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NO. III.

Poetry.

FAITH, HOPE AND CHARITY.

Faith works by love, and purifies
The heart it dwells within,
Its eye undimmed the cloud may pierce
Of error and of sin.
Hope leans upon an anchor sure,
'Tis fastened to the rock,
It swerves not, though the storms may roar,
But brasts the billows' shock.

Love, Charity divine, endures,
When Faith and Hope are gone;
It crosses death's cold stream and through
Eternal years lives on.
Faith, Hope and Charity—the three
Which form the chain divine
Of graces that the heart, round Truth,
Doth evermore entwine.
God of all grace! I seek to rise,
Still nearer, Lord, to thee;
Then fill our hearts, and crown our lives
With Faith, Hope, Charity.
Faith works by love and purifies
The heart it dwells within,
As eye undimmed the cloud may pierce
Of error and of sin.

The Dance of Modern Society.

BY W. C. WILKINSON.

[Concluded.]

ITS SOCIAL TENDENCY.

III. We are, in the third place, to estimate the effect of the dance upon the development of the Social Nature.

The dance is customarily spoken of as a social amusement. If society consists in mere congregation of human persons, then the dance may perhaps substantiate its claim to be a social amusement. But if, on the contrary, the social life of mankind consists rather in the contact of soul with soul, and in commerce of mutual thought, and feeling, and experience, then we maintain that the dance is not only not properly social, but is irreconcilably opposed to society. We think that the distinction should be remembered and recognized in our selection of words. It is an abuse of language to call a herding together of people moving about, no matter with how much rhythmic and kaleidoscopic grace, to music, an exemplification of human social life. If we needs must have a stock epithet to characterize the thing, better call the dance a gregarious amusement, and leave the nobler adjective for conversation to a form of human intercourse in which speech plays some part to distinguish it from the massing together of a jostling crowd of mute or merely gibbering animals.

Not long ago, at a dancing party, it was remarked by a lady, herself, we believe, a participant in the exercise, to a person of our acquaintance, "I wish there were not so much dancing as there is; it seems impossible to get acquainted with each other." That woman at least had got a peep, probably without knowing it, under the impudent mask which still, to the most, makes the dance seem a social amusement.

No wonder the dance is patronized, as it is, by diplomatists and politicians. Not all have Talleyrand's art to realize his definition of use of language and conceal their thoughts by words. And since it is necessary so often, for public and political purposes, that thoughts should be concealed, how invaluable a device for statesmen is an institution like the dance, which shall enable them to gratify society by condescending to be social, without running the risk of saying more than a dozen consecutive words in the course of an evening.

But it is often insisted that the dance is unrivaled for the ease and grace it imparts to the carriage and manners, thus at least removing the friction with which the want of external polish hinders the pleasure of individuals in society. We indulge our private guess of one Christian man, no longer conspicuous even in denominational circles, who transferred for a time by Providence from the pastor's personal wrestle with the foes which beleaguere youth to a sphere of less publicity where larger and more liberal views of worldly conformity were easier to entertain capitulated to this temptation and suffered his children to go where the dancing-master might soften the natural regularity of their movements into the flowing curves said to approximate more nearly to the ideal of perfect grace. Alas, alas! Does not even the poet teach the Christian teacher a deeper lesson than that?

"For manners are not idle, but the fruit
Of loyal nature and of noble mind."

If such hiring as Christian parents are able to secure and teach, in the capacity of dancing master, elegant manners to their children, can in the course of a few afternoons or evenings impart to them a life-long effect of improvement, what might not be hoped for, if the home itself were made a school of grace and courtesy, in which the heart should be taught to tone the voice, and light the eye, and mould the mind, and modulate all to the rhythmical mood of undisturbed love? Who has ever compared the Peter that outrides his uncouth figure, in glimpses here and there through the gospels, with the Peter that afterwards betrays so ineffable a grace of high bred courtesy in his epistles—who has ever considered the transformation that had passed upon this man in the school of Christ, making the Galilean the cosmopolitan, the fisherman the gentleman—who has done this and not perceived that the last accomplishment of the manners is

elsewhere to be sought than at the hands of M. Martinet, the dancing master?

What is the true state of the case?—There is, to our mind, something fairly august in the arrogant self-assertion of the dance. It awes one—it takes away one's breath—one is uncertain for a moment or two in its presence whether his first principles of courtesy and good breeding may not by some hocus-pocus have got exactly reversed without his being aware of it. This social amusement flouts you with such utterly pitiless, such Gorgonizing insolence.

Staring right on with calm, eternal eyes,—if you happen to get into its way! Until you recover your self-possession you rather believe that it must mysteriously be in accordance with everlasting principles of politeness that you should be flouted. You are in the unenviable condition of that morbidly modest man whom Robert Hall describes as seeming by his manner to be asking pardon of everybody for taking the liberty to exist.—We have seen a good many people who never rally from this uncomfortable hallucination in the presence of the dance. The dance plants one foot of its unlimitedly expansive compasses in a parlor and thence widening its sweep room by room, gradually and serenely encircles the entire area of the house that is open to guests. Happy then the mortals who do not dance, if they can find a secure retreat in hall or entry. Those who shrink into corners, and those who desperately cling to the walls, shall not escape a whiff of the tumultuous dress, or a thrust of the important elbow, to disturb the serenity of their meditations on the graceful elegance of this extremely social amusement. That grave Chinaman, who gazed with the well-schooled wonder of a Celestial on the spectacle of the dance as exhibited by a company of Europeans, betrayed his innocent ignorance of the real fascination of the thing, but he certainly discovered its utter hollowness, regarded merely as a social enjoyment, when he asked, "Pray, why do you not let your servants do that for you?" Is the fact that the dance lubricates the individual manners or that its introduction breaks the ice of first reserve which embarrasses the freedom of an evening company,—giving conversation forsooth such an *elan* that it is dispensed with from that moment forward—is this two-fold fact, admittedly, an offset to the gross the egotism of ill-manners upon which we have commented? It must be added that provident and resourceful hostesses guard against such abuse of their hospitality by assigning one side of the house to those who trip at it as they go, and the other to those who prefer to preserve postures of stable equilibrium—that is to say, by virtually making two parties at once.

We remember hearing the celebrated M. Bantain, in one of his lectures at the Sorbonne on some subject of theology, going aside from his main discussion, lament the decline in France of the art of conversation. *Bon vivant* that he appeared in his redundant physique, it was almost whimsical to hear him attribute the misfortune to the habit of after-dinner smoking—a habit against which nothing about the lecturer himself seemed to protest along with his words, except his interdictory quality of Romish ecclesiastic. He thought that the post-prandial cigar—banishing men from the influence supposed to rain from ladies' eyes at jousts of wit as well as of arms, and enveloping them in a haze of oblivious torpor—had chilled the genial currents of that conversational enthusiasm which once made the table-talk of Frenchmen the admiration of cultivated Europe.

ITS INFLUENCE ON INTELLECTUAL IMPROVEMENT.

IV. We have now, in immediate sequence to the foregoing, to investigate the influence of the dance on the Intellectual Improvement of Society.

Our American life is, from the virtual compulsion of circumstances, as much absorbed in attention to the material interests that as a people we have little time at the best to devote to interior culture of ourselves. Literature and art, books, pictures, and other various objects of elegant taste, these truly rational topics of interest to enlightened minds, have the very narrowest chance, even with earnest intentions on our part, to produce their everlasting and chastening effect upon our lives. Is it not a shame to us that the golden hours, all too few, in which we might exchange with each other the thoughts inspired by themes like these to our mutual profit, should be recklessly squandered upon a laborious bodily exercise, in which monkeys might be trained to display greater agility than we, and bear a sterner rivalry?

What a confession for our young men and young women to make that they find it impossible to get an evening's company to go off well without a dance! How much mental vacuity—what aching and echoing cranial room for knowledge—does such a confession imply!

Oh, young men! Oh, young women!—American brothers and sisters, say,—would it not be better if you should create and sustain courses of lectures for some of your winter evenings—if you should patronize the circulating libraries or even the book-stores—if you should subscribe to some of the literary periodicals (but you will have to wait now till you become a public fit to support them, before you can find any club at home)—if you should organize reading clubs and amateur art associations—in short if you should spend a share at least of the time and of the money that you can command in acquiring such resources of mind, that you would not be obliged to whirl each other off into a dance when you assemble for an evening together, lest forsooth you should not be able to think of anything to say to relieve the awkwardness of silence? We are met with, "Better to dance than to talk and slander your neighbors." True, but so perhaps it is better to steal than to commit murder. But those who refrain from dancing are not obliged to slander their neighbors. There is conversation which neither abuses the absent, nor yet injures the participants in it. But the art of such conversation is indeed far gone towards being lost to a generation that will frisk, like Donatello, and fly into the dance to dodge a fair and friendly countenance of mind with mind.

We are aware that it may be replied:—"What we want is amusement. The mental activity you are recommending is not recreation." Now a sound philosophy of recreation would require that those portions of our complex organism which are wearied should be permitted to rest, while on the other hand, those which have been left comparatively unemployed should at the same time be brought into play. Now many of our young people in ordinary society, exert their minds so strenuously, that their health demands a period of mental repose? By all means let such relax the excessive strain. But assuredly those who find it out of the question to make an evening's entertainment pass off respectably without introducing the dance to take the place of conversation, will not claim to be of the number. No, the people who compose society are rather, if they but knew it, fairly tired to death with everlasting amusement.—It is their business to seek pleasure, and no merchant pushes his traffic harder. It would be positive recreation to these devotees of society, if they would set themselves at some work that would bring their languishing minds into action. And then the clerks, for example, who are on their feet all day, in a confined atmosphere—is it not too severe a jocularity to call it recreation, for these weary mortals to dance most of the night, as if their hope of usefulness depended upon their assiduity in it? Is it not clear that what such young men need for diversion is something to employ their minds, on matters aside from business, while their tired muscular system refreshes itself with rest? Due mental exercise is perhaps as essential to health, as is exercise of the body.

