

The American Lutheran.

YORK, PA.
SATURDAY, Dec. 16, 1871.
REV. P. ANSTADT, EDITOR.

NOTICE.—We desire the names of persons to whom it would be worth while to send samples of the *AMERICAN LUTHERAN*. There are quite a number in every charge who do not take, perhaps rarely ever see, the paper, and it is for the purpose of bringing it to their notice that we adopt this plan. Send us their names.

NOTICE.—We would request every subscriber, when writing to us, to be particular to give not only his name, but also his post office, county and State, so that all communications may be attended to promptly, and the delay avoided of waiting for a second communication. Any subscriber who wishes to discontinue his paper must also send his name, post office, county and State. Unless this is done, the paper may be continued, and we are not responsible for neglecting to do that which we could not do for want of the proper information. From the manner in which our lists are arranged, as well as from the fact that we have a large number of subscribers of the same name, it is necessary that these requests be strictly observed.

THE AMERICAN LUTHERAN FOR 1872.

We hope to introduce some improvements into the *AMERICAN LUTHERAN* for the next year. We do not intend to increase its size, for we think the paper is large enough, and we furnish a sufficient amount of reading matter for our readers. But we shall aim to improve the quality of its contents; our experience in editing enables us to make some progress from year to year in the improvement of our paper. We have some hope, also, of securing new type, so that the *AMERICAN LUTHERAN* will come out with an entire new dress after New Year. We shall do this if we can possibly raise the necessary funds.

Let all the friends of our paper, then, lend a helping hand to enable us to make these necessary improvements. Those that are in arrears with their subscription should immediately send in the amounts they owe; those who are not in arrears should renew their subscription without delay; and all, we trust, will labor to increase our subscription list by sending in the names of good, honest, paying subscribers.

A. R. Horne's Report.

Rev. A. R. Horne, it seems, has been appointed by the Pennsylvania Synod, to act as travelling missionary in Central Pa., and has lately sent in a report of his mission, which is published in *Brother's Zeit-schrift*. As many of the readers of the *AMERICAN LUTHERAN* reside in the district embraced in his report, they will doubtless be interested therein, and we will make some extracts from it for their perusal.

He appears to have been very laborious, for he says that during the first quarter of his mission, from July to November, he supplied the following charges and congregations: 1. Blooming Grove; 2. Jersey Shore; 3. English church in Williamsport; 4. Deward's congregation in Lycoming county; 5. The Selinsgrove charge. He states further, with the assistance of Rev. J. H. Wampole, president of the conference, he has done his utmost to supply these vacant charges with pastors, but has succeeded in procuring only two; Rev. W. H. Rickett, for Williamsport, and Rev. C. Weber for Jersey Shore. The brother who had received a call from Selinsgrove could not make up his mind to accept it.

His account of some of the vacant congregations, will be very interesting to those of our readers who are acquainted with them, we will therefore translate a few of the most interesting.

"3. SELINSGROVE.—The Selinsgrove charge, he says, consists of two congregations, one in the town and vicinity, the other in a small place about five miles away, called Crazersville. Communicants 250 to 300, mostly Pennsylvania Germans, among whom are some wealthy people, and highly respected citizens. There is also a parsonage there, and the salary amounts to \$800. But what we must especially commend and praise in the members of both these congregations, is their faithfulness and constancy in the faith of their fathers, which they have maintained for years, notwithstanding all their temptations to apostasy."

Comment is not necessary to those of our readers who understand the circumstances surrounding the congregations described by Mr. Horne. Does it not seem strange that the young brother above referred to, declined the call to a charge of 250-300 communicants, wealthy people, highly respectable citizens, faithful and firm in the religion of their fathers, a parsonage and salary of \$800? Any man who should rely on the above statistics for the information of those of our readers who are not acquainted with the circumstances, that the English Lutheran church in Selinsgrove under the pastoral care of Rev. L. Shindle, now in connection with the Susquehanna Synod, is in a flourishing condition, and exercises nearly all the intelligence and religious influence and activity in the place.

5. UNION COUNTY.—Rev. Horne continues with his report as follows: "In the vicinity of Middleburg, Union County, there are several vacant congregations, also German and English, whose church councils have applied to us to supply them with the word and sacraments. I intend soon to pay them a visit."

We know of no place in Union county by the name of Middleburg; but Mr. Horne, who has been for so many years superintendent of public schools in Williamsport, no doubt understands geography; it is therefore possible he knows where the place is. Middleburg, the county seat of Snyder county, are we well acquainted with, and we know also that the Lutheran church in Middleburg and vicinity, is at present ably served by Rev. O. W. Orwig, a member of the Synod of Central Pennsylvania, who would hardly be so much benefited by a visit from Mr. Horne.

6. BLOOMING GROVE.—Mr. Horne continues, "This old pastorate has suffered very much from the wild fire introduced by 'New Measures,' and was almost entirely destroyed, but the people have grown wise from experience, and now desire that they and their children may be instructed according to the good old way of the fathers. They write to us begging: 'Send us a minister of the old faith, who can preach good in German and in English, and we will pay him \$1,000 salary.'"

present under the faithful and efficient pastorate of Rev. Neff. We were there ourselves last summer a year ago, and saw his work and heard the people express their high appreciation of the labors of their beloved pastor. It is but a few weeks ago since we gave our readers an account of the dedication of an elegant new Lutheran church at the Block House, built by Bro. Neff's congregation, and at which dedication Dr. Ziegler, and Rev. Buhman officiated. Horne's intrusion into the Block House charge, can have no other object than Satan's intrusion into Paradise, namely, to distract and destroy the work of the Lord.

7. CLINTON AND CENTRE COUNTIES.—In regard to these counties, this "little horn" goes on to say, "In the counties of Clinton and Centre, there are many congregations, where the New Measure system has produced the same devastations as in the Block House region. The loss to the Lutheran church there has already been great, and if the call of those Lutherans still remaining faithful, 'Come over and help us' is not soon heeded, and the people get the pure word and sacrament, then those old Lutheran congregations, once so numerous, will die out almost entirely. But a faithful, self-denying minister might yet accomplish much good upon this devastated field of labor, and gradually save whole congregations."

What say our Lutheran ministers Sahm, and Williams, and Sell, and Miller, and Porz, and Ehrhart, and Seifert, and Hackenberg, and Goodlin, and Heisler, and Diven, and Gottwalt, and Steck, and others, who have been laboring so faithfully, and successfully, in building up the Lutheran churches in Clinton and Centre counties, to this published report of A. R. Horne? They will naturally exclaim, either Horne has lost all sense of truth and honesty, or else his mind has been stupefied by the beer keg.

