

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEELEY, EDITORS
Selinsgrove, Pa., October 31, 1867

Rev. Marcus Kling, after having served the Lutheran church at Argusville, N. Y. for eighteen years, has resigned, and having accepted a call from the Lutheran congregation at Johnstown, Fulton Co., N. Y., correspondents will please address him at the latter place, after the 1st day of November.

The Sasquehanna Conference will meet at Montoursville, Pa., on Monday evening Nov. 4, 1867.

After the business of the Conference is concluded it is proposed to organize the New Synod.

This offspring of the East Pennsylvania Synod is a child of no ordinary character. It seems to be perfect in all its parts and will commence its labors, with a grand field before it, and with all the necessary material to carry on a successful campaign. May the blessing of God attend them in their noble work.

We refer our readers to the communication of "Veritas" found in another column. This comes from the pen of one of our most able, clear thinking men; and deserves a careful perusal. It is an examination of Dr. C. W. Schaffer's "History of the Controversy" as published in the "Philadelphia" of Oct. 2d 1867. We think "Veritas" presents the true issue.

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 type. 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.

THE JUBILEE.

The three hundred and fiftieth anniversary of the Reformation will be generally observed. From every quarter we receive the intelligence that preparation is being made to celebrate this important epoch in the world's history, with becoming reverence and eclat. We hope that great and glorious things may be accomplished for the Church of Christ during the coming year, that her borders may be extended, her wants supplied, every discordant note silenced, the people blessed and the name of God glorified.

Let God, Truth, Liberty, the grand principles of the Reformation, its life and power, govern all our thoughts and guide all our actions. Let it be a year of sincere devotion and prayer to God for a continuance of His favor and an outpouring of His Spirit.

Let it be, as it promises to be, a Jubilee in which the hearts of the people of God shall glow and burn with love to Christ, and in which there shall be one grand, united onslaught on the power of Satan and his kingdom. Let our hearts be enlarged, become exceedingly generous, and give of our substance as thank offerings to God.

The Lord loveth those who give evidence of their attachment, by acts of benevolence and liberality.

PITTSBURG SYNOD.

The action of this body at its last session, surprises no one who are in the least acquainted with the majority of its members. The proceeding dissolving its connection with the General Synod was looked for. We are happy to say, however, that it was by no means unanimous.

Thirteen ministers and eight or ten laymen took a strong position in favor of the General Synod, and solemnly protested against this action as contrary to its own doctrinal position, as violating the principles of Liberty in matters of faith as established and taught by Luther and the Reformers, and not in accordance with the constitution itself.

These brethren, boldly and unflinchingly withdrew, appointing the first Wednesday of December next, at Worthington, Armstrong county, Pa., as a proper time and place for further consideration as to their future course. The names of the ministers who could not be "wheeled out" of the General Synod, by the "leading minds" are the following: Revs. J. H. W. Stuckenberg, H. Gathers, S. B. Barntz, A. S. Miller, A. M. Strauss, J. Wright, S. F. Breckenridge, W. E. Crebs, J. G. Goetman, G. F. Ehrenfeld. The names of the others we have not as yet learned, but hope to lay before our readers, a full and correct statement of the whole proceeding.

May the great Head of the church guide these dear brethren—give them grace to take high ground and earnestly contend for the faith. When men contend for truth and vital godliness they are invincible. The lines are being drawn, and soon the friends of the General Synod will be able to congratulate themselves in being free, and when the Synod will be fully prepared to wield its mighty power in spreading the gospel—advocating a spiritual religion, and aid greatly in saving a lost and ruined world.

—It costs \$35,000,000 annually to pay our lawyers, \$12,000,000 to sustain the criminals, \$10,000,000 to support the dogs, and \$6,000,000 to support the clergyman so that the wolf enters not their door. Let the Boston Investigator use this item for its next mean fling at the clergy.—Ch. Union.

HOME MISSIONS.

There is a grand field lying open to our church in Pennsylvania—an immense territory that remains unoccupied and of course uncultivated. It is obligatory upon those who are enjoying the privileges of the gospel, who have their own vine and fig-tree, to go to aid their fellow Christians. There are several important fields under the control of the Synod of Central Pennsylvania. These, we believe, are furnished with zealous missionaries, faithful laborers in the Master's service; and that they may be retained in the work, and properly encouraged, their wants should be met and supplied. There seems, however, to be a deficiency in the missionary treasury. While this noble little Synod took high ground in the missionary work at its last meeting at Lewistown, and appropriated liberally for the good work in the bustling and enterprising West, it must not overlook, nor neglect its fields and laborers at home. God has an important work for it to do within its own bounds; and that it may be well done, the workers in the service must be fed and clothed and made comfortable.

