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REV. P. ANSTADT, EDITOR, Selingsgrove, Pa.

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Poetry.
NATURE'S WORSHIP.
BY J. G. WHITTIER.

The hark of Nature's advent strong
Has never ceased to play;
The song the stars of morning sing
Has never died away.

And prayer is made, and praise is given,
By all things and every thing;
The ocean looketh up to heaven
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand
The priesthood of the sea.

They pour their glittering treasures forth,
Their gifts of pearl and fire;
And all the lightning bolts of earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From fabled fountains of dewy cloud,
She pours her sacred wine.

The mist above the morning hills
Rise white as wings of angels;
The altar-curtains of the hills
Are sun's purple air.

The winds with hymns of praise are loud,
Or low sounds of pain;
The thunder organ of the sky
The dropping tears of rain.

With drooping head and branches crossed,
The twilight forest grieves,
Or speaks with tongues of Pentecost
From all its sunlit leaves.

The blue sky is the temple arch
Its transcendent air and fire,
The music of its stars and sun
The chorus of a prayer.

So nature keeps the reverent frame
With which her years began,
And all her signs and voices stame
The prayerless heart of man.

Communications.
For the American Lutheran.
The Union of the Lutheran Church.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"

Mr. Editor:—The present is a time of distraction and strife to our beloved Lutheran Zion. Controversy, crimination, re-orientation, and it is feared, too often, even detraction is the order of the day.

But there are some faint indications of a better time coming. From various quarters the cry comes, "Let us have peace." And the inquiry is, is there no peace of union upon which we can all agree? That union is desirable, if it can be an union of peace, all consent. This being true, it is not out of place for us to seek for a foundation upon which all can safely and honorably stand.

That we cannot all safely and honorably stand upon the exclusive platform of either our Missouri or General Council brethren, is evident, not only from our past experiences, and present perplexities, but also from the very laws of our being. For us to stand upon either of these exclusive platforms, would be for all others save those who can conscientiously stand upon the one selected, to ignore our individuality, to violence to our conscience, and to suppress the laws of our nature. In all the world, there are no two faces exactly alike in every feature. Though we develop under the same general laws, have the same general outlines of constitution, and the same physical form in the main. Yet we differ in stature, weight, symmetry, in our organs, etc. etc. There is diversity in our unity, while we have a unity in generalities, yet there is in the particularities, or minutia of our forms, sufficient diversity to stamp us with individuality.

The same is true of our mental structure. Our minds are as diverse in their operations as our faces and forms are in their appearance. While all minds unfold under the same general laws, the details of our intellectual development are modified by peculiarities of constitution, and temperament, diversity of early associations, and impressions, and many other moulding influences and powers.

And to ignore these facts is to do violence to the laws of our being, and to discard our God given individuality. Hence, it is simply impossible for us to unite upon any exclusive basis. We must, if a union is obtained at all, unite upon the basis of charity, having for our chief corner-stone, the principle that recognizes each other's individuality, and gives to others the rights we claim for ourselves, viz: the rights of conscience. And where shall we look for such a platform with more hope of success than in the former stand point of the General Synod? There we have unity in fundamentals; in non-essentials, liberty, and certainly in this is the hand of charity.

We can all recognize the Bible as the only infallible rule of faith, and practice, and the Augsburg Confession as a substantially correct exhibition of the fundamental doctrines of the Bible. But we cannot all endorse all the symbolical books as correct exhibitions, etc., and regard a full endorsement of all their teachings, as absolutely correct, and necessary to salvation. This would be to rob us of the first great principle of the Reformation, viz: the right of every man to think for himself, subject only to the teachings of divine truth. It would be also, to endorse the writings of Luther, Melancthon, Flavius, etc., as an infallible interpretation of the infallible word of God. And then we should have two infallibles, the infallible word of God, and an infallible interpretation of that word, one of which would be unnecessary. If these symbolical books are an infallible interpretation of the Bible, then we could surely get along without the Bible, or at least without its infallibility. And if the Bible is infallible without those books, then we do not need them as infallible teachers of the Bible.