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

James—I was very much interested in our conversation last week, on the subject of Baptism, and I propose that we continue the conversation this evening on the same subject.

Peter—Last week we talked about the meaning of the word baptism, which the Baptists contend always means to immerse, but which we found in a number of instances means to wash or to sprinkle. We will now refer to the instances mentioned in the New Testament where Baptism was performed, and I think we will find in the first place that in no case can it be proven that the baptized persons were immersed, and in several instances it will appear to have been impossible that all the persons could have been immersed with baptism is referred to?

John—(Gets the New Testament, and begins to turn the leaves.) The first instance we find in Mark 1, 4, 5. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan." In Matthew 3, 5, it is added that besides the inhabitants of Jerusalem and the land of Judea, also "all the region round about Jordan" came to be baptized of John.

James—How do you explain the phrase "Were baptized of him in the river Jordan?"

Peter—The Greek preposition *en* also means *at*, and could have been rendered just as correctly, were baptized of him *at* the river Jordan, and even if it really meant *in*, that would not prove that they went under the water.

John—There must have been a good many people baptized by John. It is said "all people in the land of about Judea, and they of Jerusalem, and all the region round about Jordan, and were all baptized by him." That must have embraced several millions of people, for Palestine was very densely populated at that time. Is it possible that John could have baptized all those people by immersion?

Peter—Well, suppose only one million were baptized by him, which would not be half the people who lived in the cities and countries designated, how long would it have taken him to immerse one million, allowing five minutes for each one? James, you are a pretty good mathematician, suppose you make the calculation.

James—Well at that rate, he could baptize only 12 in an hour, and keeping on steadily for 10 hours he would baptize only 120 in a day. Now 120, into 1,000,000, goes 8,333 times, and as there are 365 days in a year, 365 into 8,333 goes 23 times. That is, it would have taken John twenty three years without intermission to baptize one million of people.

John—No mortal man could endure standing that long in the water, every day, year out, and year in, rain or shine, summer or winter. And besides; if all his time was spent in dipping people, how could he get time to preach or say his prayers? It is purely impossible; yea, the idea is preposterous and ridiculous.

Peter—The matter is placed beyond all controversy, when it is remembered that the public ministry of John, that is the time from which he began to preach and baptize, to the time of his death was probably less than two years. Therefore if he could have dipped one every minute, or 6000 in a day, it would have taken him over four years to dip all the people in all the land of Judea, and of Jerusalem, and in all the region round about Jordan.

James I wonder if the Baptists seriously believe John could have done all this. But could he have baptized them all by sprinkling?

Peter—Yes, with ease, and without any danger to his health, or interruption to his comfort. He could have baptized whole multitudes at a time, by dipping hypos in water and sprinkling it over them. This would be in accordance with the words of the prophet of Ezekiel, 36, 25, "I will sprinkle clean water upon you and you shall be clean."

John—Let me read to you what Adam Clarke says in his Commentary on this subject: I think he makes some right sensible remarks. (Reads.) "Can any man suppose that it was possible for John to dip all the inhabitants of Jerusalem and of Judea, and of all the country round about Jordan? Were both men and women dipped, for certainly both came to his baptism? That could never have com-

ported with safety or with decency. Were they dipped in their clothes? This would have endangered their lives, if they had not with them a change of raiment; and as such a baptism of John's (however administered) was in several respects, a new thing in Judea, it is not at all likely that the people would come thus provided. But suppose these were dipped, which I think it would be impossible to prove, does it follow that in all regions of the world men and women must be dipped, in order to be evangelically baptized? In the eastern countries, *bathings* were frequent because of the heat of the climate, it being here so necessary to cleanliness and health; but could our climate, or a more northerly one, admit of this with safety for at least three-fourths of the year? We may rest assured it could not. And may we not presume, that if John had opened his commission in the north of Great Britain, for many months of the year he would have dipped neither man nor woman, unless he could have procured a tepid bath?"

John—Here is another verse on which I think the Baptists rely very much as a proof passage for immersion. "And John also was baptizing in Aenon, near to Salim, because there was much water there."

Peter—The phrase *much water* is translated from the Greek words *hudata polla*, which means many springs, or rivulets.

James—John certainly did not have the River Jordan because he wanted a place with water to immerse in, he had as much water as he could possibly wish in the Jordan, but I suppose he and the people wanted water of a different kind for cooking and drinking.

Peter—Yes, I suppose that was the reason why he and the people went away from the Jordan to Aenon. The water in the river Jordan was warm in summer and frequently muddy, and hence unfit for cooking and drinking, and yet such a vast multitude as attended John's preaching, would need a large quantity of water for this purpose. Therefore they selected Aenon, where there "was much water," in the form of cool, refreshing springs and rivulets. This passage proves nothing at all in favor of immersion, but much more against it. We will close Sanctum now and next week, God will pick up the subject again, for it is not yet exhausted.

Communications.

The Pastor of the Present.

In the Review of April, we have an article written by Rev. C. A. Stork, A. M., on the future pastor, with which I am much pleased; but in order to have the right kind of pastors in the future, the present ones should be the example, as example is more cogent than precept. In these articles we shall endeavor to show what our present pastors should be, if the future ones are to be what God wants them to be. Paul, doubtless, had the true idea of the proper qualifications of a pastor, and in selecting one for the church at Philippi, Timothy was his man, as we see in his Epistles to that church, in the 2 chapter, verses 20, 21, 22. "For I have no man like minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that as a son with a father, he has served with me in the Gospel." This passage I deem a precious fragment of ancient history, eminently suggestive of great principles, and instructive as to their practical application. Paul had upon his own hand and heart the care of all the churches. He could not do all the labor; it was to great, and the churches too numerous. He must needs employ other men. In fact, the several men around him, whose labors he most directed, what kind of men were they? Our charity hopes that they were for the most part good men and true; but we are startled by the quiet statement in the text, and ask, is it possible, that among several, Paul had not one whom he could commend as naturally caring for the state of the churches? He says, "I must send Timothy. I have no other man who will answer your purposes. He will naturally care for your state; but I have not one other man of like mind to him, for all seek their own and not the things which are Jesus Christ's." Alas! it saddens us to hear this testimony. It gives us painful thoughts about human nature; we are surprised that at such a time, and in the presence of such circumstances, professedly Christian laborers should have so much selfishness. All seeking own! What "own" things could they find within reach? Not *mine* in those times when the gospel was a stumbling block to Jew, and folly to Greek; not repose, when persecution broke out so often and hung over them in terror so constantly; not wealth, in those times when the ill designing could so easily secure the consecration of the Christian's land, and when so many did take joyfully the spoiling of their goods. Indeed, it is not easy to see how they could have had any considerable temptation to selfishness, in this or similar directions, we can scarcely have patience with them, if they were selfish under no greater temptations than these. But it behooves us to consider that selfishness has no wisdom to boast of in any age of time, or under any amount of inducement. Future ages may condemn our unreasonable selfishness as summarily as we do theirs. Probably selfishness in gospel ministers, is no more lovely or pardonable in the eyes of angels now, than it was then. Recurring to the passage I have quoted, and its allusions to Timothy, I remark that the emphatic word in this description is "naturally," who will naturally care for your state. His solicitude for their welfare came *naturally*. It did not need to be taught by lessons, or inculcated by authority, or self-excited by resolutions; it had a life of its own, deep in his soul, and threw off its appropriate manifestations. It was natural in the sense in which a selfish man naturally cares for himself, the reason being in both cases, that the evil done is set upon the good cared for. The one loves himself very supremely; the other loves Christ and his cause and people with sincere strong affection. It is not only natural for any moral being to care for the state of that object on which the heart is chiefly set. Take an other illustration of the term "naturally," it is such as natural affection prompts. The mother cares for her babe, not by precept, not by effort, not because she

