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NO. X.

Poetry.

DIE SHOENSTE PERLE.

Beside the church door weary and alone,
A blind woman sat on the cold door stone;
The wind was bitter, the snow fell fast,
And a mocking voice in the fitful blast
Seemed ever to echo her mournful cry,
As she begged her alms of the passers-by:
"Have pity on me, have pity, I pray;
My back is bent and my head is gray."

The bells were ringing the hour of prayer,
And many good people are gathering there,
But, covered with furs and mantles warm,
They hurried past through the wintry storm.

Some were hoping their souls to save,
And some were thinking of death and the grave;

And alas! they had no time to heed
The poor soul asking for charity's need.
And some were blessing with beauty's grace,
But closely muffled in veils of lace;
They saw not the sorrow, nor heard the moan
Of her who sat on the cold door stone.

At last came one of a noble name,
By the city counted the wealthiest dame,
And the pearls that o'er her neck were strung
She proudly threw to the beggar flung.

Then followed a maiden young and fair,
Adorned with clusters of golden hair;
But her dress was thin, and scanty and worn,
Not even the beggar seemed more forlorn.
With a fearful look and pining sigh,
She whispered soft, "No jewels have I,
But I give you my prayers, good friend," said she,
"And surely I know God listens to me."

In her poor weak hand, so shrunken and small,
The blind woman felt a tear drop fall,
The kissed it, and said to the weeping girl,
"It is you that have given the purest pearl."

Communications.

The Duties of the Hour. No. 5.

The ministers and churches that now constitute the General Synod, are the regular and legitimate successors of the fathers of the Lutheran church in this country. The doctrines and usages of our church are the very ones that our pioneer fathers introduced. If any one has the least doubt on this subject, let him read the Hallische Nachrichten, and he must be convinced. Our fathers introduced,

1. The short liturgical service we now use in our General Synod churches. The Liturgy of 1780, is a very short one, not very good, and far inferior to the one of 1818. I consider the Pennsylvania Synod's Liturgy, of 1818, by far the best the Lutheran church has yet produced. The long, tedious, and unedifying Liturgy, since published by the Pennsylvania Synod, is not at all to be compared to it. There is a holy union in the prayers and ceremonies that lay hold of the soul like grappling irons. The second form of the Lord's Supper is one of the grandest things I ever read. There is nothing in the far famed and justly admired and eloquent "Book of Common Prayer," equal to it. In that Liturgy, private confession is not even hinted at. The forms show clearly that the preparatory service, has thrust aside the private confession of the 16th and 17th centuries. Dr. H. M. Muhlenberg, once administered the Lord's Supper to the people at Tulpehocken, and regretted that he could not have more private conversation with the communicants, but says nothing about private confession. We know, too, that their whole form of service, and manner of worship were just as they now are in our churches of the General Synod. There are those preachers among us yet, who were personally acquainted with the old fathers who were cotemporary with the founders of our church; we have both tradition and documentary evidence to establish our identity with our fathers' mode of worship. Our church had been established in this country nearly a century before the "Alt Lutheran" came here to set up a new form of worship. Our pietistic fathers used no wax candles, nor crucifixes in their churches. Nor did they demand responses from their members in their worship. They did not refuse the communion to pious members of other denominations, nor did they refuse to exchange pulpits with ministers of other churches. In 1759, Dr. H. M. Muhlenberg visited Frederick, Md., to settle some difficulty with the Lutherans. On Sunday morning he preached English in the Episcopal church and in the afternoon German in the German Reformed church. Whitefield preached in the Lutheran church in Philadelphia. Muhlenberg, Kuntze, Schmidt and Helmutz were among the most enlightened and liberal men in this country, and freely mingled with all the people of God. In this the character of the leaders, the real leaders of the Alt Lutheran, Sihler, Walther, Grabau, Kyle, Wymken and men of like ilk. Look at the ungentlemanly, not to say unchristian, deportment of Dr. Sihler, at Ft. Wayne, when he came into the General Synod's assembly, and when Dr. Schmucker, who stands head and shoulders above him both in America and Europe, introduced him as a visiting member, refused to sit in that body. If any of our church fathers would have been guilty of such a rude and illiberal act, we would not own them. And look at the discussions now going on between the different factions of the General Council, discussing points of Christian

ethics, that would not be touched by a converted Hottentot. Whether they can permit a person to commune at the Lord's Table, who does not believe everything in all the symbolical books, just as they choose to have him to believe it. It appears now very clearly, that those more enlightened men in Philadelphia, are after all, only second fiddlers in this theological salutation. They were too well indoctrinated at Gettysburg, in the religion of the Bible and common sense, ever to adopt the views of a former age of bigotry. Our duty is to stand fast in the liberty of our fathers.

Preach Christ as they preached him, and build up the church which they committed into our hands, a "spiritual temple unto the Lord." They put their trust in God, and God prospered the work of their hands. So God will prosper us. They had the old Lutheran element to contend with as we have, and the power of the gospel overcame it then, and it will overcome it again. Muhlenberg and Helmutz and Hardwick were branded as pietists, because they insisted on the conversion of sinners, and taught that the sacraments without a new heart would not save men. Dr. Helmutz says, Hallische Nachrichten, vol. ii. page 1355. When those who had no experimental knowledge of Christ, wished to injure him, "They hunted up all the slanderous books that had been published against the pietists. And one man," he says, "who was rather favorable to me, asked me in confidence, whether I was not a pietist. I took this opportunity to show him what earnestness there is in true religion." He did not deny his pietism. We are the descendants of the pietists and we need not be ashamed of our piety. The difference between Lutheran pietism, and symbolical Lutheranism is this: Pietism is Christianity in earnest—Christianity in the heart. Symbolical Lutheranism is nothing more than ritualism which is void of Romanism; it is only intended for the unconverted and unthinking. The contest, then, in which we are now engaged, is the conflict of ages, it commenced in Eden and will continue until the whole world shall be converted to God. We teach a personal, individual, religious experience, over against high churchism and sacramental religion.

We insist upon every true Christian having a personal interest in Christ, and a union with him by faith. And we are willing to extend the right hand of Christian fellowship and brotherly love to all who love the Lord Jesus, whether they call themselves Lutherans or not. We recognize all the children of God as our brethren, and are willing to work with them in promoting the interests of our Saviour's blessed kingdom.

SPENER, JUNIOR.

For the American Lutheran,
Work for the General Synod.

DIVISION OF THE DECALOGUE.

As your correspondent, Spener Junior, has commenced marking out work for the next General Synod, allow me also a little space to make a few suggestions. There is, I believe, a catechism published under the title of the General Synod's edition of Luther's Smaller Catechism, but so far as my knowledge extends, it is not in general use. One cause which prevents its introduction into certain quarters, I know to be, the retention of the Augustinian division of the ten commandments. That that division was the common division in the Catholic church in Luther's day is true, and no doubt led him to adopt it in his catechism; but it is likewise true, that that division has been rejected by all other Protestant denominations, so far as I am informed.

