreous electricity. Negative electricity, electricity in a degree below saturation, or below the natural amount for a given body according to Franklin's theory of a single electric fluid; the same as resinous electricity in the theory of two fluids. It will be seen by these definitions that while Dr. Franklin considered electricity as a single fluid, and used the terms positive and negative as plus and minus, that now exists a theory that there are in reality two fluids one called the vitreous or positive electricity and the other resinous or negative electricity.

Heat is by some considered identical with electricity; whether it is or not, may yet be questioned, but the two, if they are two, seem to be inseparably connected. Heat and positive electricity are evolved at the same time, and for the purpose of illustrating electrical action we shall use the words heat and cold in the place of the words positive and negative electricity. Positive repels positive and negative repels negative, while positive and negative attract each other. The above will then read heat repels heat cold repels cold, while heat and cold attract each other. To realize that heat repels heat we need only approach a very hot stove. If heat did not repel heat then we could not feel the heat of the stove, as it would remain in the stove, and we could only become cognizant of its presence by seeing the fire instead of by the sensation produced by it coming in contact with our bodies. Open the door between two rooms in one of which the air is cold and in the other hot, the cold will be repelled from the cold room and the heat from the hot room, until the atmosphere in the two becomes equalized when there will be inaction and not before. But we do not believe that the atmosphere between the two rooms will ever become perfectly equalized. As soon as the door is opened between the two rooms the air from each will rush into the other and there is instantly less difference in the temperature, consequently the air will instantly begin to move more and more slowly, but can never entirely cease moving. To illustrate this, take a small article, say a pea, and divide it into equal parts again and again until you are unable to see one of the pieces with the naked eye, and yet there will remain a fraction of the pea which multiplied a certain number of times would equal the pea and no subsequent amount of divisions would annihilate any part of the pea, else the whole pea could be thus annihilated, which philosophers tell us can not be. We think this a fair illustration and a positive proof that electricity can never become equalized in two things that are unequally charged. We think from the above illustrations the reader will be able to understand what is meant by positive and negative electricity, and how electricity acts.

(To be continued.)

Practical.
From the Christian Intelligencer,
Fulton Street Prayer-Meeting.
GOOD NEWS FROM EVERY QUARTER.

The Week of Prayer really began in many places before the appointed week, the first in 1870. In many places the Week of Prayer was anticipated by the appointment of daily meetings to pray for the special work of preparation; that Christians might have their feet shod "with the preparation of the gospel of peace." Many churches have been crying to God for the outpouring of the Holy Spirit, to prepare them for the greater baptism which constituted the burden of the heart's desire; and in many places the work of grace began in the last days of 1869. In the city and country a quiet work of grace is going forward, begun weeks ago. It amazed some that answers to prayer came so speedily. While they were yet speaking the Spirit came down with great power. In several places around us, reports came in to the meeting that God had already begun to revive His work.

In some places the work is going forward with mighty power. In Cincinnati the power is almost unexampled. It was announced in the Fulton street prayer-meeting, that in one young ladies' Seminary one hundred young ladies had been converted in one day. The speaker said "I was a member of a Young Men's Christian Association, living in Central Ohio, and all around him a quiet work of the Spirit of God in the conversion and conversion of sinners was steadily going forward."

Another said he was "directly from Cincinnati, a few days ago. The brethren there wished to be remembered in prayer by their brethren in this meeting." I attended a large meeting in one of the largest churches, and it was full to overflowing, and great grace was evidently upon the assembly. Nearly all the ministers of the city were present, and many from the adjacent towns. More than thirty were said to be in the meeting for prayer, embracing nearly all denominations of Christians.

One minister arose in the meeting as soon as he had an opportunity and said; "I am from seventy miles away, a pastor over a village church. Last evening I called my people together, I told them what the Lord was doing in Cincinnati, and how He was pouring out His Spirit; I told them that Jesus of Nazareth was passing near by, passing in the majesty of His power, and hundreds were being converted; He must not be permitted to pass without time to lift up the voice. It is a good time for you who are ready to perish to seek the salvation of your souls. You will surely be saved if you come to Him now. It is an accepted time, and a day of salvation. Come now, and seek the Lord, for He will surely be found! Come now, call upon the Lord, for He is very near!"

"I then called upon those present who were determined to seek Jesus, until they found Him precious to their souls, to manifest it by raising to their feet. To my surprise about seventy arose. I took the cars at midnight and came down to be here at this morning meeting, to ask you to pray for those seventy. They are mostly young people, dear members of our Sabbath-school and Bible-classes. I feel as if the Holy Ghost was in this movement, and believe those seventy will be converted in answer to prayer."