The impossibility of a union on an exclusive platform may be made more clear by an illustration, as follows: There is a forest of oaks in which the various species of that tree are flourishing. There are white oaks, red oaks, black oaks, spanish oaks, etc., etc., all growing under the same general laws of nature, yet diversified in form, leaves, number of branches, time of budding, leaving, shedding, etc. But two or three more, tall, sturdy, wide-spreading post oaks become dissatisfied, and issue a

CALL FOR A CONVENTION.
Circular.—Whereas, we, a few leading post oaks of this forest, are sure that we grow, send forth our branches, put forth and shed our leaves in strict accordance with the laws of nature. And whereas, others calling themselves oaks, do not grow, send forth their branches, etc., just as we do. Therefore, we issue this circular calling for a convention to meet at ——— for the purpose of forming a more perfect union of oaks in this forest.

THE CONVENTION ASSEMBLES.
Post oak No. 1 arises in all the dignity of his self-importance, and presents for the consideration of the convention assembled, the following preamble and resolutions:

Resolved, That any tree in this forest, calling themselves oaks, and whereas, we all grow under the same general laws, yet differ in the details of our growth, and whereas, in our opinion all oaks should be exactly alike. Therefore, we send forth their branches, etc., just as we do. Therefore, we issue this circular calling for a convention to meet at ——— for the purpose of forming a more perfect union of oaks in this forest.

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types, Brethren, you agree with us in the belief that the Bible only is infallible in its teachings, and if you can serve God better with your liturgy, and through your symbols, in God's name take them, and use them to his glory. But do not try to force them upon us, who do not want them. On the other hand, let our liturgical and symbolical brethren exercise the same charity toward us, and we shall then be prepared for the only union that is either possible or desirable, namely the union of charity.

Stewartsville, N. J. Feb. 12, 1871.

For the American Lutheran.
York Springs' Letter, No. 3.

OUR NEW BOOK OF WORSHIP, CONTINUED.
In our last, we entered our protest against the apparently short Morning Service of this new book. If it seems short, it is only in appearance. Five singings of themselves are not short. Intervening services though not long, will render the service irksome. The object of putting these services to the front of the Book, as a sort of preface, was, no doubt, intended for effect. Who, in taking up a book, will not open at the front. There he finds a meagre title and no preface save these services. The very place which they occupy shows the purpose for which they are thus set, viz: to bring the Church into the uniform use of them.

We deny their utility if generally adopted. That many congregations in cities and towns may not suffer from this use, we admit. Many of them will like it. But the great mass of country people have no relish for these formalities. Still worse, it will be putting an argument into the mouths of proselyters by which to dissuade and then draw away unwary, weak and impulsive members from our communion, under the specious pretext that we have left the evangelical faith of the General Synod and are inclining to Romanism. And to this we can bring no rebutting argument, which will satisfy the popular mind. The fact is patent. Not to go further back in examining the files of the *Lutheran* and *Missionary*, the *Lutheran Observer*, and the *Lutheran Visitor*, all of which are committed to ritualism, we open the latter and turn to the communication of Hohen, who is a Virginia student in the Philadelphia Seminary, and you will find an argument by implication under the caption, "More quiet doing" in favor of "Crucefixes, paintings of Bible scenes and symbols representations;" and in the *Observer* of the 20th ult., you have Dr. Stork's arguments in favor of Liturgical forms.

We oppose the use of the form of Morning Service because it will be too long.—We speak advisedly when we say—too long—for we have just read the whole service and kept the time. The opening by choir and introit and chanting the Gloria Patri, if Mr. Kurtz's book be used, 3 more. If, however, either of the two forms be used found in the Episcopal "Book of common Prayer;" (see pp. 36, and 69.) certainly not less than 8 minutes; Reading the confession, creed, and singing the Gloria in Excelsis, 8 minutes more; Reading the Scripture Lesson 7 or 8 minutes; first hymn 5 minutes; General prayer, ad lib., say 8 minutes; as that is the time which an ordinary reader will occupy in reading Solomon's dedicatory prayer; second hymn 4 minutes. These numbers give the aggregate of 39 minutes, to which we may add two more just here for the announcements or notices and three for the collection, after which comes the sermon.