We much prefer the Origenian division.—We prefer it because it is Protestant. We prefer it because the Catholics in using the Augustinian division make it convenient either to suppress the sentence against idolatry, which according to that division is made a part of the first command, or to slur it over in such a manner as to cause it to lose its force; whereas, according to the Origenian division, the sentence against idolatry forms the second command, and consequently makes the sin of idolatry more striking and heinous. We who adhere to the General Synod, are pre-eminently more Protestant than the symbolists are, therefore, we should adopt the Protestant division of the Ten Commandments. That I am sustained in preferring this division, that I am justified in urging its adoption by the General Synod, will fully appear from the following testimonies:

The Rev. Paul Henkel, about the year 1811, prepared "The Christian Catechism," embracing substantially Luther's Smaller Catechism, in which he gives the Ten Commandments according to the Origenian division, giving the entire article on idolatry as the second command.

In 1814, Rev. Frederick Henry Quitman, D. D., of Rhinebeck, N. Y., with the approbation of "The Evangelical Lutheran Synod of the State of New York," prepared "The Evangelical Catechism," in which he gives the same division of the Commandments, giving the entire article against idolatry as the second command, and says in his preface:—"With respect to the Ten Commandments, which form the basis of the explanation of the moral duties, the Scriptural division has been adopted, in conformity to other Protestant churches, and of an express resolution of Synod."

Rev. John G. Morris, D. D., of Baltimore, has furnished the church with one of the very best Catechisms extant, including Luther's Smaller Catechism, entire, in which he

gives the same division of the Ten Commandments, presenting the clause on idolatry as the second, and says in his preface: "The one (division) adopted in this book, is called the Origenian, because Origen preferred it, who has also high authority in his favor."

The late lamented Rev. B. Kurtz, D. D., furnished the church with the "Serial Catechism," in which he makes Lutheranism prominent on the first page, and gives the same division of the Commandments, making the sin of idolatry prominent as the second of the ten.

Once more, Rev. S. S. Schmucker, D. D., of Gettysburg, has prepared the "Evangelical Lutheran Catechism," in which he gives the very same division of the Commandments, making the sin of idolatry prominent as the second of the ten. In a footnote to this command, he says:—"The division here adopted, is that which is most generally used amongst Protestants in this country."

This cloud of distinguished witnesses should carry conviction to the minds of the members of the General Synod, to lead them to adopt this Protestant division of the Commandments.

But my last argument in favor of this division is this: Luther's Catechisms, both Smaller and Larger, following the Catholic division, do not contain, in their enumeration, the passage against idolatry which we call the second Commandment. I write advisedly when I say they do not contain the second Commandment. I have now a venerable copy of the Smaller Catechism before me, printed in Hamburg, with a wood-cut likeness designed to represent the great Reformer, and a wood-cut illustration occupying the page opposite each command, preceded by Luther's preface, and in the first Commandment which should, according to that division, embrace the sentence against idolatry, we have only these words: "Du sollst nicht andere Goetter haben neben mir," giving the whole of what we call the second Commandment the go by.

In the German copy of the Book of Concord, Leipzig edition, 1790, containing both Catechisms, there is the same omission, with this slight difference; in the Smaller, the first command is, "Du sollst nicht andere Goetter haben," whilst the Larger adds, "neben mir." Henkel's translation of the Book of Concord is a faithful rendering of the German in these passages. In the Smaller Catechism, the first Commandment is, "Thou shalt have no other Gods," whilst the Larger adds, "beside me." But the closing proof showing conclusively and beyond the probability of a doubt, that the phrase against the making and the worshiping of idols, which as I think should constitute the second Commandment, is not in Luther's Catechism, is established by referring to Luther's own works. Thena edition printed in 1850, Tom. 8th, p. 348.—Smaller Catechism, Commandment 1. "Du sollst nicht andere Goetter haben."

I have now shown that the division of the Commandments called the Augustinian, containing but three on the first table, setting forth our duties to God, and seven on the second table, comprising our duties to our fellow men, used by the Roman Catholic church, the European Lutheran church, and the symbolical branches of the Lutheran church in this country, does not comprehend that portion of Scripture forbidding idolatry, included in the Commandments, found in the 4th, 5th, and 6th verses of the 20th chapter of Exodus, and repeated in the 8th, 9th and 10th verses of the 6th chapter of Deut.

Upon the other hand, I have shown that the division called Origenian, embracing four on the first table and six on the second, adopted by the church of England, the German and Dutch Reformed, Episcopalians, Presbyterians, Congregationalists, Baptists, Methodists and most, if not all, minor Protestant denominations in Europe and America, does contain and give prominence to that part of the Commandments forbidding the worship of idols. I have further shown that some of the best and most learned men in the Lutheran church in this country have adopted this division. We have further shown by a quotation from Dr. Quitman's Catechism that the Synod of New York formally adopted this division of the Commandments, thereby making it their own.

There can be no reasonable objection raised against the General Synod for taking this decidedly Protestant step, and thereby showing to the world that it has no sympathy with image worshippers; nor with those who are so infatuated and enamored with that ancient and excellent symbol of our faith, that they cannot see there is much in it which every Christian must admire, they are on that account, so biased in their judgment, that rather than confess to the existence of a few manifest and glaring Popish errors, are ever laboring to reconcile the church in its present advanced state, to the condition of things, when it was just emerging from papal superstition.

JUNIATA.

POWER OF CONSCIENCE IN A PAGAN.—A follower of Pythagoras once bought a pair of shoes from a cobbler, for which he promised to pay him on a future day. On that day he took the money, but, finding the cobbler had died in the interim, returned, secretly rejoicing that he could retain the money, and get a pair of shoes for nothing. "His conscience," however, says Seneca, "would not allow him to rest, till, taking up the money, he went back to the cobbler's shop, and casting in the money, said, 'Go thy way, for though he is dead to all the world besides, yet he is alive to me.'—British Workman.

Practical.

The Fulton Street Prayer-Meeting.

"I ask you to pray for the conversion of my father and a young man who is very feeble and will soon pass away from earth. He once loved Jesus and worked for him, but his great enemy (strong drink) overcame him, and he fell."

Another said: "In addition to my request of yesterday, which was to pray for a sick fellow-shipmaster, I would now ask you to pray for a friend who is nearly ruined by intemperance. Once he was a noble young man, now a wretch."

The leader presented the request of a man, who was present for the salvation of her husband, who, when very young, became a professor of religion, but in later years has gone back to the world; he retains regard for religion and loves to attend church, but his conduct is inconsistent. He is an officer in the United States army, and is now in one of the Southern States, and peculiarly tempted.

A father asked prayers for his daughter, who was under deep conviction, and for two sons in a distant city, and for four young children—all motherless.

A request asks, "Will you pray for an outpouring of the Holy Spirit upon my church and congregation now, while we are making extra efforts to promote religion?"

Another complains, "My heart is burdened with many sorrows. I know not how to express them. Once I professed religion and thought I enjoyed it, but my hopes are all gone, and I am filled with terror. My husband has also fallen—strong drink has destroyed him—and my trouble is unsupportable. Pity me, pray for me, and pray for him. Pray that God will have mercy upon us and save us." The leader remarked that a request like this was read here a short time since, and God had graciously answered prayer for them, and we might hope he would for these.

The leader also remarked that there was great similarity in requests, though coming from places far distant from each other. A pastor writes: "I trust that in answer to your prayers, we are now enjoying the special presence of the Holy Spirit in our midst.—Christians are greatly quickened, sinners are inquiring and a few are rejoicing in the Saviour, but we greatly need the continuance of your prayers.—I believe, as there are many adversaries and many opposing influences at work on every hand. Pray for us most earnestly that the work may not cease—that Christians may not falter in their faith or their works, but may continue firm at their posts, and that nothing may be suffered to hinder the onward progress of the work."

