VOLUME 25.

WAYNESBORO', FRANKLIN COUNTY, PA., THURSDAY, JANUARY 9, 1873.

NUMBER 31

Select Poetry.



GUSTIE:

BY LAURA.

I knew her first when spring had come With all her sunny hours. And thought her but a summer friend, To fade with summers flowers.

I know the fairest flower of earth Must fade in wintry weather, While friendship, if of heavenly birth, Would live to bloom forever.

And thus the summer months passed by: Our love increasing ever; Until was formed a silken tie Which naught in life can sever.

A voice so glad and free; Her heart so full of love and truth; So warm with sympathy.

She has a gentle loving eye,

There whispers from her beaming eye, A voice which tells to me, That no deceit can taint a heart So void of jealousy.

'Mid summer's green and shady bowers We wander arm in arm. And e'en cold winter's stormy hours, For us have many a charm.

Should sorrow crowd my wavering mind, And chilling storms attend. In Gustie, I am sure to find, A ready, faithful friend.

Thus through the changing scenes of life, May we unchanging live. Bringing to each that real bliss,

Miscellaucous Readina.

Which only love can give.

Published by request.

Reformed Church Synod

[From the Chambersburg Repository.] Mr. Editor-DEAR SIR.-I observe in the Repositiony of the 25th ult., an article from the Harrisburg Telegraph on the action of the Reformed Church, at its late meeting in Cincinnati. The article in some important points misrepresents the action of the Synod, and as an act of justice I request you to insert the following. As a member of that Synod I can vouch for the correctness of the statement in this article, as I was present during the sessions of the Synod.

J. HEYSER. Re pectfully, To the Editor of the Lancaster Evening Express:

. I desire the use of your columns to Reformed Church, lately in session in Cincinnati, Ohio. In the article you published last Friday evening, copied from the Harrisburg Telegraph, there are statements made and deductions drawn, which demand explanation from a standpoint different from that of the author of that article. I regret very much that such an article has been published. It is in exceedingly had taste to drag controversal church questions of this character before the general public, through the medium of the secular press, because it is almost impossible for this channel to remain o pen for a fair hearing on both sides of the question. But as the matter is thrust upon the public in this way, and as the writer in the Telegraph has seen fit to put his construction upon the action of the General Synod, it may be well to give my views of the proceedings; inasmuch as I

He states that the decision in the Super appeal case "involved the theological and doctrinal issues in the Church, and distinctly pronounced her as regarding the doctrinal position of Ursinus College and its theological teaching, consistent with her standards and worthy of her confidence."

This deduction of the writer of the article in question is altogether gratuitous, and has not the slighest foundation in fact. The question involved in the Super appeal case was not a doctrinal or theological one in any sense. It was a question of Church order or Church law, could the general public have access to the debate before the Synod and the pleadings of the counsel on both sides of the case, it would clearly appear that there was no theological point brought out in it, nor any doctrinal issue settled by the

decision of the S nod. A brief history of the case is all that is necessary to settle this point, and show that what I state is true. At the meeting of the Synod of the Reformed Church in the U.S. (Eastern Synod) held in Martinsburg, West Virginia, in October, '72,

the following action was taken: WHEKEAS, The Constitution of the Reformed Church declares the office of tion allude to, or can it be construed to Teachers of Theology to be a distinct of-

ers of Theology:

to assume the office of Teacher of Theolo- but he complained against the action of making the action complained of its own, church,"

inaugurated by taking the prescribed oath

And Whereas, Teachers of Theology, are required to prescribe a course of study for the students, and conduct all their instructions under the direction and supervision of a Board of Visitors, appointed by the Synod:

And Whereas, according to public an-nouncement, the Rev. J. H. A. Romberger, D. D., a member of the Phindelphia Classis, and President of Ursinus College, a chartered literary institution, is, along with others, conducting a Theological class or school, and preparing men for the Ministry of the Gospel, by giving these professedly a full course of Theological instruction, although he has not been appointed to the office of Teacher of Theology, and has never been inaugurated agreeably to the requirements of the Con-

stitution; therefore, Resolved. 1. That the conduct of the said member of the Philadelphia Classis in assuming the office of Teacher of Theology and Constitution and government of the Reformed Charch, and therefore disorder-

ly.
2. That this Synod hereby enjoins upon the aforesaid minister of the Philadelphia Classis forthwith to desist from this disorder.