But besides the length—for these services may be drawn out much longer than we have indicated,—the changes of posture must be taken into the account. Not a word is said as to the posture of the body during these exercises. Some congregations rise as the minister begins the first sentence; others remain sitting until the minister begins the confession. The Southern brethren kneel during the prayer of confession and stand during the general prayer. How are we to do? Whilst these glorias are being sung we are to sit or stand? The Southern Book of Worship gives us particular instructions how we are to act as well as what we are to say. We regret that we have not a copy of the Church Book used by the General Council, with this new and rival candidate for public favor. The old Pennsylvania Liturgy of 1842, by Dr. Damm, gives directions for our demeanor during public worship, but our new adventure leaves every Church to adopt its own form.

The conviction is made upon our mind, in looking over this meagre Morning Service, that there was an apprehension upon the mind of this ritualistic collector, that his work would not be acceptable to the great body of General Synod Lutherans, therefore, he said little or rather nothing on the regime of the thing.

We are more than ever convinced that city Doctors are not the men to get up popular Church Forms. If the object of this new Liturgy is to produce uniformity in the General Synod Churches, there is certainly a defect in discrimination. To produce uniformity, the first inquiry should be: What is the present mode of opening Divine Service on Sabbath morning, as we are somewhat difficult to answer, as we are not uniform. But, an invocation at the beginning, then a Hymn, reading the Scriptures, the general prayer, the second Hymn, and then the Sermon is the predominant form. If then, our ritualist-adventurers had commenced their service by substituting the confession of sin for the Invocation, and left off the creed, and the gloria in excelsis, and made the whole order to stand,—confession of sin, first hymn, reading the scriptures, general prayer, second hymn, sermon, closing prayer, last hymn, benediction, many ministers would have met them on this ground, but as it is, your correspondent, Discipulus Andri, thinks that not one minister in a hundred will pay any attention to it. Beyond all controversy, they have over-reached the matter.

It was professedly gotten up for those who wished to use it, but we now hear no more of that limitation. The effort is to foist it upon the Church notwithstanding the General Synod by a decided vote refused to recommend its use to the Churches, though the Synod was willing that it should be published for the benefit of those who wished to use it. It is thus, many a time, that plain simple hearted men, are beguiled by the crafty, to do things which they did not intend to do.

We have not yet reached the Hymns, and perhaps may not for a number or two, but there is one omission for which we can not see how the committee expect to escape the condemnation of the Churches, viz: "Hark from the tombs a doleful sound." More anon.

For the American Lutheran.
Forms of Worship.

It may seem presumptuous for an ordinary man to attempt to criticize the article of a Doctor of Divinity, especially on matters pertaining to religious worship, but really, we cannot resist the occasion offered by the article of Dr. Stork, in the *Observer* on his pet subject, "Forms of Worship." If ritualism can be supported by no better arguments, he has not only exposed the utter weakness of his cause, but has exhibited the fact that even learned Doctors can make use of very flimsy and illogical arguments, to bolster up a bad cause, rather than to drop it.

He opens by saying that some in their zeal for a purely spiritual worship construe the silence of the New Testament on the subject of liturgical service as a disapproval of them, and say, "the logic provokes much; for it would hold as well against creeds and catechisms, and indeed all order of worship." Suppose we do say it, silence holds also against creeds and catechisms, what then? Now, unless he can show Divine authority for creeds and catechisms, his argument is a mere sophism, creeds and catechisms are at best but "inconvenient conveniences," and of no binding force or authority; and have by their abuse been the occasion of more harm than good.

