

The American Lutheran.

YORK, PA.
SATURDAY, Dec. 17, 1870.
REV. P. ANSTADT, EDITOR.

Will send the AMERICAN LUTHERAN free during the month of December to all who will send us their names with a view of examining the paper. If they do not wish to subscribe for it then, it will cost them nothing. If they like it, they can send us Two Dollars and receive credit to January 1st, 1872.

Will the Pastors of congregations please call the attention of their people to this proposition.

New subscribers have been coming in so rapidly during last week, especially on our last proposal that we have not papers enough to supply them all. We hope, however, to be able henceforth to supply all, as they send in their names. We are especially indebted to Revs. Sikes, Fair, Keller, and For.

DUNNING.—One of the most unpleasant things to do, is to be continually dunning subscribers. Too many persons do not realize the importance to editors of the two or four dollars that are due them. To them it is a trivial amount, but when multiplied by hundreds it runs into thousands of dollars. Our terms are Two Dollars in advance; and we hope all subscribers, who know that their subscription is past due, will be kind enough to remit at once.

Words of Encouragement.

A minister in the West sending us a list of subscribers adds the following words at the conclusion of his letter:

"I like the paper, and am glad to hear that all who read it are pleased with it. What Dr. M. objects to, just suits us at West. We are fond of the Lecture Room Talk, Fulton Street Prayer Meeting, the Sunday School Column, Mrs. Hunsbake's Diary, and last, though by no means least interesting, the Conversation in the Sanctuary."

SUSQUEHANNA FEMALE COLLEGE.

The young ladies of the Susquehanna Female College at Seaford, Pa., intend to give a public entertainment on the 22d of Dec., consisting of addresses, essays, dialogues and music. The young ladies have manifested a commendable energy in this undertaking and deserve every encouragement. We promise ourselves a rich treat. We bespeak for them a large attendance. Admittance 25c. The proceeds are to be devoted to the furnishing of a reading room. The next session of Susquehanna Female College begins on the 3d day of January 1871. The school is in a prosperous condition, having between 70 and 80 students.

"Longings for Lutheran Union."

Under this heading the *Lutheran Observer* of last week contains an editorial, from which we desire to make the following extracts with our own comments:

"Insularism," in his last letter to the *Observer*, quotes the following extract from a letter recently received by him, from a Lutheran clergyman not in the General Council:

"The present divided state of our church is deeply to be deplored, and I have been hoping and praying that the Lord would show to our ministers some way by which they could all see eye to eye upon the doctrinal points which have divided us, and thus bring about a true union of hearts on all fundamental doctrines, and pave the way for a united and vigorous effort to build up the Lutheran Church in this country, and give it the most efficient influence to which its doctrines, its numbers and its wealth entitle it."

After referring to what became manifest during the discussion of the *theses* on justification at Lancaster, O., Insularism replies:

"On all the great essentials of the gospel, as set forth in the symbols of the Lutheran Church, I am sure there is sufficient unity of faith to justify and to demand a closer ecclesiastical union amongst the different branches of our Zion in this country. A better acquaintance with each other's views, a little more charity and toleration, will, I trust, soon lead to a healing of all our divisions, and unite our talents and energies as a church in fulfilling the great mission which the Master has evidently opened before us in this country."

Several months ago we met, at a dedication, a venerable father in the ministry, belonging now to the General Council, who, when asked how he felt about the well-said words of Insularism, "Brothers, Conrad, let us pray to God that he would bring us all together again." The expression of such sentiments on both sides, proves that the conviction that our divisions are wrong and ought to be healed is widespread, both among the clergy and the laity."

Thus for the extract from the *Observer*. We have no doubts that "Insularism," Dr. Conrad, and that "venerable father" in the General Council have sincere "longings for Lutheran Union." We also can realize how good and how pleasant it is for brethren to dwell together in unity, when the unity is really one of heart and mind, but when this is not the case, then like Lot and Abraham they had better be separate.

We would regard the union of the different organizations in this country, who call themselves Lutherans, at this time, as highly impracticable and injurious. There is certainly less unanimity in doctrine and practice between the symbolical Lutherans of this country and the General Synod, than there is between the latter body and most other Protestant denominations. Presbyterians, Congregationalists, and Methodists, for instance, will exchange pulpits with us and unite with us in the celebration of the Lord's Supper, and treat us as Christian brethren, but these symbolists are constantly denouncing us as heretics and refuse to have any communion with us in the pulpit or at the Lord's table.

Why then should we agitate the question of union when until they change their views and practice?

Nor is there the least evidence that the leading men among them desire any union with us. The Missourians and the Germans generally desire no union with the General Synod, except some feeble congregation here and there who would like us to help them build their church and support their pastor, and then only so long as they need our help. Experience has taught us this most abundantly. The only body that could reasonably be expected to unite with us is the General Council and particularly the Synod of Pennsylvania. But this Synod has already been united with the General Synod twice. The first time she left because the General Synod had adopted the Augsburg Confession in a qualified form, and they did not wish to be

bonded by the Augsburg or any other Confession at all. The second time she left the General Synod at York was because we took the Frankens in and "Mother Synod" did not regard the Frankens as sufficiently orthodox. Now shall we turn the Frankens out, in order that "Mother Synod" may come in? God forbid! During the whole time that the Synod of Pennsylvania was in connection with the General Synod there was constant strife, and an effort to change her doctrinal basis and make it more confessional. Since they have left us we have had at least peace among ourselves. Shall we then receive them again and open the flood gates of strife in the General Synod. There is no evidence that those men are more liberal in their views and practice now than they were when they went out from us, on the contrary they are more symbolical than ever. Therefore unless they change their views it would be a great misfortune to have these men associated with us in the General Synod. Let both parties attend to their own business, and we will prosper better than if we were united. The General Synod has never been so prosperous as since the General Council men went out from us, and if we remain faithful to our principles and go straight forward with our work in hand, God will bless and prosper us still more.