knows she ought to, or for the sake of the good name thereof; none of these reasons or causes, but *naturally*. The spirit of this love lies deep in her soul, and of course it develops itself in caring naturally for the dear one. So Timothy cared for the churches of his Lord and Master. Together with Paul he had travelled in birth for their regeneration; it is strange that he should naturally love his own spiritual children? Special cases illustrate great principles. This one gives the true idea of benevolence, as contrasted with selfishness. The one naturally cares for the other's good, the other for his own. The benevolent man cares naturally for the state of the churches; the selfish man seeks his own and not the things which are Christ's. You cannot get other words as few, that will better present vital distinction. Need I say that distinction gives the opposite poles of the moral sphere—the grand eternal opposites and contrasts—the one the spirit of heaven, the other the spirit of hell. Benevolence is like God, like Christ-like; selfishness is like Satan, and leads more and more into his likeness. To love and care for others, and supremely for God and his cause, is the characteristic of all the good; to love and care for self and ever more to seek their own, is the distinctive mark of all the bad. These distinctions will be more fully drawn out in their natural manifestations as I proceed. The passage I have chosen as the basis of these articles, speaks specially of ministers of the gospel, and hence our subject cannot be excused from making its application to them. Unfortunately, say I, our text in its touches of selfish character, has some most striking illustrations among Christ's ministers of the present age, and quite too many in our church.

This selfishness sometimes develops itself in ambition to be thought eloquent. This spirit may show itself distinctly, or it may suppress all manifestations skillfully—yet if it be there, the man is seeking his own, let it be said as against this, that a reputation for eloquence is a part of his capital which may be used benevolently for Christ. The man who distinctively makes his reputation for eloquence an object, is in danger of making it an end, and he can scarcely have a more insidious apology, than this to make it capital for God's work. If his heart burns with true benevolence, he could not well descend to pursue the end of even such a reputation. I do not say, that he should not try to be really eloquent, is too remote from the ends which real benevolence aims to make his distinct ambitious pursuit. A like tangible manifestation of this spirit is an ambition to be esteemed learned; some men aim not to be, but to be esteemed learned. Are they not seeking their own? Some aspire to be witty, smart, amusing; they love the name of being entertaining speakers. To make a name for any popular quality, or end, is to seek one's own, and not the things which are Christ's.

To be continued.

For the American Lutheran.

Consecration, Conference, Keedysville.

Dear Bro. Anstadt:—Behold, how good and how pleasant it is for brethren to dwell together in unity! Some of the ministers of the Western conference of the Maryland Synod, met at Keedysville, Washington County, Md., on the 3rd inst., to consecrate a new church to Almighty God, under the superintending care of Rev. G. H. Beckley. Dr. J. A. Brown of Gettysburg, was on hand in due time on Saturday—services in the Reformed Church, which was kindly tendered on Saturday night. The Dr. being in the pulpit, said and explained what Solomon had said long ago, "The righteous man is more excellent than his neighbor." Good sense and perspicuity pervaded throughout the discourse. No less so next morning in the consecration discourse, in which he maintained it was not a "waste" to build a church, but an economy, and a great benefit to any community. The Dr. had however his march in an attempt to raise \$1200 I do not mean that he was unequal to the task—his appeals under other circumstances, would have brought \$10,000, but the money was not in the audience. Still the effort was a grand one. Just think of it; a congregation not one year old, and now a new church worth \$5,000, and out of debt, (for the \$1200 were provided for. There was not much material in this congregation. They had a mind and heart to work, and they did work, and give, and God blessed them.

This is the second church erected since Bro. Beckley is in this charge. His works and God blesses. Rev. L. Keller of Funks-ton, arrived in the morning and took part in the exercises. Dr. G. Diehl, also arrived in time to participate in the same.

Rev. Bovey, presiding elder of the United Brethren church was also present. Your humble servant was to it, that the church, its walls, pulpit, pews, &c., were all consecrated and set apart to the service of the Almighty God. It is *His* now. He will dwell within its walls and the people will learn to say, when they go up to the house of the Lord, "How available are thy tabernacles, Oh, Lord of Hosts!" Thus there is one more house given to God in Washington County, Md.

On Monday, at 8 o'clock, P. M. Conference met. W. D. Strobel, D. D., and delegate Mr. Jonas Bell, (the only one from a distance.) Rev. G. W. Anderson, S. W. Owen, M. L. Culler, G. H. Beckley—Lay delegates, Dr. John Keedy, and C. Lepley, all reported themselves at that time. Conference was organized by electing Bros. M. L. Culler, President, and C. Lepley Sec'y; Dr. J. A. Brown, and Rev. J. Hawkins being present, were constituted advisory members. Bro. Holloway was excused for non-attendance. By request, Dr. Brown gave a rich experience in regard to conference meetings, having special reference to York County Conference.

Dr. Strobel then called the attention of the brethren to the importance of Christian work in our congregations; maintaining that the laity ought to aid the pastor in visiting from house to house, in conversing with the heads of families on personal piety, leaving a tract, and especially in making an effort to bring neighbors, who have not been in the habit of attending church, to do so; and in every way they can, to labor in the vineyard of the Lord. This same subject was continued in the evening; after a very able discourse from Rev. J. Hawkins of Shepherdstown, Va., who has recently taken charge of the Lutheran Congregation there.