Again, he urges that because the Saviour conformed to the order of worship in the Jewish Church, he thereby showed "that there was no principle against liturgical worship." There might be some force in this argument, if it were not for the fact that God had established the order in the Jewish church, but had done no such thing in the Christian Church. His logic proves too much; for it would justify the reviving of the whole ceremonial law.—Jesus came to fulfill all righteousness, and hence it was necessary for him to conform to the order of the Mosaic economy; but whilst he did this, he utterly ignored the "tradition of the elders," the forms introduced by men; and said with reference to them, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." The fact that God established both the Mosaic economy and the Christian church, and gave to the former a form of worship and none to the latter is pretty conclusive evidence against liturgical service.

His next argument is founded upon the fact that liturgies sprang up, as he says, in a very early period in the church so as "to raise an almost irresistible presumption that they received apostolic sanction." Of this, however, there is no historic evidence, and as the apostolic writings are silent on the subject, it becomes a very unwarrantable presumption. That liturgies sprang up early in the church may all be true; so did other errors, and many of them. Age, and early introduction without divine sanction, can no more invest liturgical service with sanctity, than they can make a virtue out of sin. We must have some better arguments than age or primitive usage. The traditions of the elders will not do. Lutherans must have Bible for their doctrine.

The Dr. next proceeds to give a reason why there is no prescribed form of worship in the New Testament. He says, "We answer, that a liturgy suited to the wants of the first disciples would have been too narrow for the subsequent enlargement and universality of the church." We are almost tempted to ask the Dr. when the Lord told him that such was the cause of liturgical silence in the New Testament? What, could God give us a revelation suited to the wants and capacity of all nations and ample to save them, and not be able to give a liturgy or form of worship, if he wants one, for his church? The idea is preposterous. His fine spun theories about the "subtle Greek and stately Roman; the mystic Alexandrian and the punctilious Jew; the scholar and barbarian, bond and free;" and "taste and temperament" and phases for humanity," had something provided for in the economy of grace, infinitely better than liturgies or forms of worship. Paul says to the Ephesians, "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." * * *

For through him we both have access by one spirit unto the Father * * * There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Now if the Gospel could bring together all the temperaments and phases of humanity, into a unity of the spirit, and through the spirit give them access to the Father, what utter nonsense to suppose that a liturgy suited to the wants of the early church would have been too narrow for subsequent use. It could not have been narrower than the strait gate and narrow way; and anything wider would make it anti-Christian.

Another reason for New Testament silence, he says, "May be the fact that for

millaries of all kinds become mechanical just in proportion as they are rigid and fixed and arbitrarily imposed." If the form of worship, which the Dr. so highly extols, is not arbitrary imposed upon the churches of the General Synod, whose fault is it? Was not the effort made at Washington to do that very thing? To make it as rigid and fixed as it is in the Roman church?—The Dr. in this last reason, has doubtless given the true reason why the New Testament is silent, and also why the spiritual worshippers of the General Synod oppose the introduction of liturgical services into the churches. That which could not be imposed by force is now sought to be accomplished by harry. Only listen, "For the sake of historical association and sympathy with the worship of our Fathers, and the orderly conduct, edification and uniformity in the public worship of all our Churches." May we now ask, which of our Fathers? Our immediate Fathers in America, used neither liturgies nor gowns, and had uniformity of worship in all our English churches at least, and it would be so to day, but for the lofty notions inspired by the idea of a D. D. in ecclesiastical names. It is most singular that some men with all their learning can never learn that the great body of the people are not learned and cannot therefore see through their very refined and mystical telescopes.

For the American Lutheran.
Death.
How seldom do we give proper thought to the fact that we all must die. Business, or the cares of every day life, occupy our minds, and we are so engrossed, that the experience is that I am better without than with. I find that I am better without than with. I don't want to think more highly of myself than I ought to think, lest I might think better of myself than others do. I think I will hereafter lie humbly at the feet of Christ, and learn of him who is meek and lowly in heart, imbibing his spirit, and preach his word in simplicity and fidelity, and aspire after no greater honor than to be owned a child of God.

I find that my article has grown to long already, and hence I must defer my remarks about "Donations and Promise Currency" to another time.

