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Poetry.

LEBANON.

'Mid the deep silence of the pathless wild,
Where kindlier Nature once profusely smiled,
The eternal cedars stand; unknown their
age,
Untold their annals in historic page!
All that around them stood, now far away,
Single in ruin, mighty in decay!
Between the mountains and the neighboring
main,
They claim the empire of the lonely plain.
In solemn beauty through the clear blue
light
The lofty columns rear their awful height!
And they are still the same; all they mock
The invader's menace and the tempest's
shock:
And ere the world had bowed at Caesar's
throne,
Ere yet proud Rome's all-conquering name
was known,
They stood; and flitting centuries in vain
Have poured their fury on the enduring fane,
While in the progress of their long decay
Thrones sink to dust and empires melt
away.
G. HOWARD.

Communications.

The Angels of the Bible.

CHAPTER X.

ANGEL MINISTRY—OF MERCY.
BY J. H. P. PROSE, M. D.

All the providences of God to men are full of mercy. Even in His judgments is the wind still tempered to the sinner's lamb. For whom the Lord loveth he chasteneth. And while his infinite holiness cannot but look upon sin with displeasure, his infinite love and compassion render Him very pitiful toward the sinner. On the one hand, he employs all the means of grace, consistent with man's voluntary nature; on the other, his very punishments of the wicked display his tender mercy. For when men will not turn, refuse to repent, and are suddenly cut off in the midst of their sins, even these most terrible displays of the wrath of God are not contrary to His infinite compassion. Because they are mercifully calculated to prevent the wicked from plunging into still greater wickedness, and thus incurring a much more fearful condemnation.

Indeed, the more thoroughly we study it, the more completely do we become convinced that the whole economy of God's dealings with men on earth, is co-ordinated with the great plan of salvation, with the redemption of a world lying in wickedness. So that God's infinite love and compassion will be manifested in the final punishment of those who remain willfully impenitent, no less than in the final salvation of those who repent. And in all the successive stages of its gradual revelation and development, we find constant proofs of the angel ministry of mercy.

Under the Old Dispensation, we read that the law was received by the disposition of angels—Acts 7: 53. And the same law is by some understood to be referred to in the text, "For if the word spoken by angels was steadfast"—Hebrew 2: 2. And scattered through the various books of the Old Testament Scriptures, we find frequent mention of the kindly and beneficent intercourse of angel ministers with the Patriarchs, Prophets, Priests and Kings of the Hebrew Church. Under the New Dispensation, the same ministry was employed in the revelation of the written word of the New Testament from the first chapter of the Gospel according to Saint Matthew, to its final close in the Apocrypha.

While, in a still more remarkable degree, if possible, the manifestation of the Incarnate Word, in the person of Jesus Christ, was attended by angel ministers, from the announcement to the magister, and the cross, from the sepulcher, to the glorification, and final return to the glory he had with the Father before the world was. And after the ascension, not only came the Comforter, as promised by our Saviour; but angel ministers of mercy, also, who have ever since continued to minister to the children of the New Church. And of these there were not a few only; but "an innumerable" number whom no man can number. For, says the Apostle, "Are there not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1: 14.

That this blessed and cheering truth has been recognized in all ages, is sufficiently evident from the extracts from the writings of different churches, of various periods and denominations, which have already been recited in this work. Says the learned and pious Dr. Melville, "Yet there is nothing more clearly laid down in the Bible, than that angels are thus employed in waiting on the righteous; and when you come to think of the worth of the human soul, a worth, which, if you can measure it by nothing else, you may judge in a degree by the price paid for its redemption, you will probably cease to be surprised, that not only is there joy in heaven over one sinner that repents, but that the celestial hosts marshal themselves for the guardian-ship of the believer; and use their vast power in promoting his good."

"They are represented as God's ministers, executing the orders of his providence. They wait reverently in his presence to receive the indications of his will, and then pass with the speed of lightning through the universe, that they may accomplish his hallowed will."—Heb. 1: 14.

Numerous particular instances are recorded in the Bible of the merciful intervention of angels in behalf of men, especially in behalf of the children of God. Thus, when the High Priest and Sadducees laid hands upon the Apostles, and put them into the common prison, the angel of the Lord by night opened the prison doors, and brought them forth, and said, "Gird yourselves, and stand in the temple of the people all the words of this man."—Acts 5: 18-19.

In like manner, Peter imprisoned by Herod, was delivered by an angel who caused his chains to fall off and the iron

gate to open—Acts 12: 6-11. And in another place we read how an angel went down at certain seasons into the pool, and troubled the water (that is, imparted to it healing qualities, so that) whosoever then first after the troubling of the water stepped in, was made whole of whatever disease he had.—John 5: 14. And again, in the Psalms, we are told how "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 7. And in still further proof of the special protection provided for the children of God, through the merciful ministry of angels, we read, in Psalm 91: 11, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Compare Matthew 4: 6. By the ministry of the angels it was, without doubt, that the ravens fed Elijah when there was no dew nor rain.—1 Kings 17: 1-6. And afterwards, when fleeing for his life into the wilderness, he sat down under a juniper tree and prayed for death, an angel came and touched him as he slept, and said unto him, "Arise and eat." "And he looked; and behold there was a cake baken on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee."—1 Kings 19: 1-8. So also it was undoubtedly an angel voice which called to Peter when he fell into a trance, to rise, kill and eat.—Acts 10: 13.

The special guardianship, which the angels maintain over God's creatures on earth, will form the subject of a distinct chapter; but here we cannot refrain from dwelling upon the blessed influence which they so constantly exert upon the minds of men. Placed above us, not indeed associated with us, they are all the more capable of influencing us, and of gradually elevating our souls to the higher spheres in which they themselves dwell. "We know also of angels," says Bishop Hall, "that as intellectual beings they have no power of corruption within themselves; as unchangeable at least as the pure heavens where they dwell, they can never die or perish, but by the hand of Him who first gave them being; for speaking of the children of the resurrection, Christ hath said, 'Neither can they die any more, for they are equal unto the angels.' So pure are these heavenly beings, so purifying is the influence which they exert upon us, that, if we but yield ourselves to their sweet and holy solacements, from corrupt we ourselves shall also become incorruptible, undefiled, meet for inheritance of the same heavenly kingdom. For they are God's messengers, and ministers of salvation, and they at the same time prepare our minds for the reception of the blessed influences of the Holy Spirit, and keep these influences constantly fresh in our hearts. And if we will but listen, in many a still hour we may hear angel voices whispering within us:

"Build thou more stately mansions, O my soul;
As the swift seasons roll!
Leave thy lowly vaulted past;
Let thy new temple, nobler than the last,
Shut thee from heaven with adumbers vast,
Till then thy lengthen'd arm
Leaving thine outgrown shell
In life's unresting race;
Then shalt thou, Planets of the fire,
Sermons of His Melville, B. D., Vol. II, p. 207.

For the American Lutheran.
M. II.

Beauty too, only skin deep, often has much to do with our matrimonial schemes. There are some persons so exquisitely fastidious, and, above all so charmingly handsome, that it makes fools of them. Behold! with what a pompous air that young man takes a survey of his bearing, before the barber's mirror; fiddled hair, the face smiling of a vinegar-scented puppy, greased and powdered to suit; his whiskers all brought down to a submission, which makes them speak their wish, to move the least bit in the world, if the master of ceremonies would but consent. Such persons seem most conscious of the superiority of their attractions; and therefore conclude, that from their charms there is no escape. It would be well for them to allow themselves to be reminded that the comeliness of their countenances has very little to do with the expensiveness of their brain, or the goodness of their heart; it is sometimes an evidence of a little soul and a shallow brain. Those who possess no merit with which to introduce themselves to society, outside of a pretty countenance and pretty garments, are often found with ten dollars worth of fur on ten cents worth of brain, and two hundred dollars worth of broadcloth on a worthless carcass. Such a young man looks well at a distance.