On Tuesday morning, a number of the brethren met at the church at 8 o'clock, to witness the consummation of a private pledge of two young and willing hearts in the sacred bonds of matrimony. This ceremony was the more interesting, coupled as it was, with the other exercises of the church at the time. Bro. Beckley tied the knot, and it was handsomely and well done.

Now all that were left of the brethren after the usual opening, rallied round the register of the heater below Tuesday was a punching cold day. From the in-

spiration of the heat and personal proximity, we had one of the most friendly and profitable colloquiums it has been my privilege to witness for years. Dr. Strobel was at home again on his favorite topic; in addition to which he spoke of the propriety of one or two ministers assisting each other in visiting those who do not regularly attend church anywhere, and it possible, to induce them regularly to go to church, and learn the way of salvation, pastoral experience in general, and their experience on the use of the "Box" as a mode of collecting the Lord's funds, were also given.

The following resolutions were passed: Resolved, That Christian work be discussed at the next meeting of Conference, and that Bro. Culler open the discussion. Resolved, That Tuesday afternoon be given to the interests of the Sunday school. Resolved, That the subject of Systematic Benevolence be discussed at next meeting.

Resolved, That we earnestly recommend the "Box" system to be introduced into every congregation within the bounds of Conference, believing it to be the most efficient and Scriptural mode of collecting the Lord's funds.

Resolved, That Conference meet on the first Monday in March, 1872, at 3 o'clock P. M. in Williamsport, Md., Dr. Strobel, pastor.

The exercises were closed on Tuesday night by a well wrought discourse from Bro. Culler, of Martinsburg, West Va., and some eloquent remarks from Bro. Owen of Hagerstown, Md.

To the writer this little conference was rich in what was good and lovely. The brethren, in conferring with each other, became free and easy. The heart became full of God's truth and love, which flowed forth as a stream unobstructed. It is to be regretted that the brethren were not all there. They would have felt it good to be there, for God was there, and the church was new, clean, tidy in appearance, and a place where brethren could, if they would, "dwell together in unity."

The choir of the Reformed church rendered very material service in the music during the whole of the exercises, for which they, no doubt, have the kindly regards of both pastor and people.

Yours Truly,
C. LEPLEY.

Smithsburg, Dec. 8th 1871.

Church News.

DILLSBURG, PA.—Rev. D. Seel of Lysville, has accepted a call to the Dillsburg charge. His address now is, Dillsburg, York County Pa.

LUTHER AT HOME.—This interesting work by Rev. Dr. T. Stork will be ready for sale one week before Christmas. It will contain four beautiful illustrations, and form a most appropriate Christmas gift. The work can be had of E. S. German, Harrisburg, Pa., the Lutheran Publication House 42, 9th St. Philadelphia and at the Book Stores, generally.

At the meeting of the Conference of East Pa., in Reading last week, resolutions were passed highly complimentary to Rev. M. Rhodes, expressing deep regret at parting with him, and commending him to the ministerial brethren in the far West. Rev. Messrs. Yeiser, Raby and Domes were appointed to supply Zion's Lutheran pulpit at Lebanon until the congregation secure a permanent pastor.

A MISSIONARY TO INDIA.—We learn that Rev. J. H. Harpster, has resolved to accompany Rev. E. Unangst, as a missionary to India. Rev. Unangst has been our missionary in India for many years, and has been very successful in his labors among the heathen. He is in this country on a visit and intends to return about the first of January to India. Mr. Harpster, who expects to accompany him is comparatively young man of considerable talent and ability. He is a native of Centre county, Pa., studied for some years at Selinsgrove, and afterwards continued his studies at Gettysburg. We wish him the blessing of God in his determination to labor in the foreign missionary field, and pray that his labors may be crowned with abundant success.

DEDICATION AND ENTERTAINMENT.—The Hall of the Chionia Literary Society of Missionary Institute, Selinsgrove, Pa. will be dedicated on Friday, December 15, at 2 o'clock, P. M. Exercises appropriate to the occasion will be given in connection with the exercises by Rev. Dr. H. Ziegler, Prof. F. Born and probably other prominent individuals in the Lutheran church. Although the Hall will not admit of a large audience, yet all who feel an interest are cordially invited to attend.

On the evening of the same day, a free entertainment will also be given by this Society, in the Old Fellow's Hall, in Selinsgrove. The exercises will be original and prepared for the occasion. The entertainment is made free, as an acknowledgment to the community of their kindness in assisting to furnish the above hall.

REV. J. FORTHMAN.—We desire to renew the appeal in behalf of this afflicted brother. For two years he has been disabled by sickness from preaching. He has tried to support himself by keeping a small grocery store, but his bodily infirmities also prevent him now from attending to this business, and having no income from any other source, he is left in a very embarrassing position. It is but a Christian duty of the church to assist those who are poor and destitute, and the Savior has declared that he will regard any act of kindness done to them as though done to himself. Any donations in money, provisions or clothing, would be acceptable to him. We hope some of our readers will remember Bro. Forthman during the joyous season of Christmas that is now approaching. His address is Carlisle, Pa.

MISTAKES CORRECTED.—In the printed minutes of the Synod of West Pa., which met in Chambersburg this fall a number of errors occur which we wish to correct. The following resolution was omitted in the printed minutes: Resolved, That hereafter each pastoral charge be required to pay into the Synodical Treasury \$10.00 instead of \$5.00.

The following mistakes also were made in the printed copy of the minutes: Dr. Baum's church is reported to have contributed \$1500, for local objects, it should be \$15.00. Rev. E. Datt's charge is credited with \$500 for local objects, it should be \$50. At the bottom of the parochial table Kreuzer's congregation is credited with \$200, for Synodical treasury; it should be \$20.

GEO. PARSON, Sec'y.

HARRISBURG, PA.—We learn that Rev. S. Dasher, pastor of the church of West Fairview, has received and accepted a call to the Mission church, in East Harrisburg, Pa. This is an important mission enterprise, and we know of no one so well adapted for it as Bro. Dasher.

BALTIMORE, MD.—We learn that a lot has been purchased for a large new church in the western part of the city of Baltimore. The ground costs \$12,000, and arrangements are being made to commence the building of a church which will no doubt be a magnificent structure.

DEATH OF REV. SENTMAN.—We have just heard of the death of Rev. Sentman at Gettysburg, Pa. Rev. Sentman was "Housefather" in the Preparatory Department of Pennsylvania College. We learn that on Sunday afternoon as he was sitting with his class instructing them in a Bible Lesson he fell from his chair, he was immediately carried to his house and died during the night. It is supposed that his death was caused by a stroke of apoplexy.