* A friend, learned in such curious points has shown us a passage in Goldsmith's prose where the fine phrase traditionally ascribed to the Frenchmen, seems almost to have been anticipated. But Voltaire's proud boast, that when the Almighty wished a thought to make the circuit of the world, he kindled it in the heart of a Frenchman, has here its humble fulfillment; for this *mot*, barbed as it is, with the fitness in it to Talleyrand's character, has found a currency in the mouths of men which hardly any other authorship supposable could have given it.

The Love of Jesus.

REV. 1: 5, 6.

In contemplating the love of Jesus, as set forth in the above passage, we can trace the four following characteristics, namely: "Think of its object, visiting its object, suffering for its object, exalting its object."

1. He thought of us. Deep in his own eternal mind, he pondered his much-loved Church before the foundation of the world.

"His gracious eye surveyed us,
Ere stars were seen above."

2. Did he not laid with merely thinking about us? No; he laid aside all his glory, and came down into this cold, heartless world, as into a vast quarry, from whence he would haul out stones for his heavenly temple. He made his way down into this "rough valley" of ours, which had "never been eared nor sown."

"The day-spring from on high hath visited us."

3. But he did not rest satisfied with coming down to look at us in our guilt and ruin, our misery and degradation. He suffered for us. He hath washed us in his own blood. He loved us, though in our sins; and he has washed us from our sins. He would not leave a single speck upon the objects of his love.

4. What, then was all this for? Why those unutterable sufferings of Jesus? Why those three hours of profound darkness? Why that bitter cry, "My God, my God, why hast thou forsaken me?" Simply that the love of Jesus might exalt its object. And, truly, he has exalted us; yea, to the very highest point of dignity. "He hath made us kings and priests unto God and his father."

Thus we see how the love of Jesus has thought of, visited, suffered for, and exalted its object. This is for our exceeding comfort and joy.

But we should bear in mind that if we love Jesus, we too, will often like to think of him; often delight to contemplate his matchless grace; to ponder over his infinite perfections. Moreover, we will visit him in the secret of his sanctuary, not to gain a name as persons of much prayer, but to gratify the affections of our hearts for him who is "fairest among ten thousand, and altogether lovely."

SURPRISING.—The New York Methodist says: "It is surprising to see how easily and how rapidly a club (of subscribers) may be made up; it only requires *push* and *perseverance*." "Oh for a few friends as willing to 'push' for us as Methodists are to work for their papers," exclaims an exchange, and the AMERICAN LUTHERAN re-echoes the aspiration.

Practical.

The Fulton Street Prayer-Meeting

"About six months ago," said one, "I was present and asked you to pray for my son, who was then about to sail for California. He sailed three days afterwards, and arrived safe at the destined port. During the passage on the Pacific, they encountered a terrible storm, and death seemed to be near. But God heard prayer, and in answer to it saved them from the threatened death." And he came here, he said, to acknowledge God's mercy to his son, and again to request that on his voyage home his son might be saved from death, and that his life might be dedicated to God and his service.

Another said he had several times requested prayers here for God's blessing, and they had always been answered. At this time he requested prayers for four churches located at remote places from each other; one of which had been the subject of prayer and of great blessings in answer to them; and in each of them there were now praying Christians waiting in anxiety and hope for a coming blessing from the Lord.

Another said he was mostly a stranger, but had before requested prayers for the conversion of his children, and they were all, one son and four daughters, now on their way to heaven, and he wished to acknowledge the mercy of God to him and his children in answer to the prayers of his people which had been offered in this consecrated place.

Prayers were asked for a merchant in great distress, that God would relieve him, if consistent with his holy will; but, above all, come prosperity or adversity, that the way of faith may be made plain, and that he may be a faithful servant, and never for an instant murmur or complain against God.

Another earnestly desired Christians to pray for him, that God would overrule the evil intentions of his enemies, and cause good to come to them instead of trouble and sorrow.

A young man asked prayer for the conversion of his father. Another, a believer in Christ, again requested prayers for the conversion of a dear father and two dear friends.

Another asked: "Will you pray for the conversion of a young man who has a mother and two sisters, who have long prayed for him? He is at times almost persuaded to be a Christian, feels that he ought to give his heart to Christ, but hals between two opinions."

Another said: "I ask you to pray for my boy, a youth of sixteen years, the youngest of six children, and the only one out of the ark of safety. We are now enjoying a precious season of revival, and he has seemed to be interested, and has expressed a desire to become a Christian; but I fear he is losing those impressions, and is going back to the world. I also request you to pray for our little church, that larger blessings still may descend upon us."

Another asked prayer on behalf of a wife for the conversion of her husband and their only son. She has sent written requests before for them, and now, in her behalf, I ask that united prayer be offered for their conversion. The husband is a moral man, but without the hopes of the gospel. The son is a fast young man, and is in great danger of passing swiftly to destruction."

Another asked prayers for four business-men. He said he had requested prayer for them before, and when he told them he had done so, they thanked him, and requested him to again ask this meeting to pray for them. "And now," said he, "I request that you will remember these in united prayer. They are not united in business, and are not acquainted with each other; but I received the same answer and request from each of them, and this fact indicates to me that a feeling of anxiety is being felt in different localities of the city, and among different circles of society."

Another asked "prayers for three unconverted business-men in this city, and near this meeting."

From Wisconsin one writes: "I read the reports of your meeting, and am deeply impressed by them. I ask your prayers that God will give me more grace, and inspire in my soul brighter hopes. I ask you to pray for my two sons, who are in the broad road to death; and pray for their young wives, that all of them may embrace the truth in the love of it. I have prayed for them long, but the answer is delayed."

Another note from a missionary station in Dodge county, Wisconsin, says: "I request prayer for several precious youths inquiring the way of salvation."

A stranger said: "I am from the Rocky Mountains. The way I found this meeting is a little singular. In the store where I was doing business, a young lad of some sixteen years said to me, 'You are a stranger. I am almost a stranger. I have been here but a few months, but I have found the Fulton Street Prayer-meeting; will you go with me to it?' I had heard much of this meeting up near the top of the Rocky Mountains, and I readily accepted the invitation and came. My father was a pious man, an officer in a church in the State of New York for many years, and there are religious people where I live, and have lived for many years; but we need more spirituality, more of the grace which bringeth salvation, and I ask you to pray for us; and I would especially request your prayers for my sister who resides in Cincinnati. She has successively embraced many religious errors; but she appears now to be inquiring the way

of truth and righteousness and I request your prayers that the Holy Spirit may help her to find the truth as it is in Jesus."

Another stranger said he was from a town in Connecticut, where the Lord was quickening his children in a gracious way. The marked feature of his grace was experienced in the unity of denominations. All differences appear to be laid aside, and a united heart of prayer is offered up for the outpouring of the Holy Spirit.—*Ch. Intel.*

Bible or no Bible.

He who would know the value of the Bible may learn it by comparing the United States with Mexico. Mexico was first settled and by as good men perhaps as could be anywhere found, without the Bible. The soil, the climate, the minerals of Mexico, were all superior to those of the United States. She had the superiority in everything except men and the difference in the men was chiefly attributable to the Bible. We talk much of Anglo Saxon blood. But why is that blood better than the blood of Aragon and Castile? The blood of all our race is feeble and feeble until the religion of the Bible gives it purity and vigor. No candid man can find any adequate cause for the boundless disparity between the people of the two Republics, except that one is Protestant, and the other a Catholic nation; one has the free word of God the other has it not.

Let the world look at the state of facts now exhibited in the two nations, and give a verdict of truth. Let them say whether the Lord is God, or the Pope of Rome; whether they will be ruled by the laws of God, or by those of an ignorant, lewd, and lying priest-hood.

In Mexico is a population of 8,000,000 of people, poor, ignorant, violent, revolutionary, and a priesthood who have contrived to amass all the wealth in their own hands—a people and a country in abject poverty, and a church with seventy millions of dollars. In one nation cities rise on every hand—navies float on every sea—canals, railroads, and communications of every sort facilitate the growing greatness and happiness of the people; while in the other, cities dwindle away and commerce scarcely has existence. In one nation every man is industrious and inventive, secure in his home, his family and his property; in the other, everything is indolence and insecurity. In one country schools are everywhere, instruction everywhere, intelligence and manly independence in every countenance in the other, superstition, servility, worthlessness. One country feeds the starving Catholics of Europe; the other starves Catholics at home. One is the land of freedom and plenty, to which the oppressed and starving of Europe are thronging as to a paradise the other the abode of oppressors, and shunned by the most miserable as the place where they would only be made still more miserable. Our country is adorned and blessed with thousands of churches, few of them rich, but filled with intelligent Christians, taught by a thoroughly educated and pious ministry, the other has churches filled with images, pictures and ignorant devotees bowing before them, under the dictation of priests, who, with some exceptions, are ignorant, vicious, cockfighting, gambling, sore legged, and all in all as thorough going set of villains as ever took hold of this side of the bottomless pit. One nation is full of Christians; the other is full of Catholics. One nation is full of Bibles; the other full of tradition. The Bible has made us to differ. Let us thank God and keep it, and not only keep it, but study it, and fill our minds and the minds of our children with its purifying and ennobling truths.—*Journal of Commerce.*

My Whole Class For Jesus.

Not one, nor two, but all; not next year, nor next week, but now, shall be my cry.—What a noble battle-cry, immediate conversion of our scholars!

Can you echo this cry, dear fellow teacher? Are you waiting, longing, expecting to see these dear ones safe in Jesus, fold?

What hindered? He is waiting, has waited long, to welcome your scholars to his loving embrace. Is your pride, your coldness, your unbelief the stumbling-block?

Where is the bundle of precious sheaves sheaves which you might lay at the dear Master's feet, if you could only believe his promises?

