

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEFLEY, EDITORS

Sellinggrove, Pa., October 17, 1867.

SWISSVALE.—Rev. C. Lefley, the associate editor of the AMERICAN LUTHERAN has taken charge of a small church organization and a school at Swissvale on the Pennsylvania R. R., about eight miles from Pittsburgh, Pa. As there is no post office at this station, his address will therefore be Pittsburgh, Pa., Care of Mr. J. S. Newmeyer, 211 Liberty St.

DUNCANNON.—On Thursday the 3d inst. the members of the Lutheran congregation in Duncannon Pa., paid a surprise donation visit to their pastor, the Rev. J. E. Honeycutt. They brought furniture, clothing, eatables, to the amount of sixty dollars. The pastor writes: "I was truly thankful for such expressions of kindness, and snare, by the grace of God, endeavor to prove worthy of the confidence reposed in us."

A Printing Office for sale.

Having stopped the publication of our German paper, "Der Lutherische Kirchenbote," when we commenced the publication of the American Lutheran, we will sell the press and type on very reasonable terms. The press is one of Hoe's Smith hand presses nearly as good as new, and there is type enough to set up a whole paper at once. This is also very good yet. We will sell the whole or a part for about half what it would cost new at this time.

To any one wishing to start a German paper, in the interest of the General Synod, we will also give our subscription list of the Kirchenbote, many of whose subscribers expressed a desire to have the paper if it should be commenced again.

BILLS INCLOSED.

A few weeks ago we inclosed bills to those in arrears for their subscription to the AMERICAN LUTHERAN. A few have responded to these notices and remitted the amount promptly. The great majority, however, have not yet paid any attention to the matter. In a few weeks we will again inclose the bills, and continue to do so until the subscriptions are paid. It was no small undertaking for us to start a weekly church paper, the size of the AMERICAN LUTHERAN, with very little capital, and with powerful opposition from various directions. We have, however, by the help of God, been able thus far successfully to carry on the work, and the paper is now in a condition to sustain itself, if the subscribers will all pay promptly. But we cannot afford to lose any subscriptions, we need them all, and we need them now, to pay our hands and to buy printing paper. It is but a trifle for each one to pay, but it makes up a great aggregate for us. The ocean is made up of drops, the world is composed of atoms, insignificant parts make up the grand whole, so the individual subscriptions of a newspaper, insignificant as they appear by themselves constitute the means of its existence. We therefore entreat all who have not paid for their paper, to send us the two dollars by mail, at once, and save us the trouble of inclosing another notice.

A few persons have also become offended because we inclosed these notices and stopped the paper. This is unreasonable and unkind. We meant no disrespect to them, we worded the notice in the kindest and politest language possible, the claim was a just and honest one, we needed the money most urgently, and therefore no reasonable man, much less a Christian should become offended at a polite notice to send in the subscription. On the other hand some thanked us for reminding them of their duty, as they had entirely forgotten that they owed anything on the AMERICAN LUTHERAN.

In illustration of this subject, we will give our readers an anecdote that we read some time ago, in an exchange. One of the subscribers dreamed that he had died and gone up as far as the gate of heaven. There the attending angel asked him a number of questions; his name, where he came from, what denomination he belonged to, etc., all which questions he answered satisfactorily. At last he asked him, "Have you paid the subscription on your Church paper?" This question he was compelled to answer in the negative. "Then," said the angel, "you cannot be admitted here till that is paid," which so alarmed him, that he immediately woke up, and the next day sent five dollars to pay the subscription on his church paper. Would that such dreams with similar effects might become more frequent.

The Augsburg Confession before Angels.

Mr. Editor: Having been a visitor at the late meeting of the East Pennsylvania Synod at Pottsville, I heard the eloquent ordination sermon of Rev. Dr. Conrad on Monday evening. In this sermon the learned divine remarked among other things that the Augsburg Confession was confessed before Angels! I must acknowledge that this was a new idea to me; I had never heard or thought of it before. I have been revivifying it in my mind a good since I've come home. I would like to know more about it, and as you editors are supposed to know a little more than common folks, I wish you would inform me and your readers through the columns of the AMERICAN LUTHERAN, what author has written on this subject, where it took place, and whether any of the angels also subscribed the Augsburg Confession examine? By answering these questions you will doubtless confer a favor on many who heard the eloquent and learned sermon, as well as on your humble SUBSCRIBER.