3. That a committee of three be apappointed to communicate an official copy of this action to the Rev. Dr. Bomberpy of this action to the Rev. Dr. Bomber- custom in the neighbor of this action to the Rev. Dr. Bomber- custom in the neighbor of the various ben volent opera- and wis-lom.

ger, and in case-he does not respect this money for the various ben volent opera- and wis-lom.

"Mentally," it is a mistake, because are hereby directed to institute such constitutional proceedings, as shall be neces-

sary to maintain the order of the Church.
From this action Rev. H. W. Super, complained to the General Synod and at its late meeting in Cincinnati the complaint was heard and sustained, and the gregations. This, I say, is an established following resolutions adopted as the sense of the General Synod in sustaining the complaint:

"1. That the General Synod has decided that the conduct of the Rev. J. H. A. Bomberger, and those associated with him in Ursinus College, in giving theological instructions at the request of the Board of Directors, is not disorderly nor contrary to the constitution of the Reformed Church, although they have not been invested with the office of Teacher

of the Eastern Synod.
"2. That the General Synod has decided that the Synod of the Reformed mitted to their charge and care, the va- it is only the simple and inevitable result Church in the United States, acted un rious objects of benevolence designated by of laws of nature pittlessly and persistent-constitutionally in assuming original jurthe church, in order that the people, in ly broken.—From Science of Health. isdiction in the case of one of the minis-

my own, it seems to me that any one can sis to command her ministers to bring see just what was intended by the action | these objects of benevolence before the peoof the Synod. The Synod of Martinsburg | ple. Huntingdon charge, in which Elder alleged that Dr. Bomberger was pursuing a disorderly course in establishing a the- to pay its assessment for beneficiary eduological school and assuming the office of teacher of theology, without the consent authority of the Classis in the premises, make a statement concerning the import or authority of the Synod within whose of the action of the General Synod of the bounds said school was being carried forward. This action of the Synod of Martinsburg was based upon what it believed to be a correct interpretation of the Constitution of the church, which read as fol-

> ART. 16. As it is of the utmost importance that the Professors of Theology be students under the care of Classis, inassound in the faith, have the requisit abil- much as the churches had no official Synod shall thereupon appoint the day of election. ART. 19. At this inauguration, a pro-

fessor elect, shall solemnly affirm the following declaration, as by an oath, in the presence of God, in a public assembly: [This is a declaration of fidelity to the

enjoyed the privilege of attending all its faith and practice, and that the doctrine of the Heidelberg Catechism is the doctrine of the Scriptures, &c.-ED.]

ART. 62. Each Synod may maintain or establish such Theological and other institutions within its bounds as it may deem necessary, and shall have full control over them, in all respects. The Professors and other officers of such institutions, shall be amenable only to the Syn-

od to which they may respectively belong. The Synod of Martinsburg (Eastern) believed that under these provisions of the constitution, it was not competent for any minister to assume the office of teacher of give it word for word, but have endeavtheology, no matter by what body other ored fairly to state the principle of church than the Synod he might be requested to order it involves. It was against the ennot of doctrine. The theological position do so; and as it was a matter of public of Dr. Bomberger was not on trial; and notoriety that Dr. Bomberger was teaching a theological school, it believed his any one can see it in the great theological conduct to be disorderly—that is, a violation of church order. It did not charge only in the Reformed Church, but in evhim with feaching heresy; it did not care ery church in the land, their mental vito inquire what was the character of his sion must be much keener than mine. teachings; but it believed that he had no Well, the General Synod sustained Elder right to teach theology in a public insti tution without the sanction or election of the Synod under whose jurisdiction he following resolution:

formed Church. Can any one see in this action of the Can any one see in this action of the funds from the purposes for which they Synod of Martinsburg an arraignment of were contributed; but that consistories Dr. Bomberger for his theological views or his doctrinal position? Does the acmean anything in connection with points fice:

And Whereas, according to the same of theology in controversy in the Reformed Church? Clearly not. And it was of organic law the Synod alone has the pow- this action that Rev. Super complained er to establish and govern a Theological to the General Synod. He did not com-Seminary, and appoint professors or Teach- plain that Dr. Bomoerger was accused of the ridiculous position of sustaining a other men are as conscientious as you are,

ought to stand as a minister of the Re-

upon the constitution of the church, and carried the matter up to the General Synod to get its judgment upon these questions of church law and church order. In full harmony with this view of the case, it will be seen that the General Synod, in sustaining his complaint, say that the conduct of Dr. B., and those associated with him, is not disorderly nor contrary to the constitution of the church, although they have not been invested with the office of teacher of theology by, nor are conducting their theological teaching under, the direction of the Eastern Synod.

Is this distinctly pronouncing the General Synod, as regarding the doctrinal po-sition and theological teaching of Dr. B., as consistent with the standards of the Reformed Church and worthy of her confidence? Why, I do not believe that Dr. few women are fit, at an age when they B. will thank his over zealous friend for should be "under authority," to rule a going so far out of the way to attempt to get an endorsemet for his orthodoxyin giving the theological instruction inde-pendently of any proper ecclesiastical su-matter; and however much difference of pervision and direction, is contrary to the opinion there may be in the Reformed Church upon controversial points of theology, it is unwise and almost criminal to attempt to twist so plain a question as that involved in this case, into a matter is narrowed and enlarged according to of doctrinal or theological controversy.

In the statement of the Dunn complain. case, the writer in the Telegraph is equally unfortunate. His case I will state as concisely as I can. It is an established custom in the Reformed Church to raise pointment. The Synod, for example, determines to mise a certain sum for beneportions this amount upon the Classis.-The Classis, in turn, assess the amount they are expected to raise, upon the concustom; and in proof of it, I need only their capacity as a congregation, may ters of the Classis of Philadelphia.

From this statement of the facts in the case, without drawing any deductions of objected, and denied the right of the Classis. Dunn was an elder, through him refused cation, claiming the right to ignore the and to devote the contributions of the

people into any channel the consistory

might setect. The Classis of Mercersburg took a dif-ferent view of the matter. It said that when a collection for beneficiary education was taken up in a congregation, that it must of course, be for the beneficiary ity to teach, and possess the confidence of knowledge of any others; that it was imthe Church, they shall, for the greater se- plied when the collection for this purpose curity, always be chosen by a majority of was announced to the people, that it was the votes of the Synod. One or more to be devoted for the support of these candidates shall be nominated and the young men; that to appropriate it to the support of any others, was an alienation of funds and ought not to be tolerated .-Bear in mind, that neither Mercersburg Classis nor the Synod of Martinsburg, which sustained the view of the Classis assumed that individuals might not with hold their contributions for this purpose, Canonical Scriptures, as the only rule of and give them to any other object in or out of the Reformed Church; no attempt has ever been made to interfere with the freedom of the individual in this respect; but it was thought that in order to main tain some semblance of church organization, the pastors within the Classis ought to be required, at least, to present the objects of benevolence designated by the church to their people; and that until the needs of the church in these various operations were met, no public or congregational collection should be taken for a foreign object. Not having the action of Mercersburg Classis at hand, I cannot forcement of this principle—church order -that Elder Dunn complained; and if Dunn's complaint, and in order to define

> what it meant by this action, it passed the Resolved, That no consistory or other judicatory has any right to alienate any have the undoubted right to designate the

specially designated by the donors.

gy, unless he be chosen by a majority of the Eastern Synod in attempting to re- refused to vote for such a plain contrathe votes of the Synod, and has been duly strain Dr. B. from going forward with his diction. These are the facts in these two theological school; he complained against cases; and I am willing to submit them the interpretation which that Synod put both to the public and the membership of the Reformed Church, to judge if either one involved in any sense any doctrinal or theological points. It is true that the majority of the Synod was 'low church,' in the common acceptation of that word; and I am heartily glad it was, in view of the character of the work it did and the record it has made for itself in history.

Early Marrying.