A letter came from a pastor's wife in Austin, Texas, saying that some time ago her husband wrote to this meeting, asking Christians to pray for the outpouring of the Holy Spirit, upon his church and congregation, and all the churches of the city. Wonderfully had prayer been answered in the most copious effusions of God's grace. The church had been more than doubled, and large additions had been made to all the other churches. Her husband's health broke down under his labors, and he had resigned his charge for a season, and he had gone on a missionary tour through the state. A young man of much piety and promise was now supplying the church as a minister, and she sends to the Fulton street prayer-meeting, asking them for another baptism from on high. Also she asks for prayer for a blessing on the missionary labors of her husband.

The request was responded to with great emphasis and fervor in prayer for the effusion of the rain of the heavenly grace upon all the churches in Austin, Texas, and upon this one in a special manner, and upon the missionary work in which the husband of the writer of this request was engaged, that the Spirit of God might attend all his ministrations and make them a blessing to multitudes of souls.

PRAYERS FOR THE IMPERATE.

Never in the whole history of this meeting were the requests for prayer in behalf of imperate men half so numerous as now; showing how temperance abounds more in any former year. It has become the curse of thousands of families throughout the land, and the whole country is steeped in this abominable sin.

FENCE posts and stakes, hog poles and bean poles, if thoroughly seasoned, before they are set in the ground, will last more than twice as long or if set while the timber is green.

TIMBER of any kind, if sawed out, or split into rails, or fence posts, in the month of February, will last quite as long as if cut in any other season of the year.

THE ANGEL'S SONGS TO BE HEARD AGAIN.—The angels have had two great days: the first when Creation was finished, the next when Christ was born. They are to have a third when He shall come again in the clouds of heaven.—*Seeds and Sheaves.*

A Religious Revolution in Madagascar.
A remarkable religious revolution has taken place in Madagascar. We learn from a letter from Rev. W. Pool, dated from the capital, on the 23d of September, and published in a weekly contemporary, that the Queen has had the royal idols publicly burned, that she and her aristocracy have embraced Christianity, and that the whole province of Imerina, in which the capital is situated, has followed the example of the Government. The Queen embraced Christianity early in the year, and has all the summer been building a chapel royal. Meanwhile, the wooden fence around the Temple of the great national idol had been pulled down, and the priests assumed a threatening aspect, even hinting that their god had medicine which would avenge him on the heretic sovereign.

On the 8th of September they came in force to the capital to claim their rights as nobles. A council was called, and it was decided to send the Chief Secretary of State and other high officials to the sacred village, seven miles from the capital, and burn the idol before its keepers returned. They set off the same afternoon, and by an authority from the Prime Minister seized the idol's house. The wood of the fallen fence was collected, and a fire was made, and the contents of the temple were brought out to be burned. First, the long cane carried before the idol in processions was thrown in; then twelve bullocks' horns from which incense or holy water had been sprinkled; then three scarlet umbrellas and the silk robe worn over the idol by the keeper who carried it. Then came the idol's case—the trunk of a small tree hollowed and fitted with a cover; and last of all the idol itself. Hardly any of the present generation had seen the god, and great was the surprise when he was produced.

Two pieces of scarlet silk about three feet long and three inches wide, with a small piece of wood about as big as a man's thumb inserted in the middle between them, so that the silk formed as it were two wings, was the great god of Madagascar, whose touch was sanctifying, and whose nearness was preservative. "You cannot burn him, he is a god," said the people. "If he be a god he will not burn," said the officers; "we are going to try," and held it on a stick in the fire, that the people might see as it was consumed. The victory was complete. Next day four other idols shared the same fate, and the rest followed. One was a little bag of sand; another consisted of three round pieces of wood united by a silver chain.

The people looked on in wonder, and when the process was over, seeing that they had now no gods to worship, they sent to the Queen to ask what they were to worship in the future. The Government says the English Independent, adding to the information contained in Mr. Pool's letter, thereupon appealed to the native Christians to send Christian teachers, and they at once responded. It was found that of 280 towns and villages in Imerina, 120 already had Christian churches, and teachers were at one found for all the rest. This movement, which is remarkable for its purely native origin, is another proof that in certain stages of civilization nations may be converted by authority. The conversion of Madagascar has been accomplished in the nineteenth century much as that of the Saxons was accomplished in the sixth. The iconoclast is the reformer's forerunner. To overthrow a fetich worship the fetich itself must be first destroyed.

Too Late to Change.
"Time enough," you say, "to attend to your soul? You have youth, health, a long life before you. Some time, by-and-by, you will consider the claims of religion. Listen to this, which I lately heard in solemn emphasis from the pulpit: A man in the very prime of life was lying on his death-bed. Paralysis had seized upon his body. It was creeping up, slowly and surely, to his heart. His very hours were numbered. A faithful minister of God sat beside him, showing him the way of life. He was agonized in the effort to listen, to comprehend, but the old habit of years bound him so firmly, that he could not fix his mind upon what his friend was saying. His life had been spent in the acquisition of wealth. Honestly, honorably it had been gained. There was no stain upon it, but yet it proved the millstone to drag him down.