"All things are possible," to whom? "To him that believeth." In your weakness, your insufficiency, go to Jesus for strength. Be strong in the Lord and in the power of his might. He is your wisdom, power, all that you need. Go, expecting large blessings.—You shall receive them, even the whole of your dear class for Jesus; for the mouth of the Lord has spoken it.—*S. S. Times.*

Man Made for Work.

Did God ever make a body which He numbers to work? Never. What part, what member of this frame, moulded of clay, yet so fearfully and wonderfully made, does not work—was made for working? The eye is made to see, the ear to hear, the tongue to speak, the legs to walk, the hands to grasp, the lungs to breathe, the brain to think, the busy heart—the first to live, the last to die—a clock that needs no winding to beat, and beating, sends its blood through all the throbbing arteries. Let all, or even some, of the members cease to work, I die instantly.—*Dr. Guthrie.*

Paul's Missionary Tour.

Saul, a native of Tarsus, a city of Cilicia, was born, as is supposed, shortly after the birth of Christ. His native city was the rival of Athens in philosophy, literature, and art. The Greek language was spoken every where in its streets, and the Greek cultus familiar to all of free birth. It was a maxim among the Jews, and a good maxim too, that he who teaches not his son a trade teaches him to steal. As Saul was trained in the Jewish faith, so he was taught according to the Jewish custom; a practical art, and his trade of tent making in after years served to support him while prosecuting his apostolic labors.

At the age of fourteen he went up to Jerusalem and entered the school of Gamaliel.—The first mention made of him in the history of the Christian Church is in connection with the death of Stephen, the first martyr.—Charged with a persecuting commission, he is next seen on his way to Damascus. Before that city, his conversion to the faith he had persecuted occurred, and henceforward his life became abundant in labors, perils and sacrifices for the furtherance of the gospel.

Directly after his conversion, Saul went into Arabia, where he remained three years in study and meditation, preparing for his great work. At the expiration of three years he returned to Damascus, and there began to preach Christ and him crucified with great boldness. His life was at once put in peril, for the unbelieving Jews in Damascus resolved upon his destruction. Fleeing thence, he went up to Jerusalem, where he claimed to be and was recognized as an apostle. But the hatred of the Jews drove him thence, and he retired to Tarsus, where he remained until Barnabas joined him, and they went together to Antioch. They continued a year in that famous city, Saul all the while teaching in public and in private, the way of life. At the expiration of that time, they went up to Jerusalem, bearing certain contributions for the aid of the needy. This was his third visit to the Holy City, and the second since his conversion. Having fulfilled their duties Saul and Barnabas went back to Antioch, accompanied by John Mark, the author of the evangel which bears his name. Soon afterward, those three began a missionary tour, extending through various cities of Asia Minor, and including Cyprus, Pamphylia, Perga, Iconium, Lystra and Derbe.

It was during this journey that Saul changed his name to Paul. So there is a good apostolic precedent for changing a name, as there is also a precedent higher than that of Paul; for the disciples were first styled Galileans, and then Nazarenes, and finally Christians, which latter name they have continued unto them. And since there will be none but reformed Christians in the happy world, people may not be unwilling to be members of a church that has the same name on earth it will have in heaven. This extensive journey finished, Paul and Barnabas returned to Antioch, but went again straightway to Jerusalem to attend a general meeting or council of the Church. This was the first ecclesiastical Synod. The church had grown rapidly, and the apostles and elders were required to meet for consultation over various questions that had sprung up. The council over, Paul and Silas set forth on another journey. At Lystra they found Timothy, who joined them in their work. It was during this journey that Paul, passing by Asia, went through Samothracia and Neapolis, and crossed over into Europe at Philippi in Macedonia. Then for the first time did the tidings of Redemption reach the continent of Europe. Soon he entered Thessalonica, and founded a church there. Then he passed on to Athens, where he reasoned with the philosophers on Mars Hill. From Athens he returned to Philippi, and then went to Corinth, where he remained three months. At the end of that period he went back to Philippi, and sailed for Troas, thence to Miletus, thence to Ephesus, thence to Syria, thence to Tyre. Landing there, he travelled to Caesarea, and thence to Jerusalem. This was his fourth visit to that city subsequent to his conversion.

In the time covered by these journeys, churches had been planted all over Asia Minor, and in several of the chief cities of Greece. While these events had been taking place in the then narrow domain of Christendom, great civil and military changes had occurred in the empire. Roman civilization was rapidly declining. The corruption of public morals was universal. Government had been subverted into organized robbery—Rome was then abominable for its vices. Luxury and cruelty every where abounded among the higher, servility and unprincipled cunning among the lower classes.

While now again in Jerusalem, Paul was arrested, taken before the Jewish council, condemned and confined in the castle, rescued therefrom by Claudius Lysias, and sent to Felix at Caesarea, where he remained until Portius Festus succeeded Felix in the office of Procurator, who forwarded the apostle as a prisoner to Rome.—*Ch. Intel.*

REMEMBER THE SABBATH.—The following statement, communicated by a responsible merchant in New York, is well worthy of notice: "I have particularly observed," says the gentleman, "that those merchants of New York who have kept their counting-houses open on the Sabbath day, during my residence there (twenty-five years), have without exception failed."

The Young Women's Christian Association of Boston have purchased two four-story houses, with the intention of giving lodgings to seventy women.

A Boston bank president has given over \$12,000 during the past year to promote free public worship.

The Young Men's Christian Association, of Jersey City, have arranged for procuring employment for deserving and industrious young men seeking work.

"Pardon for Nothing."

A few days since, when visiting an old man who seemed anxious about salvation, I found great difficulty in making him understand that pardon is the free gift of God, through the precious blood of Christ.

At last I said to him, "Now suppose I were to go to a shop and buy something for you, and pay for it, and tell you to go and fetch it, need you take any money with you?" "No," said the old man brightening up, "it would be paid for." "Need you make any promise to pay at some future time?" I then asked, "No, I should have it for nothing," he replied.

"So," I continued, "is it with forgiveness of sins; the Lord Jesus has paid the full price for it. He has had the groans, the sighs, the tears, the wrath, the pain, the punishment; yea, all that sin deserved! He bore it all! He paid the whole! Yes, bought forgiveness with his precious blood, and now he gives it as a gift to all who bring their sins to him."

"Yes!" said the old man, as his eyes filled with tears, "I see it now; it is pardon for nothing! pardon for nothing! Christ has bought it, and he will give it to me!"

Dear reader, may you also learn that Christ alone can save; that neither your tears, nor groans, nor prayers, nor works, can give you any right to heaven. No, you must come with nothing in your hand, and, as a helpless beggar, cast yourself upon his love and grace, and look to him alone to cleanse you from your sins, and make you fit to dwell with him above.—*Evangelist.*

A Bogus Clergyman—What was his Name?

A clergyman of the Church of England was left by death of his relatives the last of his family, and, resolving to emigrate to America, took ship with his worldly effects to end his days with preaching the gospel here. A convict, who was leaving his country, in the same ship, concealing his true character, became intimate with the clergyman. On the passage, however, the latter took sick, was nursed assiduously by the other, and, dying—left all his effects, including his sermons, letters, and testimonials, to the unknown nurse. Upon arriving safe in this country, the convict assumed the name of the deceased, and presenting the letters and testimonials of the departed to the bishop, was invited to preach, which he did, using one of the sermons he had inherited, and was called to a church, where he officiated acceptably for several years. The truth would not have been discovered, had not the wretched impostor divulged it on his death-bed.

BAD PULPITS.—A venerable professor in a theological seminary annually assures his classes that "pulpits are an abomination." We shall never have pulpit oratory so long as we have pulpits, after the style of the criminal boxes, which now deform the majority of sanctuaries. One of the chief hindrances to the success of preachers is found in the wretched and depraved contrivances of blundering architects for secluding preachers behind massive breast works, so that they feel "cabinied, cribbed, confined," and seem to their hearers to be speaking from some remote and dim distance, which forbids the supposition that anything in common can closely unite them. Decent platforms, with modest desks thereon, substituted for the cumbersome and secluding pulpits still in use, would be a real help to many preachers in the fulfillment of their appointed duties.—*Ch. Intel.*

CHRIST.—The following beautiful and devout apostrophe of praise, as addressed to the Saviour, is from the recently published lectures of Rev. Mr. Liddon, and delivered at Oxford in defence of divine worship to Christ:

"Eternal Jesus! it is thyself who hast bidden us either to despise thee or worship thee. Thou wouldst have us to despise thee as our fellow-man, if we will not worship thee as our God. Gazing on thy human beauty, and listening to thy words, we cannot deny that thou art the only Son of God Most High; disputing thy divinity, we could no longer clearly recognize thy human perfections. But if our ears hearken to thy revelations of thy greatness, our souls have already been won to thee by thy truthfulness, by thy loveliness, and by thy love. Convinced by these, thy moral glories, and thy majestic exercise of thy creating power, we believe and are sure that thou hast the words of eternal life. Although unveiling thyself before thy creatures, thou dost stand from age to age at the bar of hostile and sceptical opinion, yet assuredly from age to age, by the assaults of thine enemies, no less than in the faith of thy believing Church, thou art justified in thy sayings and art clear when thou art judged. Of a truth thou art the King of Glory, O Christ; thou art the Everlasting Son of the Father."

The Young Women's Christian Association of Boston have purchased two four-story houses, with the intention of giving lodgings to seventy women.

A Boston bank president has given over \$12,000 during the past year to promote free public worship.

The Young Men's Christian Association, of Jersey City, have arranged for procuring employment for deserving and industrious young men seeking work.

THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEPPY, EDITORS.

Selin grove, Pa., January 16, 1868.

The Church of the Redeemer.

We direct attention to the advertisement of this work in another column of this paper, and also to a very highly commendatory notice of it in last week's American Lutheran copied from the Methodist Home Journal.