Death has indeed been at work among the professors of our institutions at Gettysburg.

Within comparatively a short time the following professors have died there: Dr. Baugher, Dr. Krauth, Prof. Steever, Prof. Ehrhart, Dr. Jacobs, and now Prof. Sentman. It is the admonition to us all "Be ye also ready."

Sunday-School.

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

THE SUNDAY SCHOOL TIMES has passed into the hands of our collaborator John Wanamaker, who is now the owner and publisher.

Dr. Hart and J. Newton Baker will still continue to write for it, besides a able corps of correspondents. We wish it success. We will send the *Sunday-school Times* and *AMERICAN LUTHERAN* for a year on receipt of \$3.50, address the Editor of this paper.

THE DIFFERENCE.—At M—, several years ago a Sunday-school was organized in the dead of the winter. The school held its sessions in the public school building. The district is a rural one. Being the cause lay in a dormant state for many years, the success of the newly organized school was at first, doubted. But soon it proved successful. The children, young men and women, fathers, mothers, and all classes, could be seen wending their long way to the happy place, where they were welcomed and truthfully instructed in the word of God. It was my good fortune to be frequently present on invitation, by the superintendent. The room was always full. Perfect order prevailed, so essential to success. It made the heart glad to witness the deep interest manifested by the children in answering the many good, practical, pointed questions asked by their loved and respected superintendent, while many parents sat eagerly listening to this most interesting exercise. During addresses the pupils parents and others sat listening like being charmed. It seemed, indeed, as if they tried to catch every word escaping the speaker's lips. In this school, like in many other country schools, the superintendent was the almost sole instructor. As he cherished a deep love in his bosom for the cause, and was a close student of the word you may be assured that no effort was spared in making divine truths, plain and intelligible to the juvenile mind. To sink Bible truths into the depth of the heart, leading the young to the foot of the cross was the object of all his labors. Love actuated everything. Many seeds were sown. As the leader of these lambs left that part of the country, and entered a seminary of learning with the design of qualifying himself for still more usefulness in the vineyard of the Lord, several new superintendents were elected. To our sorrow, we learn that the school is now in a feeble condition. The interest is lost. The school is cold. This is the difference: The first superintendent was an experienced Christian, with a large, warm, loving heart; his successor nothing but a narrow minded symbolist, the assistant a bigoted symbolist also, who loudly raised his voice in opposition to prayer meetings by saying without shame, "away with the prayer-meeting!" "Away with it!" Symbolism is inconsistent with religion. Let us watch, that symbolism may not enter into our Sunday-schools; for it is a terrible thing.

W. S.
Bucks Co, Pa.

EFFICIENT TEACHING.—Among the good things said and done at the recent district Convention of the Sunday School Association of the upper district for York County held at Rossville, the following on what constitutes an efficient teacher exactly meets our views, and believing they may do good to others, we cheerfully give them a place in our column.

"What should constitute the attainment of an efficient Sabbath School Teacher?" was queried by the President who said, this question is one of great weight and importance. The teacher should, first of all, have a renewed heart he himself should be taught of God, that he may more efficiently teach his children. He should be sociable, and show his children that he is their friend, and thus receive their confidence.

John N. Logan. As a teacher, Mr. Logan feels his great want of efficiency. First the teacher must know something before he can teach. He must study his lesson with care and in prayer. He must adapt himself to the attainments of his scholars, and to do this, must study the nature, and visit them at their homes. A central thought must be presented to the mind from the lesson; one that applies to the place with the teacher is to be always at his place, and see, too, that his scholars are with him. A rule should be inaugurated in the Sunday School, that the teacher should visit his pupils once every week, and by it he will enlist the influence of the parents.

E. S. Wagoner. The teacher should be a man of earnest devotion; have a thorough knowledge of the Bible; must have earnest love for souls; should be a man of consistency; should speak by the power of example; should possess administrative ability, and should pray to God for the power of drawing souls to the

Savior, which, after all, is his crowning labor.

"What promises sweet do the Scriptures afford, Each Sabbath School Teacher that works for the Lord, And how consoling the mind to sustain, To know that his labors shall not be in vain."

Singing, "One sweetly solemn thought comes to me o'er and o'er."

L. M. Spangler. The great difficulty is not to teach religious truths, but to have them acted out. His greatest attainment must be good common sense. It is the warm heart and not the long head that accomplishes the most good.

A. N. Eslinger. One of the most efficient requirements in a teacher, should be earnestness and punctuality. If he has the love of Christ in his heart, so much the better, but if not, there is no better way that the teacher can get that love, than by pointing others earnestly to the Lamb of God.

Elder White. The four divisions of essential qualifications are: 1st. An independent man. 2d. A man of one idea. 3d. Impassioned, impassionate worker. 4th. A patient man. If there is no class or him, he should go out and gather one up. He should teach first Christ, second Christ, and lastly Christ. He must constantly pray for the conversion of his scholars. He must wait patiently for the fruit of his labor, never growing weary in well doing. Singing, "Who shall sing if not the children?"

A FAITHFUL TEACHER'S REWARD.—It is a well established fact that the most successful Sabbath-school workers are those who show most interest personally in their pupils. And this is true whether the scholars are children or adults. It is one of the secrets of success of that indefatigable Sunday-school worker, Ralph Wells. All know that not only in the Sunday school room, but in the street, or at their own homes, he always has a word and a smile for his pupils, and is always doing something whereby he forces the conviction on them that he is really their friend, and thus they trust him the more readily to lead them to Christ.

The most striking instance of the success of a Sunday school teacher that has ever come to my notice is the following. (It ought to be known and pondered by every teacher in the land, and I give it publicity for this purpose.)

An elder, in a large city church, told me that he had for eighteen years taught a Bible class in the school belonging to that church. The age of his pupils ranged all the way from five to twenty-five years; and the number of his pupils averaged about twenty during the whole of that time.

During the time, also, he had made it his duty to call upon each member of his class at his or her own home, once every quarter, or four times a year. At these calls he always spoke of the general interests of the school, of the lesson for the next Sabbath, or some particular thing which would tend to deepen interest in the school, and always spoke of the pupils individual spiritual welfare, closing the interview with prayer.

Now, mark the result. In all that time of eighteen years, not a single instance occurred of a scholar, not already a professing Christian, remaining in the class for six months without making a public profession of faith in Christ; and

Children's Department.

HEAR THE CHILDREN.

Mother, hear the children,
Standing by thy knee;
Answer to their questions,
Listen to their plea;
Open wide your heart's door,
Turn them not away;
God sends richest blessings
Where the children stay.