Morally, mentally, physically, premature marriage is a mistake among women; and yet every day we can see this mis-take sanctioned by the offices of religion, blessed by the consent of friends, and entered into with all the eclat which should be reserved for a triumph rather than a

"Morally," it is a mistake, because houeshold prudently; since no atmosphere is so daugerous for an undeveloped soul as that of the almost absolute power which is generally delegated to the young wife. She may now do whatever is pleasing in her own eyes. She has been freed from parental restraint, and any other has a circumference so undefined that it the will and moral sense of her who draws it. Angels might fear to walk in such a broad freedom as is given by love and sufference to the majority of our young married women—women by courtery, children in the regard of both law

with marriage all mental growth is sus- dren of Flora, so infancy nurtured by pended in the large majority of women. ficiary education, missions, &c., and ap- Education, being regarded as simply a means toward an end, is abandoned as in April. soon as the end is obtained. It may be argued that all education from-such-amotive is a mistake to begin with. True, but then it is one which keeps the culprit. say that the General Synod, at its late in the society of wisdom, and it is just meeting, assessed upon the Eastern Synod possible the mind under such influence various sums for contingent expenses and might arrive at a juster conception of its

domestic missions. Acting upon this long-established principle, Mercersburg Classis "Physical y," it is a mistake, because at resolved to raise a certain amount for ben-eficiary education, and in order to do it, are made, the human form has not arrivassessed it (or apportioned it) upon the ed perfected strength; and duties and re charges or congregations within its bounds. sponsibilities are laid upon it for which Its action was based upon the general nature has made no adequate provision. principle, that ministers are servants of Vitality is destroyed quicker than it is of Theology by, nor are conducting their the Lord, in his church, and not servants generated, and early and rapid decay of theological teachings under the direction of the people; and they are shepherds, and both mind and body are the results. Then not merely sheep, and hence that it is the woman is said to die "by the visita-their duty to lay before the people com-

Useful Recipes.

SUBSTITUTE FOR PHYSIC.—For physic substitute exercise and temperance. Better health and more money in the pocket will be among the happy results of the change.

THE FEET.—As the feet are hept more closely covered than any other part of the body during the day, they should be thoroughly washed and rubbed till dry, every night. Impurities gather as the result of the confined perspiration, and these should be removed before sleeping. However inconvenient to do so, we repeat it, wash the feet every night.

MUFFLING UP.—The more a man bunlles up to keep from colds, the more he may. Some persons do nothing but watch use of cold water, taking care not to begin the use of mufflers.

WHO REQUIRES MOST SLEEP ?—Those who think most, require most sleep. Time gained from necessary sleep is not saved, but lost. Mind and body will both suffer. Most people, however, do not think enough to make early rising particularly dangerous. It is the hard working professional man, the close student, or the man of business with many cares upon his mind. who suffers most from loss of sleep. -Science of Health.

Wife.-This good old Saxton word wif) is, after all, the dearest and most sacred word in the whole vocabulary of love. Around it clusters all that is most tender passion. Into whatever forbidden paths the heart of man may wander, still it must return at last, to the hallow-Any other relation between the sexes, however, alluring to the imagination, invariably ends in wretchedness, in shame, and degradation. Happy is the man who can sing with Robert Burns:

"She is a winsome wee thing, She is a handsome wee thing, She is a bonnie wee thing, This sweet wee wife o' mine."

Whose heart does not beat softly and and enduring love, in Burns' song of "John Anderson, my Jo?"

Two MEN.-Said the late Dr. McLoed: 'The man I call sectarian is the man who is not contented with the blessings of num-ber one in the street, but who is always throwing stones or mud at number two: who is not content with his own wife and direction which funds in their hands for family, but talks and gossips about an-benevolent purposes snall take, when not other man's family. Give me the man who has honest, earnest convictions about The first part of the resolution is just his own church, and I extend to him the what Mercershurg Classis said, and hence right hand of fellowship. Love your quite a number of the members of Synod, church, and do all you can for it; but unwilling to place the General Synod in try and imagine, at the same time, that rs of Theology:

heresy, or that the teaching in his theo-complaint against almost precisely anal-and give them the right hand of fellow-And Whereas, no Minister has the right logical school was unsound. Not this, ogus action in the lower court, and then ship when they do all they can for their

THE BETTTER WORLD.

BY SALLIE EVANS.