Vanity Point, Puff Co., Egypt.
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Poetry.
A PETITION.
Let me cling to thy hand, dear Father;
Let me cling to thy powerful hand!
If once I let it go,
I shall yield to the foe;
If I hold it fast, I shall stand;
If thy presence is near,
Thy presence to me so sweet!
Let me humbly sit at thy feet.
Let me learn of thee, Holy Spirit;
Let me constantly learn of thee!
If only believe,
I shall surely receive
The comfort thou bringest to me,
Let me constantly learn of thee.
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Practical.
The Fulton Street Prayer Meeting.
A MONTH OF PRAYER.

In most instances where the Week of Prayer has been observed the meetings have been continued up to the present time. Probably in no other month, since time began, has so much prayer been offered. The year began with the Sabbath. The Christian Alliance in every Protestant country has sent out the call to prayer, and the churches responded to the call as never before. In many places revivals of religion have followed. The spiritual showers have descended as the rain upon the mown grass, and as showers that water the earth. Because there was the sound of an abundance of rain, these meetings for prayer have been continued, and it has been a month instead of a week of prayer. What the great results in the salvation of perishing souls will be we shall never know till the "books are opened" in the judgment of the great day. We believe that thousands on thousands have been born again.

In the Fulton Street Prayer-Meeting many pastors and churches send requests that these continued meetings may be blessed. Such requests as the following are presented: "Dear Brethren:—I earnestly ask an interest in your prayers at the throne of grace, for the church of which I am pastor."

"Located in a community where spiritualism is assuming an organized form, and 'counterfeits' a most powerful disorganizer, and a form of morality, yet the whole tendency is to fanaticism and disorder. Ignoring the Church and the Christian ministry, standing aloof from every and all special means of advancing the interests of the Redeemer's kingdom, they certainly, with their many good qualities, are calculated to do much injury to the cause of Christ as interpreted by evangelical Christianity."

"We have been making a special effort, commencing with the Week of Prayer, for a revival of religion in the church. Many of the members who for months have been wandering in the wilderness of unbelief, still stand aloof."

"As yet we have made but little progress. Having put our hand to the plow and registered our vow to fight on till victory is achieved, we must continue this special effort. We must have the victory or die."

"Connected with our church and society are scores of ship-masters, who are coming and going of every month of the year—sailing to all parts of the world. These men of the sea make noble and valiant soldiers for God. Shall they be converted? This is the question of the moment."

"Brethren, I believe in prayer and the Holy Spirit. Will you pray earnestly and importunately for my people. Pray that God in infinite mercy may baptize the pastor and people with the Holy Ghost?"

The number of requests saying will you "PRAY FOR ME?" is very large, showing that a great many persons are in a state of religious anxiety. They want forgiveness and reconciliation to God, but they know not how to obtain them. Should they not be the subjects of our prayers?

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I shall yield to the foe;
If I hold it fast, I shall stand;
If thy presence is near,
Thy presence to me so sweet!
Let me humbly sit at thy feet.
Let me learn of thee, Holy Spirit;
Let me constantly learn of thee!
If only believe,
I shall surely receive
The comfort thou bringest to me,
Let me constantly learn of thee.

Practical.
The Fulton Street Prayer Meeting.
A MONTH OF PRAYER.

In most instances where the Week of Prayer has been observed the meetings have been continued up to the present time. Probably in no other month, since time began, has so much prayer been offered. The year began with the Sabbath. The Christian Alliance in every Protestant country has sent out the call to prayer, and the churches responded to the call as never before. In many places revivals of religion have followed. The spiritual showers have descended as the rain upon the mown grass, and as showers that water the earth. Because there was the sound of an abundance of rain, these meetings for prayer have been continued, and it has been a month instead of a week of prayer. What the great results in the salvation of perishing souls will be we shall never know till the "books are opened" in the judgment of the great day. We believe that thousands on thousands have been born again.

In the Fulton Street Prayer-Meeting many pastors and churches send requests that these continued meetings may be blessed. Such requests as the following are presented: "Dear Brethren:—I earnestly ask an interest in your prayers at the throne of grace, for the church of which I am pastor."