"Distance lends enchantment to the view," But if any young lady has a desire for a cross, peevish, fault-finding grumbler, in the person of her husband she has only to marry this unhappy specimen of a man. Many persons are entirely controlled by their outward appearances, and they judge of men's power from the charms of their countenance. A little girl on board a steamer sailing up Lake Ontario, saw on the vessel, and old gentleman toward whom she felt an extraordinary drawing, and yet despite all internal self to form an acquaintance—stood aloof until one day he appeared in the cabin well-dressed, when she saw to his arms, exclaiming, "Now you are a gentleman, what fine clothes you have on!"

The fast young man, or "young America" in a hurry, next enters the arena of courtship, expanding circles. This class—by no means few in this fair land of ours—have a right to a paragraph in this lecture. They are bad eggs to be sure, but nevertheless are not altogether to blame for it. You very naturally have a desire to see the young fellow, before we very largely expatiate on his comely or uncomely parts. If you will step down to the corner of the

street in some smart town, we will let you look at the young fellow. He is somebody's son, but he never addresses the instrument of his existence by that endearing name father; it is the "Governor" the "old man" the "boss," and I blush to say, sometimes, the "old boss." Then he is older, in his own estimation, at thirteen, than his ancestors were at thirty; to prove this, he will notice how after the most approved style he chews and smokes tobacco; you will note also, how easily he can swear; and, to finish the chapter, you need only wait to hear how very learnedly he can discourse to you on the subject of his choice for a wife: she is that young lady (pardon the illusion) whom you saw with her charmingly cut low-necked dress, and whom you heard uttering that loud, shrill laugh on the street after hours: she is not afraid of the remarks of the public, for she has gotten beyond all this. She is a great dancer of course, although never engaged in this, by some supposed innocent amusement, in some fashionable parlour, but who feels that she can ill afford to be over choice of places.

Being in the city of R., sometime ago, as I was standing on the corner of 4th and P. street, I regaled myself with a sight of young America in his most approved style. The young gentlemen—for they were they, were crossing the street and coming toward me. I judged them to have been of the becoming age, of from eleven to thirteen, and belonging to that class of our fellow citizens who think "our pet" must be gratified in nearly, or quite everything which may seem well pleasing to him. They were engaged in conversation, and one of them seemed to be taking his first lesson in smoking. With a lighted paper in hand with one end of a roll of tobacco in his mouth—which as yet should have had little else than milk—he with fire at one end and foot at the other, pulled away as lustily as if he expected to suck up the bottom of Vesuvius, as they passed me I was edified by the following conversation which fell from their lips, "Well Bill, are you going to the dance to-night? I don't know Jim, I haven't asked the Governor! What, ask the Governor? ain't you old enough to be your own boss yet? How long do you expect to be tied to the old man's coat-tail? I'm going; there will be some prize there, and hang me if I care what the boss says about it; it is none of his business." What beautiful husbands such young men will make! How tenderly will they not regard the interests of trusting wives; and yet the perfume of all the odorous and rose-water lies in all their facination about their person as if their market wholly depended upon the impression which they make upon the olfactory nerves of the opposite sex.

The young man of sense next claims our attention, and we feel it is right that we regard him with more than a passing nod. For the American Lutheran.
How Do You Hear The Gospel?
1. Do you hear it at all? Some spend the holy Sabbath in hunting, fishing, posting books, visiting, reading novels, or at the tavern, and very seldom enter the house where the gospel is preached.
2. You may attend the house of God, but do you listen attentively to the word preached? Do you attend from curiosity, or from a regard to reputation or to a wish to pass away the time? While the most important truths are proclaimed are your thoughts, like the fool's eyes, wandering to the ends of the earth? Are you in the habit of sleeping during the preaching, and you justify yourself, do you, on the ground that you work hard through the week, or that you are old, or that the sermon is dull?
3. What is your state of mind while listening to the sermon, provided you do listen? Is your mind full of carrels and objections, and a desire to find some salvation or real contradiction? Are you prejudiced against the speaker, or the doctrines he preaches, even though they are the doctrines of the Bible? Are you humble? Have you a teachable spirit? or do you hear with great self-complacency and think that wisdom will die with you?
4. Are you offended at the plainness and directness of the preaching? Do you say the minister means you? This depends on who you are. Is he bringing away at the miser, adulterer, pleasure-hunter, Sabbath-breaker, drunkard, fornicator, backslider or hypocrite? and do you belong to any one of these classes? If so, then of course he means you! If you are living carelessly and neglecting prayer-meeting, and the sacred duties of religion, who are you that you should not feel the prick of the word of truth? Take heed how ye hear, for ye are going straight up to the judgment seat!

5. Are you dissatisfied with hearing the same truths from Sabbath to Sabbath? Well, if your soul grown to such proportions that such food as nourished Paul, Luther, Wesley, Newton and Baxter, is insufficient to satisfy your immortal longings? Are you dissatisfied because the same sun shines to enlighten and cheer you from day to day, and because you breathe the same air and eat the same bread, and drink the same water? Have you the right spirit, or have you the Athenian restlessness? Take heed how ye hear!
6. Do you exercise your faculties on what you have heard after you leave the church? This is as important a duty as hearing the gospel. Do you practice what you hear? Do you? BEARYTOWN.

"THINK ALFRED, is an apple; divide it politely with your little sister." "How shall I divide it politely, mamma?" "Give the larger part to the other person, my child." Alfred handed the apple to his little sister saying, "Here, sis, you divide it yourself."

Two well-dressed shoemakers being in the company of some gentlemen, were asked their profession. Says one of them: "I practice the healing art."

"And I," says the other, "labor for the good of men's souls!"

Very frequently, however, the case of distressing lingens and becomes known by a appeal for prayer either by written or public request. We have seen persons in an agony of feeling, under a sense of sin which came of a sudden, when there was nothing in the outward circumstances to produce it, so far as we could judge. The meeting never, under any circumstances, makes use of any sensational measures. The exercises are earnest, but they are also quiet. Another thing is remarkable. We have never heard of a single case of backsliding. All become active Christians. Characteristic of the anxious hearts that are here in this meeting nearly every day, is the following request for prayer:

"I beseech you, brethren, that you pray to the Lord Jesus for poor me, that He will bless me in temporal and spiritual blessings, that in my life I may bring forth fruit to the honor and glory of God."

A man arose in the meeting and asked prayer for his own salvation. He requested himself as being so miserable that life was nothing worth to him. He was in despair as to any relief. The sympathies of the meeting were very much enlisted in his behalf, and prayer after prayer followed. Many a word of counsel was given urging him to come to Christ in full assurance of pardon and eternal life. The feeling was that this man was stepping into the kingdom.

There are many requests to day from Kansas, Nevada, Missouri, Illinois Kentucky and nearly all the States of the Union. They are of a more marked character than usual. They come from widely distant quarters, showing the large extent of the interest which is felt in this daily gathering for united prayer. This meeting is no more perfect than many others, yet it is a wonderful meeting.

ANSWERS TO PRAYER.
These are numerous. They come every week, almost every day. They often are surprising. Yet why should they be? Do we not expect to be answered when we pray? What do we pray for but this? Why, then, should answers to prayer surprise us?
A gentleman arose and said: "I come with good tidings. When a lady friend in the country found I was coming to New York to-day, she said, 'I wish you would go into the Fulton Street Prayer-meeting with my thank offering. Tell the Fulton Street Prayer-meeting how the Lord has answered prayer which was offered a few days ago for my husband and children, at my request. My old and gray-headed husband and my children are rejoicing in hope. It is a strange sight to see them all kneeling together in family worship. Here are six in my family, all united in the bonds of an everlasting love. Tell them how thankful I am that I am permitted to see such a day as this—a whole family converted. For this I have been praying for many years; and I have believed as well as prayed. I have felt assurance of the salvation of all my family!'"

Practical.

From the Christian Intelligencer.

Fulton Street Prayer-Meeting.

The most interesting fact connected with this meeting is the conviction and conversion of persons who come into this assembly of Christians in a state of perfect unconcern. But here the Spirit of God meets them, and awakens religious anxiety in their minds on the subject of personal religion, and they find no rest till they find it in believing in Jesus. Often the meeting knows nothing of all this until the man rises in the meeting and tells of the great change.