"Why—why?" he exclaimed, in a voice of keenest anguish, "at this awful moment can I think of nothing but my bank-stocks?"

And so he died. If all your time, all your thoughts, all your plans, are devoted to anything earthly, how do you know that in the dying hour, you will be able to overcome the habit of a life, and seriously think of your future?

Reader, you have a soul to save! It is time you were seeking its salvation now! How? By "looking unto Jesus!"—S. S. Times.

What to Read
Are you deficient in taste? Read the best English poets, such as Thomson, Gray, Goldsmith, Pope, Cowper, Coleridge, Scott, and Wordsworth.

Are you deficient in imagination? Read Milton, Akenside, Burke, and Shakespeare.

Are you deficient in power of reasoning? Read Chillingworth, Bacon, and Locke.

Are you deficient in judgement and good sense in the common affairs of life? Read Franklin.

Are you deficient in sensibility? Read Goethe and Mackenzie.

Are you deficient in political knowledge? Read Montesquieu, the Federalist, Webster, and Calhoun.

Are you deficient in patriotism? Read Demosthenes and the Life of Washington.

Are you deficient in conscience? Read some of President Edwards's works.

What is Heaven?
As the Indian draws near to the river of death, he looks forward to the time when, in some distant region, he may again call his faithful dog to his side, take up once more his bow and his quiver, and roam over nobler hunting grounds than those of his native forest.

The heathen poet in his hour of dissolution dreams of some happy isle, filled with beautiful meadows, enlivened with brilliant flowers, and fringed by fragrant zephyrs, where the soul of the good shall dwell with congenial spirits forever.

The Christian, and his eyes close upon the joys and sorrows of earth, seems to hear a voice saying, "Eye hath not seen, nor heard, neither hath it entered into the heart of man the things that God has prepared for those that love him."

Hearing this sweet voice, the dying Christian, with a smile on his lips and a radiance in his eyes, murmurs, "Jesus my all," and breathes no more.

Ah! who would exchange the imaginary hunting grounds of the Indian, or the flowers of the heathen poet, for the heaven where Jesus is?—J. H. M., in S. S. Times.

These great works of progressive science completed in 1869 were the Pacific Railroad, the line of steamships from San Francisco to Japan and China, and the Suez Canal. By these improvements the world occupied in a journey around the globe, it is estimated, has been reduced at least one-half, and the benefits accruing to commerce through the opening of these new pathways to trade cannot now be estimated. These, although the principal steps the world has made during the past year in scientific advancement, are not the only ones. The spectroscopic, an instrument second in importance to the telescope and microscope, has been perfected, and with the three, man is enabled to examine the remotest recesses of the great workshop of nature, which the eminent metaphysical German poet and savant, Goethe, declared to be "forever inaccessible!" By spectroscopic observation, the "proper motions" of the stars have been determined—a result which it was supposed nothing short of thousands of years of observation could settle. To-day, if a star is moving away or toward us in space, a mathematician can calculate how much the "waves of light" are lengthened or shortened, by a given rate of motion; and how much any given ray, located on the spectrum, for instance, by any of the dark lines of Fraunhofer, will be displaced thereby.

Mining under the Sea.
There is a vast copper mine in England, where shafts extend many hundred yards under the sea. The moaning of the waves as they dash against the rock is forever sounding in those gloomy aisles. When the storms come the sound of the water beating on the rocks is like the roar of a great army.

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The Pulpit.
Ages of Clergymen.
In a recent issue, you furnish a "List of Clergymen Deceased in 1869," appending the ages of 125 of the number. Attracted by the unusual longevity mentioned, I was induced to strike the average, and find it to be over 66 years! Is this not far beyond the average which can be shown by any other occupation? And if so, why so? Clergymen (as a class) have not the reputation of being healthy, and are commonly held to be underpaid and overworked.

A SUBSCRIBER.

We append from a Paris paper—the *Gazette*—a table, compiled from official returns, of the average ages attained by members of different professions. The results are thus given—Priests, 57.3 years; judges, 56.4; lawyers, 56.1; doctors, 50.0; professors, 56.0; bankers, 54.7; librarians, 50.5. The *Gazette* is naturally surprised that the care and pursuit of books should tend to shorten human life and suggests that the cause must be found in the unwholesome nature of their contents. The *Pall Mall Gazette* says: "In England the average duration of life is higher than in France. Judges probably take precedence in longevity, but the clergy follow them very closely. The Irish incumbents, it will be remembered, obtained an addition of seven per cent. to their life commutations, on the ground that as a class they were more long-lived than the laity. We apprehend, however, that bankers in England generally attain a considerable age, but that, on the other hand, medical men are, absolutely, as well as relatively shorter lived than in France.