"Located in a community where spiritualism is assuming an organized form, and 'counterfeits' a most powerful disorganizer, and a form of morality, yet the whole tendency is to fanaticism and disorder. Ignoring the Church and the Christian ministry, standing aloof from every and all special means of advancing the interests of the Redeemer's kingdom, they certainly, with their many good qualities, are calculated to do much injury to the cause of Christ as interpreted by evangelical Christianity."

"We have been making a special effort, commencing with the Week of Prayer, for a revival of religion in the church. Many of the members who for months have been wandering in the wilderness of unbelief, still stand aloof."

"As yet we have made but little progress. Having put our hand to the plow and registered our vow to fight on till victory is achieved, we must continue this special effort. We must have the victory or die."

"Connected with our church and society are scores of ship-masters, who are coming and going of every month of the year—sailing to all parts of the world. These men of the sea make noble and valiant soldiers for God. Shall they be converted? This is the question of the moment."

"Brethren, I believe in prayer and the Holy Spirit. Will you pray earnestly and importunately for my people. Pray that God in infinite mercy may baptize the pastor and people with the Holy Ghost?"

The number of requests saying will you "PRAY FOR ME?" is very large, showing that a great many persons are in a state of religious anxiety. They want forgiveness and reconciliation to God, but they know not how to obtain them. Should they not be the subjects of our prayers?

Poetry.
A PETITION.
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Household and Farm.

From the Hearth and Home.
Mrs. Kate Humble's Diary.

It seemed so all day that no one dreamed of leaving a warm day to breathe the temper and attend the Housekeepers' Club. So, by unanimous consent, it is adjourned to a fairer Monday. I was not sorry for a good excuse to stay at home, for we have had a week of accidents, some of which will require weeks to repair, and whenever any thing like the children they went mamma. It is surprising that, considering the carelessness and inexperience of little folks, they do not suffer more injuries. I was just straining the milk at dusk when Gussie and Willie came running to the house, the latter screaming, "O dear! Gussie's cut his fingers off in the hay-cutter!" and the latter crying, "Oh! my hand hurts so—oh! oh!" I wrapped the poor mutilated hand in a soft towel to exclude the air as much as possible, took Gussie into an easy-chair, gave him plenty of fresh air in a room not very warm, and bade him hold his hand up to prevent excessive bleeding. Mean time, Willie hurried off on the wings of terror for the doctor. Fortunately, only the very ends of the first and second fingers were cut, and no artery severed, so the hemorrhage was comparatively slight. "But if an artery had been severed!" I asked the surgeon while he was dressing the wound. "Then," he replied, "you should have checked a strong ligature around the wrist to check the flow of blood through the two arteries at the wrist, and kept the hand in an upright position till help arrived."

"Suppose the pain is very excessive, should I give opiates?"
"By no means. Instead of giving opiates to quiet the pain, you should give wine or some similar stimulant to assist the powers of nature through the first twelve or sixteen hours, till the period of reaction sets in."

I see Dr. Frank Hamilton, one of our most eminent surgeons, says the same thing in a recent lecture on the "Triumphs of Surgery," before the American Institute. Since the first and second day after the injury, the pain has been excessive, and I have given opiates at night to secure undisturbed sleep; but in the day-time, Gussie can amuse himself with books and games. The files of *Hearth and Home* afford immense entertainment, and the trapping of muskrats is full of interest. The boys have caught three, and with the last I feared Willie had trapped a cold that would give him serious trouble. Gussie persuaded him take off shoes and stockings and wade into the creek to get out the trap. Then he walked barefooted a quarter of a mile through the snow to the house, and came in, tears running from his eyes, and his feet burning hot. I wrapped them in a towel, and in two minutes poured hot pepper tea down his throat, then gave him a warm foot-bath. That was the end of his trouble; but he thinks he knows somewhat how the martyr suffered who walked over burning ploughshares.