REMARKS BY THE EDITOR.—We would have preferred it if this "subscriber" had sent his questions directly to the author of the sermon, namely, the Rev. Dr. Conrad, who is also the chief editor of the Lutheran Observer, and who could doubtless have answered these questions more satisfactorily than we can. We will, however, briefly give our humble opinion on the subject which may pass for what it is worth, and then if Dr. Conrad thinks it worth his while, he may give us a full explanation in the Observer, of his meaning in the passage of his sermon referred to above.

Every student of church history knows that the Augsburg Confession was confessed in 1530 at the Diet, before the Emperor Charles V., the Pope's Legate and the nuncios of the empire. We have never heard or read, either in sacred or profane history, that it was also confessed at any other place or at any other time before the angels. But we suppose that some of the angels looked down upon the Diet and were intensely interested in the proceedings. We feel sure that they sided with the Protestants, and were in the main pleased with this confession. But if called upon to subscribe, they would not have subscribed it *quia* but only *quatenus*. They received it very much in the same way as we confessed it at the time of our ordination, namely, "That the fundamental doctrines of the Word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession." But those non-fundamental teachings of the Augsburg Confession, on Baptismal Regeneration, the Corporal presence, and the denial of obligations of the Christian Sabbath, the angels rejected, just as we American Lutherans do.

These are in brief our individual views on this intricate subject. We hope, however, that Dr. Conrad will give us a more extended and satisfactory explanation of his views in the Lutheran Observer.

An Urgent Want.

MR. EDITOR: I have a complaint to utter, and to whom should I go but to the editor? It is this; I want tracts purely and practically religious—for general distribution when making pastoral visits, &c. That many ministers feel the want of them is beyond all question. Their utility cannot be disputed. And why are we, as a denomination not up with others in this particular? Pastors of other churches in this town carry their denominational tracts with them wherever they are among their people. Could you not supply the desideratum? and do it in this way—yes in this way—get Dr. Z. to write several, and Prof. B. who does things in short sections, just what is wanted, to write several others, &c., &c.—And then publish them "at reduced rates" for distribution. Start the thing, it doubtless will go if it gets several shocks of thunder from "up the river." J. E. H.

REMARKS BY THE EDITOR.—Our correspondent touches an important point in the above communication. It would undoubtedly be a good thing if we had a few well written tracts in which the history, doctrines, institutions and extension of the Lutheran Church are set forth in a concise and attractive style. Every faithful pastor has doubtless felt the same want in his pastoral visits of which the brother complains. There is a deplorable ignorance about the church and her institutions, not only among other denominations, but also among our own people. We should endeavor to spread as much light as possible on this subject. During the meeting of the East Pennsylvania Synod, Rev. Schindler related an instance of such ignorance of the Lutheran church among otherwise intelligent people.

He stated that while in Colorado he went to a distant settlement and preached in a schoolhouse. After preaching he accepted the invitation of an intelligent Presbyterian lady to take dinner at her house, where the following conversation took place:

"What denomination do you belong to, Mr. Schindler?"

"I am a Lutheran, madam."

"A Lutheran! Well, I have read something about that sect, but you are the first one that I have ever seen. You look very much like our preacher, I liked your sermon, and I suppose your doctrines and usages are evangelical, are they not?"

"Yes ma'am, we preach the word of God."

"Well, is your sect very numerous?"

"Yes, ma'am, it is the largest Protestant denomination in the world, and it has some of the glory of antiquity."

"Indeed, sir! you astonish me. Martin Luther belonged to that sect, did he not?"

"Yes ma'am."

If any one will write suitable tracts for this purpose, we will publish them at reduced rates, for which purpose we have all necessary facilities. In localities where dancing is fashionable, Rev. Sikes' sermon on dancing would serve a very good purpose. We have quite a number on hand yet, and we sell them very cheap.