Another says: "God is visiting this place in answer to earnest prayer, with a gracious outpouring of his Holy Spirit. Our meetings, night after night, are largely attended. The truth plainly presented has found its way to the hearts of the people. A goodly number have already found Jesus. Many more are deeply anxious. Pray with us and for us that our loved ones may be converted."

The following interesting letter, translated from the French, in which it was written, was read by the leader: "Dear friends and brethren in Jesus Christ, I have read of the American revivals. This is the reason why I entreat you, in the name of our divine Saviour, to grant me the help of your fervent prayers. First, for myself, that God would give me more love, that he would baptize me with his Holy Spirit and strengthen my faith, for it is several years already that I have been praying for the conversion of my three children, of my brother, and of a dozen persons whom I love; but God does not answer me, but I have the confidence that he will answer your fervent prayers. Take pity on me, I pray you. I have been a great sinner, but I have had the happiness to learn to know the Lord, through his servant Rev. Adolphe Monod, who is now entered into his rest." Prayers were offered, in which the subjects referred to in the above were specifically remembered, and a brother remarked that he hoped the answer might be as prompt as it was in the case of the widow who resided in the State of Maine, for her son residing in California.

That prayer, he said, went all the way from this meeting to the mercy-seat, all the way from the mercy-seat to that son's heart in California, and he felt its power in the conversion of his soul in a minute of time. The letter which he wrote to his mother informing her of his conversion showed this fact, making allowance for the difference of latitude.

The leader said: "A poor backslider who was present to-day asks your prayers that he may once more experience the love of Jesus in his soul, and return again to the fold of the Saviour," and he read a request for prayers "for a young lady in the country who is resisting the strivings of God's Spirit."

Again he read: "LOUISIANA, Mo., Jan. 26, 1868.—It is Sabbath. I must tell you what God is doing for us in answer to prayer. I asked you some time ago to pray for us in this far Western State, in this wicked little city; and God has given us such sweet answers to prayer! I have just received nine precious youth into the church on profession of faith. It is one of the sweetest answers I ever witnessed. Other churches in this city are being blessed. O brethren, pray earnestly for us that we may be 'endued with power from on high.' Pray, I beseech you, for the youth of 'Pardee College,' that they may all be brought to Christ. Those mentioned are all students but one, others are rejoicing who will unite with other churches. Pray for us." On a subsequent day the leader said he had a number of requests from wives for the conversion of husbands. They come from sorrowing, anxious hearts, and enlist our warmest sympathies and earnest prayers. He read: "I have been deeply interested in reading from week to week of the gracious manifestations of the Holy Spirit in the awakening and conversion of impenitent souls, as the result of your fervent and importunate prayers. I have a dear husband, for whose salvation I have long felt and still feel deeply concerned—a physician by profession, gifted by nature with a noble generous soul, and with rare attainments. Although not yet arrived to middle age, he ranks among the first in his practice. But, alas, he has gradually become addicted to the habit of using the intoxicating liquor until it has such a strong hold of him, his reputation, talents, business, all will be sacrificed, and what is still worse, he will lose his soul. He is, in a measure, awakened to his condition, and I think earnestly desires to be rid of the curse, and become a new man in Christ Jesus. I am confident human aid is unavailing in his case. Nothing but the power of God can reclaim him. Again I beg of you to present his case in your united efforts at the throne of grace, and for me, also, that I may by my prayers and examples be a help to his salvation."

Others, the leader said, were similar, except that in some cases the husbands were not addicted to intemperance.

A brother said he had been requested to ask this meeting to pray for a father and husband who have both professed to love our dear Saviour, and have gone back into the world again, "all for that cursed liquor." Do pray for them that they may have grace to overcome and again become good and faithful followers of Christ."

The leader read a letter dated at Lexington, Georgia, addressed to "People of God—of the God to whom belong glory and might. I appeal earnestly to you, asking your heartfelt, faithful prayers in behalf of my dear, my only brother, that God will make him a sincere Christian."

The leader also read the following, from Newark: "Dear Christian friends, I wrote to you under great discouragements, my repeated requests receiving no answers. Others were written, but I was despairing. I was last seen to plead with God for me. I was unconverted, and bowed down with a consciousness of sin. But the Lord has been good, very good to me. I believe he has converted my soul. I feel that all my heavy load is gone, and I am happy in my Saviour's love, and I desire to offer thanksgiving and praise to God for the great mercy he has showed to me." He also read a request for prayer from a daughter for the conversion of her father. "He is sixty-seven years old, the only child of a mother early a widow, whose godly life and peaceful death are well remembered." This daughter, he said, for years had set apart a portion of every Sabbath to pray for his conversion.

Several other acknowledgments of God's blessing in answer to prayer were made by letter and by those who were present. A man in middle life said: "The first time I came into this meeting I went away in great distress of mind. I came again the next day, and again went away in perfect agony of soul. I passed up Ann street near Nassau, when the Lord blessed me, and took my load of sin away, and I am here to-day for the third time to acknowledge the grace of God which has set me at liberty, and put a new song into my mouth. Praise the Lord, O my soul!"

A young man said he believed the Lord had converted him, and he requested prayers for his father and two brothers, who were backsliders. And another asked, "Pray for me, that God in mercy will save me, and give me to know that Christ is mine."

The room is full every day, and all the services have been of the most interesting character during the week.—Ch. Intell.

A Home A Hundred Years Old.

I will tell you of a house that has been the home of one and the same family for a hundred years! That has always stood where it was first built, and has never been profaned by vile alterations—never been raised up, or pulled down, or turned around, or treated to the addition of a wing—one wing, that came of ingenuity in unsightly architecture.

It belongs to a classic Eastern city, and the college hall has rung its occupants to sleep and awake again, for a century. Its origin dates back to those early days when the consciences of good people were exercised respecting the worldliness of wearing periwigs, (what would they think of waterfalls!) and god divines—your predecessors, my Advance—put out in printed pamphlets to answer the question, "Are periwigs a provocation?"—Those days when the daughter of a New England Deacon carried an umbrella to church—the first one ever seen in the place—and a deputation of the brethren called to "labor" with her father on the subject, inasmuch as the use of an umbrella when it rained, was thought to be flying in the face of Providence!

As I was saying, this house has been in the same hands for a hundred years—the only one in New Haven so distinguished. It belonged to a family well known in New England, and which furnished a wife to the great Jonathan himself. In it hangs the only original

portraits of that famous pair. The ancestor who built it took possession of it on the day of his marriage (no "boarding" in those days), and a short time ago under the old roof, was celebrated by the descendants the hundredth anniversary of that wedding and that occupancy!

The anniversary fell on a Sunday in December. Letters were written to the various branches of the family announcing the intended celebration, and those who were unable to be present were requested to send some token of remembrance. The old homestead being the subject of the occasion, the response came with true appreciation chiefly in decorations for its time-hallowed walls. Flowers, wreaths, evergreens, mottoes, truned the old house into a bower of beauty. One relative sent a large and elegant wedding-cake, decorated with a superb wreath of Holy and old house too was in the winter of its days, but the buds, and blossoms, and fragrance within, were beautifully suggestive, and deeply significant.

In the hall, confronting the guest as he or she opened the front door, was this inscription in evergreen:—"1767"

"The Lord hath been our dwelling place in all generations."—"1867."