There's a better word than this, my friend, Bright better world above, Where hosts angelic, deathless blend, Their rays of light and love; Not light, like day's dull rays below, That comes anon, then dims and dies; Not love, like seatide's ebb and flow, That changes with the hour that flies.

There's a better world than this, my friend Far better world of bliss; What stores of joys forever lend Blessings ne'er found in this;

Where grows supreme Jehovah's throne. 'Mid coutrs more chaste than crystal

Rapt saints of ages all appear. Tis the life of love, in Leaven, my friend, "Life of the world to come:" Whither poor souls at last shall wend

And grouped in one celestial zone

When Time's sad round is run-Home to the "Father of Light" and rest! Up from the mouldering grave; Into the mansions of happiness On the other side of the wave.

The Year of Life.

The life of man has, not inaptly, been compared to that revolution of earth which gives us successively the seasons of spring, summer, autumn and winter. As tender buds burst into being softly descending showers and thin mists are dispersed by sunbeams in spring, and gradually assume the full splendor of coloring and grace of form which adorn the chilparental care, grows into youth, humanity being developed in childhood like the rose Then comes manhood with its stern re-

solves, its strength and maturity-when pride of life, desire for glory, emulative zeal, and far reaching design, mark the character, no less than well-developed limbs, stateliness of form, and dignity of carriage indicate the perfect man. This, them thus: "Take each of you one of then, is the summer of life; every man com rehends the language which so de-signates it as at once figurative and truth-I do not at present know the offender, ful. In this grand stage of human exist- but you must return the sticks to me toence, nerved by power, the arm of the ence, nerved by power, the arm of the morrow morning; and the one belonging warrior executes deeds of heroism, the to the thief will have grown an inch durtongue of the orator inflames or subdues ing the night." The family retired to crowds, and the pen of the author diffuses rest; but before he went to sleep, the man over an entire world majestic thought and burning eloquence. At this golden epoch of life how mighty are the sons of genius for good or for ill! The pale sculptor, who sits, hour by hour, embodying in deathsits, hour by hour, embodying in deathothers by next morning. The sticks were others by next morning. cold marble his own supernatural ideathe passionate poet, who weaves into now ery song his angel visions—the man of the offender, to his great surprise and disscience who pierces, deep amidst the sc- may. crets of nature, whether contemplating heaven's lofty arch, earth's vast profound. or the wonders of ocean, devotes his summer of life to the eutusiasm of earnest pursuit, for enthusiasm is a quality of genius. and earnestness is the sure concomitant of enthusiasm.

Ah, but the grand, rich autumn comes on apace. Pomona has painted all her rich fruits with mystic coloring, vainly emulated by art-ripe hangs the harvest on each hill; each valley is teeming with abundant gifts from the bounteous hands of Ceres, crowned with her wheaten sheaf and holding aloft her long desired cornucooia. What does the autumn of life looking every man in the face, said: bring to a man? A glorious harvest of high achievement, provided its spring has againt exposures, and keep themselves not been wasted in idleness or degraded very busy. The best safe-guards are daily exercise in the open air, and the free warded where higher gifts have not enabled the industrious and the virtuous to win renown. As they all sowed so shall they reap, for the Lord of the harvest is just, and man is not their judge. Perhaps the good man's recompense may not be awarded him in his autumn time on earth, but not the less is he in the care of high Heaven, and none the less surely will he obtain his meed.

Last comes winter. Dead and withered are all earth's flowers. Amidst bleak winds and chilling skies the dying year folds his dark mantle about him and joins the mournful procession, headed by years beyond the flood. Thousands after thousands, they grimly march away, and the great muse of history alone dimly records their advent and departure, noting here beautiful, chaste, and permanent in the and there the fluctuations of empires and half-disclosed mutations of earth. As winter to the year, is death to man. Then, an oath before I do; I am determined to too, he closes his account with Time. Vased name of wife for consolation and rest. I ter existence opens before his enlarged vision, and awaking to the life of gods, he realizes fully the all-important though fleeting character of his year of lifemetaphorically so-called.