In the meantime, however, we would suggest to those pastors that want something to distribute among their people in order to enlighten them about the Lutheran Church and her institutions, that they take copies of the AMERICAN LUTHERAN.

We will supply extra copies as cheap as any tracts that they might get especially printed. They may by this means get their people to subscribe for the paper, and that will do them more good than a few tracts that they might distribute gratuitously among them.

The tract may possibly be read once, but then it will be laid aside or destroyed. But the church paper in a family is a weekly visitor that will be welcomed and read with eagerness by the children and all the members of the family the whole year round.

We would suggest further to pastors to write such articles for the paper, as they think would do good in their congregations, and then order an extra number of copies for distribution. By this means they can circulate just such instructions as they wish to have in their congregations—instruction just suited to their particular wants.

EVERY VARIETY OF APPARATUS for weighing according to all known standards may be had from the manufactory of Fairbank's Standard Scales. They are in use all over the world, and received the highest premiums at the great Paris Exposition.

STRASBURG, Franking county, Pa.—Rev. E. Dutt writes: "Things look encouraging in my charge at present. We have reason to believe that God has been with us in the past, and we trust he will not forsake us in the future."

I have added 101 members to the church since I have taken this charge. I organized one new congregation at Orrstown. This congregation is now about building a church. On the 17th of August, we laid the corner stone with appropriate services. Rev. J. K. Miller, of Chambersburg, was present and preached an excellent sermon for the occasion. After his sermon an effort was made by the brother and myself to raise some money, and we succeeded in getting about \$200. The walls of the church are now up ready for the roof.

For the American Lutheran.
Dr. S. S. SCHMUCKER.

MR. EDITOR:—I am exceedingly pleased with your proposition, as contained in several articles lately in your paper, to have Dr. Schmucker elected to fill the professorship in the Gettysburg Seminary recently made vacant by the death of Dr. Krauth. Would he accept of the position if offered to him? I presume he would if he had the clear utterance of the church through the Board of Directors of the Seminary, that he was *wanted and needed*. With him to know duty is to perform it; and hence, for one—and I speak not of myself alone, but know that such is the desire of many in the church—I would say, let him be elected, by all means, at the very next meeting of the Board. The church needs him and wants him there.

I know not what influences may have been brought to bear upon him to prompt him to his withdrawal from the Seminary several years ago, but without any design to disparage his successor, I think it is to be regretted that he was not continued as the chairman of that theological faculty. You did well to call him "*that distinguished man*," though it evoked a bitter sneer from one to whom such sneering is not at all unnatural; for among *all* the incumbents of place and power in the church's Institutions at Gettysburg, since their establishment, he stands, confessedly, the highest among his high.

Amid all the conflicts for truth he has ever been "at the front" of the battle, leading forward the progressive hosts of the church in this country, from "conquering to conquest," and since Dr. Kurtz has been gathered home to his fathers, Dr. Schmucker still continues in the church militant, almost alone the solitary veteran of many a "hard fought field," and yet ready to do and to dare where truth and duty lead. His natural strength is still, in a great measure, unabated, and his eye is not dim; and with a large heart in the right place—a mind, clear, calm and vigorous, and with an unfaltering devotion to the true evangelism of our Zion, it will be well to have him die with the harness on. Activity has become the very law of his life, and he may find his sublimest gratification yet in making the close of a busy and earnest life, and the achievements of the past may yet add other achievements which shall go on in the multiplication of influences for God and humanity, to gladness and bless the church and the world in a still higher degree, long after he has gone down, hoary with honors as with years, to his silent rest in the tomb! Admit him then into the ranks of official prerogative, responsibility and duty. The church wants him there.—Admit him to your councils, ye who constitute our Theological Sanhedrin; for you need not be told that his qualifications properly fit him to be Chief Priest among you all.

Very Respectfully,

A DIRECTOR.

For the American Lutheran.
The Semi-Centenary Jubilee is at Hand.

Messrs. EDITORS:—In a business conversation yesterday, with the good wife of Elder R.—(in the absence of brother R.) she remarked, that on opening her Bible a few days ago, she found a five dollar note placed there by her, but entirely forgotten.