We trust, that whatever deficiency there may be at present, it will soon be otherwise, and that our missionary treasurer, will find it his pleasure to report that *all wants have been supplied*. May God help us all to see the importance of this work and do our duty. Let ministers and church members awake to action for God knows that they have slept long enough.

Christian Convention at Pittsburg.

We are highly pleased to learn that the Convention of all Christian denominations of Pennsylvania, Eastern Ohio and West Virginia, held at Pittsburg, on the 23d, 24th, and 25th, was a decided success. It was one of the largest and most enthusiastic meetings ever held in Pittsburg. This meeting seems to be but one of the many that are being held throughout our land, and Europe, and speaks of union, harmony, and united effort in the great work of extending the kingdom of our Lord Jesus Christ. We glory in this movement. It evinces the true catholic and progressive spirit. There is a power, we believe, underlying all these movements which will stir the hearts of the christian world to more united and enlarged operations in the cause of christianity.

"God moves in a mysterious way
His wonders to perform."

Let every lover of vital piety take courage pray earnestly that the kingdom of Christ may come, that his will may be done on the earth as it is in heaven; for while we are pained at the illiberal, narrow mindedness and cold formality of some, and while bitter contentions exist in some parts of the church, there is a disposition in others of almost all the christian denominations, to strike hands and unite hearts in the good work of saving souls. A glorious movement, and will be blessed.

A telegram to one of the Philadelphia papers, says: "The Christian Convention closed its sessions here to-day (24th). It has been the most enthusiastic gathering of ministers and laymen ever held in this part of the country. The first anniversary of the Young Men's Christian Association was held to-night, with two thousand in attendance, and hundreds unable to obtain standing room. Forty-five hundred dollars were contributed for the prosecution of the work."

The Apostle Paul.

The Apostle was no symbolist. We gather this opinion of him from the strong position he assumes against one of their leading doctrines. By his plain language, he leaves us under the impression, that there was no such thing as Baptismal Regeneration, for said he, 1 Cor. 1, 14, "I thank God that I baptized none of you, but Crispus and Gaius, and I baptized also the household of Stephanus." Now, if the symbolic view is correct, then the Apostle, in saying that he thanked God he had not baptized, thanked God that he had not regenerated any! He makes it a matter of rejoicing that he had not sown the seed, or rather the germ of spiritual life, which was to grow into full manhood in Christ. He rejoices that he had not conveyed the Spirit of God, by which regeneration was to be effected, except to Crispus and Gaius and the household of Stephanus.

Now, will it be said or presumed, that the noble Apostle of the Gentiles—he who was bold and fearless in the presentation of the truth, and was not ashamed of the gospel of Christ, should do this for fear of bearing the imputation that he was trying to make for himself a party? Oh, no! He had too high a regard for the welfare of men—he knew too well the importance of spiritual life and advancement, and the necessity of salvation. He exhibits too much earnestness—lapses too zealously for the salvation of men, to allow such a hypothesis even possible. The truth is, Paul was no symbolist.

Asteroids.

The recent discovery, by Prof. Watson of the University of Michigan, of another small planet lying between the orbits of Mars and Jupiter, makes the total number of asteroids now known 33. There is reason to believe that many hundreds of this interesting family of planets yet remain undiscovered. The labor of observing so many of these bodies with the accuracy necessary to compute their orbits, has become so great that unless very energetic steps are taken by astronomers, many of the smaller ones will escape their notice and again be lost. At the present time two or three are missing, and owing to the fact that their orbits had not been correctly determined, they will need to be rediscovered when wanted. The method of designating planets by names belonging to the ancient mythology will have to be given up should the discovery of new asteroids continue at the present rate. Already these small planets have been numbered, and are better known to astronomers by their numerical designation than by their classic appellations.

For the American Lutheran.
PROTRACTED MEETINGS AND REVIVALS.

BY REV. S. RITZ.

Now then, we will bring up another praying prophet, and see how we will like him.

Hosea 6, 1-10. "Come let us return unto the Lord: for he hath torn, and he will heal us: he hath smitten, and he will bind us up. After two days will he revive us; in the third day he will raise us up, and we shall live in his sight."

This prophet you see
1. Reminds the people of their sins, and how sin led them away from God, and brot' wrath upon them.

2. He invites them to return to God, promising that he who tore will heal, and bind up.

3. That after a suitable time of repentance and prayer, they should revive and live.—"After two days he will revive us; in the third day he will raise us up, and we shall live in his sight."

4. We see then, that Hosea thought and believed, that a revival instead of knocking down and killing his people, would "raise them up, and make them live in the sight of God."

