

“WHAT is the chief use of bread?” asked an examiner at a school exhibition. “The chief use of bread,” answered theurchin, apparently astonished at the simplicity of the inquiry, “is to spread butter and marmalade on.”

“JESUS CHRIST EXALTED.”
So said the leader on reading the first verse.
g. It is with unfeigned and unmingled
satisfaction that we give the following

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP'R.

Selling Price, March 5, 1870.

A PREMIUM.

We have made arrangements with S. S. Wood, publisher of the *Household Magazine*, which will enable us to send THE HOUSEHOLD MAGAZINE, GRATIS, for one year to every new subscriber to the AMERICAN LUTHERAN who subscribes between this and the first of June.

We have examined this magazine and find it moral, instructive and interesting in its character.

It is essentially a home magazine, and is just the thing that one would most desire to place into the hands of his wife and little ones, or that a man of business would himself take up for the employment of a leisure hour.—*Post*.

Agents can either order this Magazine for themselves or the person subscribing. The money, \$2.00, must invariably be paid in advance. This is certainly a liberal offer; two good journals for two dollars! March 12 '70.—*tf*.

Agents for the American Lutheran.

REBERSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backstopping subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity.

We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

The Care of the Converts.

After the Savior had arisen from the dead he appeared unto his disciples, and said unto Peter, "Simon, Peter, son of Jonas, lovest thou me?" Peter replied, "Lord, thou knowest that I love thee." The Savior said to him, "Feed my lambs, feed my sheep."

This is therefore, one of the principal duties of the faithful pastor, to feed and watch over the flock entrusted to his care especially the lambs thereof. As the good shepherd goes before his flock and leads to the green pastures and the still waters, as he watches over them and defends them against ravenous beasts, and takes the young lambs in his arms and helps them over difficult places, so the faithful shepherd feeds his flock on the bread and water of life, which is the Word of God, and guards and protects them against wolves that come to them in sheep's clothing.

During the past few months the church has been wonderfully blessed with the outpouring of the Holy Ghost and revivals of religion. We have no means of obtaining accurate statistics, but judging from the weekly reports in the papers there must have been many thousands of additions to the church. These converts ought not to be taken into the church and then left to shift for themselves. They have begun a new life, and will now have new temptations. Even the most intelligent and highly favored among them will be tempted by the world, the flesh, and the devil, and will be tempted by the world, the flesh, and the devil, and will be tempted by the world, the flesh, and the devil.

We have reason to rejoice in the favorable reports from various quarters in our Church, which are published, of accessions and revived interests. Along with these should the Church paper advance and aid in making the work permanent and serviceable.

Every one that is newly awakened in the great matter of religion should feel and exercise an interest in reading a religious paper. Every family, brought in any measure under the influence of the Church, should be supplied with its paper. It will be demonstrated to all pastors and earnest Christian workers that nothing is more efficient than such a paper to build up an active, intelligent and useful congregation. The earlier the habit and taste are encouraged for such reading the better it will be.

It is not at all necessary, either, to limit our efforts to circulate the paper to such as are in some way related to the Church. Hundreds of families that are intelligent and well regulated are open for its introduction, and will be greatly benefited by it. All that is wanting is some one to present its claims, testify to its value, and solicit them to become subscribers. Let us lose no time in doing so.

Revival in Shoop's and Salem's.

The following account of a revival in Shoop's and Salem's churches, communicated by one of our most intelligent Lutheran laymen in Harrisburg, Pa., will be read with interest and pleasure by every true friend of revivals:

DEAR BRO. ANSTADT: Believing as you do that a "genuine revival of religion is the most glorious work of God," and having read with pleasure the "good news" from all parts of our church as reported in the AMERICAN LUTHERAN of last week, will you permit me to occupy a short space in your paper to tell you of a genuine revival of religion that has recently taken place in the Salem and Shoop's churches. About the middle of Nov. the Pastor, Rev. Kurtz, commenced a series of meetings, with a class of catechumens numbering eleven; these meetings for a few weeks, were held only once a week, but a deep religious feeling seemed to pervade the assembly; many others besides the catechumens attending the meetings, the pastor was induced to hold meeting every evening, and that he to God, these meetings were blessed to the conversion of not only the entire class of catechumens, but also many others, most of whom were heads of families. The meetings at Salem having closed, Pastor

THE CHILD OF GOD'S COMPANIONSHIP.

Have you ever thought of your companionship as a Christian? If not, then have you lost much that could have given you cheer on your way to heaven. Paul says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." To the general assembly and the church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24.

Behold! my brother what is your companionship. Like Israel of old you have not come unto Sinai, but to Zion. You are not standing at the foot of a mountain burning with fire, and "which might not be touched," but at the foot of the mount of salvation. This is the "city of the living God," who Himself, lives in the midst of His church on earth.