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One writes: "There are six souls whose salvation burdens mine. With the writer these constitute a family on earth. Pray earnestly that we may constitute a family in heaven."

Another is as follows: "Your prayers are asked in behalf of a brother in Christ, whose voice has often been heard in this meeting, but who is now called away to stand by the dying bed of his son in law. Pray that this providence may bring his daughter to come out on the Lord's side."

Again: "Earnest prayer is requested for five young men, who are children of the covenant, and have been the subjects of many prayers, that a speedy answer may be given in their conversion and consecration to the Saviour."

Then here is a request for prayer for one who made a profession of religion two years ago, but who has become a moral wreck by means of intemperance. Two-thirds of all the requests for prayer are for persons who have been ruined by intemperance. It is melancholy and heart-rending to see the destruction of soul and body which is made by the venders of intoxicating drinks. The enemy comes in like a flood. Where is the standard which is lifted up against him?

REVIVAL.
Such are these notices, every cheering: "DEAR BRETHREN: Last fall a young preacher sent to the meeting a request for prayer for himself, his family, his church, the town in which he lives, and the region roundabout. Since then we have had an excellent feeling in our church, and a revival of religion in the town and in all the neighboring country. All, I believe, in answer to prayer. For effectual, fervent prayer, availeth much."

"Oh! brethren, pray for us. Pray that I may be prosperous, and may enjoy an unceasing outpouring of the Holy Spirit, and that our town and region of country may be more universally and powerfully brought under the influence of the gospel of Christ. I am encouraged to ask—almost forced to make this request—from a sense of our spiritual necessities. Brethren, pray for us."

A YOUNG PREACHER.
This young preacher's petition was very earnestly remembered at the throne of the heavenly grace. The end is not yet.

The Pulpit.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

FRIDAY EVENING, APRIL 23, 1870.

When I think of the representations which are made in the Word of God of the Christian life, and compare with them the others which are frequently made by men, I cannot imagine a greater contrast. There are thousands and hundreds of thousands of conscientious people to-day who are endeavoring to mortify the flesh, and are mortifying their spirits, believing that it is acceptable to God. There are thousands of persons who sincerely and conscientiously believe they ought not to be happy in this world—not that they ought not to be happy in things that they love, but that happiness in itself alone is not meritorious; that they must look to Heaven for all joy, and that their business is to mortify and overrule all natural tendencies. This is precisely the same philosophy as that of the asceticism, only not carried out so grossly, where they maintain themselves, disfigure their bodies, or stand on a pillar for years. This all springs from the same motive root, and all leads just as near to the save heaven. The New Testament calls upon us to "rejoice in the Lord"; but it does not reject the idea that there is to be an overruling of the temper and disposition. It teaches the overruling of the evil that is in us by a higher principle of action.

The Christian idea is to develop God's original, constituted nature in man, and to reconstitute that bad nature which men have in ignorance of themselves set up. When we become members of Christ's kingdom, we come into a royal house, like people coming to a great estate, who are the envy of everybody. Christian life is a joyous, ennobling, beautiful life. And, first, let me say that there is an unavoidable mischievous misunderstanding of the subject of nature in man. People think that the exercises of our natural powers cannot be gracious, and that whatever good is in us is superadded—that it comes without the agency of our faculties. Now I wish to put my foot on that.

You are nothing except by the voluntary exercise of your own faculties; and, if you don't serve God with your natural faculties, you won't serve him at all, for you have nothing else to serve him with. When the Divine Spirit is received into the heart the natural faculties are stimulated. The highest rapture of the saint nearest Heaven is in his own faculties. The mischief is, men are waiting for Christ to descend upon them like the ancient philosophers, attributing ideas to be something fashioned in Heaven and fastened upon men below. It is the highest exercise of a man's own faculties that is the Christian experience, and this exercise comes in under the help of the Divine Spirit. But that spirit is universally given, and those who receive it know with what influence it is given, day by day, without measure, filling with the noblest affections, Christ being the pattern; marking out the ideal character, and the Divine Spirit giving us the power to work up to it. A Christian is the right use of every part of yourself. Christ becomes the central point to every Christian, toward which the Christian lives, becoming entwined with Christ, or, as it were, "stained in" with his character. We all know that we don't act our best all the time. When you come in contact with persons who have an influence over you, you don't fail to bring out the good. You will see a man of a swearing, brutal character, when his employer comes out, holds back the devil that was coming, and let out his small angel, so as to let his employer see what a nice man he is. He smooths his voice now to "Tom and Jim," whom he has been in the habit of cursing, and "shames" those whom he has been in the habit of scolding. I have seen men who found it almost impossible to stop profanity until they got into the company of ladies, and then you could not get an oath out of them with a dentist's instrument. In the family and in society our best nature is brought out and evil nature restrained; and this is the principle on which the Divine Nature constantly produces this development of good and repression of evil. This is the principle that is appealed to all the way through the New Testament. We are to have secret and private relations with Christ.

There is something delicate and private in the nature of love. It shrinks and is

quiet even in the oldest development of it between husband and wife. That love is most superficial that finds no difficulty in speaking it. There is a secret place behind the word, deeper than the word. There are moments with Christ when only the bosom can be reached, and say, "Thou knowest." There is such a Christian sense of the consecration and delicacy of Christ that every one is rebuked for his want of love toward his brethren, and for his sense of exclusiveness and exclusiveness. Not only is there this great love between the soul and Christ, this ecstatic life which represents the action of the highest faculties of our nature; there grows up a relationship for Christ, a partnership for him, as the Scotch have for their chiefs and as soldiers have for their general. Anything for Christ is for us; anything against him is against us. The moment anything breaks on the mind, "It is for Christ," that settles our troubles. The mind has become absolutely Christ's, and can do anything for his sake. The Apostle Paul goes down into all those difficult places in human life, showing what we should do for Christ. A person infinitely superior to another finds himself, under that, inferior, which often happens in the dislocations of society: he is enjoined to obey that inferior for Christ's sake. There is a girl in the kitchen who knows she is superior to her mistress. I have seen conscientious girls under mistresses without conscience—faithful and steadfast girls under frivolous and fidgety mistresses; I have seen those knowing better the duties of both than the mistress. It would seem that the lower nature would rise up and say, "I am not going to be put down." But the better nature, for Christ's sake, says, "Yes." To generous natures there is nothing sweeter than to give up something they most love. This is the principle we feel with Christ. His spirit is constantly hovering over us saying, "For my sake." Suppose, child, you have a parent who should be your exemplar, but who misleads you; honor him, for Christ's sake, "For my sake." It is by this beauty of Christian life, that the Master wishes us to win men generally, rather than by the terrors of the law. In the community the power of the church is in proportion to the personal influence of the church. We have no right to be stern and ungainly. The beauty of a Christian life which God blesses is that life of love.

There are now a great many coming into the church, and a great many from the world. I would not have them think they are coming into a fort, or prison, or into a life that is unnatural; that before they were free, now they are to be tied up. Oh, not at all! I would have them think that I would have them think they are coming into a life transcendentally larger, freer, and of more liberty of the higher nature, more that is sweeter and purer. You are ransomed; you are brought out of prison. If you were before happy, you should be happier now; if you were before gentle, you should be gentler now; whatever greases you had then, let others bad and and blossom now. Let those around you see your good works, so as to glorify your Father which is in Heaven.

In response to the remarks of a member about the incoming harvest of the church, Mr. Beecher said: I am particularly glad not alone that so many are gathered in as it is the development almost of the normal state of things that prevails from year's end to year's end. No man can rejoice more than I to get these great developments—such as it were, summer storms that send down sheets and torrents, in an hour flooding the country. But the husbandman prefers the gentle rain from day to day. A steady temperature in the church from year's end to year's end will best ripen spiritual fruits, so that there will be no month nor week without conversions. This church is so large, and its pervading atmosphere is so great, and the temperature is such, that there should not be a single week in which many persons are not brought into the joy of Christ. It behooves us to be ripening throughout the year; there should be no summer, no winter, no seasons, but one perpetual now of grace all the way through.