We are gratified to learn that the book meets with a ready and rapid sale. The first edition is already exhausted, we believe in less than two months after its appearance. The second edition will be issued in two or three weeks. This is something unprecedented in the history of Lutheran publications in this country.

This volume contains the latest and most matured views of Dr. Schmucker on those questions that now agitate the church, and every one who wishes to make himself acquainted with the church question as viewed from the American Lutheran stand point, should procure a copy. It is just the book that is needed to put into the hands of our ministers and people at this time, and therefore we had its appearance and rapid sale with heartfelt joy. The objection urged against it by one of the editors of the Lutheran Observer in reference to the basis of the General Synod, is just what commends the book in our estimation, because we agree with Dr. Schmucker in his view of that basis. We predict that it will have a wide circulation, not only in our own church, but also in other christian denominations.

THE CHRISTIAN MINISTRY.

In the Colloquium between the Missouri and the Buffalo Lutheran Synods, the question was asked, "If a company of true christians should be shipwrecked upon a desolate island and select one of their number to be their preacher, would they then be in possession of the true Gospel ministry?" Pastor Grabau is reported to have answered that a man thus chosen could be regarded only as a reader, or a deacon, but not as a genuine pastor.

The whole controversy between the high church men and the low church men, be they Lutherans or Episcopalians, is concentrated into a nutshell in this question. The same question was once stated by Dr. Franklin during the Revolutionary war. He was then ambassador in Europe and the Episcopalians of the United States requested him to send them a bishop from England to ordain their ministers &c. Dr. Franklin refused to comply and asked them, "If the whole Island of Great Britain should sink into the sea with all its bishops would that involve the destruction of the whole christian church on earth?"

The low church man regards the Gospel ministry as originating in and receiving all its authority from the congregation, while the high church man regards the ministry as a kind of independent, self-perpetuating order that has come down in an unbroken succession from the Apostles to the present time. This is the great question, the question of the ministry, that constitutes the controversy between the Lutheran Synods of Buffalo and Missouri. The Missouri Synod is low church so far as this question is concerned, and stands in this respect on the basis of the General Synod. The Buffalo Synod is high church and verges in its assumptions of power for the ministry over the congregation toward the priestly arrogance of the Church of Rome. The Missouri Synod with the General Synod teaches the universal priesthood of believers, while the Buffalo Synod disputes this evangelical doctrine and denies the right of any man to teach or pray publicly in the church unless he has been regularly ordained to the ministry.

It is from this standpoint also that the Missouri Synod opposes the General Council, accusing it of a Romanizing tendency in attempting to take away the power from the congregations and vesting it in the Synod or General Council. The standing slander against the General Synod has been, that it is a mere rope of sand, having only advisory power without any authority to enforce that advice. That it has "no legislative, executive, or judicial power." Their attempt to invest the General Council with "legislative, executive and judicial power" has aroused the suspicion of the Missourians, and they are now inaugurating the same kind of a controversy with the General Council, that they have been carrying on against the Buffalo Synod for upwards of twenty years.

The last number of the *Lehre und Wehre*, as already stated in a previous number of this paper contains, no less than three articles against the General Council, two of which accuse them of a Romanizing tendency. In this bombardment of the General Council Dr. Sihler of Fort Wayne takes a leading and prominent part. It must be extremely humiliating and vexatious to those leaders of the General Council who eighteen months ago turned their backs upon the communion table of the General Synod in Fort Wayne and participated in the German Mass of Dr. Sihler, to be now so cruelly and unmercifully lashed by this same Dr. Sihler whom but a short time ago they extolled to the skies. But it serves them right; they have sown the wind, and they are now reaping the whirlwind.—Thus may it always be with the disturbers of the peace of Zion. "It must needs be," says the Saviour, "that offences should come, but woe to him through whom the offence cometh."

Conversation in the Sanctum.

Between Peter, John and James.

(John with a huge pile of letters before him on the table, busily opening them, and noting their contents. Enter Peter and James.)
James—What a pile of letters you have John! Do they all bring good news?
John—Some good, some bad, and some indifferent. At the change of the year, with the close of the old and the beginning of a new volume we always get more letters than at any other time during the year, and it re-

quires considerable time and labor to attend to them all. The most agreeable letters are those that contain lists of new subscribers to the subscription in advance, next to these are those that renew their subscriptions for the current year, but those are positively disagreeable which order the paper to be discontinued.

James—What reasons do they assign for discontinuing their own church papers?

John—The most general excuse is poverty.—Here, for instance, is a letter from a Lutheran preacher in Tennessee, who writes that he likes the AMERICAN LUTHERAN very much and would be pleased to read it in future, but cannot afford it, as his salary is only two hundred dollars a year.

James—That is a small salary indeed, and if he has a family to support, I do not see how he can possibly live. But still it seems to me that by a little exertion a pastor might secure four or five subscribers even in the poorest congregation, and then he would get his own copy for one year gratis.

John—Here is a letter from a poor widow, who writes that the AMERICAN LUTHERAN has been a very welcome visitor to her house, and has afforded her much enjoyment and instruction but her limited means will not allow her to continue it longer, and therefore she must reluctantly discontinue it.

Peter—It is hard to stop the paper for a poor widow who would like to read it. If I were able I would send it to all poor widows and preachers, like the one who wrote to us from Tennessee gratis, but we are now sending it thus to some and cannot afford to send it to any more. It would be a real charity in such as have means, to pay the subscriptions of some poor widows and ministers.

John—Here is a letter written with such plain ink that the greater portion of it is totally illegible. I gave it to one of the learned professors of the Missionary Institute to decipher, but after keeping it three days he returned it declaring it impossible to read the letter. A few words he thought he could make out, to the effect that the man didn't want any church paper because he has a Bible, and he thinks that as much as he wants to read. The concluding paragraph of this letter is a little more legible, he appears to have stirred up the sediments of his inkstand and made the chirography a little darker. It reads as follows: "I read in your paper about smoking segars. I smoke when I please, that is no man's business when I pay for it."

Peter—I don't believe any one with such a contracted soul as this man appears to have will read his Bible intelligently or to much good purpose. A man who reads no church paper cannot know what is going on in the church beyond his own immediate neighborhood or congregation. As a consequence he will feel no interest in what is going on in the church anywhere else, and will give very little if anything to Education, or Home or Foreign Missions.—Hence I do not see how it is possible for a man to be either an intelligent or liberal christian in our days who does not read a good church paper.

James—Well, we will have to let this man smoke his segars to his heart's content, and turn to something else. Do any of the letters speak of the new heading of the AMERICAN LUTHERAN?

John—O yes, they almost unanimously approve of it, and say it looks better than the old one. Here is a specimen from one of the letters: "P. S. I forgot to speak of the improved appearance of the AMERICAN LUTHERAN. I like the heading very much. It suits my plain ideas of things. There is no gingerbread work about it, nor any imitation. It is just what it is, no more, no less. No flourish of vacant space around it. On the whole I think it is a good, decent, respectable paper, that need not be ashamed to go into the most refined society."

Peter—You must think this correspondent for his good opinion of our paper, and for the frank expression of his views.

John—But here is a letter that finds fault with our paper because the editor is continually writing against crosses, and crucifixes, and images in the churches. "St. Paul," he says, "gloried in the cross, and yet the editor of the AMERICAN LUTHERAN regards the cross as such a dreadful thing that he is constantly warning his readers against it."

Peter—Yes, I think it is a dreadful thing when people make an idol of it, as our new fangled symbolists appear to do. St. Paul did not glory in those wooden crosses that are elevated on church steeples, or those gilded crosses that Roman priests carry on their backs, or those little crucifixes that the symbolists place on their communion tables, but he gloried in the salvation which Christ secured for us by his sufferings and death upon the cross. The mere figure or material of the cross is nothing; just as an idol is nothing; it is only when men "show down" before them and worship them, that they become an abomination in the sight of God.—The Symbolists tell us, the cross is the symbol of Christianity, and it reminds us of the sufferings and death of Christ. So did the brazen serpent remind the children of Israel of their deliverance from death, and it was also a symbol of Christ. But when they began to pay it idolatrous veneration, the Lord commanded it to be destroyed. Thus the Lord will also be displeased when christians bow down to worship before the mere wood or figure on which Jesus was "lifted up." So also the figure of the cross has ceased to be the badge of distinction between the church and the world. It is worn as an ornament by some of the most wicked and abandoned people. The world does not attach that reproach to the cross now that it did in the early days of christianity. The figure of the cross has now become the badge of Romanism and Ritualism. Whenever I see a cross on the steeple of a church, I infer that it is either a Roman Catholic or a Ritualistic Protestant church, just as I infer from the sign outside of a house what is sold or manufactured within.

James—If you will permit me to change the subject, I see that the *Observer* has copied our article on the German paper. Has there been any response to that article so far?

Peter—One of our General Synod German ministers told me that he coincided with me in the remark, "that we have talked long enough about this matter of a German paper, and that it is time now to begin to work."

John—One of our English ministers in the State of Indiana writes, that a neighboring German minister told him, he thought he could secure one hundred subscribers for a German paper in his charge.

James—Here is a letter from our friend, Rev. C. W. Sanders, of Canton, Illinois, one of our most laborious and successful Missionary Institute men in the West. If there is no objection I will read it *pro bono publico*. (Reads.) "My Zion congregation consists chiefly of European Germans. There are thirty-five German families, all Lutherans ex-

cept three, and most of them would take a German church paper, if I had one to recommend to them. I do hope that at the next meeting of the General Synod, there will be a successful measure inaugurated to furnish our General Synod Germans with a good German paper.

Peter—All this is very good, but we want something more tangible. No man can afford to go to the labor and expense of starting a German paper upon the mere supposition of a few men that they could get so many subscribers in their congregations. Let that German minister, who is so much pleased with our article, set the example himself, and "go to work;" let that German minister in Indiana who thinks he can get a hundred subscribers, send in the names, and let bro. Sanders get the names of all the German people who are willing to subscribe and pay for a German church paper. After we have the names of a sufficient number of responsible subscribers in black and white, we shall soon have a German paper. If the Germans in the General Synod really want a German paper, they can have one without much trouble.