In a few words we placed before her mind the semi-centenary jubilee of the great Reformation; what we hoped would be done in our church for the cause of God, next year; and the Lord seemed to indicate that it was her duty to give that money as a beginning of the good work in the Bloomfield charge. The money was handed to me as the first offering, in this charge, to the great Jubilee.

We hope this is indeed, only the beginning of the end, and that we shall be able to record hundreds and thousands as the result of this humble beginning.

G. F. SCHAEFFER.

New Bloomfield, Pa., Oct. 11, 1867.

The Reading of the Bible.

The *Liberal Christian* is responsible for the following:

It was the custom of the Puritan congregations to dispense with the reading of the Bible in their public services. There was a minister settled near Boston whose sermons were often two hours long, and to whom Governor Hancock addressed a note, offering to furnish his congregation with a Bible as a present, if they would consent to their minister's reading from it as part of the regular service on Sunday. After service the next Sunday the good minister read the Governor's note to the congregation. Whereupon one of the worthy elders rose and said: "Reverend sir, I object; for now the service are too long, so that it is impossible to get home and milk the cows before dark; and if the Scriptures were read besides what is now done, it would be hard to tell how late we might be kept." The good minister rose, and said that he "would take care that the time for reading God's word should be taken from the other parts of the service, and that the service should not be lengthened by the proposed reading." The elder declared himself satisfied. The present of the Governor was accepted by vote of the whole congregation, and from that time the Bible was read in that congregation.

Exegetical Preaching.

Samuel Hanson Cox, now an octogenarian, and one of the most remarkable men of modern times, deserves a much more lengthy and faithful mention than this series of pulpit reviews will allow. His years must protect him from criticism proper that might profit a younger man, and the multitude of his infirmities are so honest in their expression and manifestation that a true man cannot but be disarmed. Mr. Cox is a puritan of the truest type, and, as such, hates Prelacy, Popery, and all Ritualistic pomp with an impetuosity as furious as it is honest and earnest. He is the best type of a religious radical that we know. His prejudices bristle up on every side when any form of these false religions named above come in view. It has been said that Mr. Cox was so intense in his hatred of Episcopacy that he actually cut off his two sons from home fellowship for becoming Episcopalians. There is no truth in such notions. Nor is it true that at any time have either of his sons insulted him by saying he was not a minister because he had not been ordained episcopally. The most lovely relations exist, and the most filial feelings are expressed in a manner most beautiful to behold, between his young bishop and the aged patriarch, now in his misfortune and weakness of years. Yet is Mr. Cox a determined and unquenchable foe to Episcopacy. No temptation could ruin him. Not to be private of all England, or of all America, too, would he sell his principles. Mr. Cox is an exegetical preacher.—

But his intense and radical Puritanism makes him an unsafe leader or expounder of Scripture. You watch him as he exorcises, as in true Coxonian verbiage he sets forth some grand idea. You never think of adopting any of his vagaries. He brings more out of Scripture than the inspired penman ever dreamed of; but, nevertheless, not a word is lost, and not a thought is vain. We do not believe a preacher ever set forth the truth of God in both fact and form so unsafe for entire and unqualified adoption, and yet so profitable, as has the remarkable subject of this review. He shoots up like a meteor where all other expositors are dull and uninteresting. He will talk Greek to a congregation of ill-lettered men who don't know Alpha from Beta, and yet all will comprehend him, though they never heard half of the great words he uses. Discouraging on tobacco, he says: "It is a hatefully disgusting palsy with concomitant dirt ineffable." All that the audience could comprehend was his idea in its entirety, though they did not understand a word he was saying. If he were to discourse in Sanscrit it would be all the same, so mysterious and inexplicable is the power of this word master and word-monger.

His prayers, his conversations are all like his sermons—irregular, peculiar, and powerful. The secret of Mr. Cox's power is his originality. He never knows when he begins where he is to bring up, and ends without any reference to where he began. Yet does he never preach twice alike. He is still what he has been from the first, full of new revelations and new views of old truth. Yet is he safe, simply because to the cross he clings. There will be many tearful eyes when Samuel Hanson Cox, the honest expositor of the Word of God, shall be gathered to his fathers and no one be left to reign in his stead.