Dr. T. S. Lambert, in a recent paper on longevity, becomes personal and practical in his illustrations; and mentions the following as candidates for long life: "Horace Greeley, George Seymour, Senator Morgan, Erasmus and James Brooks, D. G. Groly, Dr. J. V. C. Smith, F. S. Winston, Mr. Nordhoff, Rev. Dr. Prime, Chancellor Ferris, Rev. H. W. Beecher, Cyrus Field, Commodore Vanderbilt, &c." He says: "They all have long trunks, they sit tall in proportion to their height when standing, and will look well on horseback. They all have a good chest and abdominal measure. Said one person after reading those names, 'Do you call Mr. Greeley a good specimen?' Yes sir, a sample case except in one respect. 'Well, I should not, because he is so gaunt.' There is where I think you are mistaken; I think his girth is larger than yours or mine. I will measure him. I did. His chest measure is forty-two and one-half inches, when his chest is in its medium condition. He has also the line (drawn from the eyebrow to the orifice of the ear) is 'very decided in regard to both length and declination, and all of them had long life on the mother's side of the house. In some of them the parental life line is not so long. An example is seen in Commodore Vanderbilt, whose father's family died earlier, but whose mother-inheritance gives him yet a tenure of about twelve years more of life, with active faculties up to very near its close.

"All editors come of long-lived stock, and as a fact are usually long-lived men. Mr. Bryant and Mr. Wood are not isolated examples. At first view no persons would seem to be more unlike than Mr. Nordhoff and Hon. Erasmus Brooks, yet in their biometry or probable measure of life, they are very much alike. Mr. Nordhoff has had some short-life blood in his ancestry, but has outlived its tendencies, and except for fortuitous causes of disease, will attain a high age. Mr. Brooks has not had any short-lived blood, and takes strongly after his mother's side, and will attain a high age probably. Mr. Prime and Mr. Beecher would by most persons be said to be unlike in their biometry. Is there anything strange in these mentionings? Is it not universally allowed that the fountains whence flow the sources of life and vigor to the whole body are to be found in the base of the brain and in the trunk. If these parts are capacious would it not argue that the means of living to a good old age had been provided by nature?"

At a meeting for clerical consultation, one of the ministers (a colored brother) made a decided opposition to a certain measure that received the sanction of the rest. Neither argument nor explanation seemed to have any effect in changing his opinion. "I am conscientiously opposed to it," he said; and to every additional reason for his giving way to the majority he only reiterated that *conscience* would not allow him to sanction the proposed measure. The presiding officer at length waxed impatient at his stubbornness. "Brother —," said he, "how do you determine that it is your conscience which will not permit you to join us in this matter? How do you know that some other motive may not influence you?" "All I can tell you," said Brother —, laying his hand solemnly on his breast, "is that I feel something here which says, 'I won't! I won't! I won't!'"

A CORRESPONDENT sends us this old, old story, which, however, will bear repeating. In the early settlement of New England there arose quite a controversy between the pastor of a church and the choir respecting the introduction of a violin as an aid in sacred music. The pastor violently and stoutly opposed its use, regarding it as a great innovation upon the customs and proprieties of religious worship. He was finally overruled in the matter, and on the following Sabbath, as the morning services were about to commence, he observed the violin. As he was about to read the first hymn, he said, "The choir will please *jiddle* and sing the twenty-fifth hymn," much to the amusement of his many hearers.

Shakespeare
Rev. M. Shuler
Write March
into March
into March

Church News.

THE CUMBERLAND VALLEY CONFERENCE—W. Pennsylvania Synod—will meet in Orrstown, Franklin Co., Pa., Monday evening, Feb. 14th, 1870.

Questions for discussion—"Infant Baptism"—Rev. Billheimer, Essayist. "What are Scriptural and Satisfactory evidences of genuine Conversion?"—Rev. G. A. Gotwald, Essayist.

The Sabbath School Institute will convene on Tuesday morning. All friends of the cause are invited to attend and take part in the exercises. The business of the Conference will commence on Tuesday morning. Let there be a full attendance.

Donation.

Mr. EDITOR—Permit me through your columns to acknowledge a generous donation from the members of the Lutheran congregations of Bloomsburg and Orangeville given Jan. 21st 1870.

The people resolved that it should be no surprise visit, but an effort in which all could participate. And hence it was a grand success. The donation consisted of a silver watch and chain, a wash stand and set, complete, a clock for wife, five dresses for wife, five for child, one pair of fine boots, eight fine shirts, two barrels of flour, forty pounds of lard, three turkeys, chickens, potatoes, butter, eggs, sugar, coffee, dried fruit, brooms, a fine lot of glassware, fifty dollars in greenbacks and many other things too numerous to mention. Amounting in all to the sum of \$275 dollars.