John—But now we must close the sanctum and go to work too, or else the AMERICAN LUTHERAN will be very late this week.

Editorial Correspondence.

The Holidays, the Holidays! They have come and gone, like an arrow from the quiver. Men have returned again to the treadmill rounds of daily pursuits. Amongst the various classes of men, none, I presume, enjoy the pleasures of the relaxation of Holidays more than the teacher and the taught.—By a kind Providence and the inexorable law of nature, I landed safely in Baltimore, at the house of my children. I found all reasonably well, and enjoying every thing very well but the tooting of horns and the firing of crackers. I fail to see the connection between the birth of Christ and tin horns and fireworks.

On Christmas morning I heard a very interesting, truthful and Scriptural discourse from Bro. C. A. Stork, Eutaw street church. In the evening the festivities of the German Lutheran Sunday school of Hanover street, took place. Whether the fondness of a parent would lead him to give too deep a coloring to the efforts and labors of a son in the work of the ministry or not, I do not know; but sure it is, that the exercises of this Sunday school manifested a decided advance over many schools, both German and English that I have visited. The singing was good, in both languages, and the most appropriate and generally approved hymns and tunes in the English language, were used. Speeches were delivered by the well-known, and ripe scholar, in Sunday school matters, Dr. Wm. Kemp, and his pastor, Bro. Stork. All this in a German Lutheran church in connection with the General Synod. This I consider an advance in the right direction. Whilst the youth of our Germans are trained to read, to write, and to study in the various branches of the English language, and thus learn to think in that language, they will therefore become thoroughly anglicised. Now whilst they are anglicised in modes of thought, in the arts of business, professions or trades, they will wish to worship God after the same manner. The German is no mean language, that it should be despised; yet from the force of circumstances the German will likely never become the language of this nation. The German language I believe, will always be an important, but never be the entire element of our national literature. As our young Germans are therefore thrown into a different nationality from that of their fathers, they will naturally fall into the habits of thought, modes of life of the nation their fathers have adopted.

The General Synod will act wisely and no more than justly, if she makes it one of her prominent features of operation, to sustain Sunday schools in the German churches, to furnish the kind of Sunday school literature most suitable both in the German and English languages. Our congregations ought also to mingle with the German element and show them that we belong to the same household of faith.

The German pastors have also an important work to do. Instead of disapproving the introduction of English hymns and tunes into their schools, they ought to introduce them, and with them the life and spirit of Jesus Christ. The singing should neither be a monotonous rote, nor simply the highest artistic style, but should be with the spirit and the understanding. The leader, having the love of God in his heart, and the grand purpose of doing good to the souls of the children, will never fail to lead his school to the Lamb of God, who taketh away the sins of the world. The superintendent must be a man of God. He must be a live man. "Without me ye can do nothing." With Jesus he can do much good and prevent much evil.

I speak according to my own judgment and information, when I say, that I do not think there is as good a selection, in any language, of Sunday school hymns, as is found in the Eclectic Sunday school hymn book. The second edition of which is just published by T. Newton Kurtz, Baltimore. No Sunday school German or English, live or stupid, can afford to be without this book and keep up with the progress of the Sunday school. I would recommend this book to every school in the land. No mind, young or old, can sing that inspiring hymn "Sweet hour of prayer," without being profited. In no way can we train our little ones to think of the kingdom of heaven and long for it, than in the sentiments of the hymns we sing. I am strongly tempted to quote from several hymns, but I must study brevity. I will notice only one, the 129th.

"Oh, give me a home on the bright hills of glory,
A home where life's sorrows are o'er,
Where joys that await the meek and lowly
Will more than lost Eden restore."

The children, German and English, of the present day will constitute the church of the future in this land. They will be our future preachers, teachers, professors and members of the church. We will do more to consolidate and unite the divergent elements of the churches present life, by singing proper sentiments and a christian life into our children, than all

the theological controversies of our great and small theologians can do for a thousand years to come. I believe much in singing religious sentiments and religious life into the hearts of our children. We will do well to commence a new era in the church. We have fanned the flame of contention long enough. We are rendering ourselves ridiculous to others and cultivating a bitter temper in our own minds. God is glorified in doing his will and not in our efforts to show which party has the largest number, or which the purest Lutheranism. Boys on stilts, may say to each other, "See here, I am higher than you." They may never raise the question, are we purer in Christ's life than you? Such is egotism, not Jesus Christ.

I have entirely wandered from my original intention in writing this article. I have many things to say yet, about what I saw in my late holiday trip, which I will give as soon as I have time to write.

L.

Church News.

Rev. G. J. Schaeffer of New Bloomfield, Pa., has just closed an interesting meeting at which quite a number of persons professed conversion. Some of them have already united with the church. Others will probably do so soon.

CANTON, ILL.—Rev. C. W. Sanders writes: I have just closed a very interesting meeting which has been in progress during the past nine days in my Zion congregation, which resulted in the addition of fifteen to the membership. Nine of these were catechumens, and were received on their profession of faith by confirmation. The other six were received by letter.

LECLAIR, IOWA.—Rev. J. J. Sherer writes: Dec. 26th, 1867. The small congregation and school at Lost Grove, made me the very handsome donation of eighty dollars, one half of it in cash including six dollars handed me by one of the members, and the balance in the substantial life. Many thanks to those good people for their kindness. May Heaven reward them.

J. J. Sherer.

BUFFALO, N. Y.—One portion of the late Buffalo Synod seems to be getting absorbed by the Missouri Synod. The most of those ministers and their congregations who entered into a colloquium with the Missouri Synod in February last year, have connected themselves with the Missouri Synod. And now we perceive also that their church paper, "Kirchliches Informationsblatt" is about to be merged into the "Lutheran" organ of the Missouri Synod. There will, however, still be two factions left, each claiming to be the original Buffalo Synod, one under the leadership of Pastor Grabau, and the other under the control of Rev. Herr Van Rohr. Each of these factions also publishes a separate church paper.

REFORMATION JUBILEE AT MIDDLETOWN.—The Evangelical Lutheran Congregation of Middletown, which lately commemorated the centennial of their own church, had very interesting exercises again, yesterday, on the occasion of the seventh semi-centennial of the Reformation.—The church was tastefully decorated; over the pulpit were a number of mottoes, in evergreen letters, among which was that fundamental truth, upon which the Reformation chiefly rested, "The just shall live by faith;" also the famous declaration of Luther when at the "Diet of worms" he was called upon to recant, "Here I stand; I cannot do otherwise: God help me!" In the morning a discourse upon the Reformation was delivered by Rev. S. A. Holman of this city, and in the evening by Rev. J. H. Menges, of York. In the afternoon the Sunday school held their jubilee; interesting addresses to the children were made by Revs. Holman and Menges, by J. R. Eby, formerly a resident of Middletown, and by the pastor, Rev. Raby. At the meetings, the church was filled to its utmost capacity, and we understand that quite a liberal response was made to the appeals for aid to carry on the benevolent operations in which the Lutheran church is engaged.—*Harrisburg Tell.*

For the American Lutheran.

Dr. F. V. Reinhard's Views on Christian Union and Especially Confessions of Faith.

Dr. Reinhard was one of the most learned and talented sermon writers, the Lutheran or any church ever produced, and also one of the most voluminous, for he wrote some 40 volumes of sermons, they are now published two volumes in one. These sermons are all carefully written, and together, make altogether the best series of sermons perhaps ever written by one man in the whole history of the church. As a preacher, he stood high among his contemporaries, and as a writer of sermons he had no superior in the land of sermon writers. Among all intelligent Lutherans, he is looked upon as sound in the faith, his Lutheranism has never been doubted. His sermons rank deservedly high, and well they may, for they contain all the vigor of Savin, the learning of Tillotson, the grasp of Chalmers, and the finish of Blair. But his sermons like those of Dr. John Harris, of England, are perhaps most celebrated for the immense amount of deep, earnest and original thought, with which they are freighted. Every one contains a vast amount of compact, condensed and concentrated thought. They are both scriptural and philosophical. Let us look at one of his famous sermons, preached at Dresden, in 1796, where he treats on a subject that is now exciting a good deal of interest in the Christian world. That is, christian union, and the extent to which creeds and confessions of faith should bind us. On this subject he speaks as though he had lived after the middle of the 19th century, and preached in a Lutheran congregation belonging to the General Synod in the United States.—He speaks just as Dr. S. S. Schmucker, Dr. S. Sprecher, Dr. H. Pohlman or Dr. H. Ziegler would speak, and have spoken. His text is John x, 16, "And there shall be one fold and one shepherd." It is only necessary for us to misunderstand the full import of these words of Jesus, to produce all manner of discord, envy and sectarian hatred, and persecution itself; yea, such hatred would arise, that all the well intended influence of Jesus would be destroyed. Permit me then, in the first place, to point out the most pernicious influences that would arise from a misapprehension of these words, and show you what the nature of this union is not, which Jesus came to establish on earth.

I. Jesus did not labor to establish an entire uniformity in the mode of thinking on the subject of religion.

II. Nor an entire uniformity in the mode of worship.

III. Nor an entire uniformity in Creeds or Confessions of Faith.

In order to be fully satisfied that it could not have been the design of Jesus to bring about an entire uniformity in all, or any of these things, it is only necessary for us to look at the constitution of human nature, and to look at the express declarations of God's Word.