THE SABBATH.—The Sabbath day is the beautiful river in the week of Time. The other days are troubled streams, whose angry waters are disturbed by the countless crafts that float upon them. But the and joyously within him when he reads gure river Sabbath flows on to Eternal the touching picture of a wife's virtuous Rest chanting the sublime music of the and enduring love, in Burns' song of John silent, throbbing spheres, and timed by the pulsations of the everlasting life.— Beautiful river Sabbath glide on! Bear forth on thy bosom the poor, tired spirit, to the rest which it seeks, and the weary watching soul to the endless bliss.

A finished life—a life which has made the best of all the materials granted to it, and through which, be its web dark or bright, its pattern clear or clouded, can great Designer; surely this is worth living for! It has fulfilled its appointed course, and returns to the Giver of all breath pure as he gave it. Nor will he depreciating yourselves. forget when he counteth up his jewels.

A joyless life is worse to bear than one of active grief.

ANYTHING ELSE BUT SORRY-Once upon a time, a big, strappling, awkward youth, fresh from Vermont, entered the Dunbar Academy at Byfield, Mass., for a little erudition, which is doled out at this Temple of Minerva at economical prices. At that place—we know not how it is at present—the boys and girls were kept in one apartment; only the middle aisle come. parted them. One day this Vermont strippling, who had been helping one of the girls through a hard sum—he was acute in cyphering—thought it not more than fair that he should take toll for his valuable services; accordingly he threw his stalwart arm around the rosy damsel

started the whole assembly. "Jedediah Tower, come up here," roared the preceptor.

and—gave her a sly, rousing smack which

The delinquent appeared, his face glowing with blushes like a red-hot warming pan—and looking as sly as a niny.

"Hold out your hand, sir," said the pedagogue. "I'll teach you not to act thus in this institution."

The buge paw was extended to a horizontal line towards the instructor, who surveyed its broad surface with a mathematical eye—calculating how many strokes of his small ferule it would take to cover the large number of square inches it contained.

"Jedediah," at length he said, "this is the first time you have been called upon for any delinquency; now, sir, if you will say you are sorry for what you have done, I will let you off this time-without punish-

"Sorry!" exclaimed the youngest, striking an attitude of pre-indignation; "sorry! no sir! I am not. And I will do jest so again if I have a chance. So put on, old fellow, just as hard as you like. By the jumpin' Jehosaphat, I'd stand here and let you lick me till kingdom cum afore I'd be sorry for that—by thunder I

SHARP AS WELL AS WISE.—A Hin doo priest called in all the members of a large family, one of whom was known to have committed a theft, and addressed those sticks, which are of an equal length who had committed the theft, thinking to outwit the priest, cunningly cut off an with a violent fit of coughing, and brought returned, and, by comparing them, the quarry. priest was instantly ble to pitch upon

Here is another instance of similar acuteness.

In a certain city a large quantity of cotton has been stolen. The cotton-dealers brought their complaint before the king. Notwithstanding all the search that was made, the thieves remained undiscovered. An aimer said that if he were commanded, he would discover the thieves, the king ordered him to do so .--The aimer went home, and under pretense of making a teast, invited all the men of the city, small and great. When all the people met together, and had seated themselves, the aimer joined the company, and

"What ill-born, impudent blockheads these men are, who, having stole the cotton, are come to my feast with it sticking on their beards!"

Some persons instantly put their hands to their beards, and thereby discovered themselves to be thieves. The king rewarded the aimer for the contrivance.

THE CAPTAIN'S REQUEST.- "My lads," when about to take command of a ship, reading his orders to the crew on the quarter deck, "There is one law I am determined to make, and I shall insist on it be- by my circumstances he's right off a deating kept. It is a favor indeed, I ask of you, and which, as a British officer. I expect will be granted by a crew of British seamen. What say you my lads? are you stamping on it." willing to grant your new captain one fa-

"Ay, ay," cried all hands, "let's hear what it is, sir."

"Well, my lads, it is this: that you must allow me to swear the first oath in this ship. No man on board must swear swear the first oath on board. What say you my lads, will you grant me this favor?"

The men stared and stood for a moment quite at a loss what to say. "They were taken," one said, "all aback." "They were brought up," said another, "all standing." The appeal seemed so reasonable, and the manner of the captain so kind and friendly, that a general burst from the ship's company answered:

"Ay, ay, sir," with their usual three cheers. Swearing was thus wholly abolished in the ship.