Many thanks to you my dear brethren and friends. May our Heavenly Father bless you abundantly in all temporal things, and above all give you the bread and meat which perisheth not.

Such evidences of a people's love are inspiring indeed. A man can't live on kind words. He must have the real tangible thing. May all our churches do likewise.

Missionary Institute.

Bro. ANSTADT—We are still receiving some aid in behalf of our Prof. of Theology. Since my last acknowledgment, I have received one hundred and seventy-two dollars and seventy-five cents (\$172.75) from the following persons:

Rev. M. Fennell, Berryburg Pa.	\$80.00
J. Louck, Hanover, Pa., per Rev.	
Parsons,	10.00
M. Etzler, do	10.00
D. Myers, do	10.00
D. Stine, do	10.00
Mrs. R. Billinger, do	5.00
G. Zouck, do	1.00
Loyville, per Rev. Sell,	16.00
Rev. P. Giehn, Adams Pa.	30.00

Total, \$172.75.

Feb. 7th. J. G. L. Shindler, Treas.

BLOOMSBURG.—A revival of religion is in progress in the Lutheran church at Bloomsburg, Pa. The pastor, Rev. B. F. Alleman, has continued the services every night since the week of prayer, with the most encouraging results. A deep spiritual interest pervades the congregation, a number of persons profess to have found peace in believing in Jesus and others are under deep conviction of sin. The work is still in progress. The pastor has thus far had very little assistance, but expects a Lutheran minister to assist him next week. May God pour out His spirit still more abundantly on the people and cause the edification of believers and the conversion of sinners.

DONATION.—Suffer me to say that some few weeks ago my people made me a very nice donation visit, and brought me my winter work and a little of almost everything needed in the family to the amount of ninety dollars. It was a happy time to pastor and people, and with all my heart do I thank them for that good visit at the same time wishing them the blessing of God, and hoping that they will visit us again.

PROTRACTED MEETING AND REVIVAL.—Four weeks ago I commenced a meeting in Columbia city church, and thus far have preached 32 sermons, being alone, to crowded houses, and thank God for a revival of His work. The members are generally revived, and some of them converted who had never tasted that the Lord is good. Some sinners are happily converted, and rejoicing in God. Fifteen were added to our church, and others are still seeking religion. Praise God for love, mercy, power and free salvation. Brethren, pray for us and our work here. S. R.

ROSVILLE, PA.—The address of Rev. Henry Seifert has been changed from Lewisburg to Rosville, York Co., Pa.

MUNY, PA.—One of our subscribers writes to us from Muny, Pa.: Rev. Aughe has been holding a series of meetings in our place and has by the help of God done a great work in building up the members and persuading sinners to forsake their evil ways. There were some twenty-eight added to the church yesterday, and the communion of the Lord's Supper was a feast of fat things to many souls.

We clip the following from the Harrisburg Telegraph:

REVIVALS.—We learn that a revival of religion is in progress at Shop's (Lutheran) church, a few miles from this city. The meetings are unusual, interesting, and large numbers of sinners are expected to be converted. The pastor, Rev. H. D. Kutz, has cause to congratulate himself that his labors are being attended with such great results.

DIED Jan. 13th 1870, Abigail Fidler of Adams Co., Pa. Aged 64 years and 18 days. Mrs. Fidler was an exemplary Christian. Her language was—for me to live is Christ, but to die is gain. Thus in a strait betwixt two, the Lord took her and we hope she is now with him.

FUNKSTOWN, MO.—Rev. M. W. Fair writes: We have just closed a series of meetings in Funkstown. The church-members have been greatly revived, and about forty penitent souls hopefully converted. To God be all the glory.

HARRISBURG, PA.—A friend writes us: Rev. Haldean has resigned the pastorate of the 2d Lutheran church of this city, having received a call to Lancaster, Ohio.

Our Advertising Columns.

Read our advertisements. They are not so dull and uninteresting as you think them, and you may often in them stumble over something to your advantage; at any rate, read the one inserted for Wm. Heinen & Co. and see if it does not persuade you that Oak Hall is the place where you should buy your Spring suit.

To ally itching of the scalp, use *Hell's Vegetable Sulfur Hair Remover*. Sold by all druggists.

New Advertisements.

The Best Excellence and Cheapest of our Clothing is the only secret of our great success.

THE PERFECTION OF
READY-MADE CLOTHING

Our entire of Ready-made Clothing are made in our own establishment, on Custom Work they work under our own supervision, and are made to order.

Every garment made is a perfect work of art, and we are sure that they will be worn with satisfaction and comfort in every season.