1. Jesus did not intend to establish an entire uniformity in the mode of religious thought. Such a uniformity is an utter impossibility.—To attempt even in the ordinary affairs of life to destroy the different modes of thinking is vain and useless. Do we not all know that each individual has his own peculiar way of thinking. If this be the case in matters of less moment, how much more will it be the case on the more momentous concerns of religion? Is it at all probable that mankind should never be able to come to a uniform mode of thinking on subjects that come within the range of our senses, and that as soon as we leave the sphere of sensible things, and reach those that lie beyond our ordinary grasp those things that are abstract, and require the most vigorous efforts of our minds even to comprehend, that then there should, or could be an entire uniformity in the mode of thinking? No, my brethren, this never could have been the design of Jesus.

It is indeed true the original ground work of all religion is the same, and the capacity of all persons for the enjoyment of religion may be the same. All are to drink from the same common source of religious knowledge, viz.: from the works of nature, and the sacred Scriptures. All may possess the capacity for acquiring religious knowledge. But are not those powers different in different persons?—And are we to wonder at the fact that men should therefore come to different conclusions? Are we to be surprised that the individual who thinks for himself, and thinks profoundly, should come to a different conclusion from the man who does not think at all, and blindly follows the opinions of others?

Is it to be expected that the calm, cool thinker, should differ from the wild, impulsive fanatic? And what further shall we say of the sources of religious knowledge? Can we not view nature from different points—has not the contemplation of the works of nature as often led men into superstition as to truth? (As an evidence of this look at the idolatry of the human family, are not by far the greatest number of men sunk in the deepest superstition?) Can there be any thing more dark and uncertain than human language, especially when used to explain abstract and super-sensuous things? Does not each thinking being therefore necessarily understand the meaning of the sacred Scriptures according to his own peculiar mode of thinking? And does not the history of the past, and the experience of all clearly demonstrate that there never were more divisions in the church, than when attempts were made to enforce a uniform manner of thinking?

No, my brethren, Jesus never intended to destroy the freedom of our spirits, nor change the constitution of our nature. He did not come to work impossibilities. Much as Jesus labored to establish certain great fundamental principles, it could not have been his design that all men should think exactly alike on the subject of religion. Each one was to receive these great principles, according to the capacity given him. Each one was to investigate and examine for himself.

2. Nor was there to be, according to the design of Jesus, an entire uniformity in the mode of worship, or the ceremonies of religion. The religion for which we are to thank the Son of God, is not like the other religions of the world, or even like the old Jewish religion, a mere system of outward forms and ceremonies. For the old Hebrew ritual was in part but a system of ceremonies. Not the system established by the Lord Jesus was far more elevated. "God is a Spirit," says Jesus, "and they that worship him must worship him in spirit and in truth." They must honor or him with a pure mind and a virtuous heart. Hence Jesus instituted no long list of ceremonies, only two short and simple ordinances were all he ordained, Baptism and the Holy Supper. All other forms he has left to the choice and taste of his people, they were to be the judges of how the truths of the gospel were most successfully to be brought before the people. A want of uniformity therefore in outward forms, does not in the true sense, destroy the unity of Christ's fold.

3. Nor was it the design of Christ to establish an entire uniformity in Creeds or Confessions of Faith. It is indeed right and proper that those christians whose religious opinions come nearest together, and who have entered into church fellowship, that they should have a summary of their views, and that this summary should be written and approved, and that they should hold fast to it. Each one who belongs to any particular branch of the church should adopt the confession of that church, for it is the confession of faith that distinguishes one church from another. But do you suppose that it could have been the intention of Jesus, that all christians in the world and in all ages were to be confined to one such confession of faith, or that the unity of the Church could be promoted in no other way? Are not all such confessions mere human inventions? Do they not after all contain the views which each sect deduces from the sacred Scriptures, according to its own peculiar mode of interpretation? But must not each individual christian after all have the liberty to examine the sacred Scriptures for himself? His fellow christians have no right to make a confession for him, which he is bound to believe, for they, like himself, are nothing more than learners of the Scriptures, and therefore, like himself, they are liable to err. Must not each sect therefore, admit, that its confession, no matter how carefully prepared, or how firmly believed in, is still not infallible and therefore not at all to be compared to God's Word? Must not each one therefore have the undoubted right to choose for him-

self among all these confessions, and if there is none that comes up to his views, to reject them all?

This is the theology of the Bible. This concedes nothing to symbolic authority. It clearly teaches that the men of the 16th century, however good, and pious, and learned, they may have been, had no right to frame a creed that all other Lutherans in all ages were under any obligation to adopt. We may honor and revere the Augsburg Confession as a fine composition, as a master-piece of theology and as setting forth in true and clear language, the sentiments of the Lutheran church in 1530, and yet we may doubt whether it sets forth the views of the same church, after the labors and researches of 350 years. We claim the right to compare it with the intallible teaching of God's Word, and where they do not agree, we should be at no loss to determine which must be rejected.

R. W.

For the American Lutheran.

Our Soldier's Orphans.

MR. EDITOR:—While on a visit to McAlisterville, during the holidays, we received an invitation to attend an entertainment, to be given on Christmas evening, by the Soldier's Orphan's school, located in that place. Having been present at entertainments given by these children previously, and taking these as a precedent, we accepted the invitation.—Visiting, however, the Institution several times before Christmas, and judging from the outside conflicts in the performance of duty, we concluded it would be well to prepare for a disappointment. We also learned, that a circular had been received from Col. McFarland, the State Superintendent, who has an eye to the happiness of these interesting children, ordering a discontinuance of all duties, so that the monotony might be destroyed, and that they might recreate without restraint.—This order explained the irregularity and confusion that now reigned supreme, but only increased our former fears of a failure.

Christmas, and Christmas evening, with their many pleasures and presents, and treats, alike for old and young, came at last. In company with some of our friends, we found our way to the school, when we were shown to the large hall, which was already comfortably full. What a sight met our eyes! Our exclamations were mingled with those of the children, "How beautiful!" "Don't you think it nice?" "Isn't it pretty?" and such like fell from their lips. In casting our eyes over the assembled audience, we almost imagined we saw the lips of the adult portion move, and heard a murmur arise because they could call back their youthful days only in the image of a floating dream. Indeed there was a beautiful sight before us. Not only in looking at the smiling, happy faces, beaming with intelligence and good nature, results of the good wholesome care they receive, but also in beholding the works of art. Two large Christmas trees, with their branches bending almost to breaking, "neath the weight of ripe, mellow fruit, such as matures only at this special season, were placed at either end of the rostrum. There was also, suspended from the top, and stretching between them, a splendid wreath, made of evergreens and strung with presents for the scholars, under which they were to rehearse, in lisping tones, their declamations, read their essays, and sing their sweet songs. But an attempt at description, will only detract from the pleasure of those who witnessed it, and give but a faint idea to those not present. The arrangements were grand, yet neat and appropriate. We learned that the presents, some seventy or eighty dollars worth, were gifts of Mrs. Col. McFarland, whose generosity to these fatherless ones, cannot exceed her love for them. It was a pleasure to us, who have received from her liberal hands, to know this, for then we could enter more fully into the enjoyment of the children.

In the exercises, our gratification at the able manner they performed, with the ease and gracefulness attending them, was as agreeable as our surprise was pleasant, for we, like many of the cavelling, petulant enemies these schools have, dared to judge, without entering into the secret workings of it. The children performed admirably, reflecting much credit on Mr. J. H. Smith, and his able corps of assistants, giving them cause to be encouraged in the good work before them.

These schools are not, as many imagine, mere charity schools—schools for the indigent—a place in which the straight jacket crushes the aspirations of the children. Nor are they "Houses of Refuge." They are HOMES, in the strictest sense of the word. Our great Commonwealth has taken these orphans as wards, and is now acting the part of a christian father to them. The system adopted, it has been remarked, is a stain on the bright record of our State. We bless God for such stains, and pray that the day may not be far distant, when its present bright record may be covered with them. It is a debt due their dead fathers, who preserved the christian life, we now enjoy, by offering their lives a sacrifice on the altar of our country, and in no other way can it be discharged. The little means, now being used by these children, are only rounds in the ladder on which they are climbing, and which will convey them eventually, far above those who look on them only with the eye of jealous hate.

ORPHANS FRIEND.

Daily Religion.

Mr. Spurgeon says many pointed and excellent things. We have, however, seen few things from his pen than the following brief paragraph, suggestive of the manner in which true religion manifests itself in the daily life: "I have no faith in that woman who talks of grace and glory abroad, and uses no soap at home. Let the buttons be on the shirts, let the children's socks be mended, let the roast mutton be done to a turn, let the house be as neat as a new pin, and the home be as happy as home can be; and then, when the cannon balls, and the marbles, and the shots, and even the grains of sand, are all in the box, even then there will be room for those little deeds of love and faith which, in my Master's name, I seek of you who love his appearing."

Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill these up with holy service. To use the apostle's words, "As we have opportunity, let us do good unto all men."

For the American Lutheran.

One of the Most Eloquent Passages in the English Language.

Christmas Evans, the one-eyed Welsh Preacher, was not an educated man, and yet he has furnished the world with some of the finest flights of eloquence that ever came from human lips. His fervent piety gave tone to his burning thoughts. His imagination was grand, and well sustained in all his efforts.—His language is pure and as select as the richest scholar could make it. His pictures are all beautiful, and his thoughts reach into ones' soul, and the soul is drawn closer to Christ. Here are his lively and original thoughts on the "Fall of man and his recovery through the atonement made by Jesus Christ." A folio on original sin would not have made the matter any plainer. The thoughts at once strike the mind, as being true and spiritual, touching and elevating.

"Brethren if I should represent to you in a figure, the condition of man as a sinner, and the means of his recovery through Jesus Christ, I would represent it in this way.