THE LOCAL PAPER.—The N. Y. Times says of the local paper: "You owe it to yourselves to rally liberally to its support, and exact from it as able, high-toned a character as you do from any educator in your midst. It is in no sense beneath notice and care—unless you yourself are beneath notice and care for it is your representative. Indeed, in its character, now be traced plainly the hand of the it is the summation of the importance, interest and welfare of you all. It is the aggregate of your own consequence, and you cannot ignore it without miserably

> We go to the grave of a friend, saying, him, saying, "A man is born."

Wit and Anmor.

An editor answered a challenge, "When I want to die I can moot myself."

Boys are like vinegar the more "mother" there is in them the sparper they be-

Do not cut off a big lower limb, unless you are a renter and do not care what becomes of the tree when your time is out.

Cream may be frozen by simply putt-ing it into a glass ressel, and then plac-ing the whole in an old backelor's besom-

The marriage service, in the opinion a Western paper, should be changed to read, "Who dare take this woman?" and the groom shall answer, "I dare,"

"Now, Johnny Wells, can you tell me what is meant by a miracle?" "Yes, teacher, mother says if you don't marry the new deputy sheriff, it will be a miracle."

"Are you not arraid that whiskey will get up in your head?" asked a stranger of a man he saw drinking at a bar. "No." said the toper; "this liquor is too weak to

"The wind's getting round," remarked Bibbs to his friend Buggins, the other day when it changed from east to west. "Glad of it," replied Baggins; it's been sharp long enough."

An eccentric old fellow, who lives along side of a graveyard, was asked if it was not an unpleasant location. "No," said he, "I never jined places in all my life

A lady has a Sunday School class in one of the churches. Two brothers attend it alternately. One Sunday a lady asked one of the boys if he would be there on the following Sabbath? "Oh! no," says: he, "I can't; it's my turn to saw wood!"

Some country editor gets off the following: "The Battle of Life.—Courtship is the engagement; the proposal is the assault; and matrimony the victor." Then we conclude that a treaty of peace is made on the appearance of the Envoy Extraor-

A young man engaged in making himself attractive to a young lady was taken

"Pa." said a little seven year fellow, "I guess our man, Ralph, is a good Christian." "How so my boy?" queried the parent, "Why, pa, I read in the Bible that the wicked shall not live out half his days and Ralph says he has lived out ever since he was a little boy."

During a late conference the following conversation was overheard between two newsboys: "I say, Jim, what's the meaning of so many ministers being here altogether?" "Why," answered Jim scornfully, "they always meet once a year to swap sermons."

"I wonder how they make lucifer matches," said a young married lady to her husband, with whom she was always quarreling.
"The process is very simple," said the

husband, "I once made one."
"How did you manage it?" "By leading you to the alter."

A German peddler sold a man a liquid for the extermination of bed-bugs. "And how do you use it?" inquired the man after he had bought it. "Shust you ketch de pug, squeeze him a leetle, put one drop on him tongue, and

bug!"
"I could kill him in half the time," replied the indignant purchaser, "by

"Vell," calmly exclaimed the German; "dat is a good way, too, so long as you.

kill him.'

How dangerous to defer those momentous reformations which the conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition are increasing every month. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the artic circle and become fix-

ed in relentless and eternal ice.—John

BEAUTY.-Never lose an opportunity of seeing anything that is beautiful. Beauty is God's handwriting, a way-side sac-rament; welcome it in every fair face, in every fair flower, and thank Him for it, the fountain of loveliness; and drink it in, simply and earnestly, with your eyes; it is a charmed draught, a cup of blesssing.

Labor conquors all things. Everything that we do has to have a certain amount of labor expended on it, to bring it to a state of perfection. However difficult it may appear, however impossible it may seem to be, remember if you attack it with energy and labor with your might, your efforts will be crowned with success.

A sneer is the weapen of the weak .-Like all other evil weapons it is always cunningly ready to our bands, and there is more poison, in the handle than in the point. But how many noble hearts have "A man is dead;" but angels throng about been withered by its venomous stab, and festered with its subtile malignity.