It is to be noted that our clothing is made of the best materials, and we are sure that they will be worn with satisfaction and comfort in every season.

FOR
FALL AND WINTER OF 1869.

We have made the
GREATEST PREPARATIONS YET.

Numberless Garments,
Cheapest Variety,
Choice Selections,
Goods to Wear Well,
Standard Styles,
Latest Fashions,
New Furnishing Goods.

ALL our goods are marked at LOWEST PRICES than any other establishment in the city.

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Also
New and Better Cutters,
Improved System,
A Finer Line of Goods than ever,
School Clothing,
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THEOLOGICAL AND TEXT BOOKS
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Lehman's Writing Field, the best in the market, at the manufacturer's price.

E. S. GERMAN, 28 South Second Street, Harrisburg, Pa. Jan. 7th-10th.

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A weekly illustrated journal of 16 pages, devoted to Machinery, Agriculture, Improvements, Chemical Sciences, and New Discoveries. Year, \$2.50.

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Specimens of paper, specimens and blanks for names, sent free. Terms \$3 a year; \$1.50 for 6 months. Discount 10% for cash. A book of information to all about to pay for patents sent free. Write for full particulars concerning prizes and patents to

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Jan. 15-4th.

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ELASTIC STITCH

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Perfection and simplicity of Machinery.

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No fastening of seams by hand and no waste of material.

Wide range of application without change of adjustment.

Retains its beauty and firmness after washing and ironing.

Besides doing all kinds of work done by other Sewing Machines, these Machines execute the most beautiful and permanent Embroidery and ornamental work.

The Highest Premiums at the leading fairs and exhibitions of the world, and the highest honors at the Centennial Exposition of 1876, including the Grand Prize, the Cross of the Legion of Honor, at the Universal Exposition of 1876, have been awarded the Grover & Baker Sewing Machines.

An illustrated pamphlet, containing prices, lists, with samples of both the Grover & Baker Stitch and the Shuttle Stitch in various fabrics, will be furnished on request.

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The Editorial Department of the Scientific American is very able and efficient, and some of the most popular writers in this country are its contributors. Every number has 100 illustrations, published with fine Engravings, Maps, and Diagrams, and is a valuable addition to the Workshop, Farm and Household, Engineering Works, Dwelling Houses, Public Buildings.

A Journal of so much intrinsic value, at the low price of \$3 a year, ought to have in this thriving country, a Million Readers.

Whoever reads the Scientific American is entertained and instructed, without being bothered with hard words or dry details.

TO INVESTORS AND MECHANICS.

This journal is of special value, as it contains a weekly report of all patents issued at Washington, with explanations of the nature of the American and European Inventions. The publishers of the Scientific American are the most extensive Patent Solicitors in the world, and have unequalled facilities for gathering a complete knowledge of the progress of invention and discovery throughout the world; and with a view to make the quarter of a century, during which this journal has led the first place in Scientific and Mechanical Literature, the Publishers will issue on January first the large and splendid steel Engraving by John Sartain of Philadelphia, entitled:

"MEN OF PROGRESS—AMERICAN INVENTORS,"

the plate depicting nearly \$4,000,000 to engrave and contain the names of all the American Inventors who have secured patents since the year 1790.

It is a superb work of art. Single plates, printed on heavy paper, will be sold at \$10, but any one subscribing for the Scientific American journal will be sent for one year, together with a copy of the engraving on receipt of \$10. The plate is also offered as a premium for clubs of subscribers.

\$1,500 Cash. For 1870. \$1,500 Cash.

In addition to the above premium, the Publishers will pay \$1,500 in cash prizes for lists of subscribers sent in by February 10th. Persons who want to compete for these prizes should send at once for prospectus and blanks for names.

Terms of Scientific American, one year, \$3; six months, \$1.50; four months, \$1. To clubs of 10 and upwards, terms \$25 a year. Specimen copies sent free. Address the Publishers, No. 37 Park Row, New York.

How to get Patents.—A pamphlet of Patent Laws and instructions to inventors sent free. Jan. 8-14.

MILTON STEAM MILL

The undersigned is prepared to manufacture and sell

FLOUR AND FEE,

of all kinds at the lowest market price at the Milton Steam Flour Mill, or deliver the same. I am also prepared to do

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on the shortest notice. Grain brought at the highest market price. ELIAS BICKLE, Jan. 8, 1870—4th.

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It makes the elastic lock-stitch; it sews as well as any machine in the market; a child can use it; it requires no instructions; it makes no noise; it does not get out of order; it can be carried in the pocket; it makes an elegant outfit. UNION SEWING MACHINE COMPANY.

Agents WANTED. 234 Broadway, N. Y. Dec. 4, '69 Simon.

The American Lutheran, clubbed with the Rural American at very low rate.