The portrait of an ancestor, revered for his goodness, bore this motto:—"The righteous shall be held in everlasting remembrance."

That of another similarly distinguished—"Mark the perfect man and behold the upright."—"Of the children of men shall rise up and call him blessed."

A picture of the house, drawn by one of the younger descendants, was decorated with small flags of England, America, and Connecticut—the first to indicate the British rule under which the homestead found existence, for this house was built before the Declaration of Independence was thought of. Below it was an illuminated motto which read, "God bless our Home," while around the frame were the names of the young couple. Nathan and Sarah, who had here a hundred years ago spent the honeymoon which now their descendants were celebrating. The date of this marriage and occupancy crowned the picture—Dec. 29th, 1767.

It was a remarkable occasion. Old books were brought out—heir-loom—which were carefully passed around, and to handle which seemed to bring one face to face with the old generations. One was a gift from Cotton Mather to a reverend ancestor. There was an old map of New Haven on which was inscribed every house the city then held, with the owner's name.

A brief historical sketch of the house and family was read. Hymns selected for the occasion were sung, and the Doxology closed the exercises. Hearts swelled—eyes overflowed—and the assembly was burdened with an emotion that language could not have uttered, when the same God was invoked for the future, who had been "the dwelling place" of this family in the past.

To conclude, all sat down to a luxurious supper, which, he it said, was all prepared the day before, for the family was true to its Puritan traditions.

Whose heart would not say to a home like this, "Peace be within thy walls"? When a home a hundred years old celebrates its centennial in the West, may it be done in a like grateful and reverent spirit.—Advance.

"Are You Well Prepared?"

A young lady, gayly and elegantly attired, sat in the public parlors of the P— House, chatting merrily with a friend. "Oh, you must go to the masked ball to-night. We will have such a splendid time. I have every thing prepared; everything just to my mind."

A gentleman, passing quietly through the room at this moment, and hearing the last part of her remark, asked with emphasis, "Are you well prepared for the next world?" Passing directly on, he did not see the expression his words had made—a dark shadow rested upon her face.

The evening, however, found her at the ball; but she was restless and unhappy.—"Are you well prepared for the next world?" rang in her ears; and she was forced to give the honest answer, "I am not prepared."

Many days passed, bringing much sorrow to her heart. She recalled God's goodness to her; she could trace his loving hand all along the years of her life; and with what ingratitude had she received these gifts, how unmindful had she been of the Giver. Could she be forgiven? One evening, in compliance with the request of a friend, she entered a church, where that faithful man of God who has so recently visited America, and by his earnest words and prayers sought to lead all to Christ. (Rev. Newman Hall) was preaching from those words, uttered with so much emphasis, "Whosoever believeth shall not perish, but have everlasting life."

"Oh, but I am so sinful; I have so long resisted." "Whosoever," came in louder tones from the pulpit; "whosoever."

"Yes; surely that includes me, Lord I believe." And as the speaker dwelt upon the joys of that unending life, an earnest petition went up from that stricken soul, "Lord, prepare me for that life." That prayer was heard. To-day she is rejoicing in the love of Jesus, and seeking to lead others to serve him here below.—Am. Messenger.

Large Possessions.

Next to the desire for life, there is no stronger or more insatiable feeling within us than the desire for possession. Next to 'me,' mine expresses to us the most tangible and substantial idea of life.

Now, we are assured that, in some higher spiritual sense, the children of God are proprietors of all things. How? In the sense that they are inheritors of the universe, because they are His children? No, but in some sense they now possess them in as close and firm an ownership as they are truly and spiritually His children. Who doubts that the man who has the vision and faculty divine to see the secret springs of nature, to hear her melodies and mark her mysterious meanings, has a better and more secure tenure of wood, and field, and hill, than he who son in a better sense the proprietor of the lake than his noble patron? Is not the whole of the Lake country even now regarded as peculiarly belonging to Wordsworth, who made it immortal in his verse and by his life?

So it is with him who has an eye to see the deeper secrets of divine dealing and love thro' all the work of nature and the operations of men. They are all an expression of love to him; they are all tending toward the ends he seeks; they are as much his as if they were under his own control; may more, for they are controlled in his interest by a clearer eye and a steadier hand.

And there is yet more than this. Go into the woods and fields with a previous determination to enjoy and admire, and with no object; you may do both, but there is a sense of exclusion; it is outside of you. You cannot get at the heart of nature; there is an unsatisfied question, a vague doubt—the weary weight of all this unintelligible world—oppresses you. But go with some object, let it be never so trifling, in search of flowers and fish; or let it be a walk with some end in view, and then the bluntness of sky and the glory of wood and hill will come in and blend with your thought, and seem to admit you into their communion, and make you one of them. And so it is with the more varied pleasures of the world—its social and material life. If we go through it with a purpose, these things blend into our lives with a freshness and delicacy they never have when sought for themselves. All things are ours—not that the sources of pleasure are multiplied, but that the capacity for their enjoyment is kept fresh and pure.—Advance.

ENCOURAGE THE PASTOR.

Popularity not Power.—There are truths worth pondering in what our brother says below:

Many a minister finds his people very careful not to make their pastor vain. So careful, that they almost never speak a word in his praise, and then they take good care that he shall not hear it. And, bye and bye, the poor man is greatly surprised, when he makes an exchange with some successful pastor, to hear all sorts of complaints at the poor preaching they heard, and the great disappointment they experienced in not hearing their own minister! How they have scored him with criticism to keep him humble!

And how he has longed for one cheerful word of encouragement! They have fought, what they have not yet seen in him, the ghost of vanity, while he has been left to fight alone with that fell monster, despair; and not alone, for his Master has always been with him. So fearful of stirring his ambition are they, that must need insult him with regretfully expressing the wish that he had the happy way of a Beecher! Let the pastor bear a hand in all the enterprises of the church, both temporal and spiritual. Don't flatter or pamper him.—When he is at fault criticise him if you will. But when, rising above all his human weakness and timidity, he manfully strikes for the truth, let him sometimes hear the encouraging, "Well done!" Young ministers are most treated in this respect, and yet they need most encouragement. I have had a chance to see how a man may be very popular minister and yet his church suffer. A dearly beloved brother, with whom I have worked hand in hand for two years, is a very popular minister. He seemed to carry everything before him. Now his ministry is closed and the results are as follows: The church is confessedly less spiritual and more worldly ambitious than when he began with them. The good man who follows him is greatly hindered by the longing of many for another such popular minister. And most surprising of all, the membership is less than he found it when he began. Thus a minister may be very popular, and yet not build up the church. Indeed, may not such a one sometimes be an injury to it, by standing between it and Christ.—Advance.

THE SOUL IN SEARCH OF REST.—Almost all mankind are constantly catching at something more than they possess, and torment themselves in vain. Nor is our rest to be found amongst those enjoyments of the world, where all things are covered with a deluge of fluctuating, restless waters; and the soul flying about, looking in vain for a place on which it may set its foot, most unhappy losses 'tis time, its labor, and itself at last, like the birds in the days of the flood, which have long sought for land till their strength was quite exhausted, fell down at last, and perished in the waters.—Leighton.

Two Dollars in Advance.