Yesterday, I called on Mrs. Leeds, and was very much pleased with some little conveniences about her room. As the boards, and has no children, and her surroundings just to her mind. Hanging on a nail beside the washstand was a slipper-case made of patent-leather, laced to a piece of pasteboard, and then bound with red braid. In shape it was like a large Turkish slipper, composed of two pieces only: the sole and vamp, or "upper." Each piece was made and bound separately, then sewed together. On the heel of the sole was a pretty braided figure, and in the "upper" the initial L, in embroidery. A loop at the heel completed the case, and in a pair of pretty braided slippers awaited the return of their owner. Mrs. Bassford called early this morning to inquire about Gussie's hand, and we had quite a talk about various matters. She prides herself with reason on her skill in cooking buck-wheat, and gave me some good hints. Cream is much nicer to shorten buck-wheat-cakes than either lard or drippings, and the butter should always be thin enough to pour. When baked in a quick oven, thin as jelly cakes, crisp and brown on the top and bottom, they are very nice.

Mrs. Bassford's little girl had on a very pretty set of furs which her mother made for her from one large mink. After ripping it open, she marked on the skin the pattern to be cut, then pointed the mark with a sharp-pointed penknife. The pieces were matched so nicely that the set looked entirely new. They were sewed together on the skin-side with an over-stitch. I showed her my rocking-chair, which I mended myself. The seat of basket-work had given way, so I sewed together some strips of Brussels carpeting. I had in the house, cut out to fit the seat, found it neatly with braid, and fastened it on with tacks placed very close to each other. "I have one," said she, "little different. I used for the seat a piece of strong canvas which I covered with imitation chenille-work. This was made of bias strips of all-wool cloth about half an inch wide, plaited through the middle, and sewed on close together, with the edges turned up, very handsome covers, and even rugs, can be made from scraps that otherwise would be thrown into the rag-bag."

"Go" and "Come."—"If you want business done," says the proverb, "go and do it; if you don't want it done, and send some one else." An indolent gentleman had a freehold estate, producing about five hundred a year. Becoming involved in debt, he sold half the estate, and let the remainder to an industrious farmer for twenty years. About the end of the term, the farmer asked to pay his rent, and asked the owner if he would sell his farm.

"Will you buy it?" asked the owner, surprised.
"Yes, provided we can agree about the price."

"That is exceedingly strange," observed the gentleman: "pray tell me how it happens that while I cannot live upon two acres as much land, for which I paid no rent, you are regularly paying me two hundred a year, and are able in a few years to purchase it?"

"The reason is plain," was the reply; "you sat still and said 'go!' I got up and said 'come.' I rose in bed and enjoyed your estate; I rose in the morning and minded my business."—Self-Help.

Children's Department.

"UNTIL US A CHILD IS BORN."

Open thy portals, life, behold!
A King shall to thee would hold!
Ah! who shall tell his worth!
A King before whose glorious light
And gorgeous splendor, shrink from sight
The meager kings of earth.

O see,
In royal state,
Now through the gate
Descends, and how the
Heavenly choir before him bow.

As ready there He stands, all round
The heights of heaven with song resound,
And palms beneath His way:
But ah! how strange! as near the earth
Approaching, all this sacred mirth
Grows dim, and fades away:

And palms
And palms,
And thrones, behold,
All, all are gone,
A little child is found alone!

No splendor here adorns his brow;
Of glorious state we hear not now;
For straw his bed supplies;
O happy he who feeds his grief,
Beside this infant's resting-place,
To ponder and to weep!

O see,
Within us, mild,
And like a child,
His work begins,
And heeds for hours thus daily wins!

THE LITTLE SWEEP'S PRAYER.—Knowing that all the children in my class were constantly occupied during the week, I feared that the duty of prayer was sometimes neglected. I insisted, one Sabbath, on the importance of prayer. At the close I asked a little boy of ten years of age, who led a very uncomfortable life in the service of a master sweep:

"Oh yes, monsieur."
"And when do you pray?"
"Very early in the morning, do you not?"

"Yes, monsieur, and we are only half awake when we leave the house. I think about God, but cannot say that I pray then."