Speak not to harshly;
Earth to them is new;
They are those who love you,
Little hearts are true;
Heed the eager questions
Of the coming man;
If he puzzles often,
Do the best you can.

Show that you have interest,
If you cannot give
To their understanding,
How and why they know;
Though their questions sometimes
Take you by surprise;
Diving into mysteries
Hidden from the wise.

Mother, hear the children,
Standing at thy knee;
Answer to their questions,
Listen to their plea;
Open wide your heart's door,
Turn them not away;
God sends richest blessings
Where the children stay.

MINNIE LEE and HER KITTEN, DAISY.
—Traveling from Attica to Rochester in New York some years since, I changed cars at Avon. A moment after entering the car a lady and little girl came in and took the seat directly in front of me. The child's face was radiant with joy, as she frequently raised the cover of a little basket on her arm and looked anxiously into it. Her sweet little face had no wrinkles of care or unrest. As I contemplated it, memories of childhood's joys and days came one after another. My own curiosity was excited by her constant looking, and I leaned forward to ascertain the cause of so much happiness. The little girl, with the quick intuition of childhood, raised the cover to her basket and expressed to view a kitten. I said, "That is a beautiful kitten; what is its name?" "Daisy," was her quick reply. "I wish you would give me Daisy," I said gently. "Oh! no; I can't give you Daisy—love Daisy so much." "But, Minnie, I want Daisy, and I will give you a dollar for her." "Oh! no; I can't sell Daisy." "Do you love candy, Minnie?" "Yes, Sir, I guess I do." "Well, then, you can get your basket almost full of candy for a dollar." "No; Sir, I love Daisy more than I love money or candy."

She was so simple and happy, I was confident she had been taught in the Sunday school and at home to love the Savior. I then asked her if she went to Sunday-school.

"Yes, Sir, I go to Sunday-school always," "Well, Minnie, do you love the dear Savior?" "Why, yes, Sir, I guess I do." "Do you love Jesus?" was her quick reply. "Yes, my darling, I do, and I'm so glad to know you love the dear Savior. He is our best friend; he will go with us, if we will let him, all through life, and love us, and keep us, and save us. By and by we'll go where Jesus is, and then sin will not hurt us any more."

Her little face grew brighter with joy, and the light kindled in her eyes. Looking at me steadily for a little, she lifted her basket, and with the sweet voice said, "Sir! you may have Daisy; for a moment I hardly knew what reply to make, but said, 'No, darling, I can't take Daisy from you.' The tear came to her eye, as she said, 'Why won't you take Daisy?' "Because you love Daisy more and will take better care of her than I can." I trust this beautiful lesson will not be forgotten—at least by the writer. Neither money nor candy could induce the child to give up her kitten; but, because I loved her dear Savior, she loved me more than her kitten, and was willing to give up her idol to please a friend to her Savior. The atmosphere of heaven is love. Love is the vitalizing power which ripens the soul for heaven. Pride, and anger, and self-will cannot live where love is found. Love is unselfish. "But the greatest of these is charity." "God is love."—*Christian at Work.*

THE TEMPERANCE BIRD.—Mary M. has a pet canary bird which has shown great intelligence and has been trained to many pretty ways.

Every day at meal-times, Mary opens the cage-door, and Dick flies out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quite still while Mr. M. asks a blessing on their food; so, unless he comes at once when the cage door is opened he waits in silence till the blessing is over.

Once fairly perched on Mary's shoulder, he expects a taste of everything she eats, and whenever she drinks, she holds up to him a spoonful of tea or coffee, which he sips with relish.

One day Mary was ill, feeling no appetite, and growing often very faint. The doctor ordered brandy and water to revive her, and when she tasted it, Dick, as usual, called for his share. He laid his little head against her face caressingly, peeped and cooed, till, just for fun, she determined to gratify him. But no sooner had Dick tasted the brandy than he flew into a violent passion, shook his head, stamped his feet, and beat his wings, scolding sharply at the time. Then, in disgust, he flew back into his cage, and would neither come out nor notice Mary again all day!

Oh! that our boys, when spirits are offered them, rejected it as indignantly as did this little bird.—*Christian Weekly.*

ONE DROP OF EVIL.—I don't see why you won't let me play with Will Hunt," boasted Walter Kirk. I know he doesn't always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass?" "Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clean water into it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, not a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one of Will Hunt's evil nature to mingle with your careful training many drops of which will make no impression on him."—*Young Reader.*

WATCHING ONE'S SELF.—When I was a boy," said an old man, "we had a school master who had an odd way of catching idle boys. One day he called out to us:

"Boys, I must have closer attention to your books. The first one of you that sees another boy to be idle, I want you to inform me, and I will attend to his case."

"Ah," thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book, I'll tell."

It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he; "and how do you know?"

"I saw him," said I.

"You did; and were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

"If we are sufficiently watchful over our own conduct, we will have no time to find faults with the conduct of our neighbors."

PREACH SMALL.—"Mother," said little girl seven years old. "I could not understand the minister to-day; he said so many hard words, I wish that he would preach so that little girls could understand him. Won't he, mother?"

"Yes, I think so, if we ask him."

"Soon after this her father saw her tripping away."

"Where are you going, Emma?" said he.

"I'm going over to the minister's to ask him to preach small."

HOUSEHOLD AND FARM.

THE FOLLOWING pretty poem is copied from the CHRISTIAN WEEKLY, accompanying an illustration, which tells a story of contentment.

The little girl, with the quick intuition of childhood, raised the cover to her basket and expressed to view a kitten. I said, "That is a beautiful kitten; what is its name?" "Daisy," was her quick reply. "I wish you would give me Daisy," I said gently. "Oh! no; I can't give you Daisy—love Daisy so much."

"But, Minnie, I want Daisy, and I will give you a dollar for her." "Oh! no; I can't sell Daisy." "Do you love candy, Minnie?" "Yes, Sir, I guess I do." "Well, then, you can get your basket almost full of candy for a dollar." "No; Sir, I love Daisy more than I love money or candy."

She was so simple and happy, I was confident she had been taught in the Sunday school and at home to love the Savior. I then asked her if she went to Sunday-school.

"Yes, Sir, I go to Sunday-school always," "Well, Minnie, do you love the dear Savior?" "Why, yes, Sir, I guess I do." "Do you love Jesus?" was her quick reply. "Yes, my darling, I do, and I'm so glad to know you love the dear Savior. He is our best friend; he will go with us, if we will let him, all through life, and love us, and keep us, and save us. By and by we'll go where Jesus is, and then sin will not hurt us any more."