After six months Two dollars and fifty cents. These are the terms of subscription to the AMERICAN LUTHERAN. Will our subscribers please take notice of this and act accordingly. We are sometimes hard up for money to meet our liabilities for paper and work, because our subscribers do not all observe this rule of payment in advance. Most of the subscriptions begin with the New Year, two months of this year have already passed away, and the great majority have not yet sent in their subscription. We have also some subscribers on our list who have not paid anything for two or three years, although we have sent them notice of their indebtedness several times. What shall we say to them. We hope and believe they do not intend to cheat us, but hope deferred makes the heart sick. Come, brethren, we need the money most urgently just now. You have each but a small sum to pay, but all those little sums together would make a large enough amount to help us out of our trouble at this time.

If those who are in arrears for last year will now send in four dollars we will give them credit for the last and present year.

A Visit to Danville.

We enjoyed a very pleasant visit to Danville, Pa. We arrived on Saturday evening and found Bro. G. Rhodes in the midst of an interesting and extensive revival of religion. He had been preaching every evening for two weeks and was in consequence somewhat wearied with his labors. Our entrance into his study was therefore warmly welcomed and we immediately entered on the work of preaching to large and attentive audiences. We endeavored to dispense the Word of life on Saturday evening, on Sunday morning, Sunday evening, and Monday evening. On each of these occasions from twelve to fourteen persons came forward to designate themselves as those who desired the prayers of God's people and instruction in the way of life and salvation. We saw strong men there bowed down under a sense of sin, and afterward find peace in believing on Christ and rejoicing in the hope of eternal life.

Brother Rhodes has been very much blessed in his labors in Danville. His labors have been incessant and he has been seconded in his efforts by a large number of efficient and pious church members. We were edified by the prayers and zeal of the members of this congregation. Very much of the success of a pastor depends on an efficient church council and a pious membership to co-operate with him.

As the result of a protracted meeting during the early part of the winter 54 persons were added to the membership of the church, and during this meeting thus far 28 have given membership. These afterwards organized into catechetical classes and still further instructed in the truths of Religion. By this means the church is successfully and permanently built up.

Danville is a thriving and growing town. Very extensive iron works are located here which gives constant and profitable employment to a great many people.

There are two other Lutheran churches in Danville besides the one served by Rev. G. Rhodes. The one is a German congregation and is served by Rev. Eyer of Cattawissa, and the other is an English congregation served at present by Rev. Corman. Both these congregations stand in connection with the Synod of Pennsylvania.

Rev. Corman has resigned his charge in Danville and accepted a call to a Lutheran congregation in Nova Scotia, to which place he intends to remove immediately. He will therefore soon be an inhabitant of one of the British dominions.

Rev. J. M. Anspach of Millinburg has received and accepted a call to this congregation and expects to take charge of it at once. We wish our young friend much success in this new field of labor, and hope he may be instrumental in doing much good.

Conversation in the Sanctum.

Between Peter, John and James.

John—Here is a letter from a symbolist who appears to be very much displeased at Peter's remarks on the translation of Schmidt's Dogmatic.

Peter—Let me know what he says. John—(Reads the letter.) "Dear Peter: Why do you fall into fits, because Hay is translating Schmidt? If symbolism is so weak a cause, why should you be alarmed at the appearance of a book advocating it? Dr. Krauth, sen., once maintained that the study of Schmidt would be the best cure of symbolism! And yet you are deprecating the book as though it were more dangerous than a rat-tle snake."

"I think you and the like of you should encourage it, for it will be the antidote to what you so cordially hate."

Peter—There is neither truth, logic, nor consistency in this letter. In the first place, I did not "fall into fits." Secondly, if Schmidt is an "antidote" to symbolism, the symbolists act very strangely in rejoicing over the prospects of its speedy translation. Thirdly, it would argue Schmidt's Dogmatic to be a very poor and worthless production, even in the estimation of the symbolists, if its publication will defeat the very object for which it was written, namely, the vindication and propagation of symbolism. And fourthly, I regard it inconsistent for an American Lutheran professor in the theological seminary of the General Synod, where his position morally binds him to oppose symbolism, to translate one of the most ultra symbolical works with a view of circulating it among his pupils.

James—This letter writer appears to me to

be a very queer symbolist. He seems to go out upon the principle that the more we learn about symbolism, the more we will detest it. And I am inclined to believe there is some truth in it, for I remember reading in ancient history that the Lacedaemonians sometimes made their slaves drunk and led their children out to see them, in order thus to implant a detestation of drunkenness into their minds. Thus the writer of this letter seems to argue, symbolism is so detestable in its nature and effects that it needs only to be known to produce aversion. We are also familiar with the couplet,

"Vice is a monster of such frightful mien,
That to be hated needs but to be seen."

Peter—But you forget to quote what follows these lines, to the import that when vice is often seen, we grow familiar with it, we learn gradually to endure, then to love, and at last to embrace it. (Enter one of the River Brethren.) I'm glad to see you, sir. Take a seat.

River Brother—I have brought three new students from my charge to the Missionary Institute. I have got them comfortably fixed in the building, and now I have a little business with you. I have brought you the names of eight new subscribers with the pay in advance. (Hands over the paper and begins to count out the money.)

Peter—I am much obliged to you, and you are a very welcome visitor to our sanctum. Will you accept of a volume of Lange's Commentary as a premium for these subscribers? I get these subscribers with a view of securing a premium, but simply to aid the AMERICAN LUTHERAN, and because I thought it would do my own people good. In one of my congregations there is not a single copy of any church paper read, and as a consequence the people don't know any thing at all of what is going on in the church, outside of their own congregation, and of course they don't feel much interest in the benevolent enterprises of the church. I began to think this would not do, and so at my last meeting with them, I talked very plainly to them. I told them that in other denominations, you could scarcely find a family in which you might not find one of more of their denominational papers, and in our congregation not one Lutheran paper is read, that this was a shame and a disgrace, and must no longer be. As a consequence eight subscribed at once, and I think others will follow their example.

Peter—Well done. I wish all our ministers would follow your example, that would soon run our subscription list up to several thousands, and we would be able to make some other very decided improvements in our paper. You will please, however, accept of this photograph of the editor of the AMERICAN LUTHERAN as a slight expression of my thanks for your kindness.

River Brother—Thank you. I will accept of that with pleasure. I have a frame at home that will just suit this picture, and I will hang it up in my study along side of others. But now I must go. Good bye.

Peter, John and James—Good bye.

Church News.

REVALUATIONS IN THE CLINTONVILLE CHARGE.—On Friday the 8th of November last, we commenced a protracted meeting in the Stone Church of White Deer Valley, which continued five weeks. On the first Sabbath of our meeting we had a precious communion season; which seemed to enlist the hearts of the people in the great work before them. And even there we felt that the set time to favor Zion had come. The meetings were well attended, and the best order preserved. About 60 souls professed faith in Christ. The awakening was general. Many heads of families were among the inquirers; and some whose locks were white for the grave. On the 16th ultimo 48 were received into church fellowship. A class of catechumens has been organized numbering 45 which are to meet once every two weeks. And truly it is interesting to hear those fathers and mothers together with their children reciting lessons from Luther's Smaller Catechism. The congregation is greatly revived and much encouraged. This meeting having closed, we next turned our special attention to

CLINTON VALLEY.