The Dying Soldier.
"Put me down," said a wounded soldier in the Crimea, to his comrades who were carrying him, "put me down; do not take the trouble to carry me any further; I am dying."

They put him down and returned to the field. A few minutes after an officer saw the man wallowing in his blood, and said to him, "Can I do anything for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. I have that peace; I am going to be Saviour; God is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.

A veteran was relating his exploits to a crowd of boys, and mentioned having been in five engagements. "That's nothing," broke in a little fellow, "My sister Sarah's been engaged eleven times."

What Sleep Will Cure.

The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to get. The best rest comes from sound sleep. Two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient.

Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will cure insanity. It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will do much to cure dyspepsia, particularly that variety known as nervous dyspepsia. It will relieve the languor and prostration felt by consumptives. It will cure hypochondria. It will cure the blues. It will cure the headache. It will cure the heart-ache. It will cure neuralgia. It will cure a broken spirit. It will cure sorrow. Indeed, might make a long list of nervous maladies that sleep will cure.

The cure of sleeplessness, however, is not so easy, particularly in those who carry grave responsibilities. The habit of sleeping well is one which, if broken up for any length of time, is not easily regained. Often a severe illness, treated by powerful drugs, so deranges the nervous system, that sleep is never sweeter after it. Or, perhaps, long-continued watchfulness produces the same effect; or hard study, or too little exercise of the muscular system, or tea and whisky drinking, and tobacco using. To break up the habit are required:

1. A clean good bed.
2. Sufficient exercise to produce weariness, and pleasant occupation.
3. Good air, and not too warm a room.
4. Freedom from too much care.
5. A clean stomach.
6. A clear conscience.
7. Avoidance of stimulants and narcotics.

For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep, otherwise life will be short, and what there is of it sadly imperfect.—Herald of Health.

Ancient Divisions of the Day.

The Chaldeans, Syrians, Persians, and Indians began the day at sunrise, and divided both the day and night into four parts. This division of the day into quarters was in use long before the division into hours. The Chinese, who begin their day at midnight, and reckon to the midnight following, divide this interval into twelve hours, each equal to two of ours, and known by a name and particular figure. In Egypt the day was divided into unequal hours. The "clock" invented by Ctesibius, of Alexandria, B. C. 250, was so contrived as to lengthen or shorten the hours by the flowing of water.

The Greeks divided the natural day into twelve hours; a practice derived from the Babylonians.

The Romans called the time between the rising and setting sun, the natural day; and the time in the twenty-four hours, the civil day. They began and ended their civil day at midnight, and took this practice from their ancient laws and customs, and rites of religion, in use long before they had any idea of the divisions into hours.

The first sun-dial seen at Rome was brought from Catania, in Sicily, in the First Punic War, as part of the spoils of that city; and after this period they divided the day into twenty-four hours. An officer, called Accensus, used to proclaim the hours; and at the bench of justice gave notice every three hours what it was o'clock.

In the Turkish empire time is reckoned by certain portions of the natural day, resembling the "watches" of the ancient Jews and Romans. Public clocks not being in use, these divisions of time are proclaimed from the minarets.

Bishop Gobat, in an appeal to English Christians for immediate relief for the starving inhabitants of Jerusalem, says: "The locusts are spread over the mountains of Judah, and Samaria, in the Valley of Jordan, and in the plain of Sharon and Galilee, having come to lay their eggs, which will be hatched just before the harvest; and, as the Arabs say that each couple lay 200 eggs, countless millions will appear eating every green thing, poisoning the ground, and thus preventing grass growing for the cattle. There is the greatest alarm throughout the country. The Moslems assemble daily at the great mosque to pray for rain, as do the Jews in the synagogues. We also pray for rain in private and in our public services, but hitherto the heavens are brass. The Moslems, and especially the poor proselytes and native Protestants, will be in the most appalling condition, for the Greeks will obtain help from Russia, the Latins from France and Austria, &c., but the Jews will have their Chaloula; but the Moslems and poor Jewish proselytes and the native Protestants have no one to look to but me. I also trust, that my poor orphans in the diocesan school will not be forgotten, and that I may apply some of the money collected to their needs. Once more I plead for help."

An old negro preacher, referring to the general tendency of people to wish they had the talents of somebody else, confident that they would do a great deal of good in the world, put the case thus clearly: "What would do humin' bird do wid de eagle's wings? he could spit the leastest sweet from no flower. And what could de eagle do wid de humin' bird's wings? he would kick de earth all de time and notin' else. Brethren, use de wings of faith God can give you and God will care for both de eagles and de humin' bird's flight."

If we would perpetuate our fame or reputation, we must do things worth writing, or write things worth reading.

"Hurry mamma," said a little innocent with his cut finger; "hurry, it's leaking."

Incongruous Chorus.

The Rev. J. Spencer Pearshall, of England, is responsible for the following: "We blame children for singing without thinking of the meaning of the words; but may not some teachers be asked to divide the blame? The following list has recently been recorded in more than one newspaper. We relate it leaving the reader to supply the moral. At a recent Sunday-school anniversary hymn by Dr. Watts was given out, and a chorus added to the verses:—

"The first verse was,
'There's beyond the sky
A heaven of joy and love;
And of the saints
Then came the chorus,
'Oh! that will be joyful, etc., etc., etc.'
The second verse followed,
'There is a beautiful land,
Where the saints are
And everlasting praise;
Then followed the chorus, as before,
'Oh, that will be joyful!'

"This may call up a laugh, yet more properly might it excite a tear, and the more so when we remember how many, in all our churches and schools, seldom think of the meaning of the words they sing."

Feed the Sparrows.

Do not forget the sparrows after a snow storm, children. The brave, light-hearted, twittering little creatures are at our mercy then, for their food is all covered up. Scatter crumbs on your window-sills, and door steps, and on the roofs of piazzas. Other birds besides sparrows are with us in the winter. You may be sure they are glad to find crumbs and seeds scattered about for them over the strange, beautiful white earth, that suddenly seems to have no insects nor dry twigs and grass, nor any specks of food. They like, too, to find a little box with warm wool in it, or with soil and pebbles, in which they can pick and scratch. I know of some little children who always scatter cracker crumbs around their skating-pond before they go home to supper, and they say the little birds are sure to find them all before the next day.

Amid the freezing sleet and snow
The timid birdling comes,
It pities drive him not away,
But scatter out your crumbs,
—Heath and Home.

Is Your SOUL INSURED.—"Pa," said a little boy, as he climbed to his father's knee, and looked into his face as earnestly as if he understood the importance of the subject, "Pa, is your soul insured?"

"What are you thinking about, my son?" replied the agitated father, "Why do you ask that question?"

"Why, Pa, I heard Uncle George say that you had your house insured, and your life insured; but he didn't believe you had thought of your soul, and he was afraid you would lose it; won't you

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 the first and third 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 and Telegraph*.

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 for two good journals for two dollars!

March 12/70—*Chgo. Tribune*.

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 back-subscriptions, and also subscriptions in advance from new subscribers.

SHENANDOAH, VA.—Mr. J. H. Engel is acting as agent for this paper in Shenandoah 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.

PHOTOGRAPH OF THE GEN. SYNOD.

We have a few copies of the Photograph of the Gen. Synod, which we will send by mail at the low price of \$1.10 a piece. This photograph contains about 175 likenesses of our most prominent ministers and laymen, and those who wish to possess one of them should send for it until they are all sold.

We will send this photograph also as a premium to any person who will send the names of two new subscribers with \$1 in cash.

April 2—*Id.*

SOLDIERS' ORPHAN SCHOOLS.—Mr.

Hiram App of Selinsgrove pays two dollars to send the AMERICAN LUTHERAN one year to one of the Soldiers' Orphan Schools of Pennsylvania. This leaves only three more schools to be provided with the paper. Who will pay the subscription for these?

Are there not also some Soldiers' Orphan School in other States to which some of our friends would like to send the AMERICAN LUTHERAN? If there are, we should be pleased to hear from them.

Christian Trials.