So it is every where, when God revives his work. The people are "raised up" from coldness, from inactivity, from doubts and fears, and live in the church. Live and walk with God. There is no trouble in doing any great work where people are really alive. Let us earnestly pray for a revival.

"Saviour, visit thy plantation,
Grant us Lord, a gracious rain!
All will come to desolation,
Unless thou return again:
Lord, revive us,
All our help must come from thee.
From teachers of false doctrine, Lord,
Thy church, we pray, deliver,
They undertake to rule thy word,
As wisers than its giver.
Who shall control our tongues, they say,
Who dare prescribe another way,
Who hath dominion o'er us?"

O Lord, our God, revive us!
SECTION II. God's People had Protracted Meetings and Revivals in the days of the Prophets.

Now, dear reader, I ask you again, as we enter into an examination of this important subject, to lay aside all ill feeling and selfishness, and be willing to know the whole truth. May God bless us, and make us sincere. You will please open at the following places, as I intend to point out several protracted meetings and revivals.

2 Chron. 30, 1-21. "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manassah, that they should come to the house of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel. And there assembled at Jerusalem much people, to keep the feast of unleavened bread in the second month, a very great congregation. And the children that were present at Jerusalem, kept the feast of unleavened bread seven days with great gladness. And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness." Take notice—

1. Here was a protracted meeting of fourteen days. They kept seven days, and, loving the meeting, they kept seven days more. Twice seven are fourteen, if figures are right.

2. The meeting was called by Hezekiah, King of Judah. He was a pious man. If he had been proud, and wicked, like many other Kings, he might have said—no such meetings and fanatics; I am a true Jew, a great man, my business is to set robes, on my throne, to rule the people with an iron rod! But being a good man, he loved God, and His people, and sought by every means to honor Him, and save his subjects from misery and death. O, for more such Kings, rulers and ministers!

3. The object of the meeting was to edify the church, reclaim the back-slidden, and lead the sinner to God.

See what the good king says in the 6th, 8th and 9th verses. "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hands of the Assyrians. And he will not like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who gave them up therefore, to desolation, as ye see. Serve the Lord your God, that the fierceness of his wrath may turn away from you."

But was there a revival connected with this meeting? Yes. See what took place.

1. Many of the people acted wickedly, as some do now. "So the people passed from city to city, through the country of Ephraim, and Manassah, even unto Zebulun, but they laughed at them to scorn and mocked them."

Poor ignorant people and priests. Their laughings and mockings were turned into sorrow and tears, when wrath fell upon them.—Think of this, dear reader, that they are willfully ignorant, and obey not God, must suffer.

2. Many came at the proclamation of the king. "Nevertheless divers of Asher and Manassah and Zebulun humbled themselves, and came to Jerusalem. Also in Judah the hand of God was to give them one heart, to do the commandment of the king, and of the princes, by the word of the Lord. And there assembled at Jerusalem much people, a very great congregation."

It was then as now, whilst many in their wickedness laughed and mocked at revivals of religion, great congregations assembled, humbled themselves, and were blessed.

3. They not only humbled themselves, but they put away sin. "And they arose, and took away the altars, the heathen altars, that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron." That showed the power of reviving grace.

4. They sanctified themselves. "And the priests and the Levites were ashamed, and sanctified themselves, and brought in burnt offerings into the house of the Lord."

O, that ministers of Christ, all over the world, would humble themselves, be ashamed of their coldness, sanctify themselves before God and the people; then salvation would go forth as a river, and the wicked world would soon be converted to God!

But, not only did the ministers in holy things, sanctify themselves, but the people did too. "And they stood in their place after their manner, according to the law of Moses, the man of God: the priests sprinkled the blood which they received of the hand of the Levites. And Hezekiah prayed for them saying, The good Lord pardon every one that prepareth his heart to seek God."

Thank God, we can pray, and point the people to the blood of sprinkling, in Christ. It cleanseth from all sin.

5. The people confessed their sins, obtained pardon, rejoiced and sang praises at this meeting. See verse 22. "Offering peace offerings, and making confession to the Lord God of their fathers. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord, and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord.—And all the congregation that came out of Israel, and strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced."

"So there was great joy in Jerusalem, for since the time of Solomon, son of David, king of Israel, there was not the like in Jerusalem." Then the priests and Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven."

Dear reader, don't this look like a revival? It was the work of fourteen days. O, what a happy, glorious meeting! Wherever there is a true revival, heathen altars and sin of every kind must, and will be removed. God's people will confess their faults, ask pardon, pray for the blessing of God, take a firm stand on the side of righteousness, and whilst they rejoice, work faithfully in the cause of their Master. Here it is that God will hear and answer prayer, bless the church and convert sinners. Under such heavenly light and power, christians will be lively, active and liberal, because they feel the worth of the religion of Christ.