Here we commenced a series of meetings on the 6th of January, which continued over two weeks; resulting in the hopeful conversion of about 30 souls. In this congregation we have been instructing a class of 18 since last fall; all of whom are now rejoicing in a Saviour's love. On the 9th ultimo 23 were added to the church. This congregation is also in a beautiful condition; having had 103 conversions during the last two years. Weekly prayer meetings are kept up throughout the entire charge; and are well attended. The brethren and sisters too, are alive, and at work in the Master's Vineyard. And in fair labors of love they have not forgotten the Pastor. In this winter of much cold and many snows, they have furnished him with a very fine sleigh, for which they paid \$95, an excellent set of furs, a horse-blanket, and some greenbacks besides—for all of which he returns to them his sincere thanks; praying that the blessing of God may continue to rest upon them; and that pastor and people may be kept faithful until called to their reward in Heaven.

A. W. LENTZ.
Montgomery Station, March 2nd, 1868.

LENA, ILL.—The Lord has been doing great things for us, whereof we are glad. Since the first of Dec. 1857 we have added 41 to our number. To God be all praise given. Feb. the 9th will long be remembered by the people of Lena. On that day we celebrated the Lord's Supper—it was the largest communion season, as well as the most precious ever held in Lena, God greatly revived his people. I am happy to inform you that we are building a new church in Lena, six miles from Lena. It is to be 32x50, two story. We expect to dedicate it to the Lord on the first of October, without one cent of debt resting upon it.

H. SCHUCH.

DONATIONS IN SMITHVILLE, OHIO.—Bro. Anstadt, I wish to acknowledge the following acts of kindness and respect to me by my people at Smithville.

On New Year they presented me with a very handsome family Bible, a New Testament with large print, containing the Psalms, for family use, and \$5.75 in cash. These were all laid together on the Altar in the church, where I preached a New Year's Sermon.

On the 17th of Feb. my birth-day, they presented me \$24 in cash. The money was 'nugly placed between the Bible and Hymn book, on the pulpit. So when I lifted the Hymn book, to select a hymn, there was the money, with the names of the donors. Such respect and kindness makes a minister rejoice; and I hereby present my hearts felt thanks to those kind friends, hoping, and praying that God may bless, and reward them in time and eternity. *Lutheran Observer copy.*

Yours in Christ,
S. RITZ.

ANOTHER WAY TO GET A CHURCH BELL.

—Last week I spent at West Lebanon, Wayne Co., where the Lutheran church is, and has been vacant for nearly a year. They desired a meeting, and a communion season, and I went to wait upon them, and preached ten Sermons, and held a communion. Whilst there one of the members informed me how they got their bell—and it is a good one.

Rev. Mr. Gillbreath was their pastor, and he wanted them to get a bell on the church, but they would not consent to it, so the cunning preacher went and bought a dinner bell for three dollars, of his own funds, and hung it up on two poles, on the church, and rang it every time for meeting. The bell sounded so feeble, and looked so insignificant that the members were ashamed of it, and growled all over the town, and country, about it. Some wild fellows passing by, and looking up, said—"What the d—! is that up there?" This increased the concern of the members, and they told the preacher of the effect the bell was producing, and that the bell must come down. The preacher replied, if that is the effect, just let it alone a while longer. Then some one proposed, if they take down the abominable thing, and get a good bell he would give so and so much, and the ball was started and rolled on until they got a splendid bell. It tolled for me just 30 times for ten sermons. I have gotten pretty old in the ministry, and thought I knew most every lawful trick to do good, but this was new to me. Go ahead, Bro. Gillbreath. Good for you.

S. RITZ.

FROM THE Lebanon Courier, (Pa. of the 27th ult., we copy the following:
A New Church.—A new German Evangelical Lutheran Church in this Borough, was dedicated on Sunday last. Rev. Dr. Wedekind, of New York, participated in the dedicatory ceremonies. Rev. Mr. Ditzler, we believe, is to be the pastor. This gives us three Lutheran Churches in Lebanon.

FOR THE AMERICAN LUTHERAN.
CONTRIBUTOR TO THE
BY REV. G. F. STELLING.

We trust we are not what might be called a religious croaker. We know there is a class of people in the world who are always grumbling. Meet them when you will they have something to complain of. Everything seems to be out of order, and there is little or nothing with which they are satisfied. Christ said that the people among whom he came, were a curious generation, and that he scarcely knew unto what to liken them. They were extremely capricious and fainthearted. Do what he might they were bound to croak. He said they were like little children sitting in the market places, and complaining to each other, saying, "We have piped unto you, and you have not danced; we have mourned to you, and you have not wept." Just because their fellows would not dance to their music, nor weep at their mourning, they would sit down and pout. When John the Baptist came, who was very abstemious in his habits—who neither ate bread nor drank wine, they murmured, and declared he had a devil. When Christ came, and mingled freely among the people, partaking of their hospitalities and sharing the comforts of their homes, they turned about and declared that he was a "gluttonous man, and a wine bibber, a friend of publicans and sinners." So that it is useless to try to please them; they were determined to find fault. We say, therefore, we hope we are none of these. Whilst the world does not move along as we would like; whilst its people do not what we think they ought; and whilst the church is not what we have reason to expect, we try to look at things in a proper light, and to take what comes with as much patience and resignation as we can command. And yet, notwithstanding the Saviour's reproof of these croakers, he did himself find fault with that generation. Most bitterly did he complain of the state of human society, and of the sad condition of things that existed in the Jewish church. Looking around him and beholding what an abuse of light, and knowledge and privilege there was, and how regardless that age was of its own salvation, he at times turned his face away from the scenes and wept. And so that no Christian man, who looks at things as they are at the present day, and who understands what they ought to be, and what he has a right to expect them to be, cannot but grieve over the follies of the world and over the alarming extent to which the Church of Jesus Christ copies after them. Sometimes, as the sincere and earnest people of God, we fall asleep over these things; we for a time lose sight of them. But when, by some circumstance, we are brought back to a solemn consciousness of them, we cannot help but repine to think how far that church has departed from that example of purity and simplicity which the Redeemer furnished in his own life.

From the very beginning it was God's plan and purpose to keep his own people as distinct as possible from the rest of the world. As early as the time of Noah they were called "sons of God," to distinguish them from the "sons of men," who were called "the children of

men." David, in the very first verse of the very first Psalm, expresses this distinction by saying, "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." When Jesus came, he said to his disciples, "Ye are not of the world, but I have chosen you out of the world." Writing to the Corinthians, Paul says, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"

Wherefore come out from among them, and be ye separate, saith the Lord. John admonishes, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

In view then of all this testimony of God in favor of a distinction of the church from the world, and against an unlawful conformity of the church to the world—a testimony extending from the very beginning to the very end of divine revelation, can we be surprised at the admonition of the Apostle, "And be not conformed to this world." Is it not a most reasonable thing that he should say, "but be renewed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God?"

And yet, natural as this admonition is, and solemn as this admonition is, and authoritative as this admonition is, what little force has it upon the church of the present day? How generally and how fearfully is not this divine injunction disregarded? How narrow is not the space becoming that separates an external christian life from an external ungodly life, and how the two opposing elements of visible piety and visible worldliness are rapidly finding a common level? How almost impossible to see from what people *do* in the world, and from what people *say* in the world, and from where they *go* in the world, which are the righteous, and which the undoubted friends of the Lord Jesus Christ?