You have come to the heavenly Jerusalem, and to an innumerable company of angels. As a Christian you are in the company of holy beings, created by God not only for His glory, but as "ministering angels" they are sent forth to "minister for them who shall be heirs of salvation." It is true, you see them not, and yet they "through the air," and although unseen by mortals often aid us in our feebleness. They not only "desire to look into" the mystery of redemption but become both the messengers of God and the servants of His people. How often when weary and worn the child of God sinks overwhelmed with fear and depressed with care, do these angelic spirits become the bearers of messages from God—their Father and our Father—which at once dissipates our gloom and drives away our fear? These "good angels" are the ever abiding companions of godly men and women, and to this exalted society are we, as Christians, permitted to come.

But you have also come to the great assembly of the saints, spoken of as the first-born on earth whose names are written in heaven. You have the right as a Christian to count your own self as one of that "general assembly" whose names are written on high, and part of which host have passed the flood, while others still linger on this side, and whose names—yours with the rest—are written in the "Lambs book of life." In this company how sweet to walk; how do they not take sweet counsel together as they go up to the "house of the Lord"; how do they not help, each the other, to bear the burdens of life, and cheer and comfort the brethren on their journey home.

The Joy of the Newly Converted.

The peace of God that passeth understanding, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit, unite to fill his soul who has just experienced the forgiveness of his sins. The crushing burden of transgressions, under which he had groined with inexpressible anguish, at the foot of the cross has been left there. He has indeed cast his burden upon the Lord, and now emancipated from slavery to sin, he is ready to run with vigor to the race set before him in the gospel. The joy that is in heaven over the repenting sinner is reflected back into his own heart, and while he thus begins to taste the blessedness which all enjoy who love the Lord and keep his commandments, he feels the kingdom of God within him—and seems to himself to be already in heaven. And could the new convert bat at once translated, as was Elijah, he would go on rejoicing more and more, singing forever the new song, "Worthy the Lamb!"

But He who doeth all things well, He who so directs his wondrous providence that the humblest as well as the greatest of his subjects shall receive from Him all the grace which they are able to improve, He ordains, in most instances at least, that the new convert shall have further trial of his faith in this present life. He designs that they should in this life follow the example of their blessed Saviour, who when on earth went about doing good. And for this reason he continues them in the midst of temptations and trials. For this reason he continues them in the midst of their fellowmen—sinners still in the sight of God. Even as Jesus himself came not to call the righteous, but sinners to repentance; so are they placed among those who seeing their holy, happy, devout and benevolent lives, may take knowledge of them that they have been with Jesus, may desire to be like them, may be willing like them to live the life of the Christian in order that at last they too may die the death of the righteous.

Our Heavenly Father has need of us in this world, for the promotion of His great work of reconciling men unto Himself. He makes use of all possible instrumentalities, Divine, angelic and even human. To each order of created intelligences is assigned its appropriate field and sphere of labor. And among men His work of grace is greatly advanced by the Christian, holy lives of His children. It is for this that even to the newly converted sinner is imparted such a sense of inexpressible fidelity. It is for this that they may be irresistibly impelled to carry to the hearts of others the glad tidings of great joy, and with grateful tears to relate what God has done for their souls. It is for this, that our Lord himself exclaims, "When thou art converted, strengthen thy brethren."

But such further continuance in this present life, and such labors in the service of their Divine Master on earth are more essential to the growth in grace of the newly converted. It is necessary that they should struggle against temptations in order that they may become confirmed in the practice of Christian duty; in order that they may learn to do their duty, because it is their duty; and not simply or only because in keeping these commandments there is exceeding great reward. And in order that they may become established in their faith by resisting even the assaults of the Devil and his angels. Thus the highest duty of the young convert but coincides with his highest spiritual advantage. Freely he receives, freely he gives. The more he receives the more he gives; and the more he gives so much the more he can give, because he receives so much the more. And thus too, all the delights and joys which fill the young convert's soul on his first joining the religious company of those who love the Lord Jesus and wait for his appearing, all these delightful joys are intensified and perpetuated when he in turn becomes a laborer in the vineyard. Even though he come in at the eleventh hour, he may still realize the unspeakable felicity of rejoicing with those who rejoice in the God of their salvation, and of participating in the joy which pervades heaven itself when God's erring sinful creatures return and make their peace with Him.

THE RELIGIOUS PAPER.—An exchange

in remarking upon the growth of religious newspapers, truthfully says: "Religious papers are not easily built up, and not easily broken down. The attachment between a paper and its readers is a plant of slow growth, but of vigorous vitality. Subscribers after a year often discontinue, but after reading a paper for several years, receiving knowledge and comfort from it, and seeing it an instrumentality of usefulness in the household, to discontinue it is almost to pluck out a right eye or to cut off a right hand. The day of its weekly reception is hailed as a visit from a beloved pastor."