Conversation in the Sanctuary Between Peter, James, and John.

John.—Here is something good. I see in "Heath and Home," that they have begun to make Paper Clothing, which is said to be very cheap and warm.

James.—That will be a blessed thing for us poor editors, for although we are nearly always short of money and many other necessities which can be obtained only by money, yet we always have plenty old papers. Just look at that huge pile of exchanges! It is really a veritable treasure to the flesh merely to look over them all, to see if there is anything in them that we ought to copy or take notice of for our paper, much less to read them. Now, if all these newspaper exchanges could be made into good clothing, we would at least be clothed, if not fed.

Peter.—You would cut a pretty figure walking through the streets, dressed up in our exchanges! You would be a public moving reading stand, which all who walk might read. It's not a bad idea; wherever you go, you would be followed by the latest crowd of readers, anxious to see the newest news, on your back, from the Lutheran Observer, Lutheran and Missionary, Visitor, Standard, Zeitschrift, Pilger, Kirchenfreund, Radical, Reformed Messenger, Christian World, Christian Intelligence, New York Observer, Evangelist, Independent, Methodist, Christian Advocate, Episcopal Recorder, Evangelical Messenger, Telescope, Harrisburg Telegraph, and a host of other secular and religious exchanges.

John.—I think he would be still more attractive if he would clothe himself in our illustrated exchanges, such as *Heath and Home*, *Harper's Bazar*, *Frank Leslie's*, *American Agriculturist*, *Little Corporal*, *Madame Demore's Monthly*, &c.

Peter.—If he would clothe himself in our musical exchanges, such as *Brainerd's Musical World*, *Peter's Musical Monthly*, or the *Figaro*, he would have "music wherever he goes."

James.—I see you are making yourselves merry at my expense this evening.

John.—It is a different kind of paper, which has lately been invented by an Englishman, that is intended to be used as clothing. I will read to you what is said about it in *Heath and Home*. (Reads.)

"It appears that an Englishman has succeeded in producing a paper which is said to make up admirably into garments of all sorts, for men's and women's wear. This paper fabric is a compound of various animal and vegetable substances, the former being wool, silk, and skins; the latter, flax, jute, hemp, and cotton. These articles are all reduced to a fine pulp, are bleached, and then felt by means of appropriate machinery. The mixture of these several substances produces a fabric of wonderful flexibility and strength. It can be sewed together with a machine as readily as woven fabrics, and makes as strong a seam."

Paper clothing is no new thing in China and Japan, and may become common here. In these countries, a good paper coat is sold for ten cents, and an entire suit for twenty-five cents.

It is not many years ago, since paper clothing was first made, and since we have not only collars and cuffs, but doors, imitation wood-work, and an infinite variety of articles, including racing-boats, made out of paper. It is related of the late George W. W. that, happening to hear an important political speech one night when he was accidentally without his note-book, he took down notes in shorthand on his cuffs, collar, and shirt-bosom. When this paper clothing is introduced, the future short-hand reporter need only take off his coat in true editorial fashion, and spread it before him, to have shorthand copy paper to take down the most wordy harangue. There seems, however, to be no real reason why this new paper fabric may not work a revolution in the matter of clothing. In Germany, napkins have been used for very many years, and have proved cheap and satisfactory.

The paper-cloth made by this English inventor is said to be of a very serviceable nature, and is made into table-cloths, napkins, handkerchiefs, quilts, curtains, shirts, skirts, and various other articles of dress. The petticoats made from this felted paper are of very elaborate design and wonderful beauty. They are either printed or stamped, and bear so close a resemblance to linen or cotton goods of like description as to almost defy the scrutiny of the ablest experts. The stamped open-worked skirts display a delicacy of pattern that is perfectly impossible to imitate by any ordinary skill with the needle. Initiation blankets and chintz for bed, furniture, or curtains are also made very cheaply. Embossed table-cloths and figured napkins made of felted paper so closely resemble the genuine damask linen as to be palmed off upon the most discerning eye.

This felted paper is also capable of being made into lace, fringes, and trimming; and for these several purposes it is said to be unequalled in point of cheapness and durability. Initiation leather is also made from the same material, which is perfectly impervious to water. It is soft and pliable, and is a very useful fabric for covering furniture, making into shoes, or belts, and for many other similar purposes and articles."

Peter.—I hope this may all be true and become a great blessing to the world. Have you any Church news to communicate this evening?

John.—I have heard that the Trindle Spring church case has been settled.

James.—What is the nature of this Trindle Spring church case?

John.—It is a church near Mechanicsburg, Pa., formerly served by Rev. Groff. This Rev. Groff took it into his head to

leave the Augsburg and join the General Council. So, without a dismission from the West Pennsylvania Synod, he made application for membership in the Synod of Pennsylvania, and the good old "Mother Synod" took him in, even against the protest of the West Pennsylvania Synod. But not only did "Mother Synod" take him in, but also his congregation. Here, however, they had counted without their host, for when the members of the Trindle Spring church found out that they were to be transferred to the General Council, they soon gave unmistakable evidence that they wished no such change of ecclesiastical relations, and when Groff's year had expired he was given to understand that his services were no longer required, and the trustees locked the church. Mr. Groff and his adherents, however, broke open the church and preached. Upon this the trustees prosecuted him for trespass. As the trial proceeded in court, it soon became evident to Mr. Groff and his party that theirs was a hopeless case. They therefore proposed to settle. This was done on the conditions that Groff's friends pay the costs of prosecution, and \$200 salary due to him from the congregation, and that Groff and his party relinquish all claim and title to the Trindle Spring church, and the congregation remain, as heretofore, in the West Pennsylvania Synod. The only thing relinquished to them was the half interest in a parsonage in the town, on which there was also some incumbrance.