See, for instance, what a conformity there is among professing christians to the worldliness of the world. If we should ask any thing, discriminating man what was the crying evil of this day, he would be sure to answer, "worldliness." The fact is so striking that it can scarcely be overlooked. No one can fail to comprehend what this excessive and careless activity means. It is sometimes considered the offspring of human genius and industry. It is sometimes taken for the audible tread of the footsteps of art and enterprise, which, giant like, are carrying the age forward to high stages of cultivation and progress. It is sometimes looked upon as the glad harbinger of those golden eras which have long since been foretold by the world's pretended prophets. And resting under these impressions, we often stand and gaze upon its sublime movements, more rejoiced than we are concerned.

But when we pause to think of it, however, we are surprised to find that so much of it is, after all, for self. As a general thing, men are impelled by this rush, not by the philanthropic motive to see how much they can contribute towards the improvement of human society, but rather by the insatiable resolve to see how much they can make out of it for their own particular benefit. In other words, it is the accumulation of wealth they are after; and whatever improvements are invented in any department of this activity, they are not so much to exhibit the triumph of mind over matter, as to furnish the means whereby the materials of wealth can be gathered at a lighter expense and in a shorter period. In this activity, time, hand, mind, heart, are all engaged, leaving the greater and more momentous questions of life to be wrought out by what few moments and little attention can be spared from the main, absorbing object of human existence.

The church of Jesus Christ, planted as it has been in the very midst of this worldliness was intended to put a check upon its spirit, and, if possible, to make the affairs of the temporal man secondary and subordinate to the spiritual. Exhibiting both by its teaching and example what were the respective value of each, and what were the respective importance of each, and thus prevent the less from assuming the position of the greater.

Whatever the church may have done in this direction in its earlier history, it is not sad to relate that its influence is not so salutary in the present. To too great an extent has it been set on fire by this worldly spirit, and instead of quenching, has itself been drawn into it. Religion allows everything that is legitimate; everything that may tend to alleviate a life made hard and laborious by sin; everything that may make human condition easy, contented and happy, but it does interdict such a rush after perishing materials as subverts the progress of the Redeemer's kingdom and endangers the salvation of the soul.

See what a conformity there is to the associations of the world. We know that an entire separation from the society of the ungodly is our control, will throw the pious and wicked together. The ties of kindred and the laws of social and business intercourse will associate the members of the church and the world, yet, as we said, it cannot be avoided. Hence we have no reference to associations like these.

We refer rather to that voluntary companionship which the professedly pious enter into with those who are professedly ungodly. It is that commingling between individuals of entirely different pretensions, different hearts, different feelings and different pursuits. It is that friendship which the godly so often court from the world, and which the apostle James tells us, "is enmity with God." It is that friendship of the world which is so hateful to God, that the same apostle tells us, he who would be a friend of the world, is at the same time the enemy of God. It is that indiscriminate association of believers with unbelievers which is as detrimental to the one class as it is to the other. It is this attempt to mix good and evil, piety and impiety, righteousness and unrighteousness, holiness and sin, which is impossible as the agreement between light and darkness, Christ and Belial, the believer and the infidel, the temple of God and idols.

The Pulpit.

PROTRACTED MEETINGS AND REVIVALS.

BY REV. S. RITZ.

CHAPTER III.

QUESTIONS AND OBJECTIONS ANSWERED RESPECTING PROTRACTED MEETINGS AND REVIVALS.

Objection 2. Protracted meetings and revivals make the impression that sinners can be converted in a very short time; that is they practically teach instantaneous conversion, which is contrary to the Holy Scriptures and anti-Lutheran.

Answer. I fear this objection is made by men who have never experienced true conversion, and do err not knowing the Scriptures. Let us look seriously at this important point. If I prove that instantaneous conversion is Scriptural, then to prove also that it is Lutheran, for what is Scriptural is Lutheran. What think ye of that?

Shortly after my conversion I committed to memory the following verse, by which I have been guided for the last 37 years:

"Give me a Bible in my hand,
A heart to read and understand
This true unerring Word;
I'll urge no compulsion to stay,
But sit alone from day to day,
Conversing with the Lord."

I receive, and believe everything the Bible does teach; and no more, nor less. Here I feel safe. Let the men of creeds, and sectarian devils, move, howl and roar like the tornado in the forest, or on the great waters, I fear them not. The Word of God abideth forever. Glory to God, I stand upon this Word as upon a mighty rock, the winds may blow and the floods roll and beat, I am all right, Hallelujah! Symbolic Lutherans and Roman Catholics, may despise and reject me for this, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by which I am crucified unto the world, and the world unto me." "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth to the Jew first, and also to the Greek."

In proving that it does not require a life time a year, a month, or even a week to convert a sinner, but that it may be done in a short time, need only refer to a few passages of Scripture, and a few cases of conversion, as recorded in the Scriptures. To lead to some of these passages, and also to show how men, and even ministers, are in error, I will relate what took place 30 years ago.

According to the constitution of the old Ohio Synod, a young man had to serve, or preach 3 years before he could be ordained, and had to be examined once every year, at Synod. Of course, I among the rest, had to stand the brushing. It was not a bad rule, if only the examiners had been as good.

On one occasion, at the examination, the president of Synod asked me, with a kind of unbelieving twist of the mouth, "Do you believe in instantaneous conversion?" To which I answered, "Yes."

He shook his head, and said, "You are wrong." I replied, "Please, prove that I am wrong, and do it by the good Word." He went on to do so, and referred to the parable of the sower, "Behold a sower went forth to sow." He went on to argue, that if the kingdom of heaven was like this, it must take a long time. The ground must be cleared off, then broken up, and the seed sown; then the seed must lie in the ground over winter, and in the spring it must grow, produce a stalk, blade, blossom and grain, and then must have time to ripen before it is complete.

This was a new idea to me of conversion. And I thought he must have been raised in the big timber, where it is quite a job to clear break up and get the ground in order. I thought, too, he had better make the time a little longer, include cutting, raking, binding, shocking, threshing, grinding, baking and eating, for then only it answered its real end.

But I was young, and it was not prudent for me to say what I thought. I however, ventured to refer him to a few other parables that would bring about conversion sooner, if they were intended to illustrate such a thing. I referred to Matt. 22, "The kingdom of heaven is like unto a certain king, which made a marriage for his son." &c. This might be done in a week, or a day. Another parable in Matt. 13, 33, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

I was willing to leave it to the woman of the house, where we were, how long it would take for bread to raise. The supposition, of course was, that the leaven must be good, because Christ would not compare the kingdom of heaven to bad leaven, though the meal was ever so bad. This then would bring, or raise a sinner up, ready for baking in an hour or so. Then another parable, Matt. 13, 47, "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered up of every kind, which when it was full, they drew to shore." &c. How long would it be required to cast the net into the sea, and draw it out again? It might be done in a few minutes. You must not count the time required to make a net, nor the time it might take a person to make up his mind to go a fishing, nor the time it would take a lazy fellow to go to the sea, nor the time it would take him to where the biggest fish are, with money in their mouths, but simply the time required to cast in the net and draw it out, full of fish. If there are no fish there, that counts nothing.

The president looked at me with astonishment, and went out into the kitchen, and smoked his pipe. I never learned whether he asked the woman about the leaven, or not.

But what more do the Scriptures say? They say, "Choose ye this day whom ye will serve," not to-morrow. "To-day if ye will hear his voice," not to-morrow. "Remember now thy Creator," not to-morrow; you must remember him to-morrow, too, but you must make the beginning now. "Now is the accepted time," not to-morrow; to-morrow may be too late. "Come now and let us reason together, saith the Lord." Why urge sinners to attend to their salvation now, if they can't do it now? They can die and go to hell to-day, yes, now, just now. If they can't be converted just now, then they can go to hell before they can be converted, and there is no hope for them. How long will it take a sinner to say,

"Here Lord I give myself to thee,
'Tis all that I can do."