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Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REBMAN,

Harrisburg, Pa.

Bible Questions and Answers.

25. What was Elisha's first miracle?

26. What song was once sung by the sea-shore?

27. When will it again be sung?

28. For whose sin is Bethel memorable?

29. For whose piety?

Correct answers to all the questions have also been received from J. Kohler Peck and S. C. S. One of our correspondents thinks the answer given to question 23, is not correct as David had more than nineteen sons. Will our friend please tell us how many more, and where their names may be found.

MIFFLINTOWN, Pa. Feb. 27, 1870.

Mr. REBMAN:—Enclosed find answers to S. J. A. Bible questions, in the AMERICAN LUTHERAN of last week:

1. Abijah, 2 Chron. 13: 17.

2. Og, Deut. 3: 11.

3. Solomon, 1 Kings 4: 30, 32.

4. Joush, 2 Kings 11: 2, 3.

5. Eli, 1 Sam. 4: 16, 18.

I will try to send you some Bible questions in my next. May God bless you in the glorious Sabbath School cause is the earnest desire of

Your friend

MOLLIE ANTHONY.

Sabbath School Entertainments.

CONCLUDED.

II. Do such entertainments pay?

I do not mean, do they pay in a pecuniary sense. Money, nearly always, can be cleared by Sabbath Schools in their public performance, and if this be an object to be attained, be assured, the higher the character of your exercise, the more certainly will there be an appreciative audience.

But do entertainments pay in a religious point of view? I reply, most certainly they do give an ample return.

The result is good both for the school and the audience.

1. The school itself is benefited in several ways. The attendance of scholars and teachers is much more regular than would otherwise have been the case; this continues not only for a little while, but for many weeks. This is because interest is excited in the school, and the members are thereby drawn out, and led to work more earnestly than hitherto. Hereby scholars are made to feel that the officers and teachers are concerned for them, and they will therefore be more ready to meet sympathetically the efforts made to instruct them and to win them to Jesus.

That the preparation for the entertainment and the danger of a relapse is detrimental. I do not believe; the relapse will not take place with energetic teachers. I have had experience in the matter and particularly so with the infant scholars, and I know that they are much more ready for, and more engaged in the lesson than they had been before our entertainment.

The necessary rehearsals before the entertainment expand the social qualities of all who engage in them. Teachers and scholars become better acquainted with each other, and as they understand each other better, and are led to feel that they aim for a common object, they are more willing to work in harmony, mutually stimulating to greater exertion in the cause of Christ.

Teachers and scholars are thrown into a different relation from that of the meeting in the school on Sabbath. The character of each is more fully and more satisfactorily known by the other, all are drawn together more closely. The scholar will understand the good will and earnest, anxious desire for his welfare, which prompts the faithful teacher. The teacher will know how to reach each individual in the class; how to adapt truth to each heart more readily than before.

But above all there is good done, the results of which, belong only to eternity. On the minds of all there are impressed truths which will abide forever.

The scripture passages repeated and the illustrations of the great truths of the Christian religion, will be retained, and at times, after all seems to have been forgotten, they will return fresh to the mind, and as good seed sown in faith, will after a time in due season, produce abundant fruit. Not only what belongs to the special part of each one will have this effect, but the parts of many others will be caught up and fixed in the heart. There will thus be gathered a stock of Scripture passages, which in after years will be a goodly treasure.

I am confident that in this respect alone, trouble and anxiety incurred in preparation and execution is amply repaid.

2. The effect on the audience.

In all things we are to praise the Lord, to magnify his name before men. In such exercises as I have tried to describe this is done, I think in a very impressive manner. The effect on the audience is the same as on the members of the school. Truth is made attractive and finds a ready lodgement in the hearts of all, and these results a fuller and more vivid appreciation of facts, that when understood make wise to salvation. Hereby persons are reached and made to feel religious influence, who otherwise would not from the pulpit nor printed page be reached by the glad tidings of good cheer.

The third effect and last to be noticed.

The whole community is roused to feel more for and to do more for the school.

Your friends, fellow worker in the cause, the parents of the scholars, will be more willing to help you forward in the good work, and will support the school more liberally, more sympathetically. The school will be felt as a power in the community; a power whose influence for good is not to be disregarded, but rather, taken in all its phases, is hardly second to that of the pulpit.

If such results are the ones obtained, is it not correct to say that Sabbath-school entertainments most certainly pay? Reflection and experience will fully sustain the statements made above.