Her little face grew brighter with joy, and the light kindled in her eyes. Looking at me steadily for a little, she lifted her basket, and with the sweet voice said, "Sir! you may have Daisy; for a moment I hardly knew what reply to make, but said, 'No, darling, I can't take Daisy from you.' The tear came to her eye, as she said, 'Why won't you take Daisy?' "Because you love Daisy more and will take better care of her than I can." I trust this beautiful lesson will not be forgotten—at least by the writer. Neither money nor candy could induce the child to give up her kitten; but, because I loved her dear Savior, she loved me more than her kitten, and was willing to give up her idol to please a friend to her Savior. The atmosphere of heaven is love. Love is the vitalizing power which ripens the soul for heaven. Pride, and anger, and self-will cannot live where love is found. Love is unselfish. "But the greatest of these is charity." "God is love."—*Christian at Work.*

THE TEMPERANCE BIRD.—Mary M. has a pet canary bird which has shown great intelligence and has been trained to many pretty ways.

Every day at meal-times, Mary opens the cage-door, and Dick flies out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quite still while Mr. M. asks a blessing on their food; so, unless he comes at once when the cage door is opened he waits in silence till the blessing is over.

Once fairly perched on Mary's shoulder, he expects a taste of everything she eats, and whenever she drinks, she holds up to him a spoonful of tea or coffee, which he sips with relish.

One day Mary was ill, feeling no appetite, and growing often very faint. The doctor ordered brandy and water to revive her, and when she tasted it, Dick, as usual, called for his share. He laid his little head against her face caressingly, peeped and cooed, till, just for fun, she determined to gratify him. But no sooner had Dick tasted the brandy than he flew into a violent passion, shook his head, stamped his feet, and beat his wings, scolding sharply at the time. Then, in disgust, he flew back into his cage, and would neither come out nor notice Mary again all day!

Oh! that our boys, when spirits are offered them, rejected it as indignantly as did this little bird.—*Christian Weekly.*

ONE DROP OF EVIL.—I don't see why you won't let me play with Will Hunt," boasted Walter Kirk. I know he doesn't always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass?" "Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clean water into it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, not a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one of Will Hunt's evil nature to mingle with your careful training many drops of which will make no impression on him."—*Young Reader.*

THE New York Tribune.

FOR 1872.

The consolidation of Italy, so long fragmentary and impotent, into one powerful State, with Rome as its capital; the humiliation of France through a series of crushing defeats, ending with the siege and capitulation of her capital; the expulsion of the Bourbons from the Spanish throne, and the substitution for them of a nation of free men; the political and social revolution of the kingdoms of Saxony, Wurtemberg, Bavaria, and Baden, the Hesse, the Hanse Towns, and the Prussian Empire; the triumph and the power of Russia to reassert her preponderance in the council of Europe, or pressure her often postponed but never relinquished designs on the great city founded by Constantine after the vast but decaying and archaic dominion of the Sultan, all combine to invest with profound interest the ever-advancing of our tidings from the Old World. The Tribune, through trusted correspondents stationed at all points in Europe where great movements are in progress or imminent, aims to present a complete and attractive panorama of events on that continent, and to mirror the prolonged struggle between middle-aged Feudalism and Radicalism on the one hand and Nineteenth-Century skepticism and secularism on the other. Recognizing a Divine Providence in all that proceeds and is, it looks hopefully on the great conflict as predestined (like our own recent contest) to evolve from strife, error, and seeming chaos, a fairer and happier future for the toiling masses of mankind.

In our country, a war upon corruption and raciality in office has been inaugurated in our City, whereby the government of our State has been revolutionized through an initial triumph of Reform which surpasses the most sanguine expectations. It is morally certain that the movement thus inaugurated, in its progress, be circumscribed to any locality or any party, but that its purifying influence is destined to be felt in every part of the Union, relieving venality, exposing robbery, wresting power from politicians by trade, and confiding it to the most humble circumstances. To this beneficent, and virtually needed, Reform the Tribune will devote its best energies, regardless of personal influence or party preference, extending the choice of honest and faithful men to office as of old New Departures the most essential and auspicious.

The virtual surrender by the Democratic party of its hostility to Equal Rights regardless of Color has diverted our current political attention to the Union, and the result, ever party may henceforth rise or fall, it is clear that the fundamental principles which have hitherto been the basis of the Republican are henceforth to be regarded as practically accepted by the whole country. The Republic is henceforth to be a Union of equals, and the equality of all citizens before the law—the inability of a State to enslave any portion of its people—the duty of the Union to guarantee to every citizen the full enjoyment of his liberty under the law—these are the broad and fundamental principles of the Republic, and it is the duty of the Tribune to maintain them as the basis of its policy.

Just as now, we sit at supper when the guests had gone away, You sat at that side, I sat this side, Forty years ago to-day.

"Then what plans we laid together; What hearts we united as well as ours; Could we dream to-day would find us At this table—and who you?"

"Better so, no doubt—and yet I Sometimes think I cannot tell Had our boys—ah, yes, I know dear; Yes, He doth all things well."

"Poor were we then, but not forsaken; Grief we've known, but never shame; Father, for thy smiles and love, I know dear; Still we bless thy holy name!"

THE TEMPERANCE BIRD.—Mary M. has a pet canary bird which has shown great intelligence and has been trained to many pretty ways.

Every day at meal-times, Mary opens the cage-door, and Dick flies out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quite still while Mr. M. asks a blessing on their food; so, unless he comes at once when the cage door is opened he waits in silence till the blessing is over.

Once fairly perched on Mary's shoulder, he expects a taste of everything she eats, and whenever she drinks, she holds up to him a spoonful of tea or coffee, which he sips with relish.

One day Mary was ill, feeling no appetite, and growing often very faint. The doctor ordered brandy and water to revive her, and when she tasted it, Dick, as usual, called for his share. He laid his little head against her face caressingly, peeped and cooed, till, just for fun, she determined to gratify him. But no sooner had Dick tasted the brandy than he flew into a violent passion, shook his head, stamped his feet, and beat his wings, scolding sharply at the time. Then, in disgust, he flew back into his cage, and would neither come out nor notice Mary again all day!

Oh! that our boys, when spirits are offered them, rejected it as indignantly as did this little bird.—*Christian Weekly.*

ONE DROP OF EVIL.—I don't see why you won't let me play with Will Hunt," boasted Walter Kirk. I know he doesn't always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass?" "Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clean water into it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, not a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one of Will Hunt's evil nature to mingle with your careful training many drops of which will make no impression on him."—*Young Reader.*

THE TEMPERANCE BIRD.—Mary M. has a pet canary bird which has shown great intelligence and has been trained to many pretty ways.