Now, then, for another extra protracted meeting.
2 Chron. 35, 17-19. "And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days. And there was no passover like to that kept in Israel, from the days of Samuel the prophet, neither did all the kings of Israel keep such a passover as Josiah kept. In the eighteenth year of the reign of Josiah was the passover kept." Notice

1. Here was another meeting of seven days.
2. It was held by king Josiah, a man called by the Lord, and a good man.
3. It was a meeting different from all others. There was none "like it from the days of Samuel the prophet" to the days of Josiah.

4. They cleansed the house of God; removed the altars of sin; sanctified; reinstated the pure worship of God; God blessed him and the people, and they rejoiced in him.—What else was this but a protracted meeting and a revival?

Now look again—
2 Chron. 15, 3-15. "Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them."

Read the whole convention, and notice—
1. The people were for a "long season without the true God." If they were without the true God, it is likely they worshipped idols.

2. They were without law, and without a teaching priest.

They were awakened, and troubled on account of sin and danger, and entered into "covenant to seek the Lord." That is the true God.

4. They did seek him, "with all their heart, with all their soul, with their whole desire."

5. "The Lord God of Israel was found of them," which implies that they repented, believed, prayed, found pardon, peace, joy, &c.

6. This revival took place in the days of Aza, king of Judah, and the prophet Azariah, son of Obed. They were both good men, and ready for every good work. Azariah was faithful, not afraid to meet and tell the king what God would have him do. God loves and blesses faithful men, every where.

In the next chapter, we will give a few protracted meetings and revivals in the days of the Apostles.

(To be Continued.)

[For the American Lutheran.]
A Calm and Dispassionate Examination of Dr. C. W. Schaffer's "History of the Controversy," in the Philadelphia, Oct. 2, 1867.

For Dr. Schaffer personally we have always entertained no other than feelings of respect. We have known him for nearly forty years and always considered him a serious, honest and upright Christian Gentleman. Nor do we now desire to view him in any other light. But duty compels us to review his "History of the Controversy" now agitating our church, in a frank, and faithful manner, and to correct what we consider false statements, and untenable positions, into which his want of reflection has led him.—He says "he will endeavor to give an impartial historical statement of the case." This is just the very thing we would like to see.—Then he goes on to make a curious statement, and here it is. "Doctrines which the Lutheran Church has confessed and contended for from the beginning, as being fundamental and essential doctrines of the Word of God, are maintained by the one party, and denied by the other." But then he proceeds, "here it is in a nutshell, here is the secret of the whole controversy. It turns upon doctrine, upon matters revealed in the word of God, for the edifying of the soul." Is this true? We answer no, not a word of it.

The controversy does not turn on matters revealed in the word of God at all, but on matters invented by uninspired and erring men like ourselves. The idea of charging the friends of the General Synod with rejecting the revealed doctrines of the word of God is preposterous. Why that is the very thing we contend for, and the reason why we cannot receive the teachings of the symbolical books. And then to assert that their views

are essential (i. e. essential to salvation for they can be essential for no other purpose), is to say the least not very charitable. Bro. Schaffer very adroitly keeps those essential doctrines out of view, we will therefore bring them out, so that all can see them. The doctrines that he, and his party consider essential to salvation, are among others, the following, viz:

1. Baptismal regeneration. The Symbolical Books teach clearly and unequivocally.—This is one of the strong points contended for by the fanatics of the symbolists. The child is regenerated by baptism and of course nothing more is necessary than to foster this regenerate soul and all is well.

2. The real presence of Christ in the sacrament. This is most clearly taught in the symbolical books, but is it a doctrine of revelation? We will not bring the old charge of consubstantiation against them, they reject the word, but retain the very thing intended by the word. Is this too a matter of revelation? so Mr. Schaffer says.

But we do not happen to believe it. If we had to choose between the Roman Catholic view, and the view of the "Alt. Lutheran," as advocated in Phila., we would prefer the latter. As having at least some consistency in its unscriptural absurdity. The idea of making the body of Christ ubiquitous is even more absurd than to change it into bread and wine as the Roman Priests do. And yet you cannot believe the symbolical view unless you give the power of ubiquity of Christ's body. This is not a doctrine of revelation, it is the doctrine of erring man, who were brought up under the influence of transubstantiation in the Romish church, and were not able at once to drop all the errors of their youth.