Let us, Sabbath-school workers, understand this important element in our work, and make our entertainments rich in the good and wise labor for the winning of souls to Jesus.

CO-LABORER.

"It is a standing rule in my church," said one clergyman to another, "for the sexton to wake up any man that he may see asleep." "I think," returned the other, "that it would be much better for the sexton whenever a man goes to sleep under your preaching to wake you up."

Communications.

An Example worthy of Imitation.

The following communication from Rev. P. Green of Addison, Pa., was not intended for publication, but its contents are of such a nature, that they may possibly stimulate other ministers to imitate the example of Bro. G. in this respect:

DEAR BRO. ANSTADT:—I have just returned from a week's labor in one of the congregations of the New Centerville charge Somerset Co., Pa. This charge has been vacant for more than a year, and by a decision of Conference I have for some time been serving the Kingswood congregation, which lies contiguous to my field of labor. During this week I preached morning and evening for them, quite an interest was manifested, the members of the church seemed to wake up to duty and to the interest of Zion, as much so as could be expected under the circumstances.

No my visits among the people, I found that no one had a "Church Paper." I at once commenced work in this direction; pointed out the necessity of every family availing themselves of the advantages of the AMERICAN LUTHERAN, and by constant effort during the week have succeeded in getting ten subscribers. Hence enclosed please find twenty dollars for the following subscribers with address, viz:

(Here follow the names of the subscribers.)

I hope you will send according to the address as above immediately; they are anxious to receive the paper, and no doubt would have been readers thereof long ago, if they had known of it.

With my best wishes for the success of the AMERICAN LUTHERAN, I remain

Your Bro. in Christ,

P. GREEN.

For the American Lutheran.

What is it Worth?

"What?" Your soul, reader! "The Savior has answered your question." I know he has, but what is your answer? "Why how can it be anything else, but the same?" Let us see.

I knew a man, who twenty years ago (so he says) was cheated of twenty-five dollars by a church member. Whenever approached upon the subject of personal religion, his reply is: I could do no good with that man in the church." In other words his soul is worth twenty-five dollars, no more, no less!

I know another, who when spoken to concerning his immortal soul, met the kindly admonition with: "One of your members cheated me of fifty cents to-day and I want no more of your religion." His soul was worth half a dollar!

I know a young man who refuses to yield to his better purposes, because he would have to sacrifice the vice of drinking lager beer!

I know a young woman, who fails to serve God, because she would have to give up crimping her hair! Her soul is worth the untidy distinction of wearing her hair like unto a horse mane!

I know plenty of young men and women, who neglect religion, because of their dread of what Godless companions may say!

Their souls are put in the balance with the sneers of a sinner and found lighter!

Now my dear friend, what is your soul worth. Will you sell it for any of the above prices? Or will you give it to Him who bought it with his own precious blood? JUNIATA.

Literary.

GLAD TIDINGS! New hymns for Sunday Schools.

By R. M. McIntosh, author of "Tabor, or the Richmond Collection of Sacred Music." Baltimore, T. N. Kurtz.

We have already noticed favorably the first edition of this work. The favor with which "Glad Tidings" has been received, has induced the publisher to enlarge it by adding thirty-two pages to the original work, embracing a number of new and original pieces not before published, and also some of the latest "gems" by other favorite authors, the whole combining one of the choicest collections of Sunday-school music yet offered to those engaged in the all-important work of training and guiding the "Lambs" of Christ to enter the Heavenly Fold.

THE LADY'S FRIEND.—The March number of this excellent monthly is before us. Its embellishments are of a superior style, attractive and varied, and will recommend it favorably to the attention of the ladies. Price \$2.50 a year. Address Deacon & Peterson, 319 Walnut street, Philadelphia.

THE GOSPEL OF THE KINGDOM. By Senator Harvard. Claxton, Benson & Hall-feller, Philadelphia, 1870.

This excellent account of nearly 500 pages is the product of devout Scripture study. It aims to show that God's word promises this earth to its regenerate state to the heirs of salvation for an everlasting inheritance, in which they, with glorified natures, will dwell with their glorified King if we were to accept this view, still we should argue that the kingdom is already established in an inchoate manner, and that while its full realization is to be enjoyed in the new earth under the new heavens, even now many of the promises concerning Christ's kingdom are in process of fulfillment.

Senior Harvard, in pressing the former truth, denies the latter. His book is, however, a healthy one, full of fresh drawn Scripture, and fitted to set the heart alight. It is full of original and careful interpretation, that sheds light on many obscure portions of the Word of God. Its whole spirit is excellent and conformed to its lofty subject.