Peter, in his general epistle, writes, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." The true exegesis of this text seems to be, Do not be astonished at the heat or burning of the persecution which is to come upon you, because of your religion; especially do not fear for even a single moment that your Heavenly Father has forgotten you, or is in the least neglectful of your very best interests either for time or eternity. God's eye is ever upon his child: and He will not suffer that child to be tried beyond what he is able to bear, but with every trial he will also make plain a way of escape.

The real cause of our grief as Christians lays not so much in the fact of our trials and temptations, as in the manner and spirit with which we receive, sustain and overcome them. Did we but stop to think that He, who spoke as "never man spake," and who himself declared that his children were to him as the "apple of his eye," he numbers the very hairs of our head, and watches us with more than a mother's care; did we, I say, but remember that he is both willing and able to succor all of us, and in every individual trial as well, by giving us grace and strength from on high if we could or would but ask for it, we would see this whole matter in a much happier light.

As Christians we must expect trials; and sometimes of the severest kind; but this should not prevent us from trusting God; contrariwise, it should drive us nearer our Heavenly Father, realizing that while our persecutors have one object in view God has a very different intention. The trials through which we pass, originating in the very depths of hell at times, by the "enemy of all righteousness," are intended to drive us from our positions as Christians; but God so overrules all, as to produce, if we are rightly exercised thereby, that purity of heart and life which lifts us from the low ground of worldliness and vanity to the exalted level of a spirituality which is consonant with the life and spirit of that abode which is to be the final resting-place of all His saints.

Think it not strange, then, my brother, if the world hate and persecute you; this world hates the Master before, and why should he not hate His servant? When, then, trials come, instead of sitting down and murmuring about them, like our old divine Lord let us be up and doing, striving to make the very best of every trial. Be assured there is some dress still to be purged away; some work to be done for the glory of God; the exhibition of some new phase of this Christian grace of patient forbearance, and God's name in a more peculiar sense be glorified. Are you unwilling to glorify the Master?

These earthly afflictions, which are but of short duration will work for us at last a greater and more glorious salvation. When trials come, look within; pray to be delivered from them, and if God sees fit to send you through the trying ordeal go in the name of him who will sit as a "refiner of silver" purging away the dross that he may see his own likeness in us; so that the grace of God in us may answer back to the grace in the face of Jesus Christ, and so we come into the fullness of that blessing which enables us to live beyond and above the world and her vain glory. Here it is perhaps possible for the reader to realize the words of Cowper:

"God, in Israel, sows the seeds
Of affliction, pain, and loss;
These spring up, and choke the weeds
Which would else o'erspread the soil.

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,—
Lay me low and keep me there."

Let us no longer be perplexed with conflicting doubts as to the certainty of our Heavenly Father's overrulings but accept

ing all things as coming from His hands, try to learn His will divine, and so walk in the ways of the Lord as to secure to ourselves a crown of glory, and by the blessing of God serve His purpose below in the awakening and conversion of our fellow men.

The McFarland Trial.

The public has felt a very deep interest in the trial of Daniel McFarland, who murdered Richardson for seducing his wife. We do not know when a murder trial excited so much interest as this, not only in the City of New York, but also in the country. The newspapers were filled with reports of the trial and the courtroom was crowded for four weeks while the trial lasted.

This interest in the case was occasioned by the position which some of the persons concerned in it occupied on prominent news papers in New York, such as the *Tribune* and the *Independent*, and also by the bearing which the decision might have on the permanence and security of the marriage relation. Among other characters introduced on the witness stand in this trial was also Horace Greeley, the distinguished editor of the *New York Tribune* a man who has a world-wide reputation, as a journalist, a moral reformer, a temperance lecturer, and a Sabbath School speaker.

We have no personal acquaintance with Horace Greeley. Though not approving of some of his public acts, yet we supposed him to be sincere, and having understood that he belonged to the Universalist denomination, or so-called liberal Christians, and knowing him to be a zealous advocate of various important reforms, we supposed him to be at least a moral man. We were therefore surprised and grieved to see him exposed in open court as a *profligate sinner*.

This must lower him in the estimation of all good men. He may be a zealous temperance man, but the sin of profligacy is equally heinous with that of drunkenness in the sight of God who has said He will not hold him guiltless who taketh his name in vain. What Sabbath School superintendent will ever want Horace Greeley after this to speak to his school? Let him, before attempting to reform others, reform himself. To him it may also be said, "Physician heal thyself."

We append an interesting account of this trial from the pen of the venerable Freeman Prime, which will give our readers an insight into the nature of this case.

"In a murder trial the first man you want to see is the prisoner. It is very painful to look at a man on trial for his life. The sensation is peculiar: very different indeed from that which you contemplate one in danger of death from disease or accident. His life seems to hang on the judgment of others; it is not whether he is guilty or not, but will these twelve men sitting before him think he is guilty, after all the evidence is in. He looks a man about fifty years old; his face strongly marked with Scotch-Irish, and whatever may have been his appearance before, he has now the look of a blighted, used up man; sadness, melancholy marks him especially about his eyes. His beautiful boy is by his side. His friends speak freely with him before the trial begins. There is no prisoner's box; he sits within the bar with lawyers, reporters and friends all about him. There is a great freedom from form and stiffness in our courts. There might be more formality with advantage.

By our side sat a man with a sketch book, taking pencil portraits, for publication, of all the parties in the case. Every witness who came on the stand was transferred in five minutes to his pages. He hit the likeness very cleverly. We shall see the other side of all the illustrated papers. On the other side of us was a man writing a "sensational" article upon the case. It was difficult to avoid seeing some of his work, and it gave us a curious view of the way such things are done.

The jury were a fine-looking body of men; intelligent, respectable, and earnest. The lawyers sat in a row directly in front of them, and close by them. Recorder Hackett, the Judge in this court, is a son of the celebrated actor of that name, and has the reputation of being a man of ability, discrimination and integrity. His decisions in this case have been impartial. The prisoner is having a fair trial.

About fifty women were in attendance, mostly young; they came long before the hour of beginning to get good seats, and stay the day through. No matter what the nature of the case, the more indelicate (as men call indecency) the more earnest these women, and those like them, press into a court room. A miscellaneous crowd filled up the house. It would hold no more than two or three hundred, and thousands wanted to be in. The door was shut, and they could not enter.

In the two hours we sat in this court room several incidents occurred of peculiar interest. At the opening of court, Mr. Graham, the prisoner's senior counsel, rose and read authorities for the position he took the day before, that a witness, to be allowed to testify, must profess his faith in a Supreme Being, who will punish false swearing; otherwise an oath is a farce. This applied to a man who had given his testimony the day before, and had declared himself an unbeliever.

A witness was called who testified to the correctness of a published report he had made of an interview he had with Horace Greeley, shortly after the killing of Richardson. The witness said that in all cases the ideas were Mr. Greeley's, and in most of his very words. "I modified some expressions," he said. "What expressions?" asked the Judge. "The profane words which Mr. Greeley used; in some cases where he used the name of God, I omitted the name out of respect to Mr. Greeley. I also left out many of the oaths. He swore a great deal more than I have reported. I had reported a conversation with Mr. Greeley, without any profane swearing in it, no journal in the city would have received it as a true report."

This will be a surprise to many who do not know Mr. Greeley, except by reputation, as a journalist, a moral reformer, a temperance lecturer and a Sabbath school speaker. Many of his friends regret there should be any grounds for such a statement as this witness made. When Mr. Greeley was on the stand himself, he said this reporter had put in more *swearing* than he should have done; the witness says he omitted many. When a man is in the habit of profane swearing, he is often unconscious, after he has spoken, of having used words. And we could not but think, as we heard this witness testify to this distinguished and powerful man's profane swearing, how sad is such an example upon the youth of the country. If the rebuke which the publication of this evidence will provoke

shall have the effect of reforming a great reformer, it will be a result over which men and angels will be glad.