We will club the American Lutheran with the Rural American at the very low rate of \$2.50 for both papers, one year, (1870) and the Rural American will be sent free for the balance of 1870.

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There is a chance to obtain the largest and best Agricultural, Horticultural,

Farm and Household.

Prevention of Scarlet Fever.

Scarlet fever is a highly contagious disease, and spreads from one person to another, and is thus propagated in families, towns and districts. It is therefore highly desirable that every one should understand the nature of this disease, and the means of preventing its spreading. It is always attended with a scarlet eruption on the skin, and is mostly accompanied by a sore throat. Whenever children have sore throats or eruptions on the skin, they should be separated from the rest of the family, until a doctor has seen them, or these symptoms have disappeared. There is every reason to believe that during the progress of this disease not only the eruption on the skin, but everything that is thrown from the body of the infected person is heavily laden with the germs or seeds which are capable of propagating the disease in another person. The discharge from the nose and throat are especially virulent. There is also reason to believe that the discharges from the bowels are the same. The kidneys are frequently diseased in scarlet fever, and the secretion from these organs is also probably highly contagious; the power of spreading the poison by means of these secretions is not confined to their immediately leaving the body, but continue long after.

It is on this account that when these secretions have found their way to the cess-pool and sewer, they may still give off poison to the surrounding air, and persons breathing it may become infected. Taking those things into consideration, it will be seen that it is necessary, if possible, to destroy and annihilate this poison before it leaves the room where the person is before he has produced it. The following directions, drawn by Dr. W. Budd, should in all cases be carried into effect:

1. The room should be cleared of all needless woolsen or other draperies which might possibly serve to harbor the poison.
2. A basin charged with chloride of carbamate of lime, or some other convenient disinfectant, should be kept constantly on the bed for the patient to spit into.

3. A large vessel, containing water, impregnated with chlorides, or with Condy's fluid, should always stand in the room for reception of all bed and body linen immediately on its removal from the person of the patient.

4. Pocket handkerchiefs should not be used, and small pieces of rag employed instead, for wiping the mouth and nose. Each piece, after being once used should be immediately burnt.

5. As the hands of nurses, of necessity become frequently soiled by the secretions, a good supply of towels and two basins—one containing water with Condy's fluid or chlorides, and another plain soap and water should be always at hand for the immediate removal of all stains.

6. All glasses, cups, or other vessels, used by or about the patient, should be scrupulously cleaned before being used by others.

7. The discharges from the bowels and kidneys should be received on their very issue from the body into vessels charged with disinfectants.

By these measures the greater part of the germs which are thrown off by internal surfaces, may be robbed of their power to propagate the disease. The poisonous germs that are thrown off from the skin require a somewhat different treatment.

The plan recommended by Dr. Budd for the purpose of preventing the poison from the skin is to put oil all over the skin. The practice is to commence on the fourth day after the appearance of the eruption, and to be continued every day until the patient is well enough to take a warm bath, in which the whole person is well washed with disinfectant soap and water. These baths should be administered every other day, for four times, when the disinfection of the skin may be regarded as complete. This proceeding should not, however, be adopted without consulting the medical man who is in attendance on the patient. Speaking of the plans above recommended, Dr. Budd says:

"The success of this method in my own hands has been very remarkable. For a period of nearly twenty years, during which I have employed it in a very wide field I have never known the disease to spread in a single instance beyond the sick room, and in a very few instances within the time after time I have treated the fever in houses crowded from attic to basement with children and others, who have, nevertheless, escaped infection. The two elements in the method are, separation on the one hand, and disinfection on the other."

EXTERMINATING GOPHERS.—I have found the best way to dispose of these fellows is to take a sweet potato or sweet apple, or parsnip, or even a common potato, if the others cannot be had, and cut them into about an inch or less square, and put them into a single instance beyond the sick room, and in a very few instances within the time after time I have treated the fever in houses crowded from attic to basement with children and others, who have, nevertheless, escaped infection. The two elements in the method are, separation on the one hand, and disinfection on the other."

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When making a good fence where the posts are liable to be lifted out by the frost, it is an excellent practice to cut a ditch three feet deep, by two-inch tiles in the channel. They will never be lifted so long as the water course in the tile has free outlet to carry away the surplus moisture, which is the main cause of heaving.

Children's Department.

God Bless the Little Children.

God bless the little children,
We meet them everywhere;
We hear their voices round our hearth,
Their footsteps on the stair;
The kindly looks are swelling o'er
Their childish faces;
With their mother's love and glow;
God bless the little children,
Wherever they may be.
We meet them 'neath the gypsy tent,
With visage swart and dun,
And eyes that sparkle as they glance
With roguery and fun,
We find them fishing in the brook
For minnows, with a pin,
Or creeping through the hazel-bush,
The flannel's nest to win.