THE NEW YORK INDEPENDENT, which a few years ago declared itself no longer an exponent and defender of "Congregationalism," but persisted in its claim, to be Evangelical, has now, it appears, also renounced Evangelicalism, and is an advocate of "Liberal Christianity," which is a mixture of nine-tenths infidelity, and one-tenth of Christianity, and that so ensconced as to be no longer recognizable. It is time that Christians quit the Independent. It is a dangerous sheet.—*Evangelical Messenger*.

BLENDED QUOTATIONS.—The *Bethany College Guardian* relates an amusing incident of this kind. In a prayer-meeting a brother in his prayer said: "O Lord, have mercy upon poor sinners, of which I am the chief among ten thousand, and the one altogether lovely."

Church News.

The Church and the World.

There is a great deal said about drawing the line between the Church and the World. The question is, Where is the line to be drawn? and for some reason it is a very difficult question to answer.

In the first place, to go back, is there not a growing feeling that "the world" after all is not so bad? Such a feeling, and we think it exists, cannot come from the Bible; "the spirit of the world," the "prince of this world," the "god of this world," "the world, the flesh and the devil,"—evidently the Bible does not approve of them. And we have seldom seen plainer words than these: "Whosoever therefore will be the friend of the world is the enemy of God." Very plain language.

Then it is clear that there should be a line drawn between the church and the world. Where? One thing is plain, the world never moves toward the church one inch. You'll never find the world yielding a point and doing a thing approved by the church, because on the whole, they conclude "there is no good in it." No. The world yields nothing, and never gives on a single point. Now, if the church would be equally firm, and not move one inch—the line would draw itself! But then Christians must not say of a cause or an act, "I don't think there is any harm in it." What a poor and doubtful recommendation of anything that, there's no harm in it. One wonders if the apostles, if Paul, if our Lord, or any of his followers, ever chose a course or performed an act because there was "no harm in it!"

The very statement is an admission that it is doubtful—that some people think it wrong.

Let in the Light.

Sometimes awakened sinners say to us, "We are all in the dark." True enough. Unbelief and disobedience are dark regions. The man who bars up his shutters must expect to be "in the dark." Open your soul to Jesus; and let the light break in! It is a mockery to pray for light while you keep your eyes shut. And it is a mockery for a man to ask God to deliver him from skepticism while he is stubbornly refusing to obey God's commands. If you honestly seek to "know Christ's doctrine," then honestly begin to do Christ's will. Christianity is simply an experience. It is not to be learned or got by another's teaching. It is only to be got by doing yourself what Jesus bids you. A thirsty man is not relieved of his thirst by a lecture on fluids; he must swallow the water. You will never be saved by sermons, or prayer-meetings, or talks, or treatises. Doing Christ's will, and doing it at once is your only hope. Sitting still is not doing it. Delay is not doing it. Without help you can do nothing; but with divine help you can do everything. Waiting on God is all right; waiting for God is a sin that may cost your soul. He demands instant, immediate obedience.

"Go, show thyself to the priest," said Jesus to the poor leper. The man went in a minute, and "as he went he was healed." Prompt obedience brought a prompt reward. Then let me exhort every sincere seeker for salvation to take prompt steps, and if need be, to take bold steps. Your peril, while out of Christ, is terrific; for your guilt increases with every moment of delay. God makes no promises to those who hold back. But He gives strength to the obedient, and light to those who determine to trust him. Before you are the Cross! Beyond it lies Heaven! And the deepest sea of difficulties will divide its waters for your footsteps just as soon as you look to Jesus and go forward—Theodore Cuyler.

For God or for Self?

The following incident illustrates the broad difference between working for our own glory and for the glory of God.

A certain king would build a cathedral, and that the credit of it might be all his own he forbade any from contributing to its erection in the least degree. A tablet was placed in the side of the building, and on it his name was carved, as the builder. But that night he saw, in a dream, an angel, who came down and erased his name, and the name of a poor widow appeared in its stead. This was three times repeated, when the enraged king summoned the woman before him and demanded, "What have you been doing? and why have you broken my commandment?" The trembling widow replied, "I love the Lord, and long to do something for His name, and for the building up of His church. I was forbidden to touch it in any way so, in my poverty, I brought a wisp of hay for the horses that brought the stones." And the king saw that he had labored for his own glory, but the widow for the glory of God, and he commanded that her name should be inscribed upon the tablet.

The Proper Field.

It may be of service to any young minister seeking a settlement, and that settlement in a city or large town, as pastor over a numerous, wealthy and influential church, to be reminded

Children's Department.

The Will for the Deed.

"I must not forget those stockings; there's a basket full of them!"

Jennie's mother said this in a worried way. The little girl was playing in her room, and began to think about helping her.

"Where are they?" she asked.

"In the sitting room," the mother answered, and thought no more about it.

An hour later she went down stairs.