Another witness, Fitz Hugh Ludlow, was called. In a previous stage of the trial, in order to show that the prisoner is not insane, a magazine was introduced with an article in it written by McFarland, and it was contended that it could not be the work of a man out of his senses. Mr. Ludlow testified that McFarland brought him the article for the press, wishing to make a great stroke as an author. The witness said the article was utterly unfit to be printed, incoherent, disjointed, and wrong-headed first; he recast it; the printer took it away and rewrote it, brought it back, and the witness, revised it again; McFarland copied it again, and the witness retouched it the third time, and then it was printed as McFarland's production.

At this time of writing, the trial is not closed. Very little doubt, if any, is abroad as to the verdict, but the case has awakened a moral interest in the public mind never exceeded by any previous trial in New York. And well it may. There are interests involved that touch every man's peace. So evident was this, that several persons having no visible relation to the dead man or the prisoner, hired an able lawyer to assist in convicting the accused of murder! So far as we know, it was an impertinent interference with the course of justice, unheard of in our courts. The people against the prisoner, is the case; the people of the State of New York, represented by its sworn officers; and when it came out, as it did on the trial, that several private individuals had combined to employ a lawyer to aid in the prisoner's conviction, the disgust was general. It was evident that the parties felt themselves in danger; and the purpose of the trial had made hidden things manifest, and the revelation is anything but creditable to the manners and morals of those involved. The exposure may not do them any good, but we trust it will do good to the community, setting a mark upon men and women who have cast off the obligations of society and the moral law, and human law, and are living out the principles which their individual natures, not the Bible, have evolved from their inner consciousness.

What a fearful tragedy is the whole affair! What a terrible commentary on the words of divine truth:

"When thou hast conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death."

It seems as though this tragedy were a special illustration of that eternal truth. It had its origin in the wicked passions of a profligate man and a weak woman. Then came sin, and then the terrible penalty—DEATH. And there is another death: the death that never dies. And the blessed God of God, our holy Bible, that guides into all truth and purity and peace, that book closes up his sacred leaves with these words on its last page:

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and scoundrels, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

IRENEUS.

Conversation in the Sanctum.

Between Peter, James and John.

John—I see that your symbolic friends make themselves merry over Bro. Weiser's Apostolic Succession in the Gen. Synod.

The *Lutheran & Missionary* ridiculed it, and now I see that Professor Walter of Missouri publishes a jubilant account of it in his "Lehre und Wehre." He heads his article with the title, "The Problem is Solved!"

James—What is meant by "Apostolic Succession?"

Peter—It is a term used by the Romanists and Episcopalians by which they claim that their Bishops have received their ordination in an unbroken succession from the Apostles, and they deny the validity of the ordination of other denominations; because it has not come through their Bishops. Now Brother Weiser claims that we have just as good an Apostolic Succession, or even better, in the Lutheran church, as they claim to have in the Romanist or Episcopal church, and I think he is right in this, although he has a singular way of tracing up our succession to St. Peter. Suppose you tell us, John, how Professor Walter gives his account of Rev. Weiser's Apostolic Succession.

John—He begins the genealogical tree with St. Peter, and from him he lets St. Paul descend in the first century.

James—Why Paul was not ordained by Peter, but he was called by the Lord himself and baptized by Ananias in Damascus, our line of succession in the General Synod therefore does not include St. Peter at all.

John—Walter goes on to say of Weiser's genealogical tree: In the second century he mentions first the gross Chilistai Papias, and last Tertullian, of whom Luther says that "he was a real Carlist among the church Fathers."

James—What does he mean by a "gross Chilistai?"

Peter—The Missourians divide the Chilistai or Millenarians into two classes, the gross and the moderate Chilistai. The former are those who believe in a personal reign of Christ on earth, the latter those who believe only in Christ's spiritual reign when the whole world shall be converted to Christianity. Both classes are condemned by the Missourians who maintain that the Millennium is already past and we have none to expect in the future.

John—(Reads). "In the 3d century the learned gentleman (Rev. R. W.) gives origin the second place, of whom Luther says, 'I have already excommunicated Origins.' In the 4th century he mentions first Tertullian, an entirely new discovered church father, at least we know only of a Tertullian. Then follow Eusebius of Caesarea, and Irenaeus, the former learned toward Arianism, and the latter a somewhat newly discovered church father, unless he means Sibers, who, as is well known, defended Arius, and helped to condemn Athanasius, on which account even the Romanists prefer to pass him over in silence, although they retain him in the succession. The 5th century is closed by the Semi-Pelagian Cassianus. In the 8th century the zealous image worshipper, Tarasius is forged into a link of the chain that binds the General Synod to St. Peter. In the 12th century even Peter De Bruys, the fore-runner of the Muenster Anabaptists is drafted into the ranks. But in the 13th century he brings in besides other popish Scholastics, Thomas Aquinas, whom Mr. Weiser calls 'one of the most heavenly minded men of his age,' and the Jesuits call him, 'princeps theologorum.' Last in the succession he names the Doctors Ben-

Karts and S. S. Schmucker, and the hundreds who studied under the latter at Gettysburg."

Peter—Is that what Prof. Walter has to say in reference to Bro. Weiser's Apostolic Succession? Well, Doctors Kurry and Schmucker and the hundreds who studied at Gettysburg, Springfield and Selinsgrove, have a better Apostolic Succession than the Papias and high church Episcopalians who lay claim to be the only true successors of the Apostles. The true succession does not consist in being part of an unbroken chain of ordination from them, but in having imbibed their spirit and in imitating their example.

John—Let me read you what Bishop Healy, himself an Episcopalian, says about the boasted uninterrupted succession of the Romanists and High church Episcopalians; (Reads). Nothing has so effectually thrown contempt upon a regular succession of the ministry, as the calling no succession regular but what was interrupted; and the making the eternal salvation of Christians to depend upon that interrupted succession of which the most learned must have the least assurance, and the unlearned can have no notion, but through ignorance and credulity."

The Various Pew Systems.

Formerly when people built houses of worship, the expense was defrayed by the sale of the pews. Each head of a family, thus became possessor in fee of a pew for his own use. This was a species of property transferable by deed, but it was usually continued in the family for successive generations. The pew owners thus owned the entire church building, with the lot upon which it was situated. And the current expenses of the church, pastor's salary, sexton's wages, fuel, lights, and other incidentals, were met by an annual subscription by the members of the society.

This plan worked very well for the original society. But in process of time it was often found that there were not pews enough for its increasing numbers; so the old house was either enlarged or entirely rebuilt. And when this was done new methods of distributing the pews were adopted. In some places the house was thrown open to the church and society; first come, first served was the rule, and scramble was the order—or rather disorder—for to disorder this method invariably led. For while all wanted the "chief seats in the synagogue," but few could get them; of course the rest of the people looked with no grateful eyes upon those of their neighbors who by chance to be a few moments before them, had possessed the seats they had themselves expected to secure. As a part of this voluntary method, each one was permitted not only to secure the pew he preferred, of those not already taken, but to take it at his own price. Thus it happened that many of the most desirable pews, if not of all them, fell into the hands of persons whose means enabled them to make but a limited or in many instances inadequate subscription—while those whose circumstances and sense of duty disposed them to pay a liberal price for their pews, were disgusted on seeing only those which were the most undesirable left to their choice. Pews for which they would gladly have paid thirty, forty, or even fifty dollars, they saw already taken by people who subscribe five, ten or fifteen dollars. The principal objection against this apparently democratic method, is that it does not work! For by thus depreciating the value of the best pews, the general average at which the whole are rented is so reduced that the amount raised falls far short of what is needed to meet the expenses of the church.

The other method, while apparently less popular, has given universal satisfaction where it has been tried. A valuation of each pew is made with reference to its size and to its situation in the house; this assessed value is plainly marked upon the pew itself. Now if the pews are all taken, the money to defray the expenses will of course be provided for. But while this pecuniary difficulty is thus removed, another arises from several persons desiring to rent the same pew. This is avoided either by putting the choice of all the pews up at auction in the first place, or by putting it at auction only those concerning which a dispute arises. In this manner, where several desire a particular pew, the one who desires it most will be sure to get it, and the premium money which accrues from the sale of the choice of the more desirable pews is often found useful in supplying the deficiency occasioned either by the pews not all being rented, or by some being rented at less than their assessed valuation.