Suppose a large grave yard surrounded by a high wall and only one entrance, which is by a large iron gate which is fast bolted.—Within these walls are thousands and tens of thousands of human beings of all ages and all classes all bending to the grave under one epidemic disease—the grave yawns to swallow them up—and they must all die!—There is no balm to relieve them—no physician there—they must all perish! This is the condition of man as a sinner—all, all have sinned, and all must die. The soul that sinneth shall die. While man was in this deplorable state, Mercy came down and stood at the gate, and then she looked at the scene, and wept over it, exclaiming—Oh that I might enter, I would bind up their wounds, I would relieve their sorrow, I would save their souls. While Mercy stood weeping at the gate, an embassy of angels commissioned from the court of Heaven to some other world, passing over, paused at the sight, and Heaven forgave that pause; and seeing Mercy standing there, they cried, "Mercy, Mercy can you not enter; can you look upon this scene and not pity? can you pity and not relieve?" Mercy replied, "I can see, and in my tears replied, I can pity, but not relieve." Why can you not enter? Oh said Mercy, Justice has barred the gate against me, and I cannot enter it. At this moment Justice himself appeared, as it were, to watch the gate. The angels inquired of him: "Why will you not let Mercy in? Justice replied, "my law is broken and it must be honored.—Die they or Justice must." At this, there appeared a form among the angelic band, like unto the Son of Man, who addressing himself to Justice said: "What are thy demands?" Justice replied, "my terms are stern and rigid—I must have sickness for their health—I must have ignominy for their honor—I must have death for life." Without shedding of blood there is no remission. Justice, said the Son of God, "I accept thy terms." "On me be this wrong let Mercy enter." When, said Justice, will you perform this promise? Jesus replied, "four thousand years hence upon the Hill of Calvary without the gates of Jerusalem, I will perform it." The deed was prepared and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the Patriarchs, by them to the King of Israel, and the Prophets, by them it was preserved till Daniel's seventy weeks were accomplished, then at the appointed time Justice appeared on the Hill of Calvary, and Mercy presented to him the important deed, where said Justice is the Son of God? Mercy replied, "Behold him at the foot of the hill bearing his own cross, and then she departed, and stood aloof at the hour of trial. Jesus ascended the hill while in his train followed his weeping church. Justice immediately presented him with the deed, saying, "This is the day when this bond is to be executed. When he received it did he tear it in pieces, and give it to the winds of heaven? No, he nailed it to the cross exclaiming, "It is finished." Justice called on holy fire to come down and consume the sacrifice. Holy fire descended, it swallowed up his humanity, but when it touched his Deity it expired! And there was darkness over the whole heavens; but glory to God in the highest, on earth peace and good will to man."

R. W.

Eloquent Passage.

One of the finest things Geo. D. Prentice ever wrote is this inimitable passage: "It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity to float a moment upon its waves and sink into nothingness. Else why is the high and glorious aspirations which leap like angels from the temple of our hearts, are forever wandering unsatisfied? Why is it that the rainbow and cloud come over us with a beauty that is not of earth, and then pass off to leave us to muse on their loveliness? Why is it that the stars which hold their festival around the midnight throne, are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And finally,

LOCAL ITEMS.

The German Reformed congregation of Selingsgrove held a festival in their church during the holidays for the purpose of paying off some of the debt remaining on their church building. We understand the proceeds of the festival netted about three hundred and fifty dollars.

A protracted meeting is now in progress in the Second Lutheran Church in Selingsgrove. There is considerable interest manifested in it already which is daily increasing. Rev. M. L. Shindel, the pastor of the congregation, is laboring incessantly, and we hope that great good may be accomplished.

The crossing of the river at Selingsgrove station has been attended with some difficulty at times during this winter. Early in the winter the river was frozen over, so that it could be crossed with horses and sleds. During the recent thaw, however, the ice was broken up, and it was impossible for about a week to cross in boats on account of the floating ice. The Homes Brothers, however, kept their licks running to Northumberland and Port Trevorton, and carried the travellers either way. Persons wishing to come to Selingsgrove, must not be in any way perplexed about reaching the place. Whenever they cannot cross by the ferry, one or the other of the Homes Brothers will beat Northumberland or Port Trevorton (where there are bridges across the Susquehanna) to bring the passengers to Selingsgrove. At the present time we cross again by the ferry.

There is a great scarcity of dwelling houses in Selingsgrove this year, which retards the growth and prosperity of the place very materially. Quite a number of families, we understand, would move to Selingsgrove next Spring if they could get houses. The men of capital in the place should by all means put up tenanted houses as soon as practicable. We understand Dr. Hovess is putting up some houses which he expects to have ready for occupancy by the first of April. Mr. John App also intends to put up a house or two next spring. Let others who possess the means imitate this example and the difficulty will soon be obviated.

ACTING THE GOOD SAMARITAN.—One cold day last week one of our citizens had his attention directed to a "fallen individual" lying a short distance from his residence. He watched him from his window, to see if, perchance, some evidence of life would be given, or if some sympathiser with weak humanity, passing by, would endeavor to raise the fallen and in the spirit of kindness minister to his comfort.

The wind was blowing cold and chilly.—The sun had no warm and cheering rays;—and in a short time death's cold mantle would hang around him and a stiffened corpse would be inevitable.

As he gazed he saw by chance a "priest" come down that way, and when he saw him, he passed by on the other side. Still wishing and hoping that relief might come, he observed likewise a "Levite," when he was at the place came and looked on him and passed by on the other side.

In the spirit of the "Samaritan," this good citizen no longer willing to trust the "priests and Levites," went forth to the rescue. Calling to his aid, one of his neighbors they proceeded to the spot where the man lay.—After due examination, it was plain to their minds that it was an exceedingly sad case of "Vertigo" occasioned by an over dose of bad whisky. The plan of operations was soon decided upon. They shook him—they called him. By considerable exertion they raised him to his feet, and amidst many excuses and objections by this unfortunate personage "they took him to an Inn directed the landlord to take charge of him—to give him food and a place to sleep, and on the morrow he, the good Samaritan would settle the bill which was promptly done. No doubt this unhappy stranger felt grateful to his benefactor. Another sad case of the evil of intemperance. What a power it is to drive reason from its throne—what a mountain of fire, in the form of intemperance threatens our land. God save us from this woful tide of fire and death.

The Riverside Magazine for Young People.

This Magazine is published Monthly by Hurd & Houghton, 459 Broome street, N. Y. Each number is attractively illustrated with at least one full page of humorous engravings, interspersed throughout its pages. The reading matter is carefully selected, and consists of original articles by eminent popular writers treating on history, narratives of travel, adventures in various countries, manners and customs of different nations, biographical sketches, natural history and science, music and verse, charades, puzzles, &c.

Riverside Magazine, \$2.50 per annum, Riverside Magazine and Nursery \$3.00. Riverside Magazine and Putnam's Magazine, \$5.00. Riverside Magazine, Nursery and Putnam's Magazine, 6.50. Sample numbers of the Riverside Magazine sent prepaid on receipt of 20 cents.—Clergymen and teachers supplied with the Riverside Magazine one year for two dollars.

The "Reformed Church Monthly" is a new magazine, edited by Dr. J. H. Bomberger of Philadelphia, and other clergymen of the German Reformed Church. It is pledged to the advocacy and defence of the pure Apostolic faith and practice revealed in the sixteenth century and incorporated in the Confessions, established usages, theology and Constitution of the Reformed Church, from that period to the present time. Its contents are, First Words, Doctrine in the Church, Early History of the Reformed Church, Peter rebuked by Paul, Hymn to the Holy Trinity, Monthly Summary of Church News, Book Notices, Editor's Desk.

A EMINENT DIVINE, says, "I have been using the Peruvian Syrup. It gives me vigor, buoyancy of spirits, elasticity of muscle."—J. P. Dismore, 36 Day Street, New York, will send free, a pamphlet of 32 pages, containing a full account of this remarkable medicine, to any one sending him their address.

MARRIED.

By Rev. F. R. Scherer, Dec. 26th, 1867, at Mrs. B. Leamer's, her daughter Annie, to Felix L. Lesley, both of Scott Co., Iowa.

THE MUSICAL REVIEW is a monthly publication by J. L. Peters, 200 Broadway, New York, at \$2.00 a year, in which our musical readers will find much to interest them, especially several pieces of new music every month. Probably one of the cheapest methods for procuring new and select sheet music.

Never be Afraid.

Never be afraid to speak for Jesus, Think how much a word can do; Never be afraid to own your Saviour, He who loves and cares for you.

Never be afraid, never be afraid, Jesus is your loving Saviour, Therefore never be afraid.

Never be afraid to work for Jesus, In his vineyard day by day; Labor with a kind and willing spirit, Jesus meekly bears them all.

Never be afraid to live for Jesus; If you on his care depend, Safe shall you pass through every trial, He will bring you to the end.

Never be afraid to die for Jesus, He life, the truth, the way, Gently in his arms of love will bear you To the realms of endless day.

Who Is My Neighbor?

O, who is my neighbor? pray tell me, As I journey along here below; For my Bible commands me to love him, As myself, and my neighbor I'd know: Is it he who sits down at my table, Or my brother who dears unto me, Or my friend who hath done me a favor— My neighbor, oh! where may he be?

Where may he be? where may he be? My neighbor, oh! where may he be? The world is thy neighbor, poor pilgrim; From the beggar to the rich man, To the rich man that rides in his carriage— All alike have a claim upon thee.

Go ye out in the highways and hedges, Seek the alien, the stranger, and the street; For ye never have need to stand idle, The want of a neighbor to greet!

A neighbor to greet, A neighbor to greet, The want of a neighbor to greet, Drink deep from sweet charity's fountain: Little failings in kindness overlook; For our Saviour had pity for others And he never his neighbor forsook.

He hath said that a cup of cold water, If given in the name of the Lord, In that day when he makes up his jewels, Shall meet with a tenfold reward! A tenfold reward, &c.

The Angels in the Air.

When Life's labor song is sung, And the laborer is strung, O'er the shadowed couch of death so still, Then the Lord will light the scene, With the angels' starry shawl, As they welcome us to Zion's hill.