There sat Jennie in the large arm chair by the open window, the basket on the table before her, and her little fingers very busy.

"Mother," said she, looking up with a bright smile, "you have twelve pairs of stockings, and I've done half of them."

Jennie had given up a whole hour's play to help and relieve her mother; but she was a very little girl and she had made a mistake. She sewed the holes over and over. And as she meant to do her best, the stitches were close and tight. Her mother knew it would be at least half an hour's work to rip them out, but she would not disappoint the loving heart by letting her know she had not fully succeeded. She said only, "Well, you're a dear, good little girl, and now you may run out and play."

A way went Jennie, very happy in the thought that she had helped and pleased her mother. And she had; for the kindness and love she had shown her were more precious to that mother's heart than gold, and lightened her care. Pensive thoughts kept her company and made her needle move faster.

All of us make mistakes, and grow folks are liable to make mistakes, even when we really try to do right. But the love of Christ is only shadowed forth faintly by that mother's love. He, too, takes the will for the deed; counts whatever is done out of love as done to him, and sees that no true effort is lost, but makes it to do good some way, some way, whether we see it or not.—*W. Chronicle.*

Didn't Mean To.

"I didn't mean to," said Benny, the other day, when he left his sled lying in the gateway after dark, so that old Mr. Marvin fell over it and broke his leg. The dear old clergyman will never walk out to a church again. We shall miss his gray head and wise counsel and solemn prayers in our sick rooms. He will be obliged to make weeks in bed before he can sit up or walk a step, and all because Benny "didn't mean to."

The careless nurse that held little Gracie when she was a lively, strong, rosy baby, six months old, jumping and throwing her self about in all directions, tried to read a story book and told the baby at one time Gracie gave a jump and fell back over the arm of the sofa, and injured her spine; so that from being the pride and joy of the house, she became a puny, waiting, deformed child, whom no doctor could cure. It was little comfort, as her mother sat up at night, and soothed her distress, and her father tried all that wealth could do to make her straight and strong, to hear the nurse say, "I didn't mean to."

When little Johnny shocks his mother, by saying bad words and repeating coarse slang phrases, it does not make the mother much better to have his big brother, from whom he learned it all say, "I didn't mean to say such things before the children."

Some young girls work working in a powder factory. One day, full of life and happiness. They all expected to lie down in their homes as usual that night. Death seemed as far off to them as it does to you. One of them carelessly threw a pair of scissors to a friend sitting near. They hit a cartridge, and caused a terrible explosion which sent a large number of young girls and men into eternity in an instant of time. When the relatives were weeping and wailing, and trying to find the dead bodies of their dear children among the charred remains of the victims of the accident, how little consolation was it to hear one say, "She didn't mean to."

I heard a father tell his son one day, "My son, that's no excuse; don't let me hear that again; mean no to."

Very few mean to scatter sorrow and distress seed in the path of others. None mean to lose their own souls, and few wish to ruin those of others. When the mischief is done, how poor the excuse, "I didn't mean to!" How much better to mean no to.—*Am. Messenger.*

"Lift a Little."

One day, while walking up the street, I saw a short distance before me, quite a small boy carrying a large basket. It seemed very heavy, for the little fellow was bending and staggering under its weight, yet he went resolutely forward, only stopping occasionally to change it from one hand to the other.

He was poorly clad, and as he turned his head, I recognized him as the son of a poor widow, who was obliged to work very hard to earn food and clothing for herself and her two little boys. My heart ached for the brave little fellow who was beginning so early to bear life's burdens, and I wanted to help him. "Lift a little," he seemed to say to the passer-by, as he trudged on with his load.

Soon I heard rapid footsteps behind me, and in a moment, a bright-faced boy, the only son of a professor in one of our colleges passed me. When he reached the little boy, who was still bending under his burden, he stretched out his hand, and taking hold of the basket, bore on his stronger arm the larger share of the burden until he reached his own home.

How I honored the brave boy for his kind act! I knew his own heart was beating a happy measure, for we are never so happy as when doing something to help others happy. And as the widow's son went struggling on, I knew his burden seemed less heavy, that for a little while it had been borne for him. His heart was lighter, too, because another had shared his load.

GOING FOR CONQUERING and to conquer is the true principle of the Christian warfare. Our progress is that not only of successive battles gained, but of campaign after campaign, to the end of life, successfully achieved. No man has a right to rest on laurels already won, or turn conservator, and cease to press forward in the line of victory. Our warfare is not defensive mainly, but aggressive.

Household and Farm.