Then there are other doctrines growing out of these and closely connected with them, that are looked upon as doctrines of revelation. If we cannot be saved without believing in these unscriptural and incomprehensible dogmas, then we be unto the great mass of Protestant christians in the world. Then the Lord help the poor benighted General Synod Lutherans, the Methodists, the Presbyterians, the Baptists and the Congregationalists, for they are nothing more than poor blinded outcast barbarians, and of course they will all be lost! For if the doctrines of the symbolical books are essential to salvation, none can be saved who do not believe them.

Again: Bro. Schaffer says, "They, the General Synod Lutherans, seem, indeed, to forget that it is the doctrine, the word of God that forms the point of issue; and employ all their strength in contending for the credit and maintenance of mere human organizations and arrangements." We have clearly shown above that this is not correct, the word of God is not the issue at all. We are warring not against the doctrines of Christ, but against the commandments of men. We believe everything in the Bible, there is no difficulty on that point. There are all right, but all our difficulties arise about the dogmas of men.

Bro. Schaffer is an adroit dogmatist, look at a specimen of (not of his honesty and logic,) his ingenuity in throwing sand into the eyes of his readers: "The point is the doctrines, the truths which God's word reveals, to be believed with the heart. As Luther would say, scripture, scripture, scripture!—that is the point at issue." Now we repeat for the third time, that is not the point. We are the Bible men, they are the symbolical book men. It would become them much better to cry out the symbols, the symbols, the symbols! for that is the ground on which they have planted their feet. We stand upon God's Eternal truth as revealed in his holy word, they stand upon the symbols. Let them be honest, and tell their people just where they stand, and where we stand and we will be satisfied. As to our having no confidence in the authority of antiquity and the opinions of the fathers, that is another great mistake. We have the most profound veneration for the authority of the Apostolic age. Not so much for a later period. We believe more in the Apostles of our Lord than in all the uninspired men that ever lived.—Bro. S. says we charge the symbolists with breaking up the General Synod, with Germanizing the Lutheran church, and standing in the way of all christian freedom and all progress." This is partly true. We have no fears of the General Synod that will under God take care of itself. It is perhaps stronger to day than it ever was for the Pa. Synod and those who sympathize with it, added no moral power to the General Synod. We of the General Synod can now say to our symbolical brethren—go in peace—do the best you can only be honest about it. Perhaps after a while we may come together again, if we do not, perhaps our children will learn wisdom from the folly of their fathers and act more wisely. We do charge the symbolical men with attempting to Germanize the whole Lutheran church, that is one of the things that we have resisted, and intend to resist to the end. Our churches are mostly English, and they never can be Germanized. We intend to Americanize all our German and Scandinavian brethren, and we will do it in spite of all opposition. And we will give you fair warning, this is one great object of the General Synod. The General Synod has already Americanized some seven hundred congregations, which but for the efforts of the friends of that blessed institution, would now be in the same deplorable spiritual state of many of our German symbolical churches i. e. with revivals, sabbath schools and prayer-meetings, leaving an open door for the sects to carry away our members. Just look at the state of our German churches in our large cities. In Philadelphia there are 9,000 German two-third Lutheran—how many pious members are there in our Lutheran church? The Methodists have 45 churches in that city with 20,000 sabbath school children—yet the Lutheran church has 50 years start there on the Methodists. This is due to the results of Germanising our Lutheran church. New York has 140,000 Germans two-third Lutheran—and how many pious Lutherans? St. Louis has 75,000 Germans—50,000 Lutherans—perhaps not one out of five in the Lutheran church. Now Bro. Schaffer to be honest, should tell the readers of his little proselyting sheet that the object

of the General council is to perpetuate the system that has kept our church in the background for more than a century—that he and his party are opposed to all progress, to revivals, prayer meetings, Temperance societies, and all other rational and scriptural means for the reformation and salvation of sinners. This is the true issue between the council and General Synod. And no sensible intelligent and pious Lutheran can come to any other conclusion.

VERITAS.

THE JUNIATA CONFERENCE.

The Juniata Conference of the Synod of central Pennsylvania will meet at Yeagertown (instead of Milroy as first appointed) three miles from Lewistown on the second Thursday of November. J. F. Dietterich, pastor, J. B. Riemensnyder, Secretary.

Family Reading.

A Chinese Fair.

FROM A LETTER BY MRS. ISABELLA WILLIAMS.