We'll meet each other there, Yes! we'll meet each other there, With angels in the air, Yes! we'll meet each other there, With angels in the air, Yes! we'll meet each other there, With angels in the air.

Dark the shadows in the vale, Fierce the howling of the gale, But the shining ones are near our door; With our robes as bright as they, We will tread the starry way, With the shadow and the storm no more.

We'll meet each other there, Flood the heart with parting tears, Front the head with passing years, Mingle want and we together here— But the Lord will lift the cloud, And we'll never know a sorrow there.

We'll meet each other there, The Exact Weight of all ponderable bodies may be truthfully ascertained by FAIRBANKS' STANDARD SCALES to which the highest premium was awarded at the Paris Exposition.

MEDICAL AUTHORITIES have announced that not less than ONE-FIFTH of the entire population of the United States are afflicted with Neuralgia in some form. Surely the man who can safely remove such a vast aggregate of pain is a great public benefactor.

"UNIVERSAL NEURALGIA PILL" is pronounced, by all hands, to be an entirely harmless and perfectly certain remedy for this most torturing of all known diseases.

(SEE ADVERTISEMENT IN ANOTHER COLUMN.)

The New York Express says: The High Church party among the Episcopalians of this city have just formed a "Union," for the express purpose of resisting the alleged attempt of the other wing to break down the barriers which at present keep the ministers of other denominations from officiating in Episcopal pulpits. That object is set forth in a pretty strong address, to which is annexed the signatures of Rev. Drs. Dix, Seabury, Gallaudet, Morgan, and others.

This address, it is understood, has been issued with a view to impress public sentiment preliminary to bringing of Rev. Stephen H. Tyng to trial. That event is set down for the 10th of January, and, judging from present indications, will be the occasion of even greater feeling among Episcopalians than was stirred up by the memorable trial of Bishop Onderdonk.—Ch. Intel.

SCOTLAND.—The Directors of the National Bible Society of Scotland have authorized the employment of a colporteur in Bombay, to circulate the Scriptures in the East, and requested permission for him to accompany the Abyssinian expedition, thus following the example set by the Army Christian Commission in the American war. An effort is also about to be made by the Society for the Propagation of the Gospel to secure the services of a staff of chaplains to be attached to the Abyssinian expedition.

A SECOND SOLOMON.—A Baltimore judge recently improved on Solomon's experiment. A child was claimed by two women. The judge, perplexed at the contradictory evidence as to the parentage, directed two chairs to be placed at opposite ends of the court room. He then requested Mrs. Perry, one of the petitioners, to take one of the seats, and Mrs. Farrell, one of the respondents the other. The child, during the hearing, had been standing upon the platform at the side of the judge. He then turned to the child, and told it to go to its mother. The child started down, but turned around and asked the judge, "May I go to the mother I want?" The judge said, "Yes, my child," when she sprang forward, and threw herself in the arms of Mrs. Farrell, exclaiming, "This is the mother I want."

Beautiful Land of Rest

Jerusalem, for ever bright, Beautiful land of rest, No winter there, nor chill of night, Beautiful land of rest! The dripping cloud is chased away, The sun breaks forth in endless day, Jerusalem, Jerusalem, Beautiful land of rest.

Jerusalem, for ever free, Beautiful land of rest, The soul's sweet home of Liberty, Beautiful land of rest! The graves of sin, the chains of woe, The ransomed heart will never know, Jerusalem, &c.

Jerusalem, for ever dear, Beautiful land of rest! Thy pearls gleam almost appear, Beautiful land of rest! And when we tread thy lovely shore, We'll sing the song we've sung before, Jerusalem, &c.

Prayer for Editors.

Editors, are often roundly scolded, but rarely prayed for. We know a certain saintly minded woman (no matter if it be her son who writes of it) who loved truth so well that she had little patience with worn-out error.—One Sabbath, coming out of the Church, as she passed the pulpit stairs, receiving the warm grasp of her pastor's hand, she frankly told him that she did not believe a word of his sermon that day. With a calm smile of sweet, benignant dignity, such as might have graced the countenance of St. John himself, he made her this reply, "Madam, then you must pray for me." If prayers be indeed what the church claims for it, then let the church unceasingly pray for the men who sit in those mysterious seats of power, where the mighty pulsating steam press keeps them to the vital pulsations of their souls.

No one who has meditated much upon the position of journalism in this age, especially in this country, but is profoundly impressed with the fact that a new and tremendous power has arisen—a new dynasty almost. And that gospel minister is an age too late, who does not perceive that the pulpit has now an eager rival, as regards its power to instruct the people's minds and sway the popular hearts, equally mighty to help or to hinder. What shall be the character of this growing force, gifted with a kind of omnipresence and a strangely insinuating influence?

A theological professor, who sometimes dips his pen in ink more caustic than Arnold's, once said of a certain religious newspaper in the East, that the thing which it needed was to "experience religion." The witicism may have been mistakenly applied, but it is not just what many other papers need?

A new religious paper, to meet the especial wants of the great interior portion of our country, has for several years been felt to be an urgent desideratum. The new journal has auspiciously started on its career. Undoubtedly it has a Divine call to be, and to do a glorious work for the church, our country and the world. Now, therefore, let the churches christen it with the holy chrism of prayer and benediction. These are the colleges which endure, and grow, and do noblest service for our country, which were born of earnest prayer, and have been nurtured by the same. The real success of this noble journal depends upon our prayers.

Christian brethren, let us energetically seek to extend its circulation; and then, let us no longer, while praying for everything else, forget to pray for the conductors of the newspaper press.—Ev. Mess.

Concerning the Soul.

A preacher once endeavored to teach some children that their souls would live after they were dead. They heard his words, but did not understand them. He was too abstract; he shot over their heads.

Snatching his watch from his pocket, he said, "James, what is this I hold in my hand?" "A watch, sir."

"A little clock," said another. "Do you see it?" "Yes, sir."

"How do you know it is a watch?" "All listen. After a little pause. "Yes, sir, we hear it."

Then he took off the case, and held that in one hand and the watch in the other. "Now, children, which is the watch?" "The little one in your hand, sir."

"Very well, again. Now, I will put the case aside—put it way down there, in my hat.—Now, let us see if you can hear the ticking?" "Yes, sir, we hear it," cried several voices.

"Well, the watch can tick, and go, and keep time, you can see, when the case is off, and put in my hat. So it is with you, children. Your body is nothing but the case. The soul is inside. The case may be taken off, and buried in the ground; may be cast into the fire, or thrown into the sea, but the soul will live on just as well without the body, as this watch will keep on ticking when the case is laid aside."

Now, that illustration and that thought will live in the minds of those children who heard it, forever.

MINISTERIAL POWER.—Robert Burns had in many a rhyme and poem satirized and abused the evangelical clergy of the Establishment, and was fierce for moderation—that is, he praised and extolled "the moderate" clergy, who in turn admired him, and engaged him in many a symposium, where wit and whiskey abounded. And yet Burns had a sitting in the humble meeting-house, and never attended any of the parish churches. Some one expressed his surprise that he should go to such a place as that, Burns replied: "I go there because the minister believes what he preaches, and lives what he believes."

Happy are those who take delight in informing themselves, and are pleased to cultivate their minds with the sciences. A young man who loves to adorn himself vainly as a woman, is unworthy of wisdom and glory; glory is only due to a heart that knows how to endure pain and trample pleasure under foot.



HALL'S VEGETABLE SICIALIAN HAIR RENEVER.
PERSONS WHO ARE GRAY
Can have their hair restored to its natural color, and if it has fallen out, create a new growth, by its use.

It is the best HAIR DRESSING in the world, making luscious, stiff, brashy hair, healthy, soft, and glossy.
Price \$1.00. For sale by all druggists.
R. P. HALL & CO. Nassau, N. H. Proprietors.

Dr. Wistar's Balsam of Wild Cherry.
In the whole history of medical discoveries no remedy has performed so many and such remarkable cures of the numerous affections of the THROAT, LUNGS, AND BRONCHIAE, as this long-acted and justly celebrated Balsam. So generally acknowledged is the superior excellence of this remedy, that but few of the many who have tested its virtues by experience fail to keep it at hand as a speedy and certain cure for sudden attacks of Cold—fully believing that its remedial powers are comprehensive enough to embrace every form of disease, from the slightest cold to the most dangerous symptom of pulmonary complaint.

UNSOLICITED TESTIMONY

From REV. FRANCIS LODWELL, Pastor of the South Congregational Church, Bridgeport, Connecticut.
"I consider it a duty which I owe to suffering humanity to bear testimony to the virtues of Dr. Wistar's Balsam of Wild Cherry. I have used it—when I have had occasion for any remedy for Coughs, Colds or Sore Throat—for many years, and never in a single instance has it failed to relieve. I have used it in cases of Croup, whooping Cough, and Sore Throat, and looked forward to the delivery of two sermons on the following day with sad misgivings, but by a liberal use of the Balsam my hoarseness has invariably been removed, and I have preached without difficulty."

I commend it to my brethren in the ministry, and to public speakers, as a certain remedy for the bronchial troubles to which we are peculiarly exposed."
Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, and for sale by Druggists generally.

For all the Protan forms of Disease originating in SCORFULA, there is nothing can equal the purifying effects of Iodine when administered in a pure state.

DR. H. ANDER'S IODINE WATER is a pure solution of Iodine dissolved in water, without a solvent, and is the best remedy for Scrophulous and kindred diseases. Sold by all Druggists. 36 Day Street, N. Y.

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SCRATCH!! SCRATCH!!!
in from 10 to 48 hours.

Wheaton's Ointment cures The Itch. Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Tetter. Wheaton's Ointment cures Barbers Itch. Wheaton's Ointment cures Old Sores. Wheaton's Ointment cures Every Kind of Humors like Magic.

Price, 50 cents a box; by mail, 60 cents. Address WEEKS & POTTER, No. 170 Washington St., Boston, Mass., or by all Druggists.

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