How to Begin the Day.

Rise with the lark, but not for one. Be very careful to attire yourself neatly; our selves, like our salad, are always the better for a good dressing. Shave unobtrusively before you descend from your room; chin, like oysters, should have their beads rubbed off before being permitted to go down. Start with determination to be agreeable and good-tempered, and that, like an overwhelming fire, nothing shall put you out. Should the tea not be hot, take it coolly; should the ham be salt, emulate philosophic Bacon, and having made a few pleasant observations about the milk of human kindness, the sugar of domestic felicity, the cup of happiness being full, and the butter resembling an actor in a fresh part, because it appears in a new roll, conclude with the appropriate ballad of "Let the toast pass," cracking fresh eggs and stale jokes simultaneously.

McFarland Acquitted.—On Tuesday

morning, the District Attorney summed up the case in behalf of the prosecution. Recorder Hackett gave the charge to the jury in the afternoon, and the jury retired to deliberate. After being out for an hour and a half, they returned to the court room and, amid profound silence, rendered a verdict of "Not Guilty." The prisoner, Daniel McFarland, was immediately overwhelmed with congratulations by his friends and discharged from custody by the Recorder.

The will of the late T. P. Chapman, of

Bridgeport, Conn., gives to the American Board of Foreign Missions, \$2,000; Home Missionary Society, \$5,000; Tract Society of Boston and New York, each \$500; Orphan Asylum of Bridgeport, \$1,000.

Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REEMAN,

Harrisburg, Pa.

Bible Questions and Answers.

Our regular correspondents are on hand with correct answers to last week's Bible questions, as follows:

1 Ziphrah, Exodus 2: 21.

2 Jonah, Jonah 4: 6-7.

3 If Kings 13: 21.

4 Judges 5: 14.

Mollie Anthony asks the following questions:

1 Who did one hundred prophets in a cave, and fed them with bread and water?

2 What were the names of Samuel's sons?

3 Who slew four score and five priests in one day?

4 Why was Herod smitten by the angel of the Lord?

THE SUNDAY SCHOOL BLACKBOARD, Newark, N. J. Samuel W. Clark.

The May number of this excellent and valuable instructor is before us, and as usual filled with good things for the teacher. The present number contains 25 specimens of blackboard illustrations, in almost every one of which there is outlined a lesson. We commend this work to every infant class teacher in the land. Address Samuel W. Clark, 785 Broad Street, Newark, N. J.

LUTHERAN SUNDAY-SCHOOL UNION OF PENNSYLVANIA.

The Sunday-school teachers of the Lutheran churches of Philadelphia held a large and important meeting, on Monday evening, 2nd inst., at St. Michael's Church, Fifth Street, for the purpose of adopting a plan of uniting the Lutheran Sunday-schools of the city. Rev. John C. Hass presided, and G. Heins, Esq. was chosen secretary. Various resolutions were submitted towards this object, and were discussed by Mr. Hoff, Rev. Dr. Seis, Mr. Reinste, and others; and resulted in the determination to effect a union of the Lutheran Sunday-schools of the synod of Pennsylvania. A committee of three was appointed to carry this into effect.

Sunday School Grumblers.

We had just commenced writing an article upon the above named subject, when the post-man brought us that lively and wide awake paper, the *Sunday School Workman*. In it we find an article exactly suited to our way of thinking from the pen of the editor, Rev. Alfred Taylor. It is headed, *Gideon's Band*.

"Thirty-two thousand volunteers, assembled in the wildest enthusiasm promptly and courageously responding to the call of the youthful leader of Israel's hosts. The blast is heard first at home, and the first response is from the Abiezrites. The roll of Manasse furnishes its quota. The very despair of the tribes around the Sea of Galilee nerves their fighting men with courage, and they hurry up to meet the rest of the host enlisting under Gideon's standard."

Beside the well of Harod gather the thirty two thousand, concentrating their forces to fight against the one hundred and twenty thousand. Midianites, encamped on the surrounding hills. Large as the number of Israelite volunteers, there is but one of them to four Midianites. The "children of the East," skilled from their very infancy in the art and practice of war, seem too much for the raw forces of Israel, so hastily gathered, and so untrained for such an unequal contest.

Gideon is committed to the work. It is too late to retire. Something must be done, and that right speedily. The time is at hand either for glorious victory or for disastrous defeat. Every Israelite knows that defeat will result in a fresh enslavement, and a re-enactment of the scenes of the past seven harvest seasons.

Whence should Gideon call for more volunteers to meet so great a host of Midianites? Some of the thirty-two thousand were by this time groaning over their inability to conquer so many Midianites, and complaining that all the other men in Israel had not seen fit to join the army. It seemed evident that there must be more blowing of trumpets, more sending of messengers, and from some source or other, more men brought to the camp.

But a strange message comes from the Lord, through Gideon, to the volunteers. Instead of having too few in the army, it is too large—it contains elements of weakness and defeat, when the emergency calls for the strength that will lead to victory: "The people that are with thee are too many." Send some of them home. Let the nervous and trembling, the goulders, and those who are finding fault with their neighbors for not having joined them; wipe them out in the first engagement—let all these begone, for their room is more valuable than their company, and the army is stronger without them than with them. Twenty-two thousand volunteers go home, leaving only Israelite to every twelve Midianite.

And yet there are too many. Of the ten thousand remaining, ninety-seven hundred must be dismissed. Is Gideon crazy? Does he expect such a tiny company can prevail against that immense throng of Arab fighting-men?

Gideon knows what he is about, and the Lord is with him. He is acting under the direction of Jehovah, and he is not afraid. By a special test, he ascertains which of the ten thousand volunteers are the brave ones, the least mindful of personal comfort, the most ready to "endure hardness as good soldiers." He dismisses the wondering ninety-seven hundred. With his brave three hundred picked men, with the strange equipment with which he furnished them, and with the singing war-ry, "The sword of the Lord and of Gideon," he rushes to such a victory as Israel had never yet known.

Ten thousand well-disposed Christians, who intend, in God's strength, to do something more valuable than thirty-and-two thousand, a majority of whom are grumblers, nervous, disheartened, and looking for no particular good results from their work.

Three hundred good teachers who know how to teach, who are willing to "endure hardness," who have hearts that rise above disappointment, who can believe the promise of God, and look forward to great results in the strength of God, are worth ten thousand who, though they are honestly trying to do something, have no capacity beyond their willingness.

Give us the picked band, when work is to be done. Give us the chosen warrior-works men for the day of victory. Give us for the Sunday-school work of to-day the earnest teacher whose spirit is so inflamed with zeal, whose soul is so full of prayer and hope and faith, whose mind is so well stored with the Word of God, that, with "the sword of the Spirit" in his hand, and the grace of God in his heart, he is so forth to victorious success.

LOHAS grow. The Sunday-school idea has grown like the grain of mustard seed, till its beauty and fame are world-wide, and the music of heaven is among its branches. Therefore every pastor and teacher, every superintendent, should grow in skill, effectiveness, and love for this great work. Even the most experienced and wise should be dissatisfied with themselves unless growing in the qualifications which fit them for their high position. Be assured, dear brother or sister, if you are growing in fitness for the duties of this blessed Sunday-school cause, you are advancing swiftly toward heaven. Let your motto be, "Excelsior!" "ad sidera!" stars! stars! youthful, heavenly stars.—*Rev. L. W. Peck.*

Educational Convention.

In the late convention held in Hudson, in the educational interests of the Lutheran Church in the State of New York, it was resolved to adjourn the convention till June to meet at Hartwick Seminary, and the presidents of the Synods represented in the convention, do each appoint five laymen to constitute a part of this convention.

Therefore I do appoint Elisha S. Bancus, Dr. Ira Zeh, Jonas Kilmer, Charles Courter, and Abraham Sternberg the delegates to this convention.

V. F. BOLTON, Pres.

Hartwick Synod.

Chaghtioke, May 10, 1870.

Lecture.

As previously announced, Hon. A. K. McClure delivered a lecture in the Second Evangelical Lutheran church of this place on Thursday evening, the 12th inst.