Every day at meal-times, Mary opens the cage-door, and Dick flies out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quite still while Mr. M. asks a blessing on their food; so, unless he comes at once when the cage door is opened he waits in silence till the blessing is over.

Once fairly perched on Mary's shoulder, he expects a taste of everything she eats, and whenever she drinks, she holds up to him a spoonful of tea or coffee, which he sips with relish.

One day Mary was ill, feeling no appetite, and growing often very faint. The doctor ordered brandy and water to revive her, and when she tasted it, Dick, as usual, called for his share. He laid his little head against her face caressingly, peeped and cooed, till, just for fun, she determined to gratify him. But no sooner had Dick tasted the brandy than he flew into a violent passion, shook his head, stamped his feet, and beat his wings, scolding sharply at the time. Then, in disgust, he flew back into his cage, and would neither come out nor notice Mary again all day!

Oh! that our boys, when spirits are offered them, rejected it as indignantly as did this little bird.—*Christian Weekly.*

ONE DROP OF EVIL.—I don't see why you won't let me play with Will Hunt," boasted Walter Kirk. I know he doesn't always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass?" "Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clean water into it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, not a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one of Will Hunt's evil nature to mingle with your careful training many drops of which will make no impression on him."—*Young Reader.*

THE TEMPERANCE BIRD.—Mary M. has a pet canary bird which has shown great intelligence and has been trained to many pretty ways.

Every day at meal-times, Mary opens the cage-door, and Dick flies out and lights upon her shoulder, where he stays until the meal is over. He has been taught that he must be quite still while Mr. M. asks a blessing on their food; so, unless he comes at once when the cage door is opened he waits in silence till the blessing is over.

Once fairly perched on Mary's shoulder, he expects a taste of everything she eats, and whenever she drinks, she holds up to him a spoonful of tea or coffee, which he sips with relish.

One day Mary was ill, feeling no appetite, and growing often very faint. The doctor ordered brandy and water to revive her, and when she tasted it, Dick, as usual, called for his share. He laid his little head against her face caressingly, peeped and cooed, till, just for fun, she determined to gratify him. But no sooner had Dick tasted the brandy than he flew into a violent passion, shook his head, stamped his feet, and beat his wings, scolding sharply at the time. Then, in disgust, he flew back into his cage, and would neither come out nor notice Mary again all day!

Oh! that our boys, when spirits are offered them, rejected it as indignantly as did this little bird.—*Christian Weekly.*

ONE DROP OF EVIL.—I don't see why you won't let me play with Will Hunt," boasted Walter Kirk. I know he doesn't always mind his mother, and smokes cigars, and once in a while swears just a little. But I have been brought up better than that; he won't hurt me. I should think you would trust me. I might do him some good."

"Walter," said his mother, "take this glass of ink into it."

"Oh, mother! who would have thought one drop would blacken a whole glass?" "Yes; it has changed the color of the whole, has it not? It is a shame to do that. Just put a drop of clean water into it, and restore its purity," said Mrs. Kirk.

"Why, mother, you are laughing at me. One drop, not a dozen, nor fifty, won't do that."

"No, my son; and therefore I cannot allow one of Will Hunt's evil nature to mingle with your careful training many drops of which will make no impression on him."—*Young Reader.*

FREE TO BOOK AGENTS.—We will send a handsome Prospectus of our New Illustrated Family Bible containing 200 Fine Scripture Illustrations to any Book Agent, free of charge. Address NATIONAL PUBLISHER NO. 63, Philadelphia.

BUSINESS CARDS.

Programmes and Circulars, printed at the

LOWEST RATES, at the

AMERICAN LUTHERAN

JOB PRINTING OFFICE,

No. 18 West Market St.,

One door West of the Post Office,

YORK, PA.

The Thoughtful Attention of

MINISTERS,

LARGEST CLOTHING HOUSE

THEOLOGICALS,

EDITORS,

DEACONS,

STUDENTS,

ELDERs,

TRUSTEES,

VESTRYMEN,

ORGANISTS,

SEXTONS,

SUPERINTENDENTS,

S. S. TEACHERS,

CHORISTERS,

And of all good people, is invited to the

TO YOUR ADVANTAGE

Do deal with them for all your clothes, and for all the clothes needed for the male members of your families.

Some of the changes of material sent by mail. Also, easy rules for self-measurement.

Wanamaker & Brown,

6th & Market Streets, Philadelphia.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD.

The reputation this excellent medicine enjoys, is derived from its cures of many of the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

They were particularly adapted to the cure of such great numbers in almost every section of the Union, and to the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

It is a fact, that the most distressing diseases of the blood, such as Scrofula, Eczema, and other eruptions of the skin, and all the various diseases of the blood, which are the result of impure blood.

\$325 A MONTH.—Horse and carriage hire, for the month of January, 1872.

WATCH FREE TO AGENTS TO introduce articles that sell in every house.

WATCH FREE TO AGENTS TO introduce articles that sell in every house.

\$125 A WEEK! Best Cheap Sewing Machine in the world. Agents Wanted.

\$10 from 50; 50 from 100; 100 from 200; 200 from 500; 500 from 1000; 1000 from 2000; 2000 from 5000; 5000 from 10000; 10000 from 20000; 20000 from 50000; 50000 from 100000; 100000 from 200000; 200000 from 500000; 500000 from 1000000; 1000000 from 2000000; 2000000 from 5000000; 5000000 from 10000000; 10000000 from 20000000; 20000000 from 50000000; 50000000 from 100000000; 100000000 from 200000000; 200000000 from 500000000; 500000000 from 1000000000; 1000000000 from 2000000000; 2000000000 from 5000000000; 5000000000 from 10000000000; 10000000000 from 20000000000; 20000000000 from 50000000000; 50000000000 from 100000000000; 100000000000 from 200000000000; 200000000000 from 500000000000; 500000000000 from 1000000000000; 1000000000000 from 2000000000000; 2000000000000 from 5000000000000; 5000000000000 from 10000000000000; 10000000000000 from 20000000000000; 20000000000000 from 50000000000000; 50000000000000 from 100000000000000; 100000000000000 from 200000000000000; 200000000000000 from 500000000000000; 500000000000000 from 1000000000000000; 1000000000000000 from 2000000000000000; 2000000000000000 from 5000000000000000; 5000000000000000 from 10000000000000000; 10000000000000000 from 20000000000000000; 20000000000000000 from 50000000000000000; 50000000000000000 from 100000000000000000; 100000000000000000 from 200000000000000000; 200000