We meet them in the lordly hall,
Their stately fathers' pride;
We meet them in the poor man's cot,
Heath and no wealth beside.
Along the city's crowded street
They hunt the hoop or ball;
We find them 'neath the paper's roof—
The saddest sight of all.
For there they win no father's love,
No mother's tender care,
Their only friend the God above,
Who hears the orphan's prayer.
But dressed in silk or draped in rags,
In childish grief or gloe,
God bless the little children,
Wherever they may be.

—Golden Hours.

The Star in the East.

Bright was the guiding star that led,
With mild, benignant ray,
The gentles to the lowly shed
Where the Redeemer lay.
Bat, lo! a brighter, clearer light
Now points to his abode;
It shines through sin and sorrow's night,
To guide us to our God.
Oh! haste to follow where it leads,
The gracious call obey,
Be rugged wild or flowery meads,
The Christian's destiny may be.

Oh! gladly tread the narrow path
Which leads to life and grace are given;
Who meekly follow Christ on earth
Shall reign with him in heaven.
—HARRIET ADER.

The Angels Chorus.

Blessed night, when that plain
Rehearsed with the joyful strain,
"Praise him as he comes to earth."
Happy shepherds! on whose care
Fell the tidings glad and dear,
"God to men is drawing near."
—DORRIS.

Charley's Poor Memory.

"How I wish I had a better memory,"
complained Charley, when he was reminded
of the errand he forgot to do for his
mother when he was coming home from school.

"You can remember some things very well, can't you?" said mother.
"Well, mother, I don't feel very sure about anything, unless I write it down or tie a string on my finger, or do some such thing, to make me remember."

"Which finger did you tie a string around, to remember the pair of skates I told you might stop at the store and get?"
"Not much danger of my forgetting that," said Charley, with a smile.

"I suppose you have it written down somewhere, that you have permission to go to the skating pond to-morrow afternoon?"
"Now, mother, I know you are jesting. You know I could not forget what I have been thinking about with so much interest all the week."

"Then you can remember some things, it seems. Those that you take an interest in, and those that you think over and over about. Now, here you may find the secret of improving your memory. First, pay your attention down to what you wish to remember. Repeat it over and over again to yourself, and often recall it as you go about other duties. Learn to take an interest in every duty, and it will come easy to remember them. You can cultivate the memory, as well as any other power of your mind; but it must be done by hard work, by holding the mind with bit and bridle."

"You can often remember things by associating one with another. There are some things very unlike, the one of which always calls up the other to my mind, because of some incident which years ago had pinned them together. But, after all, it is the attention that is the main thing. Learn to listen as closely when mother has an errand to be done as when you have something to do for yourself, and it will soon come easy to remember them. The memory is like a good friend—it soon ceases to serve you, if we never trust it."—Presley Jordan.

POOR LILLY.—What is the matter with Lilly? Has she hurt herself? What is the matter with her? I am sorry to tell you, Lilly has told a lie! Oh Lilly!

Lilly told Willie's ball, and then she never touched it. Lilly was afraid to speak the truth. Be afraid of a lie! As soon as Lilly told the lie, she thought God's great sorry eyes were on her: They followed her round. She could not play. She went away by herself and cried. She was very unhappy. Do you want to know what Lilly did? She did not try to forget it. She fell down on her knees, and cried, "O God, forgive a sinful child, for Christ's sake." God pitied her; and he gave her strength to rise up and go to her mother, and say, "Mother, I told Willie's ball, Will you forgive me for telling a lie about it?" Then Lilly felt how much better it was to tell her sin than hide it.

THE LITTLE SISTERS.—Nor far from my home lives a little boy, whose whole time seems to be occupied in tending a baby. It is a tiresome, snarling, cross, kind of a baby, but this little fellow never seems to be weary of drawing her about, carrying her and talking to her. However trying and disagreeable baby may be, her brother seems to take it all as a matter of course, and I have never heard a cross or impatient word from him to the younger child whom I cannot help thinking a bit of a little tyrant. He is a very homely boy, wears very poor clothes, and is sometimes rather ragged and dirty; but he must certainly possess a great fund of good temper.

The other day for the first time I stopped and spoke to him.
"Are you never tired of tending baby?" I asked.
He looked up in my face with a smile that made his plain face almost beautiful. "Oh no, ma'am," he said, "she's my little sister."

—Child's World.

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, bearing bright,
So, most gracious Lord, may we
Thee, our guiding star, adore,
And to thy light, O Lord, we pray,
Thy guiding star, we pray.

When making a good fence where the posts are liable to be lifted out by the frost, it is an excellent practice to cut a ditch three feet deep, by two-inch tiles in the channel. They will never be lifted so long as the water course in the tile has free outlet to carry away the surplus moisture, which is the main cause of heaving.

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