There is a great fair in town now. Mrs. Gulick, Mark and I went to see it yesterday. I must tell you what I bought. Some wooden plates, the size of a large saucer, quite pretty, varnished and nicely painted in flower patterns. They were fifty-five cash apiece (a Chinese cash is about equal to one mill of our currency). The paint and varnish does not spoil by heat and I got two to set tea and water pots on. A large plate was one hundred and twenty cash. Next we bought a fan for sixty cash. It is rather an odd thing, and sixty isn't much, so I took it. Then we bought some needles, very decent ones, for thirty cash a paper. There were lots of miserable things at the same price and at twenty-five cash. There are more good small needles than large ones for sale here as they are not used so much by the Chinese, which the importers don't know, I presume. Then we got matches at fifteen cash a box. That as well as the price of needles is less than you have to pay, isn't it? There was no good thread to be found. It was all Russian and very poor. I bought some Chinese fly netting. I was eight hundred cash for thirty-two feet and about two-thirds of a yard wide. Mrs. Gulick said it will give five hundred cash. Shopman. "It isn't enough, give eight hundred." Mrs. G. "Five hundred." Shopman. "Seven hundred and fifty." Mrs. G. "Five hundred and fifty." Shopman. "Seven hundred and fifty." Mrs. G. "Six hundred." Shopman. "Seven hundred." Mrs. G. "Six hundred and fifty." Shopman. "Take it then." I wasted twenty cash on useless things, namely, six cash for four moulds, for clay figures of gods and fish; and fourteen cash for two of the cutest possible of glass cups.

There were very pretty buttons there, pink and white glass which were three cash apiece only. I'd like to send you some as they are of Chinese make. The glass is opaque white, clouded with pink. The buttons have glass eyes. We saw quantities of beautiful pink paper flowers. Some are fantastic, but most are very lovely. A bunch of flowers costing fifteen cash is just as pretty as one which might cost you fifty cents. I don't see why these flowers are not imported and worn in America and Europe.

There were crowds and crowds of people and lots of dust. Booths fill the large open space where it is held, and many have their little stores of things lying on the ground.

All sorts of toys, Chinese doll-babies dressed in coarse, foreign, curtain cloth, having pigtailed tied with red cord; doll ladies, both Chinese and Manchu; all sorts of animals, lions, goats, cats, mice, tigers, dogs, with their noses snivelled (just as the Chinese fix their pet dogs) and make them grow so; birds, ducks, on very impossible nests, and numbers of animals whose like is not to be found in heavens above, or in earth beneath, or in the waters under the earth. There were clay figures of Chinese, and also of foreigners; a lot of foreign soldiers with guns and other weapons; toy drums and rattles; swords, bows and arrows, and a host of things we didn't have time to see. The crowd always became so great where we were that we were obliged to move, lest we should be so wedged in that we could not get away.

There was one booth full of hats, of neatly braided straw, and very well sewed. Prices were from 100 to 600 cash. The crowns are not made to go on the heads at all, and the brims are much wider than any of the hats we used to see around home.

In the flower booths there are artificial birds and butterflies; the last especially are very natural.

There are china and glass bracelets, tapes and trinkets, colored cords, wooden combs, all sorts of coarse, earthen ware, much that is very fair, and some nice china; quantities of Chinese luxuries, of which I know neither the name nor the use; curtains for doors, something like the inside blinds one sometimes sees at home, those which are drawn up by cords.

There is a stage put up for play-acting, and all about it sit men behind stands of refreshments, which wouldn't refresh you much were you to try them. What I saw was a variety of cakes made with or fried in sesame seed oil, packages of millet with dates or apricots inside, dishes of stewed apricots, well dusted over, teapots filled with tea, and cups ready for the thirsty, pea-nuts, dried dates and apricots.

There were a good many women out and met them in numbers at the flower booths. They scattered generally at Mark's approach, but looked at us very curiously. Some said, "Wom-m! why they'er wom-m!"

KALGAN, CHINA, June, 1867.

"REVEREND."—This title is so unpopular with the English masses, because of its abuse by many in the Establishment, that Spurgeon requests never to be addressed with it.

Early Piety.

Some excellent parents seem to regard young children as incapable of permanent religious impressions; and, acting in full accordance with this view, impart very little direct religious instruction during the early period of the child's life. And yet, the grace and providence of God are constantly producing facts to prove the contrary. There are true and faithful witnesses, both inspired and uninspired, who can testify that very young children do comprehend enough of God for all the purposes of true reverence and worship. They can know enough of their own destitution to feel the need of prayer; enough of their desperate condition by nature to look to another for rescue. They can understand enough of the Saviour to exercise a living faith in Him. There is nothing in the Bible, and nothing in the manifestations of the child, which should lead any to regard him so purely animal, as really to have no available religious sensibilities; nor can we persuade ourselves that the Savior regarded in any such light the little children whom he took in his arms. To treat them, therefore, as not capable of receiving salvation by grace until they have nearly or quite reached their teens, is, manifestly, violence done to God's plan, and great injustice to the essential rights which every child inherits by his birth in a Christian community.