TAKE NOTICE OF YOUR FOWLS.—A somewhat noted writer says: "The more notice there is taken of fowls, we believe, the better they will do. In a natural state they would no doubt lay a batch or two of eggs in a season, hatch them, and consider the end of egg production reached. In a domestic state we wish them to rear the admissible number of broods, and in addition, to continue to lay as many months as is commensurate with their well doing; therefore the further we can remove our fowl from a wild state, the better. Notice, therefore, the young broods and the old fowls, and let the children notice them too (not to handle them, for chickens never should be caught unnecessarily), and your fowls will repay good feeling by doing good service."

HOGS WANT SULPHUR.—Whether hogs require sulphur as an essential to their health, or whether it is sought by them as a condiment, may not be known for certainty. But one thing is sure they do require it with greed whenever it is to be found. It is for this purpose probably, that they eat large quantities of soft coal, which contains a large amount of sulphur. Perhaps this is the most economical way of supplying hogs with sulphur during the winter when they require a good deal of it. But in the summer, it is best to feed it to them in substances which contain less carbon, on account of their producing less heat. Mustard is one of the best things for this purpose, and on that account some of it should be sown in every pasture into which the hogs are turned. These are kept shut up, or on small yards, it is well to supply them with the wild mustard that grows in the fields or high-ways, or to cultivate some of the better varieties for them. They will eat it, leaves, flowers, seeds and stalks.—*Prairie Farmer.*

ROOTS FOR SHEEP.—Julian Winne, Esq., of New York, has issued a pamphlet in which he says: "My experience is, that whenever they are worth more than twenty-five cents per barrel, and corn not over one dollar to one dollar and twenty-five cents per bushel, the corn is the cheapest, and I would use only a few roots as a substitute for green food. I consider carrots and rutabagas better than common turnips; still by feeding a little more of the latter than the former, I think the sheep do just as well on them."

Work for April.

SOWING SEEDS.—For open seedling, choose a good warm soil border, well protected on the north and west, and then prepare a bed for sowing seed, and the plants which may be required when the season arrives for picking them out. Dress the bed liberally with rich soil, well rotted manure, spade the soil deeply, breaking down all clods and rake thoroughly. When this has been done, draw drills six inches apart and from a quarter to half an inch deep and seed therein, the seeds of early cabbage, tomatoes, lettuce, radish, etc. When the plants come up, water them from an evening in dry weather, with water that has been tempered by standing in the sun all day.

EARLY PEAS.—Immediately after the frost is out of the ground, select a warm position of the garden and drill in a few rows of early peas—make the drill four feet apart, and three inches deep. Sow the peas thickly along the drills, cover them well with earth and pat down lightly the crown of the ridge, with the back of the spade. When the peas are a few inches up, draw them to them and support them with sticks.

PLANTS IN FRAMES.—See that these have an abundance of air to strengthen them in warm days. Water them with tepid water of evenings, and cover with mats at night so long as there is any danger of frost.

Bunch Beans.—A few rows of Bunch Beans may now be planted.

EARLY SPINACH.—Make the soil very rich with manure, dig and rake it well, and drill in a few rows of spinach. These drills twelve inches apart, and then seed about an inch deep in the drill.

CARROTS, PARSNIPS, AND BEETS.—For an early crop of these roots, choose a warm part of the garden. If manure is required it should be well rotted, but any of the better sort of ammoniated phosphates will answer the same purpose. The rows for Carrots should be four feet apart, and for Parsnips and Beets, double the distance of Carrots. Cover the seeds with a rake, and press the soil about them with the back of a spade.

SMALL SALADING.—Sow small salading at intervals of a week apart throughout the month.

Celery.—Prepare a warm border for the reception of celery seed, for transplanting, in the latter part of the month.

Siberian Kale.—Sow a small bed and manure it well and sow the seed of Siberian Kale for sprouts.

Asparagus.—Clean off the old beds and look into them now and then, and remove them broadcast them liberally with salt. New beds may also be set out early this month, or the seed may be sown.

Sowing Onion Seed.—Drill in Onion seed early this month.

Red Potatoes.—It is rather early for peppers but the seed for a first supply may be sown in a warm border.

Early Potatoes.—Get these in as soon as the frost is out of the ground. For further information see Farm Work.

Rhubarb or Pie Plant.—These plants may yet be set out or new beds formed for raising them from the seed.

GOOSEBERRY AND CURRANTS.—This month new plantations of Gooseberries and Currants may be made, or cuttings set out. It is also at this time that the bushes already in bearing should be carefully pruned and dug about.

RASPBERRIES.—Trim these, loosening the earth about the roots. Throw a shovel full of earth around each and tie up to stakes.

STRAWBERRIES.—The Strawberry beds should be carefully examined, they should be cleared of all weeds and refuse stuff. After thinning the plants out, dress the bed with well rotted manure, and woods earth, or with the latter alone, as manure is apt to cause the plants to run to wire. Spread between the rows either straw or tan, and sprinkle with ashes over the bed. Water freely during the dry season, and even during the period of blossoming, taking care however that the watering is not done until after sunset.