His subject, "The Mormons, and Life in the Rocky Mountains," was discussed in a manner worthy of the speaker. Mr. McClure is a fluent and polished speaker, and but few men have the power of holding the attention of an audience which he possesses.

Having spent much time on our western frontiers, and paid particular attention to the subject of Mormonism, he is perhaps better acquainted with the principles and peculiarities of the Mormon faith than any one else outside of Utah. This being the case, it is scarcely necessary to say that the lecture was highly appreciated by all who heard it, and it is only to be regretted that the natural indifference and apathy of many of the citizens of this place, deprived them of a rich intellectual feast by keeping them at home.

P.

Memorial Church.

Acknowledgments from June 1st 1869, to May 1st 1870:

Thankfully, from St. Mark's S. S. B., \$50, Martin Buehler, \$50, S. S. Martinsburg, W. Va., \$10, Joseph F. Davis, \$10, Rev. C. L. Streamer, \$5, Messiah Church, Phila., \$35, Revs Dr. Conrad and A. Myers, E. C. Bender and D. Eppley, Centre Hall charge, S. S. of Hagerstown, Md., (Rev T. T. T.) Messiah Church, Pittsburgh, and St. Matthew's Church, Phila., each \$100. Rev. Stelling's Church, Harrisburg, besides sundry individual subscriptions, \$108, Fayetteville Church, Pa., \$20, Third Ch. Baltimore, \$24.06, Sunday-school, Newton, Iowa, \$32.01, First Church, Cincinnati, \$21.63, Danville and Sparta Churches, N. Y., \$19.90, St. Mark's Church, Baltimore, \$25, Danville, Pa., (Rev G. Rhodes) \$13.30, W. Sandlake, N. Y., \$50, Middletown, Pa., \$22.50, John Royer, L. T. S. S., Hudson, N. Y., \$42.25, Rev. S. W. S., Turbotville Church, \$15, F. C. Fick and Dr. C. K. Keller, each \$25, Hagerstown, Pa., (Rev T. T. T.) \$30, St. Mark's, Hanover, Pa., \$16.25, Aaronburg, Pa., \$16.62, Sharon Centre, Ohio, \$5.07, Worthington, Pa., \$3, Pingrove Mills, Pa., \$7, Jefferson, Md., \$40.70, Stratstown, Pa., \$5, St. Paul's Church, \$23.37, S. S., Bellefonte, Ohio, \$10, Lionville, Pa., \$15, Dixon, Ills., \$8.57, J. Bassess, \$20, Indiana, Pa., \$5, Minden, N. Y., \$30, Mineral charge, Ohio, \$15, Fort Springs, Pa., \$26, Bellefonte, Ohio, \$31.75, Stinking Valley, Pa., \$11, Dr. M. L. S., \$5, smaller sums, \$7.

The King and Carpenter.
Few monarchs have been more beloved by their subjects than George III. He was commonly called "the good king." Even those who doubted the wisdom of his government, loved the man. This I owe to his simple, honest tastes, and to the freedom with which he associated with all classes, even the poorest, and to his reverence for religion. The following anecdote illustrates this:

He was deeply interested in the management of the gardens at Kew, and when in the neighborhood, used to visit them daily, talking to the workpeople who were engaged there, about their trades and occupations. One of the men especially attracted his attention. He was a Scotch carpenter, who displayed so much skill, industry, and shrewd sense, that the king used to seek him out whenever he visited the works in order to converse with him. One Monday morning, his Majesty, going to the gardens as usual, was disappointed at not finding the carpenter, and none of the workmen could tell where he was.

The foreman was sent for, and made various excuses for the man's absence. But there was clearly some mystery about it, which the king was determined to sift to the bottom.

At length it came out, that on the previous Saturday evening, the work had been behind hand, and the hands were ordered to come to work on Sunday morning, when it was known that the king would not be there. This man alone, refused, and declared that he would work as long as required on other days of the week, but that he would not, and dared not sin against God, by breaking His holy day. He was threatened with dismissal, but stood firm to his principles, whatever it might cost him, and was accordingly turned off.

The king heard this with great indignation, and impatiently exclaimed, "Send for him instantly! The man who keeps the Sabbath holy, and fears to offend God, is the man for me." The carpenter was at once recalled, and placed in a much better position than that from which he had been dismissed, and the king remained his friend to the end of his reign.

A New and Strange Sect.
Macopin, Passaic county, New Jersey, has been excited lately by a new sect, called "Jehovah's Band," which tends to be allied to the Methodist Church. The Newark Courier thus describes it:

"Their form of worship develops itself in pulling, blowing, whistling, shouting, jumping, wrestling, falling to the floor, and rolling over and kicking. Both women and men engage in the exercises. Baptism is by immersion in the village mill-pond, in the dead hour of the night. On Sunday they hold continuous services, and take a recess for meals only, refusing to read a newspaper, or even to receive a letter on that day. John Rhinesmith, a wealthy and well-to-do farmer of the neighborhood, is the chief man of the band, and recently had his house rebuilt, especially to accommodate the brethren; one room resting on strong beams, stands the jumping; but about a month ago an ardent member, in a paroxysm of fanaticism, declared that he felt as light as air, and even though he jumped upon a looking-glass he would not so much as bruise it with a scratch; whereupon, he began to leap upon the stove-hearth, and broke it off, and then leaping on the top broke in the frail covers, and finally smashed a fine looking chair, before he subsided. Recently Rhinesmith baptized Mr. Gilbert B. Speaker, a man of family and a convert to the new faith, the baptism taking place in Rhinesmith's mill-pond, before the members of the band and amid shouts and cries, the whole gang at one time shouting 'fire' to the alarm of others in the neighborhood, it being then after midnight. The Society numbers 500 members."

A LITTLE water may spring in the bottom of the well; but if it does not increase so as to fill the cavity and freely overflow, it will become fixed where it lies, and more motionless than dry tress. It is quite possible, as to emotion, to be very languid, owing to the indolence of others, and yet to do the unfortunate as little good as the miser who laughs at human sorrows.

A CULTIVATED mind may be said to have infinite stores of innocent gratification. Everything may be made interesting to it, by becoming a subject of thought or inquiry. Books, regarded merely as a gratification, are worth more than all the luxuries on earth. A taste for literature secures cheerful occupation for the unemployed and languid hours of life.

MARRIED—At the Lutheran Parsonage near Salem, March 10th, 1870, by Rev. J. F. Dietrich, Mr. George M. Bell, of Venango Co., Pa., to Miss Elmina G. Long, of Clarion Co., Pa.

Doty's Washing Machine.
We have received from R. C. Browning 22 Courtland Street, New York, one of those celebrated Washing Machine and Clothes Wringers that have been for some time advertised in our columns. After a thorough trial we can heartily recommend them to our readers as a most useful labor saving machine for the household. We have used other washing machines, but now, we use only the Doty's as the best that we have ever tried. As to the Wringer, it is indispensable. It saves not only in the labor, but also in the wear and tear of the garments more than its value in one year.

Send for circular of Pianos, Organs, and Melodeons.
D. H. Baldwin, 133 West Fourth St., Cincinnati, Ohio.

"TO OWNERS OF HORSES AND CATTLE."
Tobias' Relief Condition Powders are war- ranted to cure any horse, or any cattle, of the cure of Distemper, Worms, Coughs, Croup, Colic, and all other ailments of the horse and cattle. These powders were formerly put up by Simpson J. Tobias, son of Dr. Tobias, and since his death, the demand has been so great that Dr. Tobias has been compelled to manufacture them. They are perfectly safe and innocent; no need of stopping the work of your animals. They increase the appetite, give a fine coat, cleanse the stomach and urinary organs, and increase the milk of cows. Try them and you will never be without them. Col. Philip B. Butler, of the Pack Race Course, Fordham, N. Y., would not use them until he was told of their value. He was convinced that they were never without him. Sold by Druggists and Horse keepers throughout the United States. Price 25 cents per box. Depot 100 Park Place, N. Y., till June 1st.

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