If you delay personal efforts for the salvation of your child until reason has attained the maturity of insipient manhood, depravity, often, will have so matured the evil propensities and passions, as greatly to diminish the prospects of conversion. For, the religious sensibility, so far from commencing at the period, is often well nigh extinguished by an overgrowth of depraved inclinations; leaving scarcely enough of susceptible soil even to lay the foundation of hope. I know there are parents who say, their children are not old enough to comprehend religious truth when applied to their condition as sinners; and yet, these same children have enough of comprehension to pursue with profit the studies of Latin, Greek and Algebra. And the parents would consider them slandered, if told they were incapable of understanding many other subjects, which appropriately belong to mature years. Still they are waiting for a maturity of judgement, which may render profitable any direct and personal efforts for the child's conversion. Such would do well to consider, that, before the fancied period shall have arrived, the passions may have become a despot wholly under the power of inordinate desire; when the most favorable period for conviction and conversion shall have passed, if there be not increasing evidence, that the soul once susceptible, is going over to hardness of heart—to be given up to believe a lie, and consequently to be lost.

But a merciful God does not shut up any such a course. The gospel teaches that we labor and pray for early conversions; and all who follow the divine precept may hope for such results.

To this end the child should be taught that he is a sinner, and unfit for heaven unless renewed, and his moral delinquencies should be so exposed to his comprehension as to illustrate the fact.

The need of divine help should be impressed upon his mind so early that, in maturer years, he will not be able to remember when he did not feel this

Temperance.

Tapering Off.

BY ALBERT G. DAY, M. D.

During the last ten years I have had under my care over twenty-five hundred cases of inebriety, in all its various forms and conditions.

More than four hundred of these had delirium in its various stages.

In the first years of my connection with the asylum for the treatment of these cases, I embraced the common error that liquor could not with safety be entirely withdrawn from the habitual drinker. After two or three years of observation I found this was an error, and that the pathology of drunkenness was not well understood by medical men generally, particularly those who had ventured to write books on the subject.

I found on trial that my patients did much better by withdrawing alcohol altogether, never allowing even alcoholic tinctures of any kind to be given.

Since I have been connected with this institution, (about five months,) I do not think I have given one drop of alcohol in any shape to a patient.

I do not keep it here, because I think it is seldom if ever needed; and more than this, I consider it dangerous to continue its use in these cases even in small doses.

Permit me to state one fact. A man may habitually drink his quart or more of liquor per day, as most habitual drinkers do. Confine such a man in some place and put him upon an allowance of one half his usual quantity, and he will suffer more than he will to cut him off entirely.

I have tried this in a large number of cases, and have satisfied myself from actual observation.

Of course, these sufferers are found in all our reformatory and correctional institutions, as well as in private. They are usually found in a deplorable condition when medical aid is sought. They should be treated in the most skillful manner and faithfully nursed. Their blood is poisoned, which, no doubt, is the cause of the alarming and dangerous symptoms we meet with in the debauched drunkard.

The symptoms in the advanced stages of such cases are not unlike cases of narcotic poisoning from opium, confum, cannabis indica, and other such like poisonous drugs.

They do not need the same drug to cure when poisonous doses have been taken, even though administered in infinitesimal doses. But, sirs, it is not my intention to discuss this question here. I only state briefly and hastily the result of my observation on this single point of "tapering off" the drunkard we hear so much about these days.

Absolute abstinence will cure the inebriate; nothing short of it will keep him cured after he is raised up from a life of inebriety and degradation.

A Fable.

When we hear the liquor-dealers talk about "oppressive excise laws" and "puritanical legislation," and see them appealing to constitutional convention for redress against an "invasion of their rights," and for protection against the "cruel injuries inflicted upon them" by unjust legislation against a trade in which they have invested their life, we are reminded of the following fable:

A very fat old duck went out early one morning in pursuit of worms, and after being out all day, she succeeded in filling her crop, and on her return home at night, with her crop full of worms, she had the misfortune to be met by a fox, who at once proposed to take her life to satisfy his hunger. The old duck appealed, argued, implored, and remonstrated. She said to the fox: "You can not be so wicked and hard-hearted as to take the life of a harmless duck merely to satisfy your hunger?" She exhorted him against the commission of so great a sin, and begged him not to stain his soul with innocent blood. When the fox could stand her cant no longer, he said: "Out upon you, madam, with all your fine feathers! You are a pretty thing, indeed, to lecture me for taking life to satisfy my hunger! Is not your own crop now full of worms? You destroy more lives in one day to satisfy your hunger than I do in a whole month!"