How a Revival Originated.

A pastor, since an eminent preacher and teacher of theology, came to feel so deeply the condition of his charge that he could not bear it alone. He had thought, wept and prayed over it in his closet, and had preached the great truths of the gospel with all the energy he could command, but saw no evidences of a response from his audience. He now invited his four deacons to spend an evening with him in his study. To them he opened his whole heart. They talked and prayed together, and their feelings were deeply moved.

As they were about to separate, the young pastor requested each deacon to come again in a week from that evening, and bring with him one brother, being careful to select one who would be most likely to sympathize with them in their present feelings and purposes. The expected eight met the pastor at the second meeting, and the evening was spent very much in the same way as the first; and at the close of this interview the same request was made of the eight as had been previously made of the four deacons. At the third meeting, sixteen were present. Once more, in this way the meeting was doubled at the pastor's study; and so profound were the feelings of all present, and so encouraging were the indications of the Divine presence, that public notice was given of the next meeting, which was held in the chapel; the feeling deepening and extending from meeting to meeting, until the great congregation was moved, and a very large number were hopefully converted. This great and good man always traced the beginning of that wonderful revival to that first meeting with his deacons. The deacons would, probably have gone one step farther back, namely, to that wrestling and praying, and fresh anointing of their pastor, alone in his closet before he met his deacons.

Unitarianism Cured.

The 14th chapter of St. John's Gospel was pointed out by an excellent old minister to a physician who held Unitarian views, with the request that he would read it through first according to his own views, and then, divesting himself of prejudice, read it again as one would who believed in the divinity of the Saviour, and see with which view it best accorded. The physician rose up, as he concluded his second reading of the chapter, saying, with Thomas, "My Lord and my God!"

A WONDER FOR THE WORKSHOP.—Every Mechanic should have ready at hand a box of *Grace's Celebrated Salve*, as it is a ready remedy for accidents, such as Cuts, Bruises, Contused Wounds, Burns, Scalds, Poisoned Skin, and Eruptions, caused by operations in the factory, dye-house, or printing office. Only 25 cents a box.

THE ONLY SAFE WAY.

A person who has become a confirmed inebriate is rarely saved. One who has been firmly wedded to the habit of tippling is with difficulty made a safe and permanent total abstainer. Our readers will be inclined to say, "This is not so. We know of many confirmed drunkards who have been reformed." But let them consider more carefully. When we say a confirmed inebriate is rarely reclaimed we mean that such a reformation is not a rare event in point of occurrence, but rare in the proportion which the number of drunkards who are permanently reformed bears to the number of those who die unreclaimed. If any of our adult readers will carefully count up the number of confirmed drunkards and tipplers whom he has known in his community within twenty years past, and call to mind how many of these have been permanently reclaimed and been made sober men; or, if he has been a member of a temperance organization for fifteen or twenty years, and will look over its records and note how many men of confirmed drinking habits have been received within its circle, and mark how many of these have continued uniformly faithful to their pledge, he will realize how much truth there is in our statement as to the comparative rarity of the permanent reformation of the confirmed inebriate. It is a matter for much doubt and solicitude, whether the reformation of any man who has formed a controlling appetite for strong drinks will be permanent.

The only safe way is to prevent the appetite for alcoholic drinks ever being formed.—This is to be done by pledging, educating and training the young aright, and all parents who would feel sorrow to see their sons become tipplers, should make sure that their children receive this training. Every child who has come to an age to understand the obligation of a promise not to do a wrong thing, should take the pledge of total abstinence. It is easy for a child or youth to abstain from indulgence to which he has not yet been tempted, or to which he has never yielded, and this promise, together with the correct instruction which informs him of the true nature and effects of the prohibited thing will disarm the temptation, and save him from the conflict with an evil habit already formed, through which those who have yielded to the tempter must pass before they can be reclaimed. It is never too early to promise to abstain from a wrong thing, while, alas! it is sometimes too late. Every right consideration should influence parents to pledge their children to total abstinence at an early age.