EAST INDIA COTTON.—We are sorry to learn from the report of Mr. Forbes, cotton commissioner, that there is an increase of nearly a million acres of the area of cotton cultivation in Western India this year as compared with last. We are sorry to hear it because increase of culture means famine. A million acres more given to cotton means a million acres less given to grain. The equilibrium of supply and need in the matter of grain has always been so delicate that the least disturbance entails a famine somewhere. Since the great stimulus given to cotton seven years ago there have been famines in Madras, Orissa, the central provinces, Rajputana. We have not yet any very serious or general famine in this presidency, but the danger is not far off.—*Gazette, Bombay, India.*

New Advertisements.

To allay itching of the scalp, use *Hall's Vegetable Sulfur Hair Renewer*. Sold by all druggists.

THE HINKLEY
Family Knitting Machine. Price \$30. Every family in the country needs one. It knits everything from a mitten to a blanket. A child, 12 years old, can learn to work it in an hour.

It is operated the same as a sewing machine by hand and foot.

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LATEST MODEL IMPROVED—AND THE NEW UNIVERSAL CLOTHES WRINGER.

Improved with Rowell's Patent Double Cog-wheel and the Patent Squeezer, for saving water, and superior to any apparatus for washing clothes ever invented, and will save their cost twice a year by saving labor and clothes.

Those who have used give testimonials as follows:

"We like our machine much; could not be persuaded to without it and the aid of Doy's. We feel that we are masters of the position."—Rev. J. Scott, Bishop of N. Y. Church.

"It is worth one dollar a week in any family."—N. Y. Tribune.

In the laundry of my house there is a perpetual thanksgiving for Doy's for the invention."—Rev. Theodore L. Cuyler.

Every week has given it a stronger hold upon the affections of the laundress."—N. Y. Observer.

I heartily commend it to every economist of time, money and convenience."—Rev. Dr. Bellows.

Friend Doy—your last improvement of your Washing Machine is a complete success. I assure you one machine, after a year's use, is worth more to you than ever, and would not be parted with under any circumstances.

Your Washing Machine has been in daily use in my laundry, and the housekeeper expresses herself as highly pleased with it. By using it, she dispenses with a great amount of work, with less labor, and does not wear the clothes near so much as the old-fashioned wash board. By using it, she saves time and labor. By using it, she saves time and labor. By using it, she saves time and labor.

I have had one of the Universal Wringers in my house, and it has been used for over five years, and is now as good as new. I have also had a Doy Washer for some three years, which we use every week, and could not do without it. It is as good as ever, and will last years yet."—E. Van Slyke, Rev. Editor of Den. Republican, Hamilton, N. Y.

After a constant use of the Universal Clothes Wringer for more than a year, I am authorized by the powers that be to give it the most unqualified praise, and to pronounce it an indispensable part of the modern household. My servants have always been willing to use it, and always have liked it.—Henry Ward Beecher.

PRICES.—A Fair Offer.

If the Merchants in your place will furnish or order for the Machines, sent at the retail price, Washer \$1.00, Extra Washer \$1.50, and we will forward them to you, and will not charge you for freight where no one is selling; and so sure as we will be liked that we agree to refund the money if any one wishes to return the machine for any reason after a month's trial, according to directions.

So husband, father or brother should permit the laundry of washing with the hands for over two years, when it can be done better, more expensively, and with less labor, by using the Doy Washer, with its labor-saving and saving time, by using a Doy Clothes Washer, and a Universal Wringer.

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The new and successful remedy in the cure of Consumption and its allied or kindred diseases and morbid manifestations, *Coughs, Croup, Asthma, Bronchitis, Chronic Bronchitis, General Weakness, Loss of Appetite, Loss of Sleep, Nervousness, Night Sweats, Dyspepsia, Shortness of Breath, Palpitation of the Heart, Weight or Fatness about the Stomach, Liver Troubles, etc.* It is the most powerful, most reliable, and most successful of all remedies for the cure of the most dangerous and fatal of all diseases, Consumption, and its allied or kindred diseases, and morbid manifestations, *Coughs, Croup, Asthma, Bronchitis, Chronic Bronchitis, General Weakness, Loss of Appetite, Loss of Sleep, Nervousness, Night Sweats, Dyspepsia, Shortness of Breath, Palpitation of the Heart, Weight or Fatness about the Stomach, Liver Troubles, etc.* It is the most powerful, most reliable, and most successful of all remedies for the cure of the most dangerous and fatal of all diseases, Consumption, and its allied 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