Peter.—I am glad to hear that this case has been thus happily settled; it should teach the General Council men the hopelessness of the efforts to rob us of our churches, and that therefore they will not make any more attempts of this kind.

John.—The brother who gave me the account of the trial and settlement, related an amusing incident that occurred in court during the trial. A witness was called up to prove that Groff had broken into the church, when the following questions and answers were exchanged, as near as I can recollect them:

Lawyer. Did Mr. Groff break into the church?

Witness. Yes sir!

Lawyer. How do you know this?

Witness. I was there and saw him do it.

Lawyer. How did he break in?

Witness. He pried open the window shutter and broke the iron bolt.

Lawyer. How thick was the iron bolt?

Witness. About as thick as my thumb.

Lawyer. What did he do after the shutter was broken open?

Witness. Then he took his fist this way. (Here the witness went through the motion to show how Mr. Groff did it) and smashed in the glass and broke the sash.

Lawyer. What did he do then?

Witness. Then he climbed in at the window and some others followed him.

Lawyer. What did he do then?

Witness. Then he went to the door inside and unscrewed the lock and opened the door.

Witness. What did he do then?

Witness. Then he went up into the pulpit and preached, and some of the people from the outside went in at the door to hear him.

Lawyer. Did you go in too?

Witness. No sir! (very emphatically.)

Witness. Because I had heard him preach on a Sunday before, "Whoever goeth not in by the door, but climbeth up by some other way, the same is a thief and a robber." And I did not wish to hear a thief and a robber preach.

After this there was a very audible smile through the whole court room in which the Judge, Lawyers, Witnesses and spectators participated, and which could not be suppressed for some minutes, until the court crier stamped his staff on the floor and demanded silence!

James.—Was the Rev. Groff present?

John.—O yes.

James.—Phancy his phoelings!

Communications.

For the American Lutheran.
A Child Sermon.

"Suffer the little children to come unto me."—Mark 10: 14.

Children are learners, and if they can learn to understand the alphabet, as a preliminary, they can learn to love Christ, his promises, and his word. Multitudes of persons are continually rebuking Christians, as did the disciples, about their anxiety for the conversion of children; they say they are too young to comprehend, &c. Therefore, with an unmistakable emphasis, I do assert, that a mind that can master the elementary branches of the sciences, such as Familiar Science, Compound Proportion and History, that mind that can intelligently decline the Latin and Greek nouns, and conjugate the verbs of the dead languages—the things most boys and girls of good opportunities do by twelve years of age—can as readily understand conversion based upon repentance which the Bible inculcates. How it delights a fond parent as he sees his child promoted! Do they find fault with the gently and kindly professors for this act? Ah, children, it is the wicked heart that makes them scorn men and women for desiring your salvation! Omitting the history of the text, observe, let children be not repelled to Christ, nor was he opposed to them coming to him for his blessing. How did things stand on this occasion? Parents were initiating their fathers of the Old Testament; but Jesus perfectly rebuked them, but Jesus was displeased, and said suffer, &c. He could have said come! come! but realizing the frailty of frail judgment, he said, suffer, permit, allow, them to come unto me. Children, what a glorious privilege! You are invited by a great man to him. Sometimes when you get an invitation to a surprise party from some lady whom you love, do you refuse to go? or do parents refuse to send you to the President of the United States child-reu's party, because you cannot tell whether the band plays a polka or a waltz—Mozart or Handel's production? I trow not. But what does the child say? Oh, I do declare I must have some new thing. Childhood and manhood co-operate. Dear me, think of it! Our children are invited to attend the Duke of Wellington's soiree. But what is the Duke of Wellington in comparison with Jesus—One delivered a nation, but the other saves the nation's soul. Are you getting ready to accept the invitation of Jesus?—2nd. But I don't care to have all the

summer taken out of my child's life by the death glow of religion. Who put death in religion? It is man! not the Author of Christianity. His ways are pleasantness and his paths peace. Death is swallowed up in victory. Some people talk of piety and death, but the Christian never dies, our friend "Lazarus" sleepeth, "he sleeps in Jesus." Children, religion is life—immortal life! 3d. The Kingdom of Heaven is not made up of many little children, but, is suited and filled with pleasures adapted to the understanding of a child's mind—for of such is the Kingdom of God. Why points the Bible to crowns, mansions, white robes, &c. Heaven is intended, to be moral gratification. A child's mind, in its unsuspecting, and trusting innocence, is the necessity for pardon and forgiveness. Many are not Christians, not because they have not mental faith enough, &c. As it is, they have no heart faith—no dispositional faith—Hence, it is innocent heartiness—a child-like heart trust, that gives a faith that is justification to the sinner. 4th. So, children, you not only have a great man inviting, but you have a solicitation to come to his Kingdom. Would you not think it was a big thing to be invited by a King, to his park? I once witnessed a Presidential reception at the White House in Washington. What fuss and feathers; and what peeping into the mirrors to see every ringlet was all right—would to God children and parents would take as much pains for their souls. 5th. "But," say some little folks, who read this and whom Jesus has invited to Him, "People tell me I cannot understand what I ought to do, and therefore, if I go to Jesus I can't do what he wants me to, I want to do what he loves me to do, and I want to show it." Bless your little heart—how natural! My own heart has been made to rejoice many a Sunday afternoon by a bouquet of flowers handed me by a scholar. But, let me tell you three ways little children have shown their love for Jesus. 1st. A scholar once visited a sick woman and read the Bible to her. Can't you read the Bible to some poor old grandpa? That's showing your love for Jesus. 2nd. A sailor once started out to get drunk before he sailed; he met a little girl, and he determined to insult her. He did so, but she turned and looking him in the face, said: "Remember you must meet me shortly at the bar of God." He went on, but he could not get rid of her looks and prying words, "Remember you must meet me shortly at the bar of God." His words were afterwards, "It was like a broad side, raking him fore and aft, and sweeping by the board every sail and spar prepared for a wicked cruise." He fell at the feet of Jesus, at last, and found mercy. 3rd. Dr. Schenck tells of "A drunkard who had run through his property returned one night to his unfurnished home. He entered its empty hall; anguish was gnawing at his heart strings, and language is inadequate to express his agony as he entered his wife's apartment, and there beheld the victims of his appetite, his lovely wife and darling child. Morose and sullen, he seated himself without a word; he could not speak, he could not look upon them. The mother said to the little angel by her side, "Come, my child, it is time to go to bed," and the babe, as was her wont, knelt by her mother's lap, and gazing wistfully into the face of her suffering parent, like a piece of chiseled statuary, repeated her nightly orison; and when she had finished, the child (but four years of age) said to her mother, "Dear ma, may I not offer up one more prayer?" "Yes, yes, my sweet pet, pray," and she lifted up her tiny hands, closed her eyes, and prayed, "O God! spare my dear papa! That prayer was wafted with electric rapidity to the throne of God. It was heard on high—it was heard on earth. The responsive amen, oh my God! amen, burst from that father's lips, and his heart of stone became a heart of flesh. Wife and child were both clasped to his bosom, and in penitence he said, "My child, you have saved my father from the grave of a drunkard. I'll sign the pledge!"—What little child can't pray—who will pray? Christ loved children and said, as he beheld the disciples' conduct, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of God." It is surprising that Niephorus should record, that the celebrated Ignatius, afterwards bishop of Antioch, was one of these infants. A Christian touched child, man or woman, are children of God, and it doth not yet appear what they shall be! Let parents bring, and let children come to Jesus, for of such is the Kingdom of God.

STEWARTSVILLE, N. J.—The meetings in Rev. Sikes, congregation are still progressing with great interest.

LYON'S STATION, IND.—Rev. J. B. Keller, writes under date of Dec. 5:

"We are in the midst of a very precious work of grace. Ten persons have said, 'I will follow you,' and many are deeply convicted of sin. We trust that most of those who have requested prayer, are happy in Jesus as the Saviour of sinners.—The Lord has done much for us as the church has been greatly revived."

KARTHIAUS, PA.—Rev. S. Croft, writes:

"Shortly after I returned from the meeting of our Synod, I commenced a protracted meeting on Karthaus Hill and continued it for three weeks. Fifteen persons changed of heart, ten of which united with the church. The membership were greatly revived.

Our new church is ready for dedication. The one on Karthaus Hill will be finished sometime next spring."

SELENSBORO, PA.—The audience room of the new Methodist Evangelical Church, at Shamokin dam, will be dedicated on Sunday, Dec. 18th, 1870. Preaching in the morning at 10 o'clock, by Rev. Samuel Barnes. Preaching in the evening at 6 o'clock, by Rev. James Curns. Several other prominent ministers are expected to be present, and participate in the services. The public are cordially invited to attend.

REV. G. N. MILLER, Pastor.

LEBANON, PA.—The meeting of the Lebanon conference of the Lutheran Church, held at Millersburg on the evening of the 6th, and continuing during the 7th and 8th, was well attended. The officers elected for the ensuing year, were:

President—Rev. M. Rhodes.
Treasurer—Rev. A. Yeiser.
Secretary—Rev. E. Henry.

The Conference will next meet at Minersville, on the third Monday of next March.

CICERO, N. Y.—Rev. G. W. Hemperly, of Susquehanna, Pa., writes the following in reference to an extensive work of grace at Cicero, N. Y.:

"I have just returned from Cicero, N. Y., where I was formerly pastor, and whither I was called by telegram to aid in directing enquiring sinners to Christ.—I arrived at the congregation on the evening of the 6th, and a glorious work of grace has occurred among them, resulting in the conversion of 150 souls, among whom are many of the most wealthy and substantial citizens of the community."

MIFFLINTOWN, JUNIATA CO., PA.—Rev. D. M. Blackwelder, of the Lutheran Church, has preached nearly fifty sermons, consecutively, in his church in Mifflintown, in Juniata county. His success approaches the wonderful. He has had no ministerial assistance since he opened the meeting. It has not been closed since opened, which was six weeks ago. More than one hundred persons profess to have received a change of heart. One Sabbath evening, recently, every seat in the church was occupied. Benches were placed in the aisles, and they, too, were filled. A deep feeling seemed to pervade the whole congregation.

PHILADELPHIA, PA.—From a statement in the *Lutheran Observer*, of last week we notice that the St. Andrews congregation, Rev. Dr. Stork pastor, have dissolved their organization. The reason assigned by the pastor, is the injunction on their building lot, and the impracticability of finding another locality in that section of the city to build a church upon. They also passed a resolution to unite with the Messiah church Rev. Dr. Conrad, pastor. The Messiah congregation received the members with a hearty welcome, and hopes to receive much assistance from them in completing their church edifice, and establishing the congregation upon a permanent basis.

Dr. Stork was also unanimously elected associate pastor with Dr. Conrad of the Messiah congregation, and Dr. Stork has accepted the position. The new arrangement is expected to go into effect about Christmas. With two congregations united and two D. D.s both distinguished pulpit orators, as associate pastors, Messiah, will, no doubt, flourish as the rose.

NEWTON MISSION, IOWA.—The following concerning the Sunday school of the Newton Mission, under the pastoral care of Rev. S. Cook, is taken from an editorial in the *Journal* of December 8:

"Lutheran S. S. Concert.—We had the pleasure of being present and witnessing the concert exercises by the scholars of the Lutheran Sabbath school, last Sabbath evening at Newton, Iowa. The program was an excellent one and a splendidly carried out. The evening was pleasant and the hall was crowded to its utmost capacity—many being compelled to leave, not being able to find open standing room. The singing by the school which organ accompaniments by Misses Ella Freeman and Mary and Anna Falter, were very good, indeed, and deserving of a more extended notice than we are able to give. The solo, by little Abbie Newall, was the best thing of the evening, and was rendered in a manner seldom equaled and never excelled by any young person."

The report of the Secretary, A. S. Stover, read at the close of the exercises, shows that the school is in a flourishing condition, and occupies a place among the New England Sabbath schools.

MECHANICSBURG, PA.—The trial in regard to the Trindle Spring church which Rev. Groff undertook to wheel into the General Council, and which he broke open after it had been closed against him, is now happily ended. A friend writes to us:

"You know he was prosecuted for 'forcible entry and retainer' and during the trial he and the party connected with him became so uneasy that they agreed if the prosecution would withdraw the suit they would give up all claim to the church, and its library and organ, and give up their interests in a scholarship which the congregation holds at Gettysburg, pay the sum of some \$200 on pastor's salary and peaceably retire. But with this they retain the part which the congregation has in a parsonage in town, which latter surrender on the part of the congregation was altogether too liberal.

In the trial of the case which had proceeded over a day, the whole question of doctrine and polity between the General Council and the General Synod came up as connected with the question of Synodical jurisdiction and the relations of the church and congregation to the one or other of these parties. The question was entertained who was the massive cathedral of which you once gave such a humorous description is rapidly hastening to its completion. In the mean time the Rector is ministering to his flock in a union chapel in town. The

shop which are content to hear his voice seem to be very few. The shepherd has been smitten and the sheep are scattered, or more correctly they have perhaps learned that his voice is that of "an hireling."

JOHN J. REBMAN, Harrisburg, Pa.

Sunday-School.

All communications intended for this Column should be sent to JOHN J. REBMAN, Harrisburg, Pa.

SUNDAY-SCHOOL STATISTICS.—The most careful estimate that we are able to make, from the very defective statistics to be had, will fix the number of Sunday-school teachers in this country at about five hundred thousand, and the number of Sunday-school scholars at about five millions. Many churches are so little for their Sunday school work that their Sunday-schools find no place in the statistics of their religious work.

OPEN EYES.—Two teachers may be standing before the same class, one will merely be aware that there is a general disorder and more thoroughly the room, without being able to identify any particular scholar as transgressing.

The other teacher will notice that James is talking, that William is pulling his neighbors hair, that George is munching an apple, and so on. The difference in the one is the one's mind is awake and he sees all that is going on and knows first where, when and how to stop it.

It therefore becomes every teacher to constantly have his eyes open, and to see all that is going on. A man's mind must be awake, in fact this is the secret of the whole matter; for the more the face and eyes are quiet, and the mind is on the alert, the more will a man see.

Seeing is rather a mental than a bodily act, though of course the bodily organ is necessary to its accomplishment. Wherefore to be a good observer, we have learned that one must maintain a quiet and composed demeanor, but be thoroughly wide awake within.

TEACHER'S MEETINGS.—These should be for the study of the lesson. All the school, from Bible to Infant Class, should be engaged in the study of the same portion of Scripture. Without this, the superintendent can have but little opportunity of exerting a decided religious influence upon the school. The superintendent should conduct the teachers' meetings and make them so interesting that teachers will attend. Let him create a sentiment strong in their favor as to command attendance. During the week he should accumulate a fund of anecdotes and appropriate illustrations to enforce the truths of the lesson, and furnish material that teachers can use in their classes. If at first any teachers fail to attend, then constantly and kindly follow them with invitations, and press the duty upon them as a matter of necessity, if they would win success among their scholars. Eggless eggs Saturday evening as the time for holding these meetings, but many successful superintendents are in favor of some evening in the early part of the week. Devote a portion of the time—perhaps at the close of the meeting—in ascertaining the spiritual condition of each class, and also to the encouragements and difficulties of the teachers, and give such advice and instruction as each case may require. You cannot hear from all the classes in one evening, but you can hear from a portion at each meeting until you have heard from every class in the school.

WRONG WAYS.—In a recent address of Ralph Wells, he uses the following as among some of the Wrong Ways:

"The next wrong I committed was querulous entreating and scolding. 'Jimmy! I wish you would not brush your shoes any more on my pantaloons. Look what a plight you put me in, and just before going up into church.' 'John! I wish you would stop whispering now. I have spoken to you twice this morning already.' 'Samuel! Samuel! won't you cease your talking, and just give me your attention?' 'Henry, what did I ask you just now?' 'I don't know, sir,'—for which reply I felt very much like giving him a shake, as I have seen teachers do since then. My mistake was in trying to govern a boy's mind by laying hold of his body. After I saw Mr. Raper breaking a coil, I learned the secret of governing my boys. I found it was not by irritable appeals and nervous commands, or laying on of the hands, but by being calm and resolute. The calmer I got, the more my own mind was in order; and the more perfect my self-possession and reliance on God, the more I governed and controlled my class. I learned this, that many a teacher spends the whole time of the lesson in governing his class, and does not succeed then, because he has not learned the great truth that Raper taught us so impressively, that you can govern a horse's legs by getting hold of his brain. I learned that the controlling power was in the mind, the will, and not in the physical power, or the scolding power."

TEACHERS' PRAYER MEETINGS.

A good brother asks us, "Do you have in your school a teachers' prayer meeting?" We are sorry we have to answer, We have not, and therefore cannot of course tell you how we conduct them.—But sometime ago it was our pleasure to spend a Sabbath in a neighboring city and we attended one of these prayer meetings connected with a Mission school. At precisely twenty minutes before the school opened, about thirty teachers were assembled with a number of visitors and a few of the children. The meeting was promptly opened by the Superintendent, the number of the hymn announced (not read), one stanza was sung, an accomplished singer leading off without a moment's delay. Then followed a brief prayer by the Superintendent. Then were read a few verses from the Bible, Matt. 15: 28, in connection with the same account in Mark 7: chap., "O woman! as thou wilt" according to your faith be it unto you. A teacher arose and said, "So, O teachers, shall it be unto you according to your faith." Another said, "Have large expectations for the salvation of your scholars." A few other remarks brief and to the point, two simple, trustful prayers followed, two stanzas of another hymn, another prayer, and thus ended one of the most delightful prayer meetings we have ever enjoyed. Were we to advise how to hold such a meeting we would say, 1st. Begin precisely at the minute.

2d. Let not a moment be wasted; have all the little details arranged beforehand.

3rd. Especially be particular to make each exercise brief. No one exercise should exceed twenty minutes.

4th. Insist upon it that every good brother who has something to say has it "boiled down" until it is really a *nut* in *parvo*.

5th. Let all the prayers be for a specific definite object, and let that object be the blessing of the Master on the lesson of the day.

We have much faith in these precious little prayer meetings, and hope we may very soon be able to say we too have a Teachers' prayer meeting.

Poverty is bad, but the worst kind of poverty is poverty of the blood; this makes a man "poor indeed," for it takes away his strength, courage and energy; but enrich the blood with its vitality, Iron, by taking the Peruvian Syrup (a protoxide of iron), and you will feel rich and "as good as anybody." Try it.

Gray hair may be made to take on its youthful color and beauty by the use of Hall's Vegetable Sulfur Hair Renewer, the best preparation for the hair known to the science of medicine and chemistry.

Literary.

Memoir of Rev. Philip Wetling, a pastor forty years in the same place. By Rev. H. L. Doe. Philadelphia: Lutheran Publication Society, No. 42 North 9th Street, 1870. pp. 326.

The author informs us in the preface that not a scrap of Rev. P. Wetling's pen, except one sermon, escaped the flames. This is certainly to be regretted, for some of the writings as to Rev. P. Wetling, one of the best of the Lutheran clergy, would have done good long after his death. The author, however, did not seem to be at a loss for material to produce a very interesting and instructive memoir. These materials were gathered from his own recollections gained by his intimate acquaintance with the subject, and from the family and friends. From these materials Brother Doe has produced a very interesting biography which will do good in the Lutheran Church of our day and age. Read. Every Lutheran minister, every Lutheran family ought to have a copy of this Memoir and every Lutheran Sunday school should contain one.

The volume contains an excellent likeness of Rev. P. Wetling, and the Publication Society have gotten the book out in good style.

The *Technologist*, for December is before us. It is a monthly devoted to Engineering, Manufacturing and Building. Issued by the Industrial Publication Company, 176 Broadway, N. Y. \$2.00 a year. It is a very valuable and interesting work, containing numerous engravings. Just the thing, we should judge, for those who wish to be informed.

The *Cyclopaedia of History and Biography*. A copious dictionary of memorable persons, events, places and things, and a chronological list of American History. By Ed. M. Pierce, Syracuse, N. Y. W. A. Burman, Publisher.

We have received from the publisher sample pages of this new work, which is now in press, and to be sold only by subscription. It is printed in clear type on good paper in over a thousand double octavo pages, at the low price of \$4.00 per copy. The Boston *Congregationalist* speaks in the following commendatory manner of the work: "The *Cyclopaedia of History and Biography* is a book to be commended for general circulation. We haven't 'read it through' for the same reason that we have not read our dictionaries, but we have had occasion to refer to its pages for information on various topics, and have been gratified with the results of our investigations. It is a very useful book for the family circle, and a great aid to intelligent reading and study. It is well printed and illustrated, and we hope will have a good sale."

For further particulars see advertisement in another column.

Wolfgang, Prince of Anhalt, or, *The Battle of Mulberg*. Translated from the German of Franz Hoffman by A. Frederick Smith, Esq., with a historical sketch of the Knightly Hero, Wolfgang, one of the signers of the celebrated *Protest*, from which arose the name *Protestant*. The story of the Prince of Anhalt, his career, and the second of the fourth (Historical) set.—16mo, cloth, 316 pages, 4 handsome steel engravings, \$1.25. Published by the Lutheran Publication House, Philadelphia.

"Prince Anhalt" is strictly a historical story, having been verified with great care by the editor, and found to be correct in every particular.

Household and Farm. Children's Department.

From the Health and Home.
Mrs. Clara Hummel's Diary.

Mrs. Fisk was in a day or two ago, and we discussed the matter of carpets. The cheapest way of making a good carpet, if one does not count in her own labor in coloring, is to buy Clarence Mills' wrap, for that is stronger than any other, dye the rags in various colors, and when they are ready for the loom, get them woven. But if one is willing to go to more expense with less labor, she need only sew her rags into a handsome woolen warp of various hues. This will give her a carpet costing seventy or eighty cents a yard for warp and weaving—far more durable than any ingrain she can purchase for her sitting-room or dining-room, and in my opinion, quite as handsome. Mrs. Fisk has one in which the fancy stripe is shaded purple, red, and yellow, and the groundwork brown. In a carpet of this kind the rags should all be dark. A logwood dye in cheap, easily made, and answer the purpose perfectly. If any of our acquaintances wish any recipes or instructions in regard to this branch of home manufacture, we shall be very glad to impart whatever we know.

Old Mr. Mix was in with eggs and apples to sell. He showed me his coat which his wife had made over, and he seemed very proud of it. "The stuff was just as good as new," said he, "but I was faded and dirty; but my wife, she sponged it off clean with soap-suds [ammonia and alcohol would have been better], then she took a lot of logwood chips, and boiled 'em in two quarts of water, added an ounce of powdered gum-arabic, and went all over the coat with this, dried it in the shade, then brushed it smooth, and I shall wear it all winter as a best coat."

The boys started a rabbit the other day, and I made it into a pie. After being nicely dressed, it was cut up and steamed in water till quite tender, then put into a deep dish lined with paste, the dish filled nearly full of milk, pepper, butter, and salt added, a coffee-cup turned bottom side up in the dish, and almost touching the under-crust, and then a paste cover put over the whole. A warm oven gave it back to us, after an hour, savory, appetizing, delightful. The cup ensured abundance of gravy, and the boys enjoyed the fruit of their toils exceedingly. Squirrels treated in the same style are very good.

I found Mrs. Jamison making apple butter the other day, and got her recipe. She takes the cider when not twenty-four hours from the press, boils it half away, then adds peeled and quartered apples, and cooks them till they are reduced to a smooth jelly, straining them constantly. The brass kettle in which they are cooked, and the butter dipped out at once into two-gallon stone jars that are used for nothing else. This will bring sixty cents a gallon and upward. She says she often realizes as much profit from the sale of her apple-butter as from her turkey, and with far less trouble. Apple-sauce she makes from sweet apples boiled in till done; these are removed and more boiled in the same liquor, which is afterward poured over the whole. She showed me some jelly made of elder simmered slowly over the fire till quite thick. This, she says, makes a very cooling drink for invalids, and one of which they do not tire. It is excellent with roast turkey at Thanksgiving and Christmas, through cranberry sauce is better.

Mrs. Lee and I were talking over lard and sausages this morning. She finds, as I do, that a better and cheaper article can be made at home than can be bought at the butcher or grocer's. The grocers must purchase such lard as the market affords, and this is not always of the first grade. It is only fun for my boys to chop the sausage-meat in the chopper, and with summer-savory, sage, thyme, pepper, salt, I can give it just the flavor that my mother made when I was a child. These are the exact proportions:

SATURDAY MEAT
Three pounds fresh pork, half fat and half lean, one pound of lean beef, two teaspoonfuls black pepper, six of salt, six of powdered sage, summer-savory, and thyme. Make into cakes, or press in bags made of old domestic. These quantities may be doubled or tripled as one desires. In making lard, the best way is to take the "leaf" and all the fat portions, cut them with a sharp knife into small square bits, then fill a big kettle with the pork thus cut up, put in a pint or so of water, and as the fat rises to the top, it is to be skimmed off and scorch the cracklings, the lard will be white as wax and nearly as hard. If one must do this work in a nice kitchen, newspapers may be spread about the stove to protect the floor or carpet from grease. Now as to the economy of the process.—A pig or half a hog weighing a hundred pounds may be bought whole for ten and half cents a pound. This gives one the head and feet for "scrapple," the fat for lard, the shoulders and hams to smoke, and some meat for sausage. We pay for the latter—far inferior to what we make—twenty-two cents a pound, and for lard seventeen. If one buys with reference to making lard, half a hog will make more than a whole pig weighing the same, but the latter gives the more meat, some, scrapple, and headcheese.

Mrs. Fisk is making a beautiful frame for a fine engraving. It is composed of various kinds of nuts and acorns fastened with glue on a thin wooden frame, twelve inches by sixteen, with an oval sprandel out of the middle. Around the face is a row of beechnuts; English walnuts, saved in two, form the outer edge of the frame while the space between is filled in with black pepper or beet-seed. The name is set with very small acorns, and these are used also in the corners with tiny cones for bouquets. The whole is to be varnished, and will be very handsome when finished.

Marion Lester is visiting her mother for a few days. Of course it is a great pet. "And such a novel cure for colic," said she to me, "as I learned from old lady who sat behind me, when Tom and I were on our wedding-tour. There was a baby in the car crying dreadfully with colic, and the old lady said 'Why don't you body tell that mother to rub it between the shoulders?' I thought then 'I would do it no harm to remember it, and now find it a very simple and effective remedy.'"

AN OBSCURE QUESTION—It used to be asked—"Where shall I buy my clothing?" But now-a-days, when who want the right thing at the right price, go right to Wanamaker & Brown's Oak Hall; and they are right.

Children's Department.

MY BOOTS.
BY A. H. POE.

Now that you're lookin' at 'em
These ain't no new breeches,
Mamma said 'em much a month;
See! I broke the stitches.
My! but we had fun out there,
Where the rain pipe's leakin'.
What you hear? I spects I know—
It's my boots a-creakin'.

Toddle, let my wagon 'lone,
While my horse is eatin'!
That's my testament! I preach,
When we has big meatin'.
Ain't there some smell round here?
—Can't say my spellin'—
Smells like leather; what you s'pose?
It's my boots a-creakin'!

Just you see 'em, don't they shine?
Papa paid a dollar;
Four, five dollars; and a man
Gave my dog a collar.
Spect he wants some boots like these,
Wouldn't he bark funny?
Guess I'll buy him whole two pair,
When I gets my money.

See that yellow man up here,
On the painted leather!
"Clear the track," he holler out,
Him and me together.
Mamma she jus' looks right up,
Stops the tune she's hummin',
"Spect she's members by my boots
That her Johnnie's comin'."

Your Evenings, Boys.

Joseph Clark was as fine-looking and healthy a lad as ever left the country to go into a city war-house. His cheek was red with health, his arm strong, and his step quick. His master liked his looks and said—
"That boy will get on."

He had been a clerk about six months, when Mr. Abbott observed a change in Joseph. His cheek grew pale, his eye hollow, and he always seemed sleepy. Mr. Abbott said nothing for a while. At length finding Joseph alone in the counting-house one day, he asked him if he was well.

"Pretty well, sir," answered Joseph.
"You have looked sickly, of late," said Mr. Abbott.

"I have the head-ache sometimes, sir," the young man replied.
"What gives you the head-ache?" asked the merchant.
"I do not know, sir."

"Do you go to bed in good time?" Joseph blushed. "As early as most of the young men, sir," he said.

"And how do you spend your evenings, Joseph?"
"Oh, sir, not as my pious mother would think," answered the young man, tears standing in his eyes.

"Joseph," said the old merchant, "your character and all your future usefulness and prosperity depend upon the way you pass your evenings. Take my word for it, it is a young man's evenings that make him or break him."

We hope that no boy who reads this is going in the direction which Joseph Clark took. It is safe, however, to receive warning.

What Pincher Did.

Dor Pincher was a fine, well-laid sleek fellow, with a glossy black coat of short hair. Though very quiet at most times, he was very shy. It happened that his mistress left him in the sitting-room one day. On the table was a plate of cake, some of which she had just been giving her little girl.

Now it seems that Pincher had been watching this; for the moment the door was shut, and his mistress out of sight, he jumped on a chair close to the table, and ate up all that remained. He did not see that there was anybody in the room watching him. As soon as he heard his mistress coming back, down he jumped, and seated himself gently on the hearth-rug as if he had not moved at all.

Now Pincher did not know that it was wrong to steal, but little children do. We hope none of our readers will ever be guilty of stealing. If tempted to do what is not right, remember how displeasing in the sight of God is the sin of *deceit*, and offer up a prayer to him at once. Ask Him to give you strength to resist temptation.

What Little Ones Can Do.

Mamma was sick. What could little Alice do for her? She could not be the doctor, and tell poor mamma what medicine to take. She could not be the nurse to make mamma's bed, or lift her into the arm-chair. She could not go errands down the street, because she was a very little girl, and had never been in the street alone. She could not take mamma's work-basket, and finish the sewing, because she could only do patch-work. She could not sit in her dear mamma's chair and pour out tea for papa.

What could little Alice do for her dear sick mamma? She could walk softly about the room, and make a noise. Little Alice could do that, and she did it, and it made her mamma's head better, and did her heart good.

The early decay of American women has been made the subject of much observation and comment, and the cause and the remedy plainly indicated by Dixon, and other medical authorities. The editor of the *Seranton Republican* agrees with the foregoing sentence in the following words: "While attending the church yesterday morning we were painfully struck by the evidence of the increase of this debility. During the singing of the first hymn, in which of old, all the congregation arose, numbers of apparently hearty women remained seated, not alone the married or aged, but bright-eyed young girls, whose weakened limbs alone gave evidence of the malady consuming their systems. Contrast these with the springy frames of the young ladies of the past generation. Young men who attend church, however listless they may be themselves, are generally very observant of these matters, and the deplorable lack of physical culture in the girls of the day may have something to do with the distaste of matrimony on the part of the young men of the day."

GIGANTIC SALE!!

THE LATENESS OF THE SEASON
AND THE

ENORMOUS OVERSTOCK AT ONCE OUR GRAND CLEARING SALE.

We offer our entire **Stock of Magnificent Goods**, (by far the largest we have ever had,) embracing

10,000 Business Coats, 15,000 Men's Pants, 4,000 Boys' Jackets,
5,500 Overcoats, 6,500 Boys' Pants, 3,000 Children's Suits,
3,000 Fine Chesterfields, 15,000 Men's Vests,

All of the best kind of Clothing and of every desirable color, cut and quality, filling our immense Six-story Buildings from basement to loft, at **Prices Unmistakably Lower** than any we have ever before offered UNDER ANY CIRCUMSTANCES.

We will sell so as to dispose of

\$500,000 Worth of Fine Clothing,

if we have to let every garment go at the bare cost of manufacture, and to make this a

SWIFT AND LARGE SALE,

We will cut closer than ever, and give the people

UNPRECEDENTED BARGAINS!

Our stock is immense (50 per cent, larger than last year's) and all FRESH, as these

Great Annual Sales Clear Us Out,

BUT
WE WILL NOT CARRY IT,

IT MUST BE SOLD.

The Sale Will commence

MONDAY MORNING, NOVEMBER 21st,

and be followed up sharp, until

Every Man and Boy in Philadelphia

who will purchase at any price is supplied from this stock. For this occasion we have a large Corps of Salesmen, and will reinforce from our Cutting Department. Store will be open at 6½ and keep open in the evening to 8½, to afford workmen an opportunity; Saturday nights until 10. A visit solicited, whether wishing to purchase or not.

WANAMAKER & BROWN,

OAK HALL,

WHOLE BLOCK OF BUILDINGS,

South-east Corner of Sixth and Market Streets,

PHILADELPHIA.

1870-71

AGENTS WANTED for the new and improved "BUCKEYE BELL" Sewing Machine. It is the best in the world, and is the only one that will sew on any kind of fabric. It is the only one that will sew on any kind of fabric. It is the only one that will sew on any kind of fabric.

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WEDDING AND VISITING CARDS, of the latest styles,

neatly printed at this office.

Orders from abroad promptly attended to.

MISSIONARY INSTITUTE,

Located at Selinsgrove, Snyder Co., Pa.

The school year of this school is divided into three sessions of 13 weeks each. The Fall session, both in the Classical and Theological Departments, commences August 18, 1870. The Winter session, November 17, and the Spring session, March 28, 1871. There will be a vacation of two weeks at the Christmas holidays. Students are admitted at any time, but they will find it to their advantage to enter at the beginning of the session. For particulars and Catalogue address REV. P. BORN, Principal of Classical Department.

W. F. WAGENSELLER, M. L. WAGENSELLER, NEW BUILDING, NEW FIRM, NEW GOODS.

at the Old Wagenseller Store at the Canal.

SELENSGROVE, PENNA.

We are pleased to inform our friends that we have well selected stock of Dry Goods, Groceries, notions, etc., etc.

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