And how long will it take the Lord to pardon him?

The poor publican prayed, "God be merciful to me a sinner," and went away justified. The thief on the cross said, "Remember me when thou comest into thy kingdom," and was heard and saved. The jailer was converted in one night, yea, in the same hour.—Three thousand were converted in one day, and added to the church, too, by Baptism.—It did not take them long to cry, "Men and brethren, what shall we do?"

It is wrong then, for us to make the impression that poor sinners can be converted in a short time, yea, immediately, and thus be saved from eternal death? Cannot sinners be awakened now, and converted at protracted meetings and revivals, as well as in the time of Christ and his apostles? Has the gospel lost its power? Does the Holy Spirit no more move the hearts of sinners, or what is wrong? Praise God who is the same yesterday, to-day, and forever. He can, and he does convert sinners as he always did, now when they come unto him.

LOAF MEN.

There is food for thought in the following paragraph:

The multitude had found Him again who had escaped them once, immediately after the miraculous feast of the fisher-boy's lunch-basket, and now came fawning before Him with their soft, guttural speech, "Rabbi, when comest thou hither?" As much as to say, "We would have crowned you king, and now you have come away hither," a gesture of reproach accompanying the words. Then Jesus replies with insight, "Truly, truly I tell you, you seek me not because you saw miracles but because you did eat of the loaves and were filled." Then He goes on to preach them a sermon, and they got that instead of a good dinner; albeit they whined: "Our Fathers, they had manna in the desert to eat. He gave them bread from heaven."

But they could not understand that He was the bread which came down from heaven, and that it was a spiritual and not a bodily appetite which He came to satisfy.

And I have been wondering, while reading this passage, if we have not loaf-men now. People who, as self-seeking as those Jews, follow Christ for rewards. People whose chief desire in the religious life arises from the craving of their stomachs; who receive bounties from Christ and follow Him as a worthless but well-bred hound does his master, deserting him for the devil's game when hungry, proportioning the following to the food.

Those poor Jewish peasantry probably had hard times enough under the Roman rule with its different grades of rapacious impost-gatherers, each making a livelihood out of the tax. And at last when some one came along and gave them a good dinner, forthwith they thought he had better be a king, for under his rule they would at least be sure of their bread. They had been invulnerable before; the dumb might speak and the lame walk, but this gastronomic miracle was irresistible. For were not these very men descendants of those Israelites of old whose life-business had consisted in entering into goodly houses which they built not, farms which they tilled not, wells which they digged not, and orchards which they planted not? And so we have among us persons who seem to inherit the most selfish ideas of God and His religion, and who think that Providence only means prosperity. They will stretch their throats for faith in the hope of swallowing loaves—7-30's of Beatitudes—or they do good works with the same longing, but Christ escapes out of their hand. So the eternal principle of good always escapes out of the hand of those who would make capital of it.

Such are the Koran and not of the Christian religion. They "expect their reward in eternity," which is always the motive in the ethics of the Koran. How different is the spirit from that of Ignatius, the martyr. Hear him before he is thrown to the wild beasts:

"Let fire and the cross, let the companies of wild beasts, let breakings of bone and tearing of members, let the shattering in pieces of the whole body, and all the wicked torments of the devil come upon me, only let me enjoy Jesus Christ. Suffer me to enter into pure light, where, being come, I shall be indeed the servant of God. My love is crucified. The nearer I am to the sword, the nearer I am to God; and when I shall come to the tiger, then I shall come to God."

Ah, do any of us look fondly for our good deeds to any grand loaf-conferring at some probable day yonder? In hours of reverie do we gaze toward the skies and the stars as hiding from us the rewards of our Christian toils? Let us examine ourselves.

NEWTON, IOWA.
CHARLES J. WOODBURY.
—Advance.

NEWMAN HALL AT HOME.—Our late visitor in his address to his people, on his return, said, among other things:

Of course he could not prevent the people in America for being kind to him. When he went to the clerks of the hotels he found his bills settled. He could not help that. (Laughter.) Then, again, going to the railway stations, his friends used to get his tickets, put them in his hand and profess not to know what they cost. (Laughter.) That was what they could not help. In those respects, at least, he was helpless victim of their kindness. (At three Universities they had made him a doctor. (Applause.) He should not however, change his name. His name should be plain Newman Hall to the end of the chapter.

DIED.

On the evening of March 1st, near Berwick, Columbia Co. Pa., Warren Frazer, age 2 years.

On the morning of February 3d, Charles Piercy, age 2 years, 2 weeks, twin sons of the Rev. A. H., and Lydia Sherts. In birth and life they were united, in death and eternity they are not separated.

On February the 20th of consumption, Mrs. Mary Ann Bear, aged 31 years 3 months and 16 days. Having remembered her Creator in the days of her youth, she united with the Lutheran church, since which time she was a faithful Christian, as she was also a faithful mother and a devoted wife. She died in the Lord, leaving a husband and four children to mourn her loss.
A. W. L.
Montgomery Station.

An Prize Fighter.

A friend thinks that in these days, when pugilism has so many admirers, our readers will be interested in one of famous character, the following account of which he has copied from an old number of *The Christian Observer*:

It occurred about eighteen hundred years ago, and lasted for more than thirty years.—The number of rounds have not been recorded, but they must have been many. Many were the spectators present. The combatants were "compassed about with a great cloud of witnesses." Apostles, martyrs, saints, angels and demons were looking on with evident interest, and deeply anxious for the result. Never was there such a collection seen at any modern "mill."

The parties appeared to be very unequally matched. The name of one was Saul, afterward Paul—a man who 'gloried in infirmities,' and whose 'bodily presence was weak.' The other was Legion, *alias* the Devil.—The antagonism commenced while they were on their way together to Damascus; then the challenge was given which resulted in this famous contest. Paul commenced a course of active preparations for it. He was temperate in all things. 'He kept his body under and brought it into subjection,' also learned the use of some weapons, unused and unknown in those modern "mills" of which we read. One weapon was named 'the shield of faith;' another 'all-prayer;' and another 'the sword of the Spirit.' The 'stake' was very large—the soul and an incorruptible crown. Paul was not in the habit of boasting, and yet, when speaking of the probable issue of the fight, he declared, 'I can do all things through Christ, which strengtheneth me.'

He never seemed to doubt the result; for long before the contest ended, he exultantly cried, 'Thanks be to God who giveth us the victory through our Lord Jesus Christ.' Each of the parties had their seconds and friends and Paul had good reason to know that some who ought to have been with him, were his most bitter enemies. Once he cried, 'I find a law in my members warring against the law of my mind.'

When he was fairly engaged in the contest, he proved himself a 'hard hitter.' He did not deal out his blows at random. Every one told: so that when he struck his adversary, the spectators could cry out, "Habet." He fought not as one who beateh the air. 'Yet, with all his skill, he was terribly bruised.' Once his friends thought he could not come 'to time,' but as they stood sorrowing, almost ready to throw up the sponge, he rose in 'good time,' exclaiming, as he met his antagonist, 'cast down, but not destroyed.'

His Friend, that stuck 'closer than a brother,' always stood by him,