But to the pledge should be added correct example and faithful instruction. The pledge simply taken by young children, and no allusion thereafter made to it by the parents, no instruction, encouragement or counsel given, may in a few years cease to be remembered, and other and later influences may destroy its power. But where children are pledged and have the instruction and encouragement of parents who are consistent abstainers, there is no danger. In this way they are safe, and it is the only safe way. Parents, do your duty and secure the welfare of your children in this respect, for you will incur a great and guilty responsibility, if you leave them to grow up and become exposed to the temptations to intemperance without being shielded against them.—*Visitor*.

MARVELOUS PROGRESS.—The Scripture prophecy, that a nation should be born in a day, seems to have a fulfillment in the case of the Sandwich Islands. An exchange thus remarks upon the evidences of progress manifested in that once barbarous region:

The *Pacific Commercial Advertiser*, a weekly journal of Honolulu, is an illustration of the rapidity with which modern civilization resolves into communities. Less than a century ago Captain Cook discovered the Sandwich Islands. Forty years since, the first American missionaries landed there among a race of savages and cannibals, and now one of the leading of their capital records the celebration of our national anniversary, which was observed with an *elaborate* that easily might have induced a newcomer to imagine that he was in Yankee land, instead of one of the islands of the Pacific. Among the transparencies borne in a mid night procession was one which had a significant message representing the United States on one side, Russia on another, and the Hawaiian Islands between, with an inscription over all, "Manifest Destiny." The slight event is prophetic. The Sandwich Islands, in view of our Pacific coast possessions, are related to us as to no other nation. The liberal commercial treaty we have concluded with them indicates the views and dispositions of our government.—Some day, not at a distant one, the anniversary of our national birth will be celebrated in Honolulu as in an American city.

Four Impossible Things.

First, to escape trouble by running away from duty. Jonah once made the experiment; but soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

Second, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that affliction is to the Believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

Third, to form an independent character except when thrown upon their own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; but away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

Fourth, to be a growing man when you look to your past for influence, instead of bringing influence to your past. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

HYMN
FOR THE SEVENTH JUBILEE OF
THE REFORMATION.

BY REV. M. SHEELEIGH.

I.

O Lord, our God, our Father's God,
The true, the holy and the high,
We hymn, from all the lands abroad,
Thy praise and glory to the sky.
Hallelujah!

Our souls with kindred souls engage
To swell united praise to thee,
For all our good by heritage,
In this our year of Jubilee.
Hallelujah!

We bless thee that when error dreads
Thy church oppressed and blinded men
Thou didst restore, as from the dead,
Thy living Gospel truth again.
Hallelujah!

We thank thee for those sons of faith,
Those heaven-anointed men of night,
Who stood like prophets to the death,
To spread the Reformation's light.
Hallelujah!

We give thee praise, that by their hand
Thou didst thy hidden Book exhume,
To liberate each darkened land
From worse than old Egyptian gloom.
Hallelujah!

II.

God of our fathers, fire each soul
With truth and love, like theirs, control,
And on our hearts thine image seal.
Hallelujah!

Make us—the children—love thy will,
As did the fathers in the past,
And, like them, 'midst each trying ill,
To hold our true profession fast.
Hallelujah!

Give grace, that all this festal year,
Witness our deepest gratitude,
Expressed in words and deeds sincere,
For praise Divine and human good.
Hallelujah!

O let thy Gospel's hopeful sound,
Revived in Reformation's days,
Give joy o'er all the world around,
And every generation raise.
Hallelujah!

DOXOLGY.

To God,—the Father, good and wise,
And to the Son, Redeemer blest,
And Holy Ghost, who sanctifies,
Be glory evermore addressed!
Hallelujah!