"When then?"
"You see, monsieur, our master orders us to mount the chimney quickly, but does not forbid us to rest a little when we are at the top. Then I sit upon the top of the chimney and pray."

"And what do you say?"
"Ah, monsieur, very little. I know no grand words with which to speak to God. Most frequently I only repeat a verse that I have learned at school."

"What is that?"
"My scholar repeated with fervor, 'God be merciful to me a sinner.'"

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"Yes, very good. Which sermon did you like best?" said his teacher.

"Oh! I don't know. It wasn't the sermon altogether that I mean."

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"Do you not like to be prayed for?"
"Why, yes, of course I do."

"The minister prayed today that all the boys might be Christ's boys. Did you like that?"

"Yes, and I prayed as hard as I could that I might be. When we hear people praying for us it makes us think it is about time to be praying for ourselves. If children don't like to say much about good things, I guess they all like to have the minister remember them. I always watch and see if they pray for young folks; if they don't, I think they won't have much in the sermon either. Then of course I don't listen as well as I should if I thought there was something for me."

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ICEBERGS.—"The name, iceberg, by which they are known, means, in German, ice-mountain. Icebergs are sometimes seen as much as a mile in circumference, and from one hundred and fifty to two hundred or more feet high; and, as only perhaps one eighth of their bulk is above the water, there may be from one to two thousand feet from top to bottom. Foxes, bears, and other animals are sometimes carried out to sea upon them. These icebergs are formed on the land in the polar regions, as glaciers, by the melting and freezing of the snow. The ice is thus made in vast beds, like rivers, many hundreds of feet in depth, rising from year to year to maintain size. By a strange force, these glaciers move slowly toward the sea. The sea-water wearing away their foundation, the overhanging cliffs at last break off by their weight, and are floated out to sea by the winds and currents."

LIVING EPISTLES.—Christians are epistles to be read. The world reads them every day. How important that this living Gospel, which walks, and trades, and stirs about in public places, should be correctly printed! Yet how many of these living epistles have been printed from battered type, from mixed fonts, on spotted paper, and in dim ink! But, after all, orthodoxy is safer in the consecrated heart than in the theological library. Evangelism is an upright, open-eyed, warm-hearted, advancing thing, not the flat fineness of a mere programme, to be written and put away on the shelf for safe keeping; it is always alive, alert, and growing; it is not dead Latin, but vital mother-tongue in this country; it is not steeped in Church, ennobled in ritual, or robed at the altar, so much as hearted in living people and radiated in work-day duties.

THE WELSH SUNDAY-SCHOOL.

A missionary, labouring in Wisconsin, describes a Sunday-school he visited, the character and exercises of which are worthy of record.

Last Lord's day I visited a Welsh Sunday-school, of which I wish to tell you something. I was not present at its opening, but I suppose it is opened in the usual way. All the children are instructed in the catechism for an hour. Then all the grown people of the church and congregation meet as a Sunday-school. They engage first in singing, prayer, and reading of the Scriptures. Then the whole school, being divided into classes, continues the instruction on the same passage of the Bible, for about an hour. Then a certain person questions the whole school on the passage which has been studied. The children come forward, stand up, and are again catechised for a few minutes. They then engage in singing and the school is closed with prayer. What a lovely sight! Parents and children assembled together for the study of our heavenly Father's Holy Word! One of the brethren told me that every member of the church is considered a member of the Sunday-school, and there could hardly be found a Welsh child, of sufficient years, that did not attend Sunday-school.

TO THE WORKING CLASS.—We are now prepared to furnish all classes with constant employment at home, the whole time or for the spare moments. Business is profitable. Persons of either sex easily earn from \$1.00 to \$5.00 per week, by doing their whole time to the business. Boys and girls earn nearly as much as men. That all who desire to be employed, may be so, we make this unparalleled offer. To such as are not well satisfied, we will send \$1.00 to pay for the first week's work, and if they do not like the business, we will refund the money. We have a large number of the largest and best family newspapers published—also sent free by mail. Reader, if you want profitable work, address:

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