Cat and Kitten.

"Granny, granny! the air is full of canaries; that is, it is granny! Just like Miss Lily's in the cage—the cage, granny, that she rubbed my nose against because I just looked at it." And the kitten stood with her back arched, her tail straight up, and her eyes as bright as stars and as round as beads.

"Nonsense!" cried the old Cat. "Well, then, they are butterflies. Yes; they are butterflies!" said Kitty, lifting up one little paw for a start.

"Butterflies in December!" said the old Cat, contemptuously.

"Then—then—they are—," cried Kitty, and off she scampered, without waiting to finish, and jumping up to catch one, fell backwards and over and over.

"They are nothing but dead leaves, granny! she exclaimed, returning with an air of disappointment.

"Of course they are dead leaves. I knew that," said the old Cat.

"Did you? Then why didn't you tell me so?" asked Kitty, half affronted.

"Because, my dear," replied the old Cat, "young people are apt to set a higher value on what they have some trouble in learning than on what they get for nothing."

A tender conscience is an inestimable blessing; that is, a conscience not only quick to discern what is evil, but instantly to shun it, as the eyelid closes itself against a mote.

IN MEMORIAM.

At a meeting of St. Mathews E. L. S. S. of Chawassa Columbia County Penna., held Oct. 2th 1887 the following preamble and resolutions were unanimously adopted.

Whereas—God in his all-wise thought to us mysterious providence has seen fit to remove suddenly from our midst by the hand of death, Miss Kate Eyer, our most beloved and highly-esteemed fellow laborer in the Sunday School. Therefore

Resolved—that as a school we bear testimony to her fidelity in the work of instructing the young, and will ever cherish in our hearts the many praise-worthy virtues, and though she will be absent from us yet by us she will not be forgotten.

Resolved—that while we as a school mourn her loss we have the consoling hope based upon her conduct and consolation, that our loss is her eternal gain.

Resolved—that we deeply sympathize with the family of the deceased in this their hour of sad bereavement and commend them for comfort and consolation to our kind Heavenly Father who doeth all things well.

That a copy of the above preamble and resolutions be sent by the Secretary to the family of the deceased, and also copies to the church and county papers for publication.

M. M. Brobst,
Secretary.

A Remarkable Welsh Patriarch.

That district in Great Britain known as Wales, which the Romans never succeeded in conquering, and where the blood comes to us almost unaltered from the ancient fountains, and is still distinguished for the hardness, and other decided characteristics of its inhabitants. A great old age, with almost perfect health to the last days, is frequently attained. The Edinburgh Daily Review recently contained an interesting notice of a patriarch among these people, Rev. David Williams, of the County of Brecon, and a minister of the Independent Church.

"He had been, come next summer," says the Review, "sixty-four years minister of the same congregation. His predecessor was their pastor for fifty years, and his predecessor was their minister for sixty years, so that the churches still under his care have had only three ministers during the long space of one hundred and seventy-four years; and what is still as remarkable, the peace of these congregations has never been once disturbed by a single jar or discord during all these long years! Peace has always prevailed among its various members. It was only at the beginning of last January (1867) that he lost his wife, after a happy union of sixty-one years, and that was the first time that a coffin crossed his threshold during his unusually long married life, all his children, seven in number, being still alive. He preaches now generally three times every Sunday, and several times during the week, and although in his 89th year, he is up early on Monday morning, and does not know except by report, what some persons mean by the word 'Monday.' For upwards of fifty-five years he has been one of the most popular preachers in Wales, and the great attraction on 'field days' in North and South Wales, when many thousands are present to attend open air services; and so great a traveler has he been on horseback, that he must at least have spent ten years of his life in the saddle. Talk of the youthful buoyancy of Lord Palmerston! why our patriarch parson of eighty-eight would have walked and run him off his legs, and worried him or any other rider. He is completely weather-proof. Rain, snow, tempest, and storm he makes no account of, and even now he would think nothing of riding forty miles over a rough country and conducting a public service in the evening. He has been for many years a staunch teetotaler—He has an iron constitution. He is a perfect specimen of the Welsh build—short legs, broad shoulders, and a deep chest. He has enjoyed extraordinary good health, for during the lengthened period of his ministry he has never once been disabled from preaching on a Sunday. Nature has endowed him with all the natural elements of an orator. His temperament is highly mercurial, and his affections intensely ardent. He speaks even now with unflinching fluency and remarkable force. He is distinguished for his catholicity of spirit, and is equally beloved by good men of every religious persuasion. His character is spotless, his theology orthodox, and his preaching highly evangelical.

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