HOW THE BATTLE GOES.—Under the head "A New Political Issue" the Chicago *Christian Freeman* has the following article:

The rum and beer opponents of the Sabbath, who recently held a meeting in the opera house of this city, can not be accused of timidity. In their speeches and resolutions they proclaim their platform like men who are in a position to dictate. If free rum, free beer, and on the Sabbath be not guaranteed to them by the Republicans who are in power, and if the Democrats who are not in power will not become their standard bearers, then they will hope to form a new party, they say, to maintain their glorious principles. Here is the resolution on the point:

"Resolved, That we firmly stand as one man by these declarations, and that no party consideration shall lead us to endorse a platform or vote for a man whose course will be in the least doubtful on these cardinal points; and we hope and believe, that in case such old fogeyism should be inscribed on the banner of either of the present parties, that a new party of freedom will arise, to which we will join ourselves, and which will take up the question of personal liberty, so nobly vindicated by the abolition of slavery, and that will not set us back into a darkness and thrall-dom of soul more abject than the slavery of the body."

The defiant and aggressive attitude heretofore assumed may raise a new political issue on the state, even if it does not on a wider scale.—These German beer drinkers who insist on having their infidel notions indorsed by the laws of the land, and who would dictate to native born citizens, as if foreigners alone have rights in this country, will at length find that they have gone the wrong way to work to meet with permanent success. They will find that native citizens will take up the gauntlet which they have thus thrown down.

It is plain to be seen that they are confident that they hold the balance of power in the Republican party, and that they propose to terrify its leaders into a virtual indorsement of their plan to abolish the Sabbath and make it a special day for drunkenness and revelry. It is not certain but that they will succeed in frightening their leaders into their scheme.—The timidity of its leaders has always been the curse of the Republican party, but they find it a poor bargain if they undertake to give preference to the anti-Sabbath men over the Christian denominations, of every name that have been the chief element of the strength of the party since the war and especially through the war.

Old Age Without Religion.

Alas! for him who grows old without growing wise, and to whom the future world does not set open her gates, when he is excluded by the present. The Lord deals so graciously with us in the decline of life, that it is a shame to turn a deaf ear to the lessons which he gives. The eye becomes dim, the tongue falters, the feet totter, and all the senses refuse to do their office, and from every side surrounds the call "Set thine house in order, for the term of thy pilgrimage is at hand." The playmates of youth, the fellow-laborers of manhood, die away, and take the road before us. Old age is like some quiet chamber, in which, disconnected from the visible world, we can prepare in silence for the world that is unseen.—*Tholuck*.

MARRIED.

Sept. 17, 1867, by Rev. J. E. Honeycutt, Mr. W. F. Shively to Miss Barbara Dickey, both of Duncannon, Pa.

"Pray and Pump."

In a seaman's prayer-meeting lately in New York, one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then faith must be joined with practice. Praying only, without using effort is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps.—The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I then opened my Bible, lying before me, and Isa. xli: 10, met my eye. The words are these, and the first I saw: 'Fear not thou, for I am with thee. Be not thou dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'"

"That was enough. I ran on deck and told the men. I said, 'Men, we are going somewhere, but we are not going down.' I reported to them what I had asked of the Lord, and how he had answered me."

"Now," said I, "men, pump and pray, and pray and pump." And they did it with a will. And we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise. But what is the use of praying with a leak in the ship without pumping?"

The Sage's Advice.

I saw a pale mourner stand, bending over the tomb, and his tears fell fast and often.—As he raised his humid eyes to heaven, he cried: "My brother! oh my brother!" A sage passed that way and said: "For whom doest thou mourn?"

"One," replied he, "whom I did not sufficiently love while living, but whose inestimable worth I now feel."

"What wouldst thou do if he were restored to thee?"

The mourner replied that he would never offend him by an unkind word, but would take every occasion to show his friendship, if he could but come back to his fond embrace. "Then waste not thy time in useless grief," said the sage; "but if thou hast friends, go and cherish the living, remembering that they will one day be dead also."

FUGING.

When four wood-larks are allowed to do all the singing in the forest, and four seraphs all the singing of heaven, then can our Protestant churches afford to depend for singing upon four persons who stand in the loft, with their throats yet sore from singing at the opera, executing their fugue tunes and torturing our good old hymns in the following style:

"Oh! for a man

Oh! for a man

Oh! for a man—in the skies."

"We'll catch the flee

We'll catch the flee

We'll catch the flee—ing hours."

"He'll take the pil

He'll take the pil

He'll take the pil—grim home."

"With reverence let the saints

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