

# The American Lutheran.

REV. P. ANSTADT, EDITOR, Selinsgrove, Pa.

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every variety and style, will be printed at short  
notice.

## Poetry.

### GOING HOME.

Mourners weeping o'er the slumber  
Of a man with silver hair,  
Did you see his spirit going  
Up the angels' starry stair?  
Did you hear the angels calling  
"Weary pilgrim, cease to roam!"  
Weep not o'er his peaceful slumber,  
He is only going home.

Mother bending o'er the cradle,  
Where your little one has laid,  
Did you know the transformation  
That the sleep of death has made?  
Think! his feet had just started  
In the path beset by sin.

When the gates of heaven opened,  
And let your darling in.  
Wife, upon the grasses kneeling  
Where they hid away from sight,  
He who your love, oh, tell me,  
Did you see no gleam of light?

He is waiting o'er the river,  
On the Sunset Ferry's shore,  
Till the pale and silent boatman  
Comes to row your spirit o'er.

Children longing for the sunshine  
Of a loving mother's smile,  
She has only gone before you,  
Tarry yet a little while.  
Soon for you the Sunset Gateway  
Shall, at day's decline, unclose,  
And you'll pass behind its portals  
To along the sweet repose.

Maiden on your pathway lonely?  
Do you miss a pleasant voice?  
Do you listen for a footstep  
That could make your heart rejoice?  
Oh! the path of peace unbending  
Is before your loved one's feet,  
When he'll gladly bid you welcome  
When you reach the golden street.

When we see our loved ones going,  
How our bitter tear drops fall!  
And we would keep them with us,  
Though we hear the angels call,  
Yes, we kiss their lips at parting,  
While the angels whisper "come!"  
And forget in human sorrow,  
That they're only going home!!

## Communications.

For the American Lutheran.  
**Evidences of Conversion.**  
No. 4.

BY J. R. SIKES.

### THE CHRISTIAN IN BUSINESS.

Business life affords an ample field for the display of Christian honesty. And the truly converted person will be honest in his dealings with the world. He will not oppress his hireling, withhold his wages from him to whom they are due, default his employer, cheat his customer, nor take advantage of either the ignorance or straightened circumstances of his neighbor. He will not take advantage of any quibbles in the civil law, or any defect in any legal articles of agreement, to wrong his fellow man. If he is a merchant he will not water his molasses, sand his sugar, measure short yards, weigh light or heavy in selling or buying, nor alter his scales, weights or measures to the disadvantage of his customer. But he will "provide things honest in the sight of all men."

Yet more honesty in business transactions, as the term is generally used, is in itself no evidence of conversion, for the simple reason that there are several kinds of honesty, or rather honesty is the result of different causes or motives.

1. There is natural honesty. Honesty is inborn in some persons, and it is just as natural for them to be honest as it is for them to breathe. And for them to be dishonest would require as great a sacrifice of inclination, as it would require of the thief to be honest.

2. There is a moral honesty, or an honesty that results from a certain system of morals which the Pharisee of every age, who strive to work out their salvation independent of God and Christ, impose upon themselves. They are honest, not by nature or by grace, but from a mistaken notion as their relations to God and the scheme of redemption as revealed in Christ because, they think that honesty in connection with other rules of their moral system is to save them.

3. There is an honesty that is the result of personal pride. An individual prides himself on his social standing, an overt act of dishonesty would injure him in the estimation of society, and therefore he refrains from open dishonesty at least, not because it is natural for him to be so, neither because he cares anything about the morality of the act in itself, nor yet because grace has made him honest, but he fears the

frowns of men, and these fears are the motives that prompt his action.

Another species of honesty is the result of self-interest in a pecuniary point of view. An individual is engaged in a business in which it is important that he have and sustain a reputation for honest dealing, and any act of his that would impair that reputation would injure his purse. Therefore his *honesty* is the motive power, or prompting cause of his honest dealing.

Of the three last named species of honesty, it is scarcely necessary to say that it is only outward, only a hypocritical exterior put on for the purpose of deception, and that such persons only need have an opportunity of acting dishonestly, with a certainty or a very strong probability of concealment, in order for their true characters to show their strength.

None of the foregoing are evidences of conversion, and yet there is a *Christian* honesty, that does give conversion. An honesty that is the result, not of any of the foregoing motives, but of Divine grace in the heart. It may unite with natural honesty, but is never found in union with any of the other mentioned species. And when united with that which is inborn, it still attributes its existence to grace.

Therefore, in assigning honest dealing a place among the evidences of true conversion, a careful discrimination is necessary, in order to distinguish the genuine from the counterfeit, and that which is of nature from that which results from grace. It may be difficult, if not impossible, to make this discrimination properly upon a short acquaintance with an individual, but an extended acquaintance cannot fail to show to the discerning mind what is the secret spring of a man's honesty. And if it be of grace, it is one of the strong evidences of genuine conversion.

STEWARTVILLE, N. J.  
For the American Lutheran.

### Resolutions of Synods, Conferences, Conventions, &c.

We frequently read in the published proceedings of various denominational bodies of the Christian Church, how they have "Resolved" to do certain things, in regard to certain evils prevalent among professing Christians; or to enforce and encourage certain new and improved regulations, methods, customs, or measures, for the promotion of this, that, or the other of the different Christian graces and virtues, which, together, make up a complete Christian character. These resolutions are, generally, of a quickening nature to the heart that glows with love to the Lord, and that daily deplores the many glaring inconsistencies, and prays for the "more perfect stature" in God's professed people. But, alas! resolutions are not executions, and too generally, they abide on the "minuter," and the evils resolved against, or the good things resolved for, are left in statu quo, ante-bellum.

For example: We see it stated, that the Free Methodists, at their late Conference in New York, resolved a series of resolutions "against Christian women adorning themselves with useless fripperies and vanities, such as trimmings, laces, embroidery, stripes of velvet, braids, and other nonsensical gew-gaws." Bravo! good brethren of the Free Methodist Conference! Well and bravely spoken are the words of those resolutions! Entirely in accord with the teachings of the Apostle Paul, and the whole tenor of the Redeemer's blessed Gospel doctrines! But, (oh! that we should be, so often, compelled to say, "but," when speaking of Christian men and women, and what they profess and ought to practice!) please, brethren, remember, "FASHION" is, or has, at least, hitherto, proved to be, an *unconquerable*! (shame say?) TYRANT!! And we fear, greatly, that your worthy, Apostolic, Gospel resolutions will share the fate of many of their, now, venerable predecessors—"They will be permitted to abide upon your 'minuties,'" and the dear Christian ladies will, we opine, continue to put the "useless fripperies and vanities" upon their bodies,—living sacrifices though they should be to the Lord,—not according to Paul, but according to *fashion*!!

Time was, indeed, when "Christian women"—and Christian men, too,—could, to a considerable extent, at least, be distinguished from the outside fashionable world, by the manner, style and general appearance of their apparel. This was, especially true of the Methodist Church members. Like the "Dunkards" and a few other simply-bibed sects of the present day, you could at a glance, tell a Methodist by the plain and simple style of the "clothes they wore;" and we doubt very much, if, at that day, a brother or sister of that numerous denomination had carried him, or herself, according to the "tip" of the prevailing fashions, as they are called, there would not have been some act of "discipline" found, to be enforced against the offending member. We are well aware,—and we presume our Free Methodist, brethren think and believe so too,—that Christianity consists not in the cut of the coat or the peculiar style of dress a man or woman may wear, but we feel fully convinced that, where the mind is bent upon, and the body adorned with all the frivolous, "useless fripperies and vanities" of Fashion, (as is so much the case in church members nowadays) there cannot possibly exist that entire consecration of the heart;—that rendering of the "body"—the "whole man"—as a "living sacrifice" to God, which the Apostle Paul speaks of, and which he so earnestly recommends to all believers, in his 12th chapter to the Romans.

Let us hope and pray, however, that some good may come from the passage of these "Resolutions of our Free Methodist brethren; and that a 'distinction' may be revived thereby, between 'Christian women' and the fashionable world. That in the quarter where meat is sold you

"sisters in the Lord" may, again, be known in the House of God, as well as elsewhere, by their Christian simplicity in garb and general appearance; and that the *Idol*, Fashion, may learn to know that, though its power is great in the world, it cannot and shall not control the Church; that the "love of Christ constraineth" His followers to practice *non-conformity* to the world, in this respect, as well as in all things that are "contrary to sound doctrine," in all matters pertaining to the Christian profession. Paul, in his instructions to Timothy, on this subject, is very explicit: "In like manner, also, that women adorn themselves in *modest apparel*;—not with broidered (or plaited) hair, or gold or pearls, or costly array." How many a poor man would exclaim: "Thank God!" if Christian women, all, obeyed that.

E. F.  
For the American Lutheran.  
**Sights and Scenes in Africa.**  
No. 1.

BY PIERRE PORTER.

Crossing the Atlantic in an emigrant ship of the colonization Society, and spending three months upon the water would cure almost any one of the romantic desire for

"A life on the ocean wave,  
A home on the rolling deep."

But the only emotion that stirred the hearts of the dusky visaged passengers on board the good ship "Golconda" in the fall of 1865, was a desire to live in a country where they might enjoy all the advantages of that freedom which was the result of the civil war in America.

These sentiments were strong in the heart of the Author of this article, when he left his home in South Carolina, to go to Liberia where he had been told he could obtain an education and become a minister of the gospel.

After having spent nearly three months upon the deep we arrived at Monrovia, the Capital of Liberia. Disembarking we took up our abode in comfortable quarters in the receptacle of the colonization Society. Here remaining a few weeks we made our stopping place the centre of our operations and from it we walked out in all directions to see the sights. The receptacle itself is a large building arranged like a hotel and is capable of accommodating three hundred persons. The rooms are each furnished with bedstead and chairs which the emigrant is at liberty to use, but he is expected to provide all other furniture himself.

There he is kept, free of charge, for three months, if he desires to remain so long, when he receives a ticket to ten acres of land in the country, or a half acre lot in town, if he wishes to follow any mechanical occupation.

During the several weeks which we spent in this place we had an opportunity of visiting all the points of interest in the city, though, as we had not at that time been introduced into the mysteries of the alphabet, we took no notes and consequently our descriptions will be entirely from memory.

The first object attractive to the eye of the stranger who is sight seeing in Monrovia will be the light house, the glimmering of whose lamps he had seen every night for two weeks before his arrival in this. This edifice is built of brick and is a structure upon which a landsman will gaze with astonishment. Near this stands a battery of fifteen guns carrying balls weighing from sixty to one hundred pounds. These are intended for defense of the town from attacks both by land and by sea; for there are civilized nations in the world that look with hatred upon that peaceful little republic, and would put an end to its existence were it not in possession of powerful friends.

From this point the observer perceives that the town is situated upon a bluff which rises much higher than the surrounding country, and is at the place where the St. Paul river flows into the Atlantic.

Two miles from the town lies the cemetery a piece of land two acres or more in extent, enclosed partly by an iron railing and partly by a brick wall. This city of the dead is tastefully arranged and decorated by those who have there deposited the mortal remains of loved friends.

The hotels, stores, churches, government buildings and Methodist college are all items of interest to the stranger who expects to see none or at least very inferior specimens of these results of civilization. You would also be agreeably surprised to see the neat little copies of the "Liberian Daily," edited by a native who received his education in England.

The state prison is an imposing edifice and shows that the Liberians are determined to secure themselves against those who are not lovers of law and order. Estimates of this institution are taken out daily, under guard, to work on the road and public buildings; when there is no work of this kind to do they are marched out and put through a military drill for exercise.

But if you wish to be amused and instructed, go to the market. You will find it near the confluence of the Junk and St. Paul rivers.

Early on market mornings these streams are covered with barges of all kinds bringing provisions from the country. Men and women can be seen coming from the immediate neighborhood bearing produce in baskets and cane jars upon their heads. No wagon can be seen; a few ox carts and hand trucks are the only wheeled vehicles; these are used for conveying the heavier articles from the boats to the market house.

On arriving at the market house you see a large stone building seventy-five feet long covered with a zinc roof, and arranged inside very much the same as houses of a similar character in America.

In the quarter where meat is sold you

see the meat of domestic animals such as beef and pork, besides all sorts of game even down to monkeys and rats. The monkeys, by the way, are delicious food, and if one could divest himself of the uncomfortable sensation caused by the resemblance of the roast to the body of a man, there would be no drawbacks on his enjoyment of such a dinner.

There are fish of every imaginable description, turtles and alligators. The prices vary for different kinds of meat; choice cuts of beef bring ten cents per lb., while monkeys sell for eight cents per lb., Liberian currency; cheap eating when we consider that ten cents in their currency is worth but five in ours.

In that part where vegetables are sold there is an equal variety. In addition to everything commonly seen in an American market there have mango plants, guavas, yams, apples, coconuts, lemons, lime, orange and bread fruit. The citizen of Liberia is truly fortunate in having at his command all the productions of the earth.

The people of this capital are fond of dress and are generally moderately wealthy. The morals of the community are good; drunkenness is a penal offence and there is but little of it seen publicly.

On the whole Monrovia looks as much like an American town as a town out of America possibly can, except that while you see one white countenance you see five hundred dark ones, and the latter race holds the reins of government, both civil and municipal.

## Poetry.

### LET ME GO.

BY WM. BAXTER.

Let me go; my soul is weary  
Of the chain which binds it here;  
Let my spirit tend its pinion  
To a brighter border sphere,  
Earth, 'tis true, has friends to bless me  
With their fond and faithful love  
But the hands of angels beckon  
Me to brighter climes above.

Let me go; for each has sorrow,  
Sin, and pain, and bitter tears;  
All its paths are dark and dreary,  
All its hopes are fraught with fears;  
Short-lived are its brightest flowers;  
Soon its cherished joys decay.  
Let me go; I fain would leave it  
For the realms of cloudless day.

Let me go; my heart has tasted  
Of my Saviour's wondrous grace;  
Let me go where I shall ever  
See and know him face to face;  
Let me go; the trees of heaven  
Rise before me waving bright,  
And the distant crystal waters  
Flash upon my falling sight.

Let me go; for songs seraphic  
Now welcome me from the sky;  
'Tis the welcome of the angels  
Which, 'e'en now, are hovering nigh;  
Let me go; they want to bear me  
To the mansions of the blest,  
Where the spirit, worn and weary,  
Finds at last its long-sought rest.

—CHURCH TIMES.

## The Pulpit.

From the Christian Union.

### Lecture-Room Talk.

BY HENRY WARD BEECHER.

### THE SPIRIT'S WORK IN CONVERSION.

Friday Evening, Dec. 2, 1870.

When our Saviour was speaking with Nicodemus, he said,  
"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

And that is just as true to-day—well no, of course not exactly that; it is just as apparently true, as *instructively* true—as it was when it was uttered. And no person knows it so well as he who has had much experience in attempting to bring others to a personal, experimental knowledge of the Lord Jesus Christ.

There are many stages that may be disconnected, or may be united, in coming to a religious life. The highest form of experience is that in which one is conscious, vividly conscious, of the presence of God in Christ Jesus, and feels all his soul aroused into perfect harmony, and filled with conscious delight. That life of the inward man, kindled and nourished by the divine life, of which we are distinctly conscious at the same time, is the highest, the critical form of Christian experience.—*Christ formed in you the hope of glory.*

But people begin a great way off from that, as, for instance, where a person has been living a worldly, and it may be a wicked life—I mean outwardly wicked—and has been lately impressed. It is oftentimes the case that the first step which persons take is not taken with reference to any truth which is in their minds very clearly. It is not that they feel very sinful. It is not that they have a very clear conception of God.

Persons in that condition have a vague of feeling, amounting to about this: that their general tendency, and their general course, is wrong; that if they expect to be happy hereafter, they must change before they die; and they begin to change. This feeling frequently rests upon their minds for weeks or months, and sometimes for years, without producing any other condition than that of a vague seriousness, and a vague yearning after something different from that which they have been experiencing.

The next step to that frequently is the forming of a distinct purpose. A man says, for instance, "I will leave off my cups; I will stop swearing; I will break away from my illicit habits; I am determined to reform." And if that step is taken as sim-

ply the beginning of a career, it is legitimate, and it has the blessing of God resting upon it. Where a man lives with reference to a low inward, or a mere outward reformation, and begins to reform externally, there is reason for encouragement in his case, and good reason for encouraging him; but that change, in and of itself, is not sufficient. It only needs, however, that the divine blessing be connected with it to lead to results which will be for the salvation of his soul. So, then, if you cannot lead a man any further than to take that step, lead him to take that. It is a great thing to lead a man to give up his bad habits in the world, whether they be open or secret. But it is to be remembered, that the divine blessing be connected with the salvation of his soul. So, then, if you cannot lead a man any further than to take that step, lead him to take that. It is a great thing to lead a man to give up his bad habits in the world, whether they be open or secret. But it is to be remembered, that the divine blessing be connected with the salvation of his soul.

But if that work be a true work, and if there is the influence of God's Spirit upon that man's heart, he will begin to feel, next, that, while that is right, and while these outward reformations are doing him good, he has not got the whole yet—that there is something still lacking. He perhaps hears men relate in meeting what has been done for him. And he says to himself, "I have never had any such experience as that. To be sure, I have with great painstaking and exertion, broken off from evil courses and evil companions; but I have never experienced anything like that." So he begins to want a higher experience. And if he be under instruction, and surrounded by kind and sympathetic Christian friends, it will not be long before he will begin to see that these outward habits were but symptoms, as it were, the breaking out of inward disease, and indications that his trouble lies at the very root, and that his heart is alien from God and from holiness, and that what he needs is to change at the very center and source of all moral action. And he begins to pray for that, and to long for it. By and by (I cannot stop to dwell upon the steps) there comes an hour in which he feels that, with the help and the inspiration of God, he had passed the point of decision; that he has come to an agreement in his own soul, and with God. From this time forth he will not live to fulfill his own will, but to obey the will of God. He will live in obedience to Christ's commandments. Whatever he knows to be his duty, that he will do without hesitation. He has made up his mind that he will be a good soldier. He has signed the articles of war, and he will be faithful to his new Commander. He is now conscious that there is a change in him—that is, a change of purpose. He is conscious that he has gone from one ground on to another. It may not bring a great deal of joy; it may not bring the experience which he thought it would; but he is satisfied that his soul is changed; and he has got a great way along—especially if now he begins to act according to his purpose. He has his view, and his purpose is formed. Now let him begin to carry it out from day to day. There is nothing that will explain to a man the steps between resolution and execution so fast and so clearly, as attempting to carry out his purpose in religious things.

But there is one step more: A man may be for weeks, for months, for years, in this state of simple purpose; and yet if you take him and question him, saying, "Do you love the Lord Jesus Christ? Has it been born in you that the Lord Jesus Christ loves you? And is there this spiritual sympathy of love between your soul and Christ's?" There is where he says, "No! no! no!" And it is just there that we see verified the declaration, "So is every one that is born of the Spirit."

How is the soul to rise to this spiritual state? What is the process by which it is reached? What are the directions that you can give as to how a man may take that step by which his elevation outwardly and his repentance of inward sins, and his solemn and heart-searching purpose to live in the service of the Lord, shall lead him to faith in Jesus Christ as a personal Saviour? Now, can you tell me? If you can, you can do more than I can. I cannot. I have seen men take the step, I was going to say, more than a thousand times; I have heard the rehearsal of it by hundreds and thousands of men; I have been cognizant in a great many instances of it; I know how it was in my own case; and yet, when one came to me for instruction, I only had the feeling, and never was able to explain it.

There is a point where one soul takes hold of another, that is not cleared up, and that every one must find it, at all, by the guidance of the Spirit of God; not by any wisdom nor any wit of his own, and not by any directions that others can give him. You can take a man so far along; you can give him his understanding light; you can tell him what steps to take, but when he has come to that state, you cannot, I cannot, I never knew anybody that could, tell how he came to it. There are some things, very likely, that make it easier or harder in his case than in the case of others, that make his way more or less facile than that of others; but you, although you are leading him, do not know how he is being dealt with. I do not say that it is a matter of chance; but when you have brought one to that point where his soul is to pass by sympathy into conscious communion with Jesus Christ, there is a sovereign act on the part of God, and on the part of the recipient.

Beware of impatience or contradiction. Do not condemn or think hard of those who cannot see just as you see, or judge it their duty to contradict you.—*Wesley.*

Mrs. Modder never could, for the life of her, understand what a high-churchman was until she heard of a French minister being up in a balloon.

## Practical.

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

### LONGING FOR A REVIVAL.

Requests for prayer come pouring in upon the meeting from all quarters of the city, and other hands. Many ask us to pray very earnestly that God would grant a gracious outpouring of the Holy Spirit upon churches, communities and nations.

In the meeting there have been of late several conversions. We reported the case of a young man who arose in the meeting and begged the meeting to pray for him. He was unknown to every one. One of the first steps he took was to go up into the gallery after the meeting; and on his knees, with prayer, sign the temperance pledge, after which he soon found peace in believing in Jesus. Many have done like him, and having renounced evil practices, God has met them with His forgiving grace.

The meeting seems to be deeply imbued with the revival spirit. Anxious sinners are present every day. Prayer is earnest, the gracious and great outpouring of the Holy Spirit.

The requests which come, asking for the same great blessing, greatly animate the meeting, because the deep impression is that God is already answering prayer.

A writer from New-England says: "A pastor in New-England asks the prayers of the Fulton Street Prayer-meeting for a thorough and great revival of religion in his parish now and during the coming winter; one that shall subdue the coldness of a very cold church, and the unbelief of a very unbelieving community."

Another from Pennsylvania says: "Will the Fulton Street Prayer-meeting pray for a feeble, struggling church which is striving to obtain a blessed outpouring of the Holy Spirit. There are manifest evidences of his coming in the earnest attentiveness of those coming to God's house, and we hope for great results. Our church is planted in the midst of a community having the form of godliness but denying in great measure the power thereof, and with only a small number evincing vital piety."

"O brethren! Pray that God may glorify Himself here in doing a great work, shaking our town to its foundations, and bringing many into His kingdom, and for the writer of the above that he may have full assurance of hope."

Another writes: "Oh wretched man that I am, who shall deliver me from the body of this death! The prayers of the Fulton Street Prayer-meeting are desired for a soul striving by the word and prayer to secure the enlightening gift of the Holy Spirit to enable him to apprehend that true state of holy living which is by faith in Jesus."

From Memphis, Tennessee, we are told that "an evangelist is laboring in several churches in our city, preaching night and day to crowded congregations. I beg that you pray that his labors may be blessed abundantly in bringing souls to Christ. Some are inquiring what they shall do to be saved. Plead that a great multitude shall be brought into the fold of Christ."

Another request is as follows: "The prayers of this meeting are desired that God in His infinite mercy would make haste to help us, for we are poor and needy. O God! Thou art my help and my deliverer. Make haste unto me and help me. Make no tarrying, O my God!" Still another from the far South says: "I have been for a month past going through persecutions that have overwhelmed me so that I have felt it my privilege and duty to ask the prayers of the Fulton Street Prayer-meeting for grace and strength to rise above them and to be enabled to glorify God."

Another says: "Pray for the outpouring of the Holy Spirit on all the Southern churches that God would greatly revive his work in the midst of them all. Special prayer is requested for all churches who bear the Presbyterian name that God would greatly refresh and encourage them by the reviving influences of His grace and Spirit."

There comes a request from Maine, the other extreme of this Union, saying, "your prayers are requested for a church in a cold state. It has no pastor. The Mormons are trying to get possession of the field and the young are being neglected and deprived of the gospel. Please pray that God may revive His work here this winter. Be earnest for an immediate outpouring of the Spirit upon us, for we are ready to die."

Another from Troy asks: "Will you pray that the ten days' meeting which is now being held in the State street M. E. Church, may be the means of leading many unconverted men and women to Jesus?"

These are only a few out of a great multitude of requests of a similar nature. The churches are crying to God.

Another request is, "that we pray most earnestly that if it be consistent with Divine wisdom the dreadful war in Europe may at once cease, and a peace may be established that shall be acceptable to God and beneficial to man."

"Pray for the wounded, the sick, and the sorrowing. Pray that where wars are threatening they may be averted."

From Washington, "your prayers are asked for one who holds a high position in the U. S. army, who through kindness to others, has been led into difficulties. He asks your prayers that God would overrule all to His own glory and to the spiritual advancement of his servant."

A request from Illinois asks us to pray for the outpouring of the Holy Spirit upon all the churches of that State. From many other States come similar requests for prayer for the same inestimable blessing, above all price.

The state of feeling in this meeting is full of tenderness and love, and we look and pray for a mighty baptism of the Spirit. Distress for this is manifest in the prayers which are offered.

### A Slumbering Church.

This may be considered by some a strange definition of the church in these days. There is so much agitation, so much stir, so much contending for the faith, that it would seem as if the church was wide-awake. But is this really so? The waters of spiritual Christianity may indeed be deeper than they were, but are they not so shallow and far more shallow and runnel-like as of old?

Is the life of God's people in this world, that is, what is waiting for the coming of their Lord, but a slumbering, a sleeping? What are the things which are real to them about which are their day-dreams and fears and hopes, and the dreams of this state of time? Where are the realities of eternity? Where, but heard faintly, as the sleeper hears the clock tolling the night hour, and turns him to slumber again? What is the most zealous, the most energetic of God's people but a slumberer and a sleeper compared with that character of entire devotion to things unseen which should be his? How very far is the holiest saint who has ever adorned the Church below, from the lowliest of the angels of God, who are proposed to us as our pattern in doing his will!

What minister of the gospel does not lose heart as he looks through his congregation seeking for helpers. He wants workers for the Sunday-school, workers for the mission field in his parish, workers among the poor and needy. Many, through the blessing of the Lord upon his ministry, have been brought into the fold; but where are they? What are they doing for Christ? Since the hour of their consecration they have not done the first thing. They are of no manner of use to the Master. They are a positive hindrance. They are sleeping on their watch. Admirable plans are formed for a grand onslaught upon the enemy, but when and where they are most needed they are not to be found.

No such laggards will do for a day like this. We want young men and young women on fire with a holy zeal, to whom the service of Christ is a real thing; the glory of God is a real thing.—*Rev. Theodore Irving, LL. D., in New-York Christian at Work.*





## Household and Farm.

From the Hearth and Home.

Mrs. Kate Hummel's Diary.

Housekeepers' Club, as usual, to-day, November 28th.

Mrs. Lee showed two or three pretty specimens of moss-work she had been making for Christmas presents. One was an elegant vase, composed of pieces of paste-board sewed together, and covered tastefully with delicate mosses. It is to be filled with a bouquet of dried grasses. For another, a bouquet, she had taken a three-pronged branch of a tree, tied the two outer prongs together, leaving the middle one for a centre. Around these were tied bits of moss, cones, and bitter sweet berries. It was about six inches in diameter, and hung on the wall of the parlor. The third was a watch case, made of pasteboard, in the shape of a cross, and with a receptacle for the watch where the pieces cross.

"Lottie" writes to the Club that she lives in the country, where oysters are brought only by oyster-vendors, and are never for sale in the stores; but she has found a way for keeping and fattening them, which is as follows: She first washes them with clean water, then lays them with the deep shell downward in a tub, and sprinkles them with salt; the next day, she pours clean cold water over them, till the tub is full, lets it stand and hour, and pours it off. The following day she sprinkles with salt, and covers them next with water. Thus treated, they will not only keep good two weeks, but increase in size and flavor.

(Aunt Betsey puts in a word here to the effect that she doesn't see how plain salt and water can fatten oysters. In her opinion, it must just "puff 'em up," so as to make 'em look fat.)

Mrs. Kate Murphy writes that she has six chickens which have become somewhat soiled and she wishes to know how to clean them.

Mrs. Fisk—Let her dampen a linen rag slightly, and go over them gently. If the varnish has become defaced, it may be covered with thin mastic varnish.

Jennie Farwell, a young housekeeper, wishes to know what she shall have for tea when a few invited friends come to see her.

Mrs. Lester—I was one of a company of eight or ten who took tea at a friend's last week. The entertainment was simple and elegant. Cold chicken and oyster patties, with excellent warm rolls and butter, formed the substantial part of the meal. There was cranberry jelly on the table as sauce for the chicken, boiled custard served in glass, and two kinds of cake, fruit and sponge. For beverages, we had tea, coffee, and cold water, and a nice dish of grapes at the close.

Mrs. Bland—Here is a recipe that perhaps Jennie would like for making OYSTER-PATTIES.

Stew large fresh oysters with a few cloves, a little mace and nutmeg, the yolk of egg, boiled hard and grated, a bit of butter, and enough oyster-liquor to cover them. Let them boil a minute, and set them away to cool. Then make some rich puff-paste, and bake it in small tin patty-pans. When cool, put them on a platter, in any two or three oysters in each shell of paste.

Mrs. Jamison—We indulge in an open wood-fire on our sitting-room, and use the same big brass andirons my mother used. I have here a recipe for making polishing-paste which, I think, keeps them beautiful, and with which I keep bright the casters of my tables. All vessels of brass and copper are easily kept clean by its use:

POLISHING-PASTE.

With one ounce of rotten-stone mix an ounce of soft soap, then add an ounce of spirits of turpentine and a pint of vinegar. It should be kept in a tight vessel.

Mrs. Lester—I should think the ammonia and vinegar would simply neutralize each other, as one is an alkali and the other an acid; however, the combination may serve in some way to give the masses a proper texture.

Mrs. Field—I see with pleasure that some of our papers in which the question of hired help is discussed urge that intelligent, well-trained, and self-respecting American girls who are obliged to earn their living would do a better thing for themselves by offering their services in families to do house work, than they do by crowding into factories, school-houses, and sewing rooms.

Mrs. Lester—There are so many fine women who do their own work—washing, ironing, scrubbing, stove-blackening, and all—yet think their dignity and worth rather increased than diminished by such household toil, that I cannot see how, in the real state of the case, a young woman should at all lose her self-respect by assisting in such necessary and honorable labor for pay. Suppose each one of us could secure the willing hands and honest heart of a competent domestic assistant, would we not extend to her every privilege she could reasonably desire, every courtesy due, every assistance in our power, and give her ample wages because? I have never had a bright girl whom I have not tried to instruct in the various accomplishments of sewing, mending, and cutting out—things so important for every woman to know.

Mrs. Knox—The social obstacles to be overcome in persuading American girls to engage in house-services are greater than any other. The feeling of equality in every right-minded earnest woman born on our soil is too strong to permit her contentedly to fill a menial position. We can only overcome this by raising the dignity of the office, both in our own esteem and in that of our children.

We are apt to think it an easy matter for a girl to keep her kitchen in order, her person tidy, her fire always good, to have her meals on time; but what woman does not know how difficult it is to accomplish all these tasks simultaneously, even under the most favorable circumstances? I find myself much more charitable in my allowances for the shortcomings of "help" after I have myself taken a turn in the kitchen for a week.

When our daughters fully understand the mysteries of bread-making, or cleansing clothes in the best manner, and of invariably securing a perfect polish on linen—skirt-booms and collars, they will feel a more hearty respect for the hired girl that we need not look far to see that in many wealthy families there is a much greater display of ability, character, and competency in the kitchen than in the parlor.

Mrs. Lee—It is time to take up the subject of the afternoon: "Preparations for Ice Weather."

Mrs. Smith—I have this fall made several comfortable cotton initiations of the feather-beds that the German people use in cold weather for the outside cover of their couches. They are five feet one way by about four the other, and to be spread over the foot of the bed, and reach about half way up. Down or feathers would be preferable, but light cotton, loosely knotted, will answer the purpose. With these, I hope none of my family will suffer with cold feet at night, for no one can wake from sleep with chilled extremities and feel suitably refreshed.

Mrs. Jamison—I have always had trouble in keeping my squashes through winter until last season. This is my method: Until frost I keep them in my wood-house chamber, and then remove them to the darkest part of the cellar, where they are placed on clean hanging shelves so as not to touch each other. In this way I can keep them till spring without any difficulty.

Mrs. Bland—Where is the best place to keep canned fruit during the winter?

Mrs. Lee—I have a dark chimney-closet up-stairs where I keep mine, and there they cannot freeze, as there is always warmth in the flue that forms part of the closet-wall.

Mrs. Fisk—Having no such closet, I got Mr. Fisk to take a large dry-goods box, make leather hinges to fasten the cover on for a door, and nail shelves into it. I have it placed in the driest and warmest corner of my cellar. Canned fruit has kept perfectly well in this for two years.

Mrs. Brown—In my dining-room, warmed all winter, day and night, I have my sweet-potatoes laid in boxes, with an opening left at the top of the side-piece for the air to have free access to them. On top of these boxes my flowers have ample room. In this way we have kept sweet-potatoes perfectly good from October till June.

Mrs. Lee—Our subject for discussion next time will be, "House Comfort in Winter." The Club adjourned.

Children's Department.

THE LITTLE ONES.

Only beginning life's journey, Sunshine and storm to bear, Little hearts light and joyous, Little hands free from care, Little heads restless ever, Little eyes bright as day, Little feet all unconscious Of snares in life's rough way.

Little forms bending lowly, As evening shades draw near, Asking "Our Father" to bless them, In voices sweet and clear, O may they never wander From the Good Shepherd's fold; Ne'er tread the thorny path of sin, As years with them grow old!

Father of all, O lead them, With their hopes of health and love, Through the chequer'd scenes of this sad world, To the "better land" above! And when the bright eyes are closing, And hearts grow dark with fear, As they reach the shadowy realms of death, O, Saviour! be Thou near.

—EARLY DAYS.

Willie's Home.

We rarely had a more simple, yet touching child story than the following:

"This is my home," cried the little one, a treasure boy of four summers, as fresh and rosy, he came from school at the close of a short winter's afternoon.

"Indeed! Little Willie," said his father, "why is it? Suppose you go out on the sidewalk, and try at the next door; suppose you step into the entry; throw off your little sack as you have done here, and go into the parlor—would that not be your home?"

"No indeed," said Willie, "it would not be."

"But tell me why not?"

"Willie had never thought of this. He paused a moment, then directing his eyes to where his mother quietly sat sewing, he replied, with an earnest gesture—"She lives here!"

Little Drops.

Children, have you ever seen a real, miserable drunkard reeling along the streets? You know what a pitiable looking object he is, with his bloated face and watery eyes. Do you wish to be like him, or do you think you ever will resemble him? Ah! I'm sure you will all say, "No, I would not be a drunkard for the world." Yes; and so that wretched man, once when he was a little innocent child, like you. He had a good home, a kind father, and mother, when he used to drink little drops, and as he grew up drinking became a habit. At first it resembled a little silken thread, but gradually it increased until it became a strong rope: until little drop-drinking became drunkenness; until the man was changed into a poor, worthless wretch; until another mind was degraded, and another victim added to the trophies of Bacchus.

Going To Jesus.

Nearly three years ago a noble steamer was sinking with hundreds of persons on board. Only one boat load was saved—As a man leaping into the tossing boat, a girl who could not be taken into the boat and who knew that she would soon be swallowed up in the deep, deep sea, handed him a note, saying,

"Give this to my mother!"

The man was saved, the girl, with hundreds of others, was drowned. The mother had the note. What do you think the little girl had written in it?—Here are the words:

"Dear mother, you must not grieve for me. I am going to Jesus."

Dear girl! what faith and courage she must have had to write that note!

She was going to Jesus, through the stormy waves of the angry sea, yet she was not afraid. That is the kind of faith you need, my reader. Well, Jesus will give to you if you ask him, for he says "Come unto me. I will give you rest."

It makes dying easy to know that we are going to the bright home which Jesus has gone to make very beautiful. Let us all get ready for the bright home by loving Jesus.

## GIGANTIC SALE!!

THE LATENESS OF THE SEASON AND THE

ENORMOUS OVERSTOCK

Which we are carrying necessitates our commencing

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, 5,500 Overcoats, 3,000 Fine Chesterfields,

15,000 Men's Pants, 6,500 Boys' Pants, 3,000 Children's Suits, 15,000 Men's Vests,

4,000 Boys' Jackets, 3,000 Children's Suits, 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 6 1/2 and keep open in the evening to 8 1/2, 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.

1817-18

W. W. SHARPE & CO.

PUBLISHERS' AGENTS,

TRINITY BUILDINGS, NEW YORK.

Are authorized to contract for advertising in our paper.

\$5 FIRST PREMIUM

IMPROVED FAMILY

SEWING MACHINE.

\$12.50 Clear Profit Per Day. \$75.00 Per Week. \$300 Per Month made EASY by any Lady or Gentleman introducing this SEWING MACHINE and ORIGINAL PATENT. High in many new and practical additions, making the most complete combination of Valuable and Useful Improvements ever devised in any one machine. Simple, elegant, and reliable. Gives perfect stitching wherever introduced. Has no need of Pressing. Good the test of 10 years, and is fully approved of by every Family who have tried it. No Noise. Makes and sews strong and beautiful Elastic Look Stitches, with wonderful Rapidity and Certainty. Sew Anything from the Thickest Fabric, Firm and Neat, with Ease. Uses all kinds of cloth or thread from the spool. Is improved with new Self-acting Feed, Spring Tension, Self-gaiter, and uses the Adjustable Straight Needle, Perpendicular Motion with powerful Lever Action. Possesses all the Qualities of the Best High Priced Machines condensed, without their drawbacks. It is a money saving, time saving, and a Free on receipt of stamp. For Certificates, see Descriptive Pamphlet mailed free. A thorough practical test made of this machine, and a very strong and reliable machine, at a low price. Standard. This beautiful sewing machine is one of the most important pieces of modern domestic equipment. It is a money saving, time saving, and a Free on receipt of stamp. For Certificates, see Descriptive Pamphlet mailed free. A thorough practical test made of this machine, and a very strong and reliable machine, at a low price. Standard. This beautiful sewing machine is one of the most important pieces of modern domestic equipment. It is a money saving, time saving, and a Free on receipt of stamp. For Certificates, see Descriptive Pamphlet mailed free. A thorough practical test made of this machine, and a very strong and reliable machine, at a low price. Standard. This beautiful sewing machine is one of the most important pieces of modern